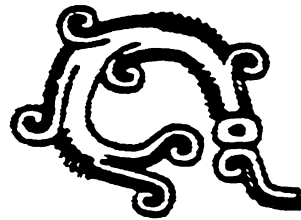


**FOUNDATION COURSE
IN NAHUATL GRAMMAR
VOLUME 1:
TEXT AND EXERCISES**

By
R. Joe Campbell and Frances Karttunen



**Institute of Latin American Studies
The University of Texas at Austin**

INSTITUTE OF LATIN AMERICAN STUDIES
Sid Richardson Hall 1.310
University of Texas at Austin
Austin, Texas 78712

Cover Illustration: Scene of Montezuma's Council from a reproduction of the Codex Mendoza, Volume III, courtesy of the Rare Books Room, Nettie Lee Benson Latin American Collection.

Copyright © 1989 by R. Joe Campbell and Frances Karttunen
All rights reserved.
Printed in the United States of America

The preparation of this volume was made possible in part by a grant from the National Endowment for the Humanities and the support of the Institute of Latin American Studies.

The text of this volume is set in Eurotimes which is marketed by Ecological Linguistics.

Second printing, 1991
Printed at the Institute of Latin American Studies

Third printing, 1998 (Department of General linguistics, University of Helsinki)

TABLE OF CONTENTS

ACKNOWLEDGMENT	ix
PREFACE	x
INTRODUCTION	1
1. SPELLING AND PRONUNCIATION	4
CHAPTER 1 EXERCISE	9
SYLLABIFICATION EXERCISE	9
2. BEGINNING NAHUATL STRUCTURE	10
NUMBERS	12
CLASSIFIERS	12
PRONOUNS	14
POSSESSED NOUNS	14
CHAPTER 2 EXERCISES	17
WORK WITH POSSESSIVE PREFIXES	17
PLURAL POSSESSED ANIMATE NOUNS	19
POSSESSED NOUN RECOGNITION EXERCISE	20
POSSESSED NOUN PRODUCTION EXERCISE	21
FURTHER PRACTICE ON RECOGNITION OF POSSESSED NOUNS	22
FURTHER POSSESSED NOUN PRODUCTION EXERCISE	23
PRACTICE ON RECOGNITION OF PLURAL POSSESSED NOUNS	24
PRACTICE ON PRODUCTION OF PLURAL POSSESSED NOUNS	24
RESPONSE EXERCISES	25
PRONOUN REFERENCE EXERCISE	26
POSSESSION RESPONSE EXERCISE	26
POSSESSION AND LOCATION EXERCISE	28
POSSESSION AND LOCATION PRODUCTION EXERCISE	29
POSSESSION AND LOCATION RECOGNITION EXERCISE	30
3. MORE ABOUT NOUNS	31
THE FORM OF THE ABSOLUTIVE SUFFIX	31
NOUN PLURALS	32
MORE ABOUT POSSESSION	34
CHAPTER 3 EXERCISES	35
FURTHER EXAMPLES OF PLURAL FORMATION	35
MORE EXAMPLES OF NOUN PLURALIZATION	36
NOUN PLURAL RECOGNITION EXERCISE	37
NOUN PLURALIZATION EXERCISE	38
NOUN PLURAL PRODUCTION EXERCISE	39
POSSESSOR NOUN EXERCISE	40
4. LOCATIONS, VERB AFFIXES AND IRREGULAR VERBS	41
POSTPOSITIONS	41
IRREGULAR VERBS	44
CHAPTER 4 EXERCISES	49
POSTPOSITION RECOGNITION EXERCISE	49
POSTPOSITION PRODUCTION EXERCISE	50
IRREGULAR VERB RECOGNITION EXERCISE	51
IRREGULAR VERB PRODUCTION EXERCISE	52
5. INTRODUCTION TO VERBS	54
INTRANSITIVE VERBS	55
CHAPTER 5 EXERCISES	58
INTRANSITIVE VERB PRODUCTION EXERCISE	58
INTRANSITIVE VERB RECOGNITION EXERCISE	58
INTRANSITIVE VERB PRODUCTION EXERCISE	59
INTRANSITIVE QUESTION EXERCISE	60
FURTHER EXERCISES ON QUESTIONS WITH INTRANSITIVE VERBS	61
6. TRANSITIVE VERBS	62
OBJECT PREFIXES	62
NONSPECIFIC OBJECT PREFIXES	64
CHAPTER 6 EXERCISES	67
OBJECT PREFIX EXERCISE	67
TRANSITIVE VERB RECOGNITION EXERCISE	67

	PREFIX ALTERNATION EXERCISE.....	68
	TRANSITIVE VERB PRODUCTION EXERCISE.....	69
	FURTHER TRANSITIVE VERB RECOGNITION EXERCISE.....	70
	FURTHER TRANSITIVE VERB PRODUCTION EXERCISE.....	71
	ADDITIONAL TRANSITIVE VERB RECOGNITION EXERCISE.....	73
	ADDITIONAL TRANSITIVE VERB PRODUCTION EXERCISE.....	74
	QUESTION EXERCISE WITH TRANSITIVE VERBS.....	76
	FURTHER QUESTION EXERCISES WITH TRANSITIVE VERBS.....	77
	TRANSITIVE VERB EXERCISES WITH āquin.....	78
7.	REFLEXIVE VERBS, VERB CLASSES, CUSTOMARY PRESENT.....	79
	REFLEXIVE VERBS.....	79
	PREFIX REVIEW.....	80
	VERB CLASSES.....	81
	CUSTOMARY PRESENT TENSE.....	82
	CHAPTER 7 EXERCISES.....	84
	REFLEXIVE VERB RECOGNITION EXERCISE.....	84
	REFLEXIVE VERB PRODUCTION EXERCISE.....	85
	CUSTOMARY PRESENT EXERCISE WITH cānin.....	86
8.	PAST TENSES: IMPERFECT, PRETERITE, PLUPERFECT.....	87
	THE IMPERFECT CONTRASTED WITH THE PRETERITE.....	87
	THE PLUPERFECT.....	90
	DIAGNOSTIC QUESTIONS FOR VERB CLASS MEMBERSHIP.....	90
	PRETERITE-AS-PRESENT VERBS.....	91
	CHAPTER 8 EXERCISES.....	94
	IMPERFECT VERB RECOGNITION EXERCISE.....	94
	IMPERFECT VERB PRODUCTION EXERCISE.....	95
	PRETERITE TENSE RECOGNITION EXERCISE.....	96
	PRETERITE PRODUCTION EXERCISE.....	97
	ADDITIONAL PRETERITE RECOGNITION EXERCISE.....	99
	ADDITIONAL PRETERITE PRODUCTION EXERCISE.....	102
	PRETERITE-AS-PRESENT VERB RECOGNITION EXERCISE.....	105
9.	THE FUTURE TENSE AND CONSTRUCTIONS THAT USE IT.....	106
	FUTURE TENSE FORMATION.....	106
	Nequ(i) AND THE FUTURE TENSE.....	107
	Nequ(i) AND NECESSITY.....	108
	Ihcuāc AND THE FUTURE TENSE.....	108
	CHAPTER 9 EXERCISES.....	111
	FUTURE TENSE RECOGNITION EXERCISE.....	111
	FUTURE VERB PRODUCTION EXERCISE.....	113
	FUTURE VERB FORMS AS OBJECTS OF THE VERB nequ(i).....	116
	COMPLEX FUTURE RECOGNITION EXERCISE.....	117
	FUTURE TENSE PRODUCTION EXERCISE.....	119
	Monequ(i) AND VERB RECOGNITION EXERCISE.....	120
	Monequ(i) AND VERB PRODUCTION EXERCISE.....	121
	Ihcuāc CONSTRUCTION RECOGNITION EXERCISE.....	122
10.	MORE FUTURE TENSE FORMS, COMMANDS.....	123
	Nequ(i) AND OBJECT INCORPORATION.....	123
	Quihtōznequ(i) AND mihtoa.....	125
	CONDITIONAL CLAUSES.....	125
	COMMANDS AND REQUESTS: THE OPTATIVE.....	126
	COUNTERFACTUAL WISHES.....	129
	CHAPTER 10 EXERCISES.....	131
	VERB INCORPORATION WITH nequ(i) RECOGNITION EXERCISE.....	131
	VERB INCORPORATION WITH nequ(i) PRODUCTION EXERCISE.....	131
	Quihtōznequ(i) EXERCISE.....	132
	Mihtoa EXERCISE.....	133
	CONDITIONAL RECOGNITION EXERCISE.....	134
	CONDITIONAL PRODUCTION EXERCISE.....	134
	COMMAND RECOGNITION EXERCISE.....	135
	COMMAND PRODUCTION EXERCISE.....	136
	UNACCEPTABLE COMMAND EXERCISE.....	138
	COMPLEX COMMAND RECOGNITION EXERCISE.....	140
	COMPLEX COMMAND PRODUCTION EXERCISE.....	141

	WISH/REQUEST EXERCISE	142
11.	DIRECTIONAL PREFIXES AND PURPOSIVE VERBS	143
	Huāl- AND on-	143
	PURPOSIVE VERBS	144
	CHAPTER 11 EXERCISES	147
	DIRECTIONAL PREFIX EXERCISE	147
	PURPOSIVE VERB RECOGNITION EXERCISE	147
	PURPOSIVE VERB PRODUCTION EXERCISE	149
	PURPOSIVE OPTATIVE EXERCISE	151
	PURPOSIVE VERB/DIRECTIONAL AFFIX PRODUCTION EXERCISE	151
12.	REVIEW OF PHONOLOGICAL PROCESSES	152
	AUTOMATIC CHANGES	152
	OPTIONAL ASSIMILATIONS	155
	MORPHOLOGICALLY CONDITIONED CHANGES	156
	PHONETIC CHANGES NOT REFLECTED IN THE SPELLING	161
	CHAPTER 12 EXERCISE	163
	REVIEW EXERCISE	163
13.	DERIVED CAUSATIVE VERBS	165
	INFLECTION AND DERIVATION	165
	CAUSATIVE VERBS	165
	MULTIPLE OBJECTS	169
	OBJECT PREFIX ORDER	171
	CHAPTER 13 EXERCISES	174
	CAUSATIVE VERB RECOGNITION EXERCISE	174
	CAUSATIVE VERB PRODUCTION EXERCISE	174
	CAUSATIVE MATCHING EXERCISE 1	175
	CAUSATIVE MATCHING EXERCISE 2	176
	CAUSATIVE MATCHING EXERCISE 3	176
	CAUSATIVE MATCHING EXERCISE 4	176
	CAUSATIVE MATCHING EXERCISE 5	177
	CAUSATIVE MATCHING EXERCISE 6	177
	CAUSATIVE MATCHING EXERCISE 7	177
	CAUSATIVE MATCHING EXERCISE 8	177
	CAUSATIVE MATCHING EXERCISE 9	178
	CAUSATIVE MATCHING EXERCISE 10	178
	CAUSATIVE-IN-SENSE MATCHING EXERCISE 1	178
	CAUSATIVE-IN-SENSE MATCHING EXERCISE 2	179
14.	THE BENEFACTIVE/APPLICATIVE FORM OF VERBS	180
	CHAPTER 14 EXERCISES	184
	BENEFACTIVE/APPLICATIVE RECOGNITION EXERCISE	184
	BENEFACTIVE/APPLICATIVE PRODUCTION EXERCISE	185
	BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 1	186
	BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 2	186
	BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 3	187
	BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 4	187
	BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 5	188
	BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 6	188
	BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 7	189
	BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 8	189
	BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 9	190
	BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 10	190
	BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 11	191
	BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 12	191
15.	HONORIFIC SPEECH	192
	VERBS	192
	ATTITUDINAL SUFFIXES	194
	CHAPTER 15 EXERCISES	198
	HONORIFIC VERB RECOGNITION EXERCISE	198
	HONORIFIC VERB PRODUCTION EXERCISE	198
	ATTITUDINAL SUFFIX RECOGNITION EXERCISE	199
16.	THE NONACTIVE FORM OF THE VERB	200
	AGENTLESS PASSIVE CONSTRUCTIONS	200
	IMPERSONAL CONSTRUCTIONS	201
	NONACTIVE FORMATION	202

NOUNS DERIVED FROM THE NONACTIVE FORM OF THE VERB	205
CHAPTER 16 EXERCISES.....	206
NONACTIVE VERB RECOGNITION EXERCISE 1	206
NONACTIVE VERB RECOGNITION EXERCISE 2	207
NONACTIVE VERB RECOGNITION EXERCISE 3	207
NONACTIVE AGENTLESS PASSIVE MATCHING EXERCISE 1.....	208
NONACTIVE AGENTLESS PASSIVE MATCHING EXERCISE 2.....	208
NONACTIVE AGENTLESS PASSIVE MATCHING EXERCISE 3.....	209
NONACTIVE AGENTLESS PASSIVE MATCHING EXERCISE 4.....	209
NONACTIVE AGENTLESS PASSIVE MATCHING EXERCISE 5.....	209
NONACTIVE AGENTLESS PASSIVE MATCHING EXERCISE 6.....	210
NONACTIVE AGENTLESS PASSIVE MATCHING EXERCISE 7.....	210
NONACTIVE AGENTLESS PASSIVE MATCHING EXERCISE 8.....	210
NONACTIVE AGENTLESS PASSIVE MATCHING EXERCISE 9.....	211
NONACTIVE IMPERSONAL MATCHING EXERCISE 1.....	211
NONACTIVE IMPERSONAL MATCHING EXERCISE 2.....	211
NONACTIVE IMPERSONAL MATCHING EXERCISE 3.....	212
NONACTIVE IMPERSONAL MATCHING EXERCISE 4.....	212
NONACTIVE IMPERSONAL MATCHING EXERCISE 5.....	212
NONACTIVE IMPERSONAL MATCHING EXERCISE 6.....	213
NONACTIVE IMPERSONAL MATCHING EXERCISE 7.....	213
INSTRUMENTAL NOUN RECOGNITION EXERCISE 1	213
INSTRUMENTAL NOUN RECOGNITION EXERCISE 2	214
INSTRUMENTAL NOUN RECOGNITION EXERCISE 3	215
LOCATION NOUN EXERCISE 1.....	215
LOCATION NOUN EXERCISE 2.....	216
LOCATION NOUN EXERCISE 3.....	217
LOCATION NOUN RECOGNITION EXERCISE 4.....	218
17. MORE ABOUT POSSESSION; FORMS WITH -yō.....	219
NECESSARILY POSSESSED FORMS	219
THE MANY USES OF THE SUFFIX -yō	220
NOUNS FORMED WITH -yoh.....	224
CHAPTER 17 EXERCISES.....	226
POSSESSION EXERCISE	226
ABSTRACT NOUN FORMATION EXERCISE 1.....	227
ABSTRACT NOUN FORMATION EXERCISE 2.....	227
-yō-hua VERB EXERCISE 1	228
-yō-hua VERB EXERCISE 2	229
-yoh EXERCISE	229
18. DEVERBAL DERIVATION WITH -liz-tli.....	230
CHAPTER 18 EXERCISES.....	235
-liz-tli EXERCISE 1.....	235
-liz-tli EXERCISE 2.....	235
-liz-tli EXERCISE 3.....	236
-liz-tli EXERCISE 4.....	237
19. MORE NOUNS DERIVED FROM VERBS	238
RESULTANT STATE NOUNS.....	238
PATIENTIVE STATE NOUNS.....	240
CHAPTER 19 EXERCISES.....	243
RESULTANT STATE AND PATIENTIVE NOUN EXERCISE	243
PATIENTIVE NOUN EXERCISE 1	243
PATIENTIVE NOUN EXERCISE 2	244
PATIENTIVE NOUN EXERCISE 3	245
PATIENTIVE NOUN EXERCISE 4	246
20. REVIEW OF AGENTIVE AND LOCATIVE DERIVATIONS	248
CUSTOMARY AGENTIVES WITH -ni.....	248
AGENTIVE NOUNS FORMED WITH -qui.....	249
LOCATIVE NOUNS FORMED WITH -yān.....	250
CHAPTER 20 EXERCISES.....	252
-ni AGENTIVE EXERCISE 1.....	252
-ni AGENTIVE EXERCISE 2.....	253
-ni AGENTIVE EXERCISE 3.....	253
-ni AGENTIVE EXERCISE 4.....	254

	-qui AGENTIVE EXERCISE 1	255
	-qui AGENTIVE EXERCISE 2	256
	-qui AGENTIVE EXERCISE 3	257
	-qui AGENTIVE EXERCISE 4	258
	-yān LOCATION EXERCISE 1	258
	-yān LOCATION EXERCISE 2	259
	-yān LOCATION EXERCISE 3	259
	-yān LOCATION EXERCISE 4	259
21.	DENOMINAL VERBS	260
	MAKING VERBS FROM NOUNS	260
	SUBJECT PREFIXES ATTACHED DIRECTLY TO NOUNS	263
	NAHUATL ADJECTIVES (OR THE LACK THEREOF)	264
	CHAPTER 21 EXERCISES	266
	-ti DERIVATION EXERCISE 1	266
	-tí DERIVATION EXERCISE 2	266
	-ti DERIVATION EXERCISE 3	267
	-tiya/-tiy(a) EXERCISE	267
	-ti-c QUALITATIVE EXERCISE 1	267
	-ti-c QUALITATIVE EXERCISE 2	268
	-ti-c QUALITATIVE EXERCISE 3	269
	-tiā EXERCISE 1	269
	-tiā EXERCISE 2	270
	-tiā EXERCISE 3	270
	-yō-tiā EXERCISE	270
	-huiā EXERCISE 1	271
	-huiā EXERCISE 2	271
	-huiā EXERCISE 3	272
	-huiā EXERCISE 4	272
	-oā EXERCISE 1	272
	-oā EXERCISE 2	273
	-yō-hua EXERCISE 1	273
	-yō-hua EXERCISE 2	273
	-ihu(i) EXERCISE	274
22.	COMPOUND NOUNS	275
	CHAPTER 22 EXERCISES	278
	COMPOUND RECOGNITION EXERCISE 1	278
	COMPOUND RECOGNITION EXERCISE 2	284
23.	NOUN-VERB COMPOUNDS	286
	REVIEW OF OBJECT INCORPORATION	286
	ADVERBIAL CONSTRUCTIONS	287
	CHAPTER 23 EXERCISES	289
	INCORPORATED OBJECT EXERCISE	289
	INCORPORATED ADVERBIAL EXERCISE	291
	ADVERBIAL PRODUCTION EXERCISE	292
24.	REDUPLICATION	293
	USES OF NAHUATL REDUPLICATION	293
	SUMMARY OF REDUPLICATION	299
	CHAPTER 24 EXERCISES	300
	REDUPLICATION RECOGNITION EXERCISE	300
	REDUPLICATION PRODUCTION EXERCISE	301
	n > c PATIENTIVE NOUN EXERCISE	302
	-c-tic EXERCISE	303
25.	BUILDING SENTENCES	304
	NEGATION	307
	THE PARTICLE in	308
	THE PARTICLES in AND on	309
	QUESTION PARTICLES	309
	NONINTERROGATIVE TIME PARTICLES	310
	NONINTERROGATIVE PLACE PARTICLES	311
	MANNER PARTICLES	311
	DEGREE PARTICLES	312

NUMBER OF TIMES.....	312
OTHER PARTICLES	312
SOME PARTICLE AGGREGATES	312
LIGATURES.....	313
CONCLUSION.....	315
CHAPTER 25 EXERCISES.....	317
REVIEW EXERCISE 2.....	317
SENTENCE TRANSLATION EXERCISE.....	317
APPENDIX 1: NAHUATL DICTIONARIES.....	318
HOW TO USE MOLINA'S DICTIONARY.....	320
APPENDIX 2: LONG-VOWEL AND GLOTTAL STOP CONTRASTS	325
APPENDIX 3: MATERIAL BORROWED BETWEEN SPANISH AND NAHUATL.....	331
NAHUATL BORROWING FROM SPANISH	331
NAHUATL CONTRIBUTIONS TO SPANISH VOCABULARY	332
NAHUATL PLACE-NAMES.....	334

ACKNOWLEDGMENT

The 1975 publication of *Introduction to Classical Nahuatl* by J. Richard Andrews marks a watershed in Nahuatl studies. Since the appearance of that synthesis of grammatical and phonological information drawn from the mid-seventeenth-century work of Horacio Carochi and other early grammarians, the field has been on solid ground thanks to the systematic treatment provided by Andrews. Aspects of the language neglected for three centuries can no longer be ignored, and the work of informed Nahuatl scholars in the years since has been the better for it.

Both of us owe an incalculable debt to Andrews, which we acknowledge here and throughout the course book, where we repeatedly suggest that the reader consult his book for fuller exposition of topics we only touch upon in this condensed treatment of Nahuatl grammar. Having said this, we also hasten to add that Andrews is in no way responsible for the content of this course book.

We also acknowledge our debt to Horacio Carochi, Alonso de Molina, and Bernardino de Sahagún, nāhuatlahtohs pasados, and to our many colleagues, nāhuatlahtohs actuales, from who we have learned what we know of the language.

Finally, we thank each other for a working partnership that began in Bloomington, Indiana, and has endured over twenty-five years.

PREFACE

This course book is a joint project of R. Joe Campbell and Frances Karttunen. It incorporates selections from Campbell's *Manual of Nahuatl Grammar*, which he developed for use by his academic-year Nahuatl classes at Indiana University, together with descriptive grammatical material from lectures Karttunen prepared for her summer Nahuatl class at the University of Texas in 1987. We have aimed to bring together material that can be realistically covered in six weeks of intensive work and that will lay a foundation for continuing Nahuatl studies in the future. People interested in additional exercises should contact R. Joe Campbell for a copy of the full *Manual*.

Since traditional Nahuatl orthography does not strictly adhere to the principle of one letter for each consonant and vowel of the language, knowledge of the International Phonetic Alphabet is helpful in understanding the sound system of the language. However, the full IPA notation is not required for describing Nahuatl. Just those phonetic symbols which are genuinely helpful will be introduced here, and in the exercises the Spanish-based traditional orthography, not IPA, will be used.

Our main work in this course is to present Nahuatl in a clear and sensible manner. Where possible, we will relate the way Nahuatl works to analogous processes in languages more likely to be familiar to the user of this course book. We seek to help the user over the rough patches and fill in weak spots with examples, explanations, and the opportunity to practice recognizing and producing Nahuatl constructions.

The job of the newcomer to Nahuatl begins with massive memorization. Unlike with European languages, one gets virtually no help from languages one already knows in learning Nahuatl vocabulary. Nahuatl has contributed to us such words as **tomato**, **avocado**, **chocolate**, **coyote**, **ocelot**, **mesquite**, and a significant body of terms — mainly food and animal names — that are regionally limited to Mexico and the Southwest: **pozole**, **chayote**, **zopilote**, **tlacuache**, etc. The borrowed forms of these words are rather different from their original Nahuatl forms, and the same can be said of most Spanish words that Nahuatl has borrowed. Who would immediately recognize English **avocado** or Spanish **aguacate** in the Nahuatl source word **āhuacatl** or, on the other hand, Spanish **señora** in its borrowed Nahuatl form **xinōlah**?

There are also prefixes and suffixes to learn, many of them. And one must learn to mark length on Nahuatl vowels by placing a bar (known as a *macron*) over long vowels. Generations of Latin teachers have struggled to convince their students that macrons are not optional in true learning of Latin, and the same holds for Nahuatl.

This initial large investment of effort pays off handsomely in the long run and even in the short run, because Nahuatl is a very regular language. There are some irregular verbs, but not long lists of them, and the same is true of other exceptions. If one learns the shapes of Nahuatl *stems* accurately and masters the rules of Nahuatl grammar, one has a solid foundation on which to make one's way through the grammar.

It isn't possible to "learn Nahuatl" in six weeks, no matter how hard one works. No one would expect to learn French in six weeks, and French is much easier for people who know English and Spanish than Nahuatl is. But we hope to provide a good start for beginners and a useful review for people who already have some knowledge of the language.

INTRODUCTION

Mesoamerica is a large area sharing many linguistic and cultural features. It does not extend all the way to Mexico's northern border, but in the south it extends through Guatemala into parts of Honduras, El Salvador, and Nicaragua. There are many language families in Mesoamerica, to say nothing of individual languages. Among the families are the Mayan language family made up of more than twenty different languages (one of which calls itself Maya, while the others are known by such names as Chol, Tzotzil, Quiché, Mam, etc.); the Otomanguean family, including Otomí, Mazahua, Mixtec, Chinantec, Zapotec, etc.; the Mixe-Zoquean languages, Tarascan (which, like Basque in Spain, is a language isolate and is not related to any other known language), and many more. Although the material culture of Mesoamerica is rather uniform, its linguistic complexity is great.

Nahuatl belongs to a language family known as the Uto-Aztecan family, because the language of the Utes in Utah and thereabouts is one of the northernmost of this group of related languages, and the language of the Aztecs and their neighbors is spoken in the southern end of the geographical area across which these languages range. In this book we refer to the language as Nahuatl, but other names used for the same language are *Aztec* and *Mexicano*. Those of us who prefer to use the name Nahuatl do so because we do not wish to confuse the language with a political entity. The Aztecs spoke this language, but many other people who also spoke it were not Aztecs. Of the million people who speak it today, many are not descendants of the Aztecs and do not want to be thought of as such. To name the language for one group of its speakers is rather like calling all North Americans Yankees. To be identified as a Yankee comes as a shock to Georgians, and the same holds for Nahuatl speakers when their own language is referred to by the name of people who were their ancestors' tax collectors and blood enemies. In fact, the majority of speakers today call their language Mexicano; Nahuatl is a rather scholarly term that is determinedly neutral with respect to local loyalties and identifications. When the final *-tl* is removed from the language name, the result is *Nahua*, a word used as both noun and adjective to refer to all the people who speak the language. The phrase "the Nahua(s) of the Huasteca" refers to the Nahuatl-speaking people living in that region, while "the Nahuatl of the Huasteca" refers to the regional variety of the language spoken there. Likewise, one comes across Nahua used as an adjective in phrases such as "the Nahua

worldview," referring to some general cosmological outlook attributed to Nahuatl-speaking people.

The Uto-Aztecan language spoken farthest south and east in Central America is called Pipil. There is some dispute about whether Pipil is sufficiently different from Nahuatl to be considered a separate language. Many of the place names one sees in the news from Central America, especially those that end in *-tenango* and *-tan*, are Nahuatl/Pipil names.

Nahuatl was a latecomer into Mesoamerica. So far as we have any record, the Maya were always there. Only a few centuries before the Spanish conquest of Mesoamerica did the ancestors of the Nahuatl-speaking people come down from the northwest into central Mexico, leaving behind them a trail of peoples speaking related languages: Hopi, Pima, Papago, Tarahumara, Yaqui, Cora, and Huichol. (See Campbell's *Manual*, pp. 328-336, for more detail. Another good source is Jorge Suárez, *The Mesoamerican Indian Languages*, Cambridge University Press, 1983.)

Scholars of Nahuatl are accustomed to talk about "Classical Nahuatl" and "the modern dialects." This implies a gulf between immediately post-conquest Nahuatl and what is spoken today; yet the people who speak Nahuatl today are the descendants of the people who spoke it five centuries ago. The practice of isolating Classical Nahuatl is rather like calling the English of Shakespeare's time "Classical English" while referring to English as it is spoken today in various places around the world as "the modern dialects." It is not technically wrong, but if we don't do it for English, we should be wary of doing so for Nahuatl. By Classical Nahuatl some scholars mean something geographical: Central Mexican Nahuatl, as opposed to more peripheral varieties; some mean Nahuatl of the sixteenth century, while others do not hesitate to include the language of Horacio Carochi's mid-seventeenth-century grammar; and some mean only the high literary style to the exclusion of more mundane texts, even if the latter are dated as early as the 1540s.

It has also been customary among scholars of Nahuatl to talk about three dialects defined by pronunciation: the "tl" dialects (Nahuatl), the "t" dialects (Nahuat), and the "l" dialects (Nahual). But dialect definitions should not be based on a single linguistic feature. When we take into account whole bundles of shared features, we see that the language varies geographically today much as it did five centuries ago in terms of two areas: a central core area where several innovations have gotten started and from which they have spread out, and a distant peripheral area, to which some of these innovations have not extended. The spread of Central Mexican Nahuatl was given impetus just after the Spanish conquest, because the Spanish used Nahuatl speakers as interpreters, middlemen, and local administrators in areas where Nahuatl hadn't been spoken, and one sees reminders of this in current Nahuatl place names in Maya areas, for instance. The authority on Nahuatl regional

variation is Una Canger of the University of Copenhagen, who has a number of publications available.

What is offered here is "basic Nahuatl" to serve as a foundation for whatever variety of Nahuatl the user will be dealing with in the future. Adjustments will need to be made for the time or locality of the particular variety of Nahuatl dealt with, but such adjustments will tend to be very systematic and predictable.

1. SPELLING AND PRONUNCIATION

The traditional Nahuatl spelling is based on Spanish orthography, so people familiar with Spanish have a slight advantage in approaching Nahuatl. It is no surprise, for instance, that **hu** represents the sound /w/, as in Spanish **hueso** /weso/ 'bone'; that **z** is pronounced /s/ rather than /z/; or that **ch** has its separate place in alphabetical listing after everything else beginning with **c**. Moreover, **c** represents the sound /k/ except when followed by **i** or **e**, where it represents /s/. In order to represent /k/ before these vowels, **qu** is used: **ac** /ak/, **oc** /ok/, **ic** /ik/, **ec** /ek/ **ca** /ka/, **co** /ko/, but **qui** /ki/, and **que** /ke/, whereas **ci** /si/ and **ce** /se/.

There are traps for those familiar with Spanish, however. In Nahuatl **ll** does not represent a /y/ or /ʎ/ sound. Instead, a word like **calli** 'house' breaks up into two syllables, one ending in **l** and the other beginning with **l**: **cal-li**. (The technical term for pronouncing two adjacent identical consonants is gemination, and you may hear **ll** referred to as "geminate l.")

Another trap is that in Nahuatl **cu** never represents the syllable /ku/, as in Spanish **culebra** 'snake'. It always represents /k^w/, as in Spanish **cuestión** 'question' and Nahuatl **cualli** 'good'. (Here is another opportunity to practice Nahuatl's **ll**.) The difficult thing about Nahuatl is that it not only has /k^w/ at the beginning of syllables, where we find it easy to pronounce, but also at the end of syllables, where we find it to be a very unfamiliar thing to get our tongues around. In this position, it is conventionally spelled **uc**, but some Nahuatl sources spell it **cu** or even **cuh**. This is deceptive. The Nahuatl word frequently written **tēcuhtli** 'lord' only has two syllables, the first of which is /te:k^w/ and the second of which is /t^li/. Syllable-final pronunciation of /k^w/ takes practice, but knowing what the correct target pronunciation is helps to avoid a speech habit that distinguishes people who only know book Nahuatl from people who have been in touch with speakers of Nahuatl. Moreover, knowing that we are dealing here with a single consonant, not a syllable composed of a consonant followed by a vowel, makes it possible for us to predict correctly what kind of endings will come next. Nahuatl has a wealth of *suffixes* (endings) and also *prefixes* (elements added to the beginning of words, as **un-** and **pre-** in English); being able to predict the right forms makes the language come much more easily.

We see the practice of reversing the order of two letters representing a consonant in Nahuatl when the consonant comes at the end of a syllable in two places. One pair is

cu/uc for /k^w/. The other is for the /w/ sound. At the beginning of a syllable, **hu** is used as in Spanish. At the end, it is turned around and spelled **uh**. As with /k^w/, Spanish doesn't have this sound at the end of syllables. But speakers of English have the advantage here, because we have this syllable-final sound in words like **now** and **show**, which in Nahuatl would be spelled **nauh** and **xouh**.

The most immediately striking element of Nahuatl, whether written or pronounced, is the consonant that is often used as representative of the whole complex of central Nahuatl dialect features, the consonant written as **tl**. If we look into a Nahuatl dictionary, we see that the **tl** section, which is usually set off separately from the **t** section and the **tz** section, is disproportionately large. And at first it seems that every Nahuatl noun ends in **tl** or **tli**. Here, as English speakers we don't worry too much about **tl** at the end of syllables. After all, we can say **bottle**. But the name of the city of **Tlaxcala** presents more of a challenge. Actually, the **tl** at the end of Nahuatl words is more challenging than it might first appear. We must be careful not to make it into a syllable in its own right. The word **nāhuatl**, which means 'clear, intelligible speech', has only two syllables, not three (or four!). In borrowing words from Nahuatl, Spanish speakers DID make final **tl** into a syllable; they borrowed it as **te**, as in **metate**, from **metlatl** 'grinding stone'. At the beginning of syllables, Spanish speakers generally made **tl** into simple **t**; the Nahuatl name of the city of **Taxco** was **Tlachco**.

Tl represents a single consonant in Nahuatl; phonetically this consonant is either written with the Greek letter lambda λ or with a superscript to indicate that the basic **t** sound is released off the side of the tongue: /t^l/. Two characters used to represent a single sound segment constitute a *digraph*. The letter pairs **ch** /č/, **cu/uc** /k^w/ and **hu/uh** /w/ used in Nahuatl are also digraphs. In Nahuatl it is important to keep in mind that even when two letters are used to spell a consonant, as far as Nahuatl is concerned only a single consonant is there. (After all, alphabetical spelling rules for Nahuatl were devised by European friars who were neither native speakers of the language nor modern phonologists. Under the circumstances, they did a serviceable job of it.)

Keep this principle firmly in mind: no Nahuatl words begin with more than one consonant. Likewise, no matter what the spelling, no Nahuatl syllable ends with more than one consonant. For instance, using a dot to separate the two syllables, the place name **Tlachco** is **Tlach.co**, which is phonetically /t^lač.ko/.¹

¹If there is just one consonant between two vowels, the consonant belongs to the second syllable: **tlācatl** is divided (using a dot to indicate the division) into **tlā.catl**.

Here is another digraph used in Nahuatl: **tz**. Phonetically it is /t^s/, a sound not in use in either English or Spanish. Examples of Nahuatl words containing the sound are **tzīntli** 'foundation' (also 'buttocks'), **huītzilin** 'hummingbird', and **huitztli** 'thorn'.

On the other hand, there is a sound English shares with Nahuatl, but we spell it with a digraph **sh**, while Nahuatl spells the same sound with **x**. The phonetic spelling is /ʃ/. Old Spanish also had this sound, but the pronunciation shifted, and eventually the spelling too, so that the name **Xavier**, for instance, is now spelled **Javier**, and the sound it begins with is no longer like the sound at the beginning of English **shoe**. Nahuatl got the convention of spelling /ʃ/ with the letter **x** from sixteenth-century Spanish and did not participate in the later sound change that affected Spanish. The Nahuatl words **xōchitl** 'flower', **xoctli** 'pot', and **xīctli** 'bellybutton' all begin with the same sound as English **shoe**.

In order to have a reliable foundation in Nahuatl, we have to learn two things that have not generally been written in Nahuatl: glottal stops and vowel length.

Traditional Nahuatl writing is a sort of shorthand. One might think of it as a conspiracy between Nahuatl speakers and Spanish speakers to suppress some information that we would want and need. Spanish speakers had a hard time hearing these things and so did not write them. Nahuatl speakers knew them, because they knew their language and so didn't absolutely need to write them. But we do need to know them, to retrieve the hidden information as much as possible. Horacio Carochi's grammar, published in 1645, is a big help. So is the grammar of J. Richard Andrews, published in 1975 by the University of Texas Press. Karttunen's dictionary, also published by Oklahoma Press, expands on the glossary accompanying the Andrews grammar. Both use an enriched traditional orthography, and that is what will be used in this course.

Although not generally written, the glottal stop functions in Nahuatl as a consonant. Not writing it is somewhat equivalent to leaving out all the **ts** of a language: like spelling English **top** and **pot** as **op** and **po**. Clearly, leaving it out causes problems. Luckily, in Nahuatl the distribution of the glottal stop is restricted. It only occurs at the end of syllables, which means that there does not have to be a separate section in the dictionary for words beginning with glottal stop. It only occurs between vowels in cases where a noun or verb that begins with a vowel is *reduplicated* to indicate spatial distribution: **āhuiya** 'to be happy'; **ah-āhuiya** 'to enjoy oneself here there and everywhere'.

The phonetic symbol for the glottal stop is like a question mark without its dot. J. Richard Andrews uses the letter **h** for glottal stop, and we follow his practice. There is historical precedent for this. In the 1571 Nahuatl dictionary of fray Alonso de Molina and elsewhere in early writing, in the rare cases where the glottal stop is written, it is written with the letter **h**. The other ways that it is written, principally in the work of Horacio

Carochi and users of his grammar, is as a circumflex or grave accent mark over the preceding vowel. Thus, "â" and "à" are other ways of writing what we and Andrews write **ah**. We prefer using the letter **h** rather than an accent mark over the vowel, because we want to remind readers that in Nahuatl the glottal stop functions as a consonant, not as some modification of the pronunciation of a vowel.² This is important, because Nahuatl noun and verb stems that end in consonants behave differently from those that end in vowels.

What does a glottal stop sound like? In the sixteenth- and seventeenth-century grammars of Nahuatl it is referred to as *saltillo*, a 'little hop'. As English speakers, we need only ask ourselves what a child says when caught with hand in cookie jar or confronted with something broken. Even before they speak in words, our children say something we might write "oho". The catch in the middle is a glottal stop. Cockney speakers also have it in their pronunciation of words like **bottle**. You might try impersonating Michael Caine buying a fifth of gin to see how it comes out.

In fact, how the consonant we are referring to as a glottal stop is actually pronounced by Nahuatl speakers varies geographically. Many speakers today really pronounce it as phonetic /h/. For us, the challenge is hearing an /h/ at the end of a syllable, since in English we only pronounce it at the beginning of syllables. In some areas an additional complication has been added; like German speakers, Nahuatl speakers may sharply close their glottises for an instant before a word beginning with a vowel, producing a sharp onset and making it appear that the word begins with a consonant. However, if we take the same word and consider what forms of prefixes are added to it, we find that the initial glottal stop does not count; it disappears, and the prefixes that go with it are the ones that go with words beginning with vowels. So for these geographical dialects of Nahuatl, we have to distinguish between the *reflexes* (local pronunciation) of *segmental* glottal stops (real consonants) and *prosodic* glottal stops (ones that "don't count").

As for vowel length, it may be hard to believe that bars over vowels (*macrons*) are important, especially since they don't appear in sixteenth-century Nahuatl dictionaries and grammars or in important texts like the *Florentine Codex* (an ethnographic encyclopedia compiled in Nahuatl in the sixteenth century by fray Bernardino de Sahagún). However, by having contrasting long and short vowels, Nahuatl makes up for having only four qualitatively different vowels: **i**, **e**, **a**, and **o**. (Whenever one sees written "u" in a Nahuatl

²There is NO /h/ in Nahuatl that contrasts with the glottal stop. The first syllable of **ihcuāc** 'when' ends in a glottal stop. The word **acah** 'someone' ends in one. In **amehhuān** 'y'all' the first **h** is a glottal stop. The following **hu** is the digraph for /w/. In (i)**hchinoā** 'to burn s.t.' the first **h** is a glottal stop. The **ch** is /č/.

text, it is (1) being used to spell /w/; (2) part of one of the digraphs: **cu/uc** /kw/ or **hu/uh** /w/; or (3) being used to spell the long vowel /o:/ or, less often, its short counterpart /o/.)

Here, and also above, you have probably noticed that in phonetic notation, long vowels are indicated by placing a colon after the vowel, while in the enriched traditional spelling we utilize here, a macron over the vowel is used instead. Again, this is following historical precedent. Carochi and other grammarians, when they marked long vowels at all, used the macron. Carochi, for purposes of explicitness, also marked short vowels with an acute accent: "á". We do not do this here; vowels not marked long are short.³

Limited distribution of long vowels in Nahuatl makes our job somewhat easier. There are no long vowels followed by glottal stops. If a long vowel comes to be adjacent to a following glottal stop, it shortens. There are also few long vowels at the ends of words; generally a long vowel in that position also shortens. However, there are some strong exceptions to this that must be learned as one goes along. What is important is to learn words exactly and completely as they are presented here, including macrons and h.

Accent marks are not needed to indicate stress placement in Nahuatl. Stress falls on the next-to-last syllable.

Begin today memorizing a large number of nouns. You should set some ambitious vocabulary goals for yourself. Some of the vocabulary is used again and again in the exercises, and as you do them, that vocabulary will get set in your mind. Two advantages of learning a lot of nouns right away are the following:

(1) You will get a sense of what Nahuatl nouns are like: stems, derived nouns, compound nouns.

(2) You will have a base for working on absolute, possessed, and plural forms in the next few days.

Take heart. Some of the basic nouns you will now be seeing come around more than once as themselves and in compounds and derived forms.

³We have included as Appendix 2 Carochi's list of words that are distinguished from one another by contrastive vowel length and/or presence of glottal stop.

CHAPTER 1 EXERCISE

SYLLABIFICATION EXERCISE

Write these Nahuatl words again, breaking them up into syllables with dots.

Practice pronouncing each word:

Example:

ocuilin o.cui.lin worm⁴

āhuiya

huītzilin

calli

tzīntli

huitztlī

michin

chīlli

Tlachco

Tlaxcallān

tamalli

xoctli

nextli

nextamalli

āhuacatl

cualli

tēuctli

ahtlatl

Nāhuatl

See for how many of these you can provide a meaning.

⁴Syllabification does not necessarily correspond to where stems end and suffixes begin, for instance, in *ocuilin*, the stem is *ocuil-* and the suffix is *-in*: *ocuil-in*.

2. BEGINNING NAHUATL STRUCTURE

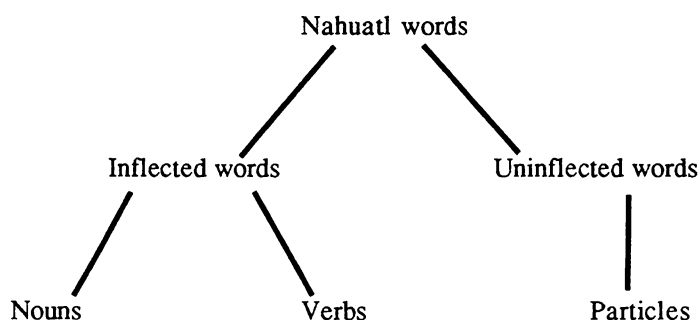
Nahuatl is a language with a different *typology* from English. Traditionally linguists have broadly grouped the languages of the world into three types: *isolating* (like Chinese), *agglutinating* (like Finnish and Turkish, among others), and *inflecting*. Most (Indo-)European languages (Latin, French, German, etc.) are better examples of what is meant by an inflecting language than English is. An inflecting language is one that not only adds on endings but also changes the shape of the stem to which the endings are added. So in learning Latin, for example, one learns *declensions* of nouns and *conjugations* of verbs, such as **amō, amas, amat, amāmus, amātis, amant**. (**Amāre**, being a first conjugation Latin verb, has only minimal stem changes: **am-** for first person, **ama-/amā-** for the others; but other Latin declensions and conjugations involve a lot more change.)

In Mesoamerica not only are there several different language families, but these languages are not all typologically alike. Specifically, the Mayan languages are pretty much what a linguist would call isolating languages, and the Uto-Aztecan ones are really classic agglutinating ones. Which is to say that Mayan languages have rather short words made up of monosyllabic roots and few prefixes and suffixes. Like many such languages, Mayan languages tend to multiply the possibilities of this rather restricted type of structure by using contrastive tone or *pitch accent*. A monosyllabic stem will mean something different depending on whether its vowel is short or long, and if it is long, whether its tone is high, low, or high and interrupted by constriction of the glottis. This sort of language is rather well-suited to being written with a *logo-syllabic* system that assigns one more-or-less pictorial character or glyph to each substantive noun and verb stem and then supplements these with some additional signs that give hints about pronunciation and others that have abstract grammatical significance.

Nahuatl, although it is also spoken in Mesoamerica, is a very different sort of language, and quite unsuited to hieroglyphic or even syllabic writing. As you have seen from the first vocabulary list, Nahuatl can build long words such as **chichicalli** and **tlacualchihualōyān** by the processes of *compounding* and *derivation*. Moreover, once a long word is made, it may receive multiple *inflectional* prefixes and suffixes indicating things like whether a thing is possessed, who possesses it, if it is plural, or—in the case of verbs—who did it, when it was done with respect to something else that happened, whether it was done to or for someone else, etc.

In other words, Nahuatl words—nouns and verbs—are something like onions, and what we need to do in order to understand Nahuatl or to compose anything in the language is to be able to peel off the layers to get to the stem, or—given the stem—to be able to wrap it up in the right layers in the right order.

We will begin with nouns and verbs, then move on to compounds and derived forms built on the basic nouns and verbs you have learned. Take heart. While it is true that Nahuatl is a different type of language from English or Spanish, it is a language that can be sensibly explained. Here is something to remember as you begin to learn Nahuatl vocabulary. There are two kinds of Nahuatl words: words that take inflectional prefixes (beginnings) and suffixes (endings) and words that do not. Those that take inflectional affixes (prefixes and suffixes) are built on noun stems and verb stems. The others are collectively referred to as *particles* and they include conjunctions, time and place adverbials, quantifiers, and other such things. You have some of them in the first vocabulary list.



Inflected words are those that take prefixes and suffixes that indicate such things as person, number, tense, and possession.

A derived form or *derivation* means a noun made from a verb stem, a verb made from a noun stem, an abstract noun made from a concrete noun—that sort of thing. Derivation is done by adding endings (suffixes) to basic stems to turn them into something grammatically different. An example from the first vocabulary list is the noun **cuīcāni**, which is made by adding the agentive suffix **-ni** to the verb stem **cuīca** 'to sing'. Derived forms behave just like basic noun and verb stems and get inflectional prefixes and suffixes added on. Derivations will come up later, after we practice inflection with basic stems.

NUMBERS

Included along with nouns and verbs in the vocabulary list are numbers. From a linguistic point of view, this is peculiar, because numbers are rather exceptional noun forms, so why not go straight to words for 'house', 'turkey', etc., and leave the numbers for later? This has to do with authentic Nahua practice and may help to get you off on the right foot with native speakers of Nahuatl. When you ask Nahuatl-speakers to teach you something in Nahuatl, they always begin with the numbers. Of course, it is always terrible when someone comes up to you and says, "Say something in ..." (whatever language at all). Beginning with numbers is a handy strategy. They come in neat little learnable sequences, and practically anybody can learn to count to ten in practically any language and feel a small thrill of accomplishment.

But there is actually more to it among Nahuatl-speakers. Within speech communities, the Nahuatl numbers are a sort of shibboleth. A person who can count out large numbers in Nahuatl is held to know the whole language well, while a person who gets stuck on a number is ridiculed for not knowing the language adequately. And people do challenge each other with numbers more or less all the time. So when a Nahuatl-speaker sets out to teach you the numbers, you are being let in on the game. Naturally, there is no objective connection between being able to manipulate the counting system and being able to speak or understand the language. Some people speak it very well but never really learned the counting system, whereas others have learned to count but not to speak the language well at all. We will not linger long over the numbers. We recommend that you read J. Richard Andrews' explanation of the counting system in his *Introduction to Classical Nahuatl*.

Notice that the counting system is *vigesimal* (i.e., based on multiples of 20) in the Mesoamerican tradition. But within the first twenty, the numbers go 1-5. Then 6-9 are compounded of the numbers 1-4 again with the prefix *chic(u)-*. The numbers for 5 and 10 seem to have the variant stems for 'hand' in them (*mā-*, *māh-*). Then 11-14 are 10 plus 1-4 with the prefix *on-*. There is a word for 15, and the process is then repeated through 19. The name for 20 literally means 'one (full) count'. Andrews will take you on from there.

CLASSIFIERS

Before we leave numbers, however, we should spend a few minutes with *numeral classifiers*. Variant forms for the number 'one' are *cē* and *cem*. If *cem* stands by itself or

is attached to something beginning with a consonant that does not involve rounded lips¹, the final **m** changes to **n**, so one might say that there is a third variant form **cen**. But one also finds the form **centetl**. This is made by adding a classifier **-tetl**, which is obviously the same as the noun meaning 'stone', to **cem**. This **-tetl** classifier is added to numbers when one is counting lump-shaped things like tamales or eggs or squashes. Nowadays it is the most commonly used numeral classifier in Nahuatl, but others remain in use.

As Mesoamerican languages go, Nahuatl has rather few classifiers. In an eighteenth-century grammar, there are over eighty listed for Maya, including classifiers for counting quarters of dead animals (Tozzer 1921, pp. 290-292). By contrast, Nahuatl just has classifiers for counting lump-things, things in rows or ranks, things that can be doubled over on themselves, sheet-like things such as tortillas or blankets, and things on stems. Unlike Maya, which at the very least requires the choice of an inanimate or animate classifier for anything that is counted, Nahuatl does not have obligatory use of classifiers. One can enumerate things with numbers alone. If one uses a classifier, it is attached to the end of the number, and the number-plus-classifier precedes the noun being counted. (For full details on this, there is a section on numbers and counting in the very middle of Molina's 1571 dictionary, between the Spanish-to-Nahuatl part and the Nahuatl-to-Spanish part.)

The idea of classifiers may seem exotic at first, but we should bear in mind that even English has a vast number of really arbitrary words for naming groups of different things. For instance, we say a covey of quail, a pod of whales or porpoises, a herd of cattle, a flock of sheep or goats, a litter of kittens, a troop of primates (monkeys, apes), a pack of hounds, a swarm of insects, a bevy of blondes, and on and on. All these specific words more or less mean 'several'. Yet mixing them up really grates on the ear for an English-speaker. A bevy of sheep? A covey of cattle? A pod of blondes? Dreadful!

There is a difference between English 'group' words and the numeral classifiers of other languages. We don't use the group words together with numbers (although we do say "one head of cattle, two head of cattle..."). But classifiers in Mesoamerican languages are like the English 'group' words in that they are fairly arbitrary. One understands why the Nahuatl lump classifier is used for counting eggs, but why also the domestic fowl that produce the eggs? Why is the classifier for things that can be doubled over on themselves (**-tlamantli**) also used for sermons and pairs of shoes? How in the world did Nahuatl speakers in the sixteenth century decide which classifiers to assign to new nouns borrowed from Spanish?

¹In Nahuatl, consonants made with rounded lips are **p, m, hu** /w/.

PRONOUNS

Another rather exceptional group of nouns you meet immediately in the vocabulary list is the group of pronouns.

There is no gender distinction in Nahuatl. The third person singular pronoun means 'he/she/it'. You can't tell the sex of the referent from the pronoun. Likewise, the third person singular possessive prefix that you will practice soon means 'his/her/its'. (Also, there is no *grammatical gender* in Nahuatl. You don't have to learn which nouns are "masculine" and which "feminine," as in Spanish, or "masculine," "feminine," or "neuter" as in German.)

Nahuatl singular pronouns have three forms: full-length, shortened, and short. The full-length pronoun ends in *-tl*. The shortened one leaves the *-tl* off, and the long vowel shortens, because it is at the end of the word. The short form also leaves off the syllable *-huā-*.

yehhuātl

yehhua

yeh

All three of these forms mean 'he/she/it'.

Nahuatl plural pronouns have just two forms, a basic form and that form with the plural suffix *-tin* added to it. Since the plural form by itself is different from the corresponding singular, adding the plural suffix is redundant, and it is often left off.

Unlike English, but like most other European languages, Nahuatl has different pronouns for 'you (singular)' and 'you (plural)'. To relieve the ambiguity of English *you* we always translate the Nahuatl second person plural as 'y'all', while "you" will always mean 'you (singular)'.

In actual usage, the free-standing pronouns are not much used, because they are redundant. Verbs take subject and object prefixes, so who the subject (and object, if there is one) may be is clear from the verb form alone. The pronouns tend to be used for special emphasis, as in "As for him, he can ..." or "As for her, she didn't ..."

POSSESSED NOUNS

Two things are involved in saying in Nahuatl that a noun is possessed. There are possessive prefixes meaning 'my', 'your', 'his/her/its', 'our', 'y'all's', 'their', which we will list in tabular form below. But when one of these prefixes is attached to the front of a Nahuatl noun, something usually comes off the end of the noun. This thing that is removed is called the *absolutive suffix*, and it is one of the things that makes Nahuatl look the way

it does. Those characteristic **-tls** on the ends of words are absolute suffixes. One way to think of the absolute suffix is that it is the fig-leaf of a modest language. Nahuatl does not comfortably tolerate naked stems. So long as there is an inflectional prefix or suffix, the stem is decently clothed. When no inflectional affix is present, the absolute suffix does the job.

Actually, there are four absolute suffixes:

- tl as in **ācatl** 'reed'
- tli as in **miztli** 'cat'
- li as in **calli** 'house'
- in as in **michin** 'fish'

The last of these tends to be used with small animate creatures such as worms, flies, mice, and fish, but one can't really predict. Stems must be learned with their absolute suffixes.

The absolute suffix drops off when other affixes (prefixes/suffixes) are added or if the noun is the first part of a compound. You get the noun stem by dropping off the absolute suffix.

One other thing may happen. When the absolute suffix drops off, it may take a vowel with it. This only happens if the vowel is **i** or **a**, and it doesn't happen with all nouns that end in **i** and **a**. This is something else that has to be learned as you learn individual nouns.

Here is a list of examples:

-i-tl words:

		<u>Stem:</u>
xōchitl	'flower'	xōch, xōchi (xōch with possessives, xōchi in compounds)
cōmitl	'pot'	cōm, cōn (at the end of a word)
cuāitl	'head'	cuā
āxcāitl	'property'	āxcā
māitl	'hand, arm'	mā, mah (idiosyncratic stem variant)
cuēitl	'skirt'	cuē
tōcāitl	'name'	tōcā

-a-tl words:

		<u>Stem:</u>
cuīcatl	'song'	cuīc
nacatl	'meat, flesh'	nac
yacatl	'nose'	yac
metlatl	'grindstone'	metl
petlatl	'reed mat'	petl

Here are some generalizations that should help learning the behavior of these special stems.

(1) Notice this contrast:

māitl	'hand'	stem: mā
(i)cxitl	'foot'	stem: (i)cxī ²

The vowel preceding the absolutive suffix **-tl** can't drop off if to do so would leave two consonants at the end of a word, which is what would happen with the word for 'foot'; a Nahuatl word cannot end in **cx**. Nahuatl will do whatever it takes to make sure a word does not end in two consonants. (Remember that the stems of **petlatl** 'reed mat' and **metlatl** 'grinding stone', which are **petl** and **metl**, end in a single consonant written with a digraph, not in two consonants.)

(2) When **-i-tl** is dropped, if a long vowel is left at the end of a word, it remains long, even though long vowels usually become short at the end of words, so one gets **nomā** 'my hand'.

(3) There is a suffix **-uh** that is added to some possessed nouns (such as **tepētl** 'hill', **notepēuh** 'my hill'; **ātl** 'water', **nāuh** 'my water'). This **-uh** is never added to nouns from which **-i-tl/-a-tl** have been dropped.

While the suffix **-uh** with possessed singular forms is rather vestigial, plural possessed nouns always take **-huān**, provided they are animate nouns. Originally, only animate nouns had plural forms different from their singular forms—that is, one said the equivalent of "one cat, several cats" but "one house, several house." (However, in the Nahua world view some things we might take as inanimate were considered animate, such as hills and stars.) Nowadays, plural suffixes for both possessed and unpossessed nouns are sporadically added to inanimate nouns as well as animate ones, on the model of Spanish, which does not differentiate nouns on the basis of animate/inanimate. So one comes across plural forms such as **caltin** 'houses', **nocalhuān** 'my houses', and the like.

²The parenthesis means that the stem begins with a "weak i", which will be explained below.

CHAPTER 2 EXERCISES

WORK WITH POSSESSIVE PREFIXES

An unpossessed Nahuatl noun occurs in the absolutive form, which is the citation form given in the dictionary (e.g., *calli*, *miztli*, *pitzotl*, *māitl*).

Possession is indicated by putting one of the following prefixes on the noun and removing the absolutive suffix.

no-	my
mo-	your
ī-	his, her, its
to-	our
amo-	y'all's
īm-	their ³
tē-	someone's

Examples:

nocal	my house(s)
momiz	your cat
īpitzouh	his pig ⁴
tomīl	our field(s)
amonān	y'all's mother
īmāmox	their book(s)
nomā	my hand(s), my arm(s)
tēchān	someone's home

Sequences of vowels where prefix and stem meet are simplified by dropping prefix *o* before stem *a* or *e*. But if the stem vowel is *i*, there are two possibilities. If the stem begins with regular *i*, the stem vowel stays and the *o* of the prefix goes away. But quite a few stems begin with "weak" *i*, and in those cases, the *o* of the prefix stays, and the *i* of the stem goes instead. In *An Analytical Dictionary of Nahuatl*, weak *i* is parenthesized to indicate that it loses out to *o* in prefixes.

³This takes the form *īn-* when followed by a nonlabial consonant.

⁴Notice the *-uh* suffix.

Long vowels, whether in prefixes or stems, do not go away.

Sequences of identical vowels are simplified to one.

Examples:⁵

nā́mox	my book	<	no-ā́mox	(ā́ wins over o)
mocxi	your foot	<	mo-(i)cxi	(o wins over weak i)
īcnīuh	his brother	<	ī-(i)cnīuh	(īi simplifies to ī)
nocnīuh	my brother	<	no-(i)cnīuh	(o wins over weak i) ⁶

For some nouns, when the absolutive suffix **-tl** is dropped, **-uh** (/w/) is added.

Examples:

nā́mauh	my paper	<	no-ā́ma-uh
totepēuh	our hill	<	to-tepē-uh
moconēuh	your child	<	mo-conē-uh

For a few nouns, when the absolutive suffix **-tli** is dropped, **-hui** (/wi/) is added, as for **ohtli** 'road':

tohhui	our road	<	to-oh-hui
--------	----------	---	-----------

The **m** of the prefix **īm-** assimilates to a following consonant; that is, it changes to **n** if the following consonant is not labial. The traditional Nahuatl orthography doesn't show it, but nasal consonants are strongly velarized before /k/ and /k^w/ and often also at the end of words.

Examples:

īmpitzouh	their pig		
īnchān	their home	<	īm-chān
īnconēuh	their child	<	īm-conē-uh

⁵The symbol < means 'comes from'.

⁶The noun (i)cnīuhtli literally means 'friend'; its extension to 'sibling' (of either sex) is a recent development in Nahuatl.

PLURAL POSSESSED ANIMATE NOUNS

Although unpossessed nouns take several different plural suffixes (to be discussed in the next chapter), there is just one general plural suffix for possessed nouns: **-huān**.

Examples:

nopilhuān	my children
moteōhuān	your gods
īconēhuān	her children
tonānhuān	our mothers
amotahhuān	y'all's fathers
īntōchhuān	their rabbits

More examples of possessed nouns:

īncōl	their grandfather
motlacual	your food
nocōn	my jar
īcōtz	his/her calf (of the leg)
nonenepil	my tongue
ītēntzon	his beard, his moustache
momahpil	your finger
amopetl	y'all's petate(s), y'all's reed mat(s)
totōch	our rabbit
īnacaz	his/her ear
noyac	my nose
toçuic	our song
moquech	your neck
īcuā	his head
motēn	your lip
tāltepēuh	our town ⁷
amotlaxcal	y'all's bread, y'all's tortilla
nīxtēn	my eyelid
īcxiuh	his/her foot
tāmauh	our paper

⁷< **to-āltepē-uh**. Another way of making the possessive plural of this is to break the compound word meaning 'town' up into its two parts meaning 'water' and 'hill' and make a possessive construction of each piece: **tāuh totepēuh**.

īyac	his/her nose
īahcol	his/her shoulder
mocōl	your grandfather
momā	your hand
tēl	our liver
noquech	my neck

More examples of plural possessed nouns:

tāltepēhuān	our towns
moconēhuān	your children
nonacazhuān	my ears
amoteōhuān	y'all's gods
īcōtzhuān	his calves ⁸
mīxtelolohuān	your eyes
toçitlalhuān	our stars
īmpilhuān	their children
tocalhuān	our houses
īmāxcāhuān	their possessions
nāmoxhuān	my books
mocxihuān	your feet
niztihuān	my fingernails ⁹
īncōāhuān	their snakes
toçuēhuān	our skirts
amopitzohuān	y'all's pigs

POSSESSED NOUN RECOGNITION EXERCISE

Write the English translation for the following Nahuatl words:

nopitzouh

tochān

⁸The use of plural forms of body parts and other inanimate nouns is a late development from contact with Spanish. Recall that hills, caves, and stars, however, were originally considered animate.

⁹Variant stem forms are izti- and izte-.

CHAPTER 2

īnchichi

īmīmīl

amoxoc

momā

īconēuh

nonān

īncōl

mometl

tocax

īmā

nonacaz

amochān

nocxi

ītzontecon

mopitzouh

amomīl

īchān in Xuan

īxoc in Maria

toconēuh

mocax

On this model, write ten more possessed nouns and translate them into English.

POSSESSED NOUN PRODUCTION EXERCISE

Write the Nahuatl for the following English possessed nouns:

your ear

their pot

our book

his foot

y'all's field

my child

their dog

your paper

her plate
my ear
our house
his hand
their pig
your hand
our paper
y'all's pot
my pig
our child
your foot
his house

Write ten more possessed nouns in English and translate them into Nahuatl.

FURTHER PRACTICE ON RECOGNITION OF POSSESSED NOUNS

Write the English translation for the following Nahuatl words:

īcuīc
totlaxcal
amomiz
īmpetl
nocuē
motoca
amoteōuh
ītlacual
nonān
īnxōch
ītah
motlahtōl
nozteuh
noyac
ītzontecon
totlapech

CHAPTER 2

topil

amomil

nocxiuh

tocōl

FURTHER POSSESSED NOUN PRODUCTION EXERCISE

Write the Nahuatl translation for the following English possessed nouns:

my fingernail

their reed mat

his nose

y'all's speech

his name

our flower

your bread

her father

their town

my god

your bed

y'all's song

my food

their mother

your ear

her skirt

their rabbit

my property

your head

Write ten more possessed nouns in English and translate them into Nahuatl.

PRACTICE ON RECOGNITION OF PLURAL POSSESSED NOUNS

Write the English translation for the following Nahuatl words, indicating plural inanimates, which are a recent development in Nahuatl, with *:

amāltepēhuān

nocōāhuān

īpitzohuān

īāxcāhuān

toconēhuān

noteōhuān

īnacazhuān

tomīlhuān

mocaxhuān

īncuēhuān

mocōtzhuān

amocalhuān

nocōlhuān

nahcolhuān

īmāhuān

īxteolohhuān

īncītlalhuān

īāmoxhuān

noxōchhuān

tonānhuān

nocxihuān

īnchichihuān

toteōhuān

PRACTICE ON PRODUCTION OF PLURAL POSSESSED NOUNS

Write the Nahuatl translation for the following English possessed nouns:

my shoulders

his hands

our words
their rabbits
y'all's books
your gods
my ears
our possessions
his flowers
their pigs
y'all's fields
your calves
my children
their towns
her skirts
our dogs
your hands
y'all's fields
my feet
their houses

Write ten more English possessed plural nouns and translate them into Nahuatl.

RESPONSE EXERCISES

When doing response exercises, imagine yourself involved in a real situation. Picture the things and events mentioned. It is important to concentrate on feeling that the questions are really being addressed to you and that you are answering a real person (even though you may be facing only a printed page). In these response exercises, the problem of ambiguity in the first person plural will be handled by convention. When the question involves **tehuān** 'we', you should assume that the speaker is speaking for a group that does not include you. Therefore, you respond with **amehuān** 'y'all'. The exercises will be much more effective if you do them aloud. Pronouncing the words will have the obvious effect of increasing your oral facility with Nahuatl and it will also aid your memory by giving you an acoustic image of the words to lean on.

PRONOUN REFERENCE EXERCISE

Imagine that the person speaking to you has just heard someone identified as either the perpetrator or the victim of a villainous act. He points at that person (e.g., you) and says, "tehuātl?" 'you?'. You respond affirmatively and point to the same person (in this case, yourself) and say, "quēmah, nehhuātl," 'yes, me'. **Quēmah** is an emphatic way of agreeing; more than just, 'yes', it means something like 'yes, indeed'. **Īhuān** means 'in the company of, with, and'.

Respond to the following questions:

Yehhuātl?

Tehhuān?

Tehhuātl?

Yehhuān?

Amehhuān?

Nehhuātl?

Tehhuān?

Tehhuātl?

Amehhuān?

Tehhuātl īhuān Xuan?

Nehhuātl?

Amehhuān īhuān Maria?

POSSESSION RESPONSE EXERCISE

Imagine that a person points to an object (or another person) and asks a question about who it belongs to that can be answered by "yes" or "no." You answer either affirmatively or negatively:

English example:

Q: (Is it) your book?

A: Yes, (it is) my book.

Nahuatl example:

Q: Mopitzouh? 'Is it your pig?'

A: Quēmah, nopitzouh. 'Indeed, it is my pig.'

OR

Ahmō, ahmō nopitzouh. 'No, it's not my pig.'

Notice the difference between **ahmō** 'no, not' and **amo-** 'y'all's'. Also notice that in Nahuatl it is not necessary to use the verb 'to be' in sentences of this type. In this respect, Nahuatl is like Russian, which also dispenses with the verb 'to be' in this sort of sentence.

Really believe the possession you state in answer to the following questions:

Īxoc in Xuan?

Amomiz?

Īnxōch in Xuan ihuān in Maria?¹⁰

Moconēuh?

Īcōl in pilli?

Tocax?

Amochān?

Īāmauh in Maria?

Mocuē?

Motlaxcal?

Toxōch?

Nocuē?

Īāmox?

Amopetl?

Moconēuh?

Nāxcā?

Māltepēuh?

Write five original cues in the above pattern and answer them. Be imaginative and think of real situations. (Write them on a piece of paper with suitable legibility for handing in.)

¹⁰This is a good example of how the Nahuatl particle **in** is different from the English definite article **the**. English **the** does not precede personal names.

POSSESSION AND LOCATION EXERCISE

You are asked where someone or something is. You answer that he, she, or it is **nicān** 'here', **ōmpa** 'over yonder', or **īpan** 'in, at' the **calli** 'house', **mīlli** 'field', **ohtli** 'road', or **tēmachtīlōyān** 'school'. Be sure to imagine the situation as concrete; picture the events and things involved. Please refer to the list of places in the first vocabulary list for help on vocabulary.

Example:

Q: Cāmpa (or cānin) (cah) noxoc? 'Where is my pot?'¹¹

A: Moxoc īpan calli (cah). 'Your pot is in the house.'

Cāmpa nocōl?

Cānin mocax?

Cānin īpil in Xuan?

Cāmpa nonān?

Cāmpa nāmox?

Cānin mocuē?

Cānin tocōl?

Cānin amonān?

Cāmpa īmiz in Maria?

Cāmpa īncal in Xuan īhuān in Maria?

Cāmpa mopitzouh?

Cāmpa noconēuh?

Cānin amomīl?

Cānin tāmox?

Write five original cues in the above pattern and answer them. Be imaginative and think of real situations. (Write them with suitable legibility for handing in.)

¹¹The **cah** in this sentence is the optional verb 'to be'. Modern speakers of Nahuatl often use this verb in sentences that do not require it in conformity with Spanish sentences, which do. The use of **cah** as the equivalent of Spanish **está** is a recent development.

POSSESSION AND LOCATION PRODUCTION EXERCISE

Translate the following questions into Nahuatl and answer them. (You should be especially careful to imagine your own question being answered by someone else.)

Where is y'all's house?

Where is my pig?

Where is Juan's kid?

Where is our pot?

Where is their field?

Where is our grandfather?

Where is my book?

Where is their cat?

Where is your skirt?

Where is his plate?

Where is Juan's field?

Where is my kid?

Where is your mother?

Where is our sister?

Where is your reed mat?

Where is y'all's bread?

Where is my bed?

Where is your skirt?

Where is John's rabbit?

Where is our food?

Where is their mother?

Where is my cat?

Where is your food?

Where is our child?

Where is y'all's pot?

Write five original cues in the above pattern and answer them. Be imaginative and think of real situations.

POSSESSION AND LOCATION RECOGNITION EXERCISE

Read the following Nahuatl sentences and understand them. Picture who the possessor is and where the possessed thing is. Then write the meaning of each sentence in English.

Nomīl ōmpa (cah).

Cānin (cah) motlaxcal?

Amoxōch nicān.

Īpil in Xuan ōmpa.

Māmox īpan tēmachūlōyān.

Cāmpa totlacual?

Amotlacual īpan tlacualchīhualōyān.

Cānin nonān?

Monān īpan ohtli.

Cāmpa ītlapech in Xuan?

Ītlapech in Xuan īpan īchān.

Cānin amocōl?

Tocōl īpan mīlli.

Cāmpa momiz?

Nomiz īpan tlacualchīhualōyān.

Cānin nāxcā?

Māxcā nīcan.

Cāmpa ītlacual in Xuan?

Ītlacual in Xuan īpan tlacualōyān.

Cānin amocal?

Tocal huehca.

3. MORE ABOUT NOUNS

THE FORM OF THE ABSOLUTE SUFFIX

In the preceding chapter we encountered the concept of the absolute suffix in Nahuatl and observed that there are several forms: **-tl**, **-tli**, **-li**, and **-in**. Moreover, the noun **chichi** 'dog' has no absolute suffix at all. Referring back to the first vocabulary list, you will also notice that some derived nouns such as those agentive ones made from verbs and ending in **-ni** and **-qui** have no absolute suffixes. Another class of nouns that with very few exceptions do not take absolute suffixes is that of borrowed Spanish nouns. So the characterization of Nahuatl as a modest language taking care to cover otherwise naked stems must be revised to one of selective bashfulness.

Nonetheless, the preponderance of *citation forms* of Nahuatl nouns in dictionaries end in one of the absolute suffixes, and you have already had some practice in taking the suffix off when forming a possessed noun construction.

As mentioned earlier, the suffix **-in** is associated with a number of nouns referring to small animate things like worms, mice, fish, and the like. It is unpredictable and must be learned. It is also much less common than the other three suffixes.

Examination of the distribution of **-tl**, **-tli**, and **-li** shows that these three forms are predictable. Given the shape of the noun stem, one knows which of the three forms will go with it.

<u>-tl nouns:</u>		<u>Stem:</u>
ācatl	reed	āca
cuīcatl	song	cuīca
tōtōtl	bird	tōtō
xōchitl	flower	xōchi
yetl	bean	ye

<u>-tli nouns:</u>		<u>Stem:</u>
āmoxtli	book	āmox
tēuctli	lord	tēuc
chāntli	home	chān
ohtli	road	oh

<u>-li nouns:</u>		<u>Stem:</u>
calli	house	cal
mīlli	field	mīl
cōlli	grandfather	cōl
ēlli	liver	ēl

Here we see that **-tl** goes with stems that end in vowels, that **-li** goes with stems that end in **l**, and that **-tli** goes with stems that end in the other consonants. This is a completely dependable rule. The traditional orthography has tended to obscure the rule by leaving out glottal stops, so that words like **ohtli** 'road', **cihtli** 'grandmother', and **tahtli** 'father' have been written as "otli," "citli," and "tatli." In dealing with dictionaries in traditional Nahuatl spelling, keep in mind that any noun that seems to end in a vowel followed by **-tli** really ends in that vowel followed by a glottal stop followed by **-tli**.

NOUN PLURALS

We have already seen how to make plural forms of possessed animate nouns by adding **-huān**. What about simple unpossessed nouns? It turns out to be more complicated to make unpossessed plurals than possessed ones, because in place of the single possessive plural suffix **-huān**, there are a number of suffixes. Here is a summary of how plurals are made when nouns are not possessed: i.e., for things like 'dogs' and 'cats' rather than 'his dogs' and 'their cats'. Keep in mind that in earlier and more conservative Nahuatl, only animate nouns had a plural form different from the singular form. Most speakers of Nahuatl today add the plural suffixes to both animate and inanimate nouns but not with consistency for the inanimate ones. One may think of plural formation for words like **calli** 'house' and **āmoxtli** 'book' as optional.

Nahuatl forms plurals in several ways, and how a particular basic noun forms its plural is not predictable from its singular form. (Derived nouns, however, are very regular. It's the simple nouns like those for 'dog', 'cat', 'grandmother', and the like that we're dealing with here.)

To form the plural, the first thing one does is take off the absolutive suffix if there is one. Then:

- (1) Noun stems that end in consonants often (but not always) take the suffix **-tin**.

miztli	cat
miztin	cats

(2) Noun stems that end in vowels often (but not always) take the suffix **-meh**.

pitzotl	pig
pitzomeh	pigs

(3) Some noun stems (consonant stems and vowel stems) may take either **-tin** or **-meh**:

oquichtli	man
oquichtin, oquichmeh	men

ōcēlōtl	jaguar
ōcēlōtin, ōcēlōmeh	jaguars

(4) Some noun stems simply add a glottal stop (which will have the effect of shortening any long vowel to which it becomes adjacent):

tlācatl	person
tlācah	people

ōcēlōtl	jaguar
ōcēloh	jaguars ¹

(5) In addition to adding plural suffixes, quite a few nouns reduplicate the first consonant and vowel of the stem, making the vowel long, whether or not it is long in the stem:

teōtl	god
tēteoh	gods

conētl	child
cōconehtl	children

tēuctli	lord
tētēuctin	lords

tōchtli	rabbit
tōtōchtin	rabbits

¹Yes, this noun has three different plural forms.

michin	fish
mīmichtin	fish (plural)

Sometimes words that are identical in their singular absolute and possessed forms are distinguished by how they form their plurals. For instance, **cihtli** means both 'grandmother' and 'hare', but in the plural they are different: **cihtin** 'grandmothers' and **cīcihtin** 'hares'. Likewise, the stem **pil** meaning 'child' does not reduplicate, but **pil** meaning 'noble person' does. (Recall that **pil** 'child' only appears in possessed constructions, so the plural form only occurs with **-huān**: **nopilhuān** 'my children'.)

MORE ABOUT POSSESSION

We have been working on possession, learning the possessive prefixes and the suffixes associated with them: singular **-uh/-hui** and plural **-huān**.

There is another aspect to possession. Namely, in Nahuatl there are two *possessor* suffixes: **-eh** for noun stems that end in consonants and **-huah** for noun stems that end in vowels and also a few stems that end in consonants. Putting one of these suffixes onto a noun makes it into a noun that means 'one who has a (noun)'.

chāntli	home
chāneh	one who has a home, resident
nicān chāneh	local resident/one who has a home here

ātl	water
āhuah	person who possesses or has control over water
āhuah tepēhuah	resident of a city' (< āltepētl) ²

michin	fish
michhuah	one who has fish
michhuahcān	place where people have fish (name of the state of Michoacán)

The plural of both **-eh** and **-huah** possessor nouns is formed by adding **-queh**:

chānehqueh	residents
āhuahqueh tepēhuahqueh	city folks
michhuahqueh	people who have fish, residents of Michoacán

²The word **āltepētl** is an idiosyncratic compound of **ātl** 'water' and **tepētl** 'hill'. For purposes of possession, it is often taken apart into its two components, and each takes affixes separately.

CHAPTER 3 EXERCISES

FURTHER EXAMPLES OF PLURAL FORMATION

Consonant stems often take **-tin** ending:

cuāuhtli	eagle	cuāuhtin
cōlli	grandfather	cōltin
zōlin	quail	zōltin

Vowel stems often take **-meh** ending:

huīlōtl	dove	huīlōmeh
ilhuicatl	heaven	ilhuicameh ³
tepētl	hill	tepēmeh
tōtōtl	bird	tōtōmeh

Some stems, whether they end in consonants or vowels, take both **-tin** and **-meh**:

oquichtli	man	oquichtin, oquichmeh
ōcēlōtl	jaguar	ōcēlōtin, ōcēlōmeh

Some vowel stems just add **-h**:

cihuātl	woman	cihuah
pōchtēcatl	merchant	pōchtēcah
mēxihcatl	resident of Mexico-Tenochtitlan	mēxihcah

Some vowel stems reduplicate with a long vowel and add **-h**:⁴

cōātl	snake	cōcōah
tīcītl	physician	tītīcih ⁵
mazātl	deer	māmazah

³Layers of heaven, like stars and hills, were perceived as animate by the Nahuatl.

⁴Notice that whether or not the vowel is long in the stem, it is long in the reduplicated form. Also recall that a long vowel at the end of a stem shortens if the plural suffix is **-h**.

⁵This also means 'midwife'.

Some consonant stems use long-vowel reduplication and **-tin**:

tahtli	father	tātahtin
cītlalin	star	cīcītlaltin

MORE EXAMPLES OF NOUN PLURALIZATION

Mark the inanimate nouns that are not pluralized in older, more conservative Nahuatl, with *.
 *(Recall that hills, towns, caves, and stars have traditionally been perceived as animate.)

pitzomeh	pigs
caxtin	plates, bowls
tepēmeh	hills
caltin	houses
āmoxtin	books
xōchimeh	flowers
tōtōmeh	birds
āmameh	papers
māmazah	deer
-pilhuān	(one's) children ⁶
chichimeh	dogs
āltepēmeh	towns
cōcone	children
cuīcameh	songs
mīltin	fields
ocuiltin	worms
ōztōmeh	caves
pāpālōmeh	butterflies
tlaxcaltin	tortillas
yōlcameh	animals, livestock, vermin
tahtin	fathers ⁷
xoxtin	pots
āzcameh	ants

⁶This word always appears in possessed form: **nopilhuān** 'my children', **īmpilhuān** 'their children', etc.

⁷Also: **tātahtin**

CHAPTER 3

cihuāmeḥ	women
miztin	cats
michtin	fishes
cōltin	grandfathers
chapoltin	grasshoppers
cōāmeḥ	snakes ⁸
tōtōchtin	rabbits ⁹
tlācaḥ	people
oquichtin	males, men ¹⁰
chichimeḥ	dogs
cihtin	grandmothers
cīcihtin	hares
cīcītlaltin	stars
tōtolin	hens ¹¹
mōyōmeḥ	mosquitos
zāyōltin	flies
quimichtin	mice

NOUN PLURAL RECOGNITION EXERCISE

Write the absolutive singular form of the following nouns and note the English meaning of the form given:

pitzomeḥ	pigs
caxtin	plates, bowls
tepēmeḥ	hills
caltin	houses
āmoxtin	books
xōchimeḥ	flowers
tōtōmeḥ	birds

⁸Also: cōcōah

⁹Also: tōchmeḥ

¹⁰Also: oquichmeḥ

¹¹The word for 'domestic fowl' is tōtolin. Notice that the vowel is short in the second syllable. It is not exactly like tōtōtl 'bird'.

āmameh	papers
māmazah	deer
-pilhuān	(someone's) children
chichimeh	dogs
āltepēmeh	villages
cōconeh	children
cuīcameh	songs
mīltin	fields
ocuiltin	worms
ōztōmeh	caves
pāpālōmeh	butterflies
tlaxcaltin	tortillas
yōlcameh	animals, livestock, vermin
tahtin	fathers

NOUN PLURALIZATION EXERCISE

Write the plural forms of the following nouns and the English translation of them. Indicate the inanimate nouns with *:

āmatl
 calli
 oculilin
 āmoxtli
 caxitl
 tahtli
 tōtōtl
 ōztōtl
 cōlli
 āltepētli
 mīlli
 yōlcatl
 xōchitl
 conētli
 chichi

CHAPTER 3

tepētl
mazātl
tlaxcalli
cūcatl
pāpālōtl
-pīl
quimichin
tōtoltetl
michin
cōātl
oquichtli
zāyōlin
cihuātl
āzcatl
cītlalin
cihtli

NOUN PLURAL PRODUCTION EXERCISE

Give the Nahuatl for the following English words:

books
towns
ants
fishes
snakes
stars
flies
men
'tortillas
caves
birds
animals
eggs
worms

songs
 butterflies
 mice
 grandmothers
 flowers
 fields
 dogs
 grasshoppers
 women
 grandfathers
 cats
 fathers
 plates
 pigs
 people
 rabbits
 children

Write out the absolutive singular form of ten other nouns, their English meanings, and their plural forms.

POSSESSOR NOUN EXERCISE

Give the plural form of these nouns:

tlācahuah	'slave owner'
ichcahuah	'person who owns sheep'
āxcāhuah	'owner of possessions'
teōcuitlahuah	'goldsmith'
cihuāhuah	'married man'
āltepēhuah	'resident of a town'
pilhuah	'parent, one who has children'
ōztōhuah	'fox, one who has a burrow'
tepozhuah	'blacksmith'
chāneh	'resident, one who has a home'
caleh	'one in charge of a house'

4. LOCATIONS, VERB AFFIXES AND IRREGULAR VERBS

POSTPOSITIONS

Many of Nahuatl's postpositions are derived from nouns, and for this reason, some grammarians prefer to call them *relational nouns*. You probably have noticed that while **-co** is included here in the list of postpositions, it is also part of longer postpositions: **-īxco**, **-tepotzco**. It has a variant form **-c** that goes with vowel stems, and we see it in **-icpac**, **-ihtic**, and **-nāhuac**. By adding **-co/-c** to noun stems, one makes words meaning 'in/on (noun)'. So **-īxco** means 'on the surface of, on the face of' and **-ihtic** literally means 'in the stomach of'. The reason that **-nāhuac** means 'near' is that it literally means 'within hearing distance of'.

Unlike English and Spanish prepositions, Nahuatl postpositions are not free-standing words; they have to attach to something. To form constructions corresponding to English and Spanish prepositional phrases with pronouns, they can be combined with the possessive prefixes:

no-	my
mo-	your
ī-	his/hers/its
to-	our
amo-	y'all's
īm-	their
tē-	someone's

Examples:

nopan	on me
mohuic	toward you
īnāhuac	close to it
īmihitic	inside them
tēpal	with the help of someone
amīxco	in the presence of y'all

Suppose we wish to make a construction that corresponds to an English prepositional phrase with a noun rather than a pronoun as its object. There are two ways to do this in Nahuatl. One way is to make a possessive construction similar in form to those you have seen in Chapter 2:

īchān in Xuan	Juan's home	(Literally: his-home Juan)
īxoc in Maria	Maria's pot	(Literally: her-pot Maria)
īhuīc in ilhuicatl	toward heaven	(Literally: its-toward heaven)
ī-ihtic in calli ¹	inside the house	(Literally: its-inside house)
īpan tlālli	on the earth	(Literally: its-on earth)
īnāhuac in cuahuatl	near the tree(s)	(Literally: its-near tree)

A common way to write dates in colonial-period Nahuatl legal documents was with the phrase *īpan xihuitl* 'in the year' (literally: its-on the year). In these texts, the year is always given in numbers from the European calendar:

īpan xihuitl 1564

The order of the two parts of postpositional constructions can vary. In the ones above, the noun follows the possessed postposition. It can also be the other way around:

in ilhuicatl īhuīc
in calli ī-ihtic
tlālli īpan
in cuahuatl īnāhuac

The second way to make postpositional constructions with nouns is to dispense altogether with the possessive prefix *ī-* and attach the postposition directly to the noun:

<i>ilhuicahuīc</i>	heavenwards
<i>calihtic</i>	indoors
<i>tlālpan</i>	on earth, on the ground
<i>Cuahnāhuac</i>	(the Nahuatl name of the town of Cuernavaca)

¹The third person possessed form of *-ihtic* presents a conflict for Nahuatl. The long vowel followed by an identical short vowel coalesce into *ī*, but the following consonant is *h*, which should cause the long vowel to shorten, making it identical to the form of the postposition without a possessive prefix. In these exercises, we write the possessive prefix in full, hyphenated to the postposition to remind you of the complete form. How long the vowel actually is in the speech of a given speaker of Nahuatl varies. In traditional spelling it is simply "itic".

Some of the postpositions in the preceding vocabulary list are decidedly locative and do not combine with possessive prefixes at all, as in the case of **-co/-c**. They only form the second sort of construction, attaching directly to nouns. That is, one can say **tiānquizco** 'at the market', but NOT **īco tiānquiztli**. Other postpositions can only attach to nouns by means of what is known in Nahuatl grammar as a *ligature*. In this case the ligature is **-ti-**, which serves to tie or stick together the noun stem and the postposition. The ligature is handy, as a matter of fact, because as you have undoubtedly noticed, there are two postpositions that contrast only in vowel length: **-tlan** 'near' and **-tlān** 'below, at the base of'. In addition to the vowel length, which is rarely written in Nahuatl documents, we have the help of **-ti-** to distinguish the two. When **-tlan** is attached to a noun, it requires **-ti-**, but **-tlān** does not. Thus, the presence of **-ti-** informs us that the meaning is 'near', not 'below'. For example, the place name **Cuauhtitlan**, means 'near the woods', while **Tepētlān** means 'at the foot of the hill(s)'.

The postposition **-huān** with the third person singular possessive prefix **ī-** literally means 'with him/her/it'. Here are some examples:

calli īhuān mīlli	a house along with fields	(Literally: house its-with field(s))
Xuan īhuān Maria	Juan with Maria	(Literally: Juan his-with Maria)

The word **īhuān** is usually translated as English 'and', Spanish 'y', and it is clear that many Nahuatl speakers have come to think it is just like **y**, because they have shortened it to **huān**, even when a plural noun would logically require **īm-**:

in ichpōchtli īhuān īnān	the girl and her mother
in tēlpōpōchtin īhuān īntāhtin	the boys and their fathers

In both of these cases, speakers today tend to use simply **huān**, as though it were a conjunction. However, this change is limited to **-huān**. With other postpositions, and with **-huān** itself when it clearly means 'with', Nahuatl speakers maintain the full range of possessive prefixes.

The postposition **-tloc** means 'near', and this is roughly synonymous with **-nāhuac**, which means 'within hearing distance'. One of the phrases Nahuatl-speaking people of the sixteenth century used to address their ultimate deity, and one that carried over into the colonial period, is **tloqueh nāhuaqueh**, which sometimes has been translated as "Lord of the Close Vicinity," "The All-Pervasive," and "the one who is near to everything and to whom everything is near." You may recognize the literal meaning. It is one of the possessor constructions with which you became acquainted in the preceding chapter:

tloqueh	<	tloc-eh	possessor of the near
nāhuaqueh	<	nāhuac-eh	possessor of the nearby ²

Naturally, the translations given above are less awkward in English than the literal glosses and still give a sense of the meaning, but it is all to the good to understand the structural meaning of such a phrase.

By the way, in this possessor (rather than possessive) construction, **tloc** and **nāhuac** are not acting much like postpositions, since it is a suffix, namely **-eh**, that is being attached to them rather than a possessive prefix or a noun. Here is an example of the advantage of calling them relational nouns instead, but the word *postposition* is widely used, and it has the advantage of calling to mind that they generally function like English and Spanish prepositions.

J. Richard Andrews presents a very thorough treatment of this topic in his three chapters on relational nouns in *Introduction to Classical Nahuatl*, pp. 304-334.

IRREGULAR VERBS

There are few irregular verbs in Nahuatl, so we might as well deal with them first before going on to verbs in general. These verbs are what grammarians sometimes call *suppletive* verbs, which means that the same verb may use different stems in different tenses or one stem in the singular and another in the plural. Naturally it takes more effort to learn them, but luckily there aren't many. With them we can begin to practice the prefixes and suffixes that go with Nahuatl verbs.

The tenses we will be dealing with are four: present, preterite (simple past), imperfect (ongoing in the past), and future. There are subject prefixes that tell who is doing the verbs, and there are plural suffixes that go with plural subject prefixes. There is also a prefix that is often understood to be a redundant past-tense marker. In older, more conservative Nahuatl, it had a somewhat more complicated meaning, which will be discussed below.

Let us begin with the subject prefixes. These are the same for regular and irregular verbs. They are unchanging, and once you have committed them to memory, they will present no surprises, exceptions, or complications. They are:

²Notice how the Spanish spelling convention of changing **c** to **qu** when it is followed by **e** changes the appearance of these words but not the meaning.

ni-	I
ti-	you
(no prefix for 'he/she/it')	
ti-	we
am-	y'all
(no prefix for 'they')	

The tricky thing here is that the same prefix means both 'you (singular)' and 'we'. In order to know if 'you' or 'we' are doing whatever the verb indicates, it is necessary to look at the end of the verb to see if there is a plural suffix. If there is, then the subject is 'we'; otherwise it is 'you'.

There are different plural suffixes for different tenses. The ones you will notice are **-queh**, **-eh** and **-h**. In traditional texts the first of these is written "que", the second "e", and the last is generally left unwritten. This means that the reader of such a text must pay very close attention to contextual clues about who the subject is, because the writing system leaves out crucial information. In this respect the suppletive nature of irregular verb stems sometimes gives us more information than we get for regular verbs. For instance, 'you go' is **tiyauh**, but 'we go' is **tihuih**.

The imperfect suffix is **-ya**, and the future is **-z**.

Preterite verbs almost always begin with the prefix **ō-**. This prefix is sometimes seen with the imperfect and even with the future tense. Its basic meaning is that the action denoted by the verb has taken place or will have taken place prior to some other event. For this reason, it is called the *antecessive* prefix.

THE VERB 'TO BE'

Stems: **cah, cat, ye**

Present tense:

nicah	I am
ticah	you are
cah	he/she/it is
ticateh	we are
ancateh	y'all are
cateh	they are

Preterite tense:

ōnicatca	I was
ōticatca	you were
ōcatca	he/she/it was
ōticatcah	we were
ōancatcah	y'all were
ōcatcah	they were

Future tense:

niyez	I will be
tiyez	you will be
yez	he/she/it will be
tiyezqueh	we will be
anyezqueh	y'all will be
yezqueh	they will be

Imperfect tense:

(ō)niyeya	I was being, I used to be
(ō)tiyeya	you were being, you used to be
(ō)yeya	he/she/it was being, he/she/it used to be
(ō)tiyeyah	we were being, we used to be
(ō)anyeyah	y'all were being, y'all used to be
(ō)yeyah	they were being, they used to be

THE VERB 'TO GO'

Stems: yā, yauh, hui

Present tense:

niyauh	I go
tiyauh	you go
yauh	he/she/it goes
tihuih	we go
amhuih	y'all go
huih	they go

Preterite tense:

ōniyah	I went
ōtiyah	you went
ōyah	he/she/it went

ōtiyahqueh	we went
ōanyahqueh	y'all went
ōyahqueh	they went

Future tense:

niyāz	I will go
tiyāz	you will go
yāz	he/she/it will go
tiyāzqueh	we will go
anyāzqueh	y'all will go
yāzqueh	they will go

Imperfect tense:

(ō)niyāya, (ō)nihuiya	I was going, I used to go
(ō)tiyāya, (ō)tihuiya	you were going, you used to go
(ō)yāya, (ō)huiya	he/she/it was going, he/she/it used to go
(ō)tiyāyah, (ō)tihuiyah	we were going, we used to go
(ō)anyāyah, (ō)amhuiyah	y'all were going, y'all used to go
(ō)yāyah, (ō)huiyah	they were going, they used to go

THE VERB 'TO COME'³Stems: huāllā, huāllauh, huālhui

Present tense:

nihuāllauh	I come
tihuāllauh	you come
huāllauh	he/she/it comes
tihuālhuih	we come
amhuālhuih	y'all come
huālhuih	they come

Preterite tense:

ōnihuāllah	I came
ōtihuāllah	you came
ōhuāllah	he/she/it came
ōtihuāllahqueh	we came

³This verb is composed of the prefix huāl- 'hither, in this direction' added to the stems of the verb 'to go'; it literally means 'to go this way'. When l is directly followed by y, the y assimilates to the l, resulting in ll rather than ly.

ōamhuāllahqueh	y'all came
ōhuāllahqueh	they came

Future tense:

nihuāllāz	I will come
tihuāllāz	you will come
huāllāz	he/she/it will come
tihuāllāzqueh	we will come
amhuāllāzqueh	y'all will come
huāllāzqueh	they will come

Imperfect tense:

(ō)nihuālhuiya	I was coming, I used to come
(ō)tihuālhuiya	you were coming, you used to come
(ō)huālhuiya	he/she/it was coming, he/she/it used to come
(ō)tihuālhuiyah	we were coming, we used to come
(ō)amhuālhuiyah	y'all were coming, y'all used to come
(ō)huālhuiyah	they were coming, they used to come

ANOTHER VERB 'TO COME'

This verb only has a present tense form. The stem is **huitz**.

nihuitz	I come
tihuitz	you come
huitz	he/she/it comes
tihuitzeh	we come
amhuitzeh	y'all come
huitzeh	they come

CHAPTER 4 EXERCISES

POSTPOSITION RECOGNITION EXERCISE

Translate the following Nahuatl words into English:

nopampa

īpan

īntzālan

mohuīc

īmpal

totloc

amohuān

īmihtic

nīcampa

nohuīc

amohuīc

nīxpan

nopal

īpampa

mopal

tēhuān

īntzālan

topampa

īnepantlah

tēnāhuac

ītloc

ī-ihtic

īmpan

mohuān

nihtic

mīxco

ītepotzco

nohuān

notloc

ĩmpampa
 tonāhuac
 tēpan
 mohuīc
 ĩtlan
 ĩca
 nocpac
 tētech
 ĩxco
 tēicampa
 totzālan
 notepotzco
 ĩtzĩntlan
 tēca
 ĩtech
 tētzālan

Write ten more Nahuatl words involving postpositions and translate them into English.

POSTPOSITION PRODUCTION EXERCISE

Translate the following English phrases into Nahuatl:

because of you
 toward me
 with it
 on me
 inside it
 behind them
 with the help of us
 because of us
 near it
 with y'all
 in front of him
 near me
 because of your grandfather

toward your house
 between us
 behind him
 at its base
 near me
 toward y'all
 by your grace
 in front of the house
 between the hills
 inside me
 behind your house
 with, by means of the arrow
 in front of people

Write ten English phrases like the ones above and translate them into Nahuatl.

IRREGULAR VERB RECOGNITION EXERCISE

Translate the following Nahuatl verbs into English:

niyāz
 anyāzqueh
 ōancatcah
 ōcatca
 tihuih
 tiyauh
 ōyeya
 anyezqueh
 tiyāzqueh
 yāz
 ōniyāya
 ōanyāyah
 yezqueh
 tiyez
 ōticatca
 ōcatcah

cah
 ancateh
 huih
 niyauh
 ōyeyah
 ōniyeya
 ōyāya
 ōtiyāyah
 yez
 tiyezqueh
 yāzqueh
 tiyāz
 ōtiyeyah
 ōtiyeya
 ōtiyāya
 ōyāyah
 anyezqueh
 niyez
 yauh
 amhuih
 ōticatcah
 ōnicatca
 ticah
 ticateh

IRREGULAR VERB PRODUCTION EXERCISE

Translate the following English phrases into Nahuatl:

I will go
 they will go
 y'all are
 you are
 he went
 we went

they were

I was

y'all go

I go

we will be

he will be

he goes

we go

they will be

I will be

I was going

they were going

we will go

he will go

he was

we were

y'all will go

you will go

you go

they go

they are

I am

you were going

y'all were going

y'all were

you were

you will be

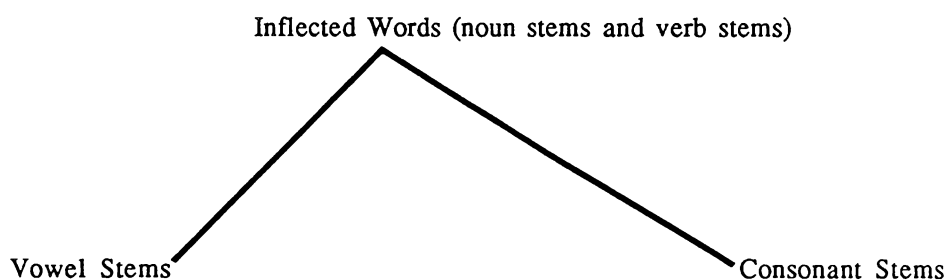
y'all will be

5. INTRODUCTION TO VERBS

Notice that some of the verbs listed in Vocabulary List 4 are given with parentheses around the last vowel. There are four verb classes in Nahuatl. The verbs given without parentheses belong to Class 1, while the verbs with parentheses belong to Class 2. Just as with Nahuatl nouns, the distinction between vowel stems and consonant stems is important here. Class 1 verb stems are invariant; whatever inflectional suffix is added to the stem, the vowel stays put. On the other hand, Class 2 verb stems drop their final vowels in the preterite tense and in other predictable contexts as well.

From the verb list with which you have just become acquainted, you may have concluded that Class 1 verbs end in **a** and Class 2 verbs end in **i**, but you can't depend on this. Notice that the verb **quīz(a)** 'to emerge' is a Class 2 verb. Likewise, there are verbs that end in **i** that belong to Class 1. But you can depend on this: a verb cannot belong to Class 2 if dropping the vowel from the end of a verb stem would make it end in two consonants. This means that the verbs **chānti** 'to dwell' and **tzahtzi** 'to shout' must be Class 1 verbs, since dropping the final vowels would make these verb stems end in **nt** and **htz**, respectively. What, then, about **pāqu(i)** 'to be happy'? Doesn't this contradict what we have just said? Recall that in conformity with Spanish spelling conventions, the sound /k/ is written as the digraph **qu** when followed by the vowel **i**. There is just one single consonant here, although the spelling makes it look like two. When **pāqu(i)** drops its final vowel to form its preterite stem, the real state of affairs is clear. With the **i** gone, the spelling reverts to **c**: **pāc**. You will be seeing the spelling alternation of **qu** and **c** throughout Nahuatl.

From the very beginning, as you learn Nahuatl vocabulary, keep in mind that knowing the difference between stems that end in vowels and ones that end in consonants is crucial to knowing which endings go on them.



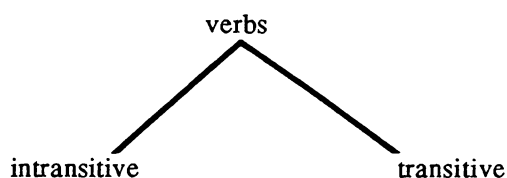
Recall that with nouns, to get the stem, you take off the absolutive suffix (if there is one). Does the stem end in a vowel or a consonant? If the noun seems to end in a vowel, but the absolutive suffix you removed was *-tli*, then the noun really ends in *h*, which more often than not isn't written in Nahuatl documents. However, in this course book, we will always write it. Here, for instance, you will always find *ohtli* 'road', not "otli."

Likewise, we always indicate which verbs belong to Class 2 by putting the final vowel in parentheses. You should think of such verbs as consonant stem verbs, although strictly speaking they are verbs that have vowel stems part of the time (the present stem) and consonant stems the rest of the time (the preterite stem).

Notice that although Nahuatl generally shortens long vowels at the end of words, *stems* may end in long or short vowels. If such a stem has no suffix after it, or if the following suffix is *h*, the long vowel will shorten, but it will always show up as clearly long in other contexts such as the imperfect tense. Most Class 1 and Class 2 verb stems end in short vowels, but some Class 1 verbs end in long ones (for instance, *tlehcō* 'to ascend', *temō* 'to descend', *pihpī* 'to pluck s.t.'), and all Class 3 and Class 4 verbs do, as we shall see in chapters to come.

INTRANSITIVE VERBS

A major consideration to keep in mind when dealing with Nahuatl verbs is whether a given verb is intransitive or transitive:



If a verb is intransitive, it just has a subject. It has no direct object. English is rather free about whether some verbs are used transitively or intransitively. We say both "She sings," and "She sings lovely songs." But there are also unambiguously intransitive verbs in English. An example would be in the sentence "Fred chuckles." There is just no way that one can make an English sentence with the verb to **chuckle** AND a direct object. Another example is the English verb to **die**. We can make the sentence "He died," but if we want to have a direct object in such a sentence, we either have to use an entirely different English verb, to **kill**, as in "He killed it," or we need to make a longer causative

construction: "He caused it to die." Nahuatl intransitive verbs are strictly intransitive, like English **to chuckle**. They take subject prefixes and NO object prefixes under any circumstances.

Transitive verbs take objects. An example from English is "Fred bought the book." It's not impossible to make an English sentence with the verb **to buy** and no expressed direct object, but it isn't easy either. In Nahuatl, transitive verbs can't fail to mention their objects the way English transitive verbs may: "She sings." "He eats regularly." "We give at the office."

The differences between Nahuatl intransitive and transitive verbs (beyond meaning) are:

(1) Most Nahuatl intransitive verb stems are different in shape from transitive verb stems. (But there are a few that ARE identical, and they come up early here. Be advised that they are rather exceptional.)

(2) Even if a Nahuatl transitive verb stem and a Nahuatl intransitive verb stem DO happen to have the same shape, you can tell by looking at any inflected form, whether you are dealing with a transitive or intransitive verb, because the transitive one will have an object prefix (the underlined -c- in the last example sentence below), and the intransitive one will not.

An example of one of the rare identical stem pairs:

<u>stem:</u> chicāhu(a) (intransitive)	to grow strong, to become vigorous
ni-chicāhua	I grow strong
noyōllo chicāhua	my heart grows strong

<u>stem:</u> chicāhu(a) (transitive)	to strengthen, fortify something or someone
ni- <u>c</u> -chicāhua noyōllo	I fortify my heart

We will work on intransitive verbs first. For them (including the irregular verbs of the last chapter) you need to have the subject prefixes that you have already practiced:

ni-	I
ti-	we
ti-	you
am-	y'all

Recall that for the third person singular and plural, there is no subject prefix. (Or as J. Richard Andrews would put it, the third person singular and plural are represented by *zero* prefixes.) Thus, if you have a verb form with no subject prefix, it means either 'he/she/it'

or 'they' is the subject. To find out which, you look at the end of the verb to see if the verb has a plural suffix.¹ If it does, the subject is 'they'. Otherwise it's 'he/she/it'.

Here is a sample of an intransitive verb in the present tense:

nicochi	I sleep
ticochi	you sleep
cochi	he/she/it sleeps
ticochih	we sleep
ancochih	y'all sleep
cochih	they sleep

Notice the difference between **cochi** 'he/she/it sleeps' and **cochih** 'they sleep'. Also notice the difference between **ticochi** 'you sleep' and **ticochih** 'we sleep'. Finally, notice that although the prefix for 'y'all' is **am-**, it changes to **an-** when added to a stem beginning with **c**. This is another example of *nasal assimilation* such as we have seen with the possessive prefix **im-** 'their' when it is added to words beginning with nonlabial consonants and changes to **in-**. We know in these cases that the basic consonant is **m** rather than **n**, because when these prefixes are added to stems beginning with vowels, they always have **m**.

¹Notice that with the irregular intransitive verbs, it isn't easy to find a rule to relate the plural forms to the singular forms. With the regular verbs, things are considerably easier.

CHAPTER 5 EXERCISES

INTRANSITIVE VERB PRODUCTION EXERCISE

Give the three singular and three plural present tense forms of the following verb stems with their meanings:

Example:

nem(i)	to live
ninemi	I live
tinemi	you live
nemi	he/she/it lives
tinemih	we live
annemih	y'all live
nemih	they live

Stems:

chōca
 huetz(i)
 tzahtzi
 pāqu(i)
 nehnem(i)
 miqu(i)

INTRANSITIVE VERB RECOGNITION EXERCISE

Give the English translation for the following Nahuatl verbs:

huetzca
 tihuetzcah
 tipāquih
 nipāqui
 chōcah
 tichōca
 ninehnemi

CHAPTER 5

annehnemih

tichāntih

chānti

antzahtzih

nitzahtzi

ticochi

cochih

nimiqui

timiquih

tzecuīnih

titzecuīni

quīza

anquīzah

nemih

tinemi

ticalaquih

calaqui

temo

titemoh

titlehco

antlehcoh

INTRANSITIVE VERB PRODUCTION EXERCISE

Give the Nahuatl translation for the following English phrases:

you all laugh

I laugh

we weep

he weeps

they walk

you walk

I dwell

y'all dwell

we shout

she shouts
 you die
 y'all die
 I jump
 they jump
 we go out
 he goes out
 you live
 they live
 y'all enter
 I enter
 he falls down
 we fall down
 I am happy
 we are happy
 y'all live
 she lives
 they descend
 I descend
 she ascends
 we ascend

INTRANSITIVE QUESTION EXERCISE

Answer the following questions, picturing what you say. The questions refer to present actions.

Example:

Q: Tinehnemi īpan ohtli?

Are you walking on the road?

A: Ahmō, ahmō ninehnemi īpan ohtli.

No, I am not walking on the road.

Anchōcah īpan tēmachīlōyān?

Nicochi īpan tlapechtli?

Tihuetzi īpan ohtli?

Xuan huetzca ōmpa?
 Tichānti nicān?
 Tipāquih īpan tēmachūlōyān?
 Nitzahzti īpan tlacualōyān?
 Xuan īhuān Maria chōcah nicān?
 Tihuetzca īpan ohtli?
 Amhuetzih īpan tlacualōyān?

Write five original cues in the above pattern and answer them. Be imaginative and think of real situations.

FURTHER EXERCISES ON QUESTIONS WITH INTRANSITIVE VERBS

Answer the following questions affirmatively, picturing what you say:

Example:

Q: Āquin cochi īpan tlapechtli? Tehhuātl?
 Who is sleeping on the bed? You?

A: Quēmah. Nehhuātl nicochi īpan tlapechtli.
 Indeed, it is I who am sleeping on the bed.

Āquin huetzca īpan tlacualōyān? Xuan?
 Āquihqueh chāntih nicān? Amehhuān?²
 Āquin huetzi īpan ohtli? Nehhuātl?
 Āquin tzahtzi īpan tēmachūlōyān? Tehhuātl?
 Āquin chōca ōmpa? Maria?
 Āquihqueh nehnemih īpan ohtli? Amehhuān?
 Āquin huetzca īpan tēmachūlōyān? Nehhuātl?
 Āquin cochi īpan tlālli? Alfonso?
 Āquin huetzi īpan tlacualōyān? Nehhuātl?
 Āquin tzahtzi nicān? Tehhuātl?

Write five original cues in the above pattern and answer them. Be imaginative and think of real situations.

²Āquihqueh is the plural form corresponding to singular āquin.

6. TRANSITIVE VERBS

OBJECT PREFIXES

Transitive verbs are verbs which in addition to a subject also take a direct object. An example in English is "You see the horse." In Nahuatl, even if there is a noun for the direct object in the sentence (**cahuāyoh** in this case), there must also be an object prefix attached to the verb. The literal translation of what one would say is 'you-it-see horse':

ti-c-itta cahuāyoh (spelled tiquitta cahuāyoh)

The **c-** prefix means 'him/her/it'.

The direct-object prefixes in Nahuatl go in between the subject prefix and the verb stem. They are the following:

nēch-	me
mitz-	you
qu(i)-, c-	him/her/it
tēch-	us
amēch-	y'all
quim-	them

These can be put in tabular form in the following way:

	<u>Singular:</u>	<u>Plural:</u>	
<u>First person:</u>	nēch-	tēch-	Note long vowels. ¹
<u>Second person:</u>	mitz-	amēch-	
<u>Third person:</u>	qui-, c-	quim-	Note short vowels. ²

¹The object prefix **tēch-** 'us' has a long vowel, which contrasts with the postposition **-tech** 'attached to, in contiguity with', which has a short vowel. There are long vowels in **nēch-** 'me', **tēch-** 'us', and **amēch-** 'y'all'.

²Even though the third-person possessive prefixes **ī-** 'his/her/its' and **īm-** 'their' have long vowels, the third-person object prefixes **qui-** 'him/her/it' and **quim-** 'them' have short vowels.

The third-person singular object prefix which means 'him/her/it' has two forms and behaves in a slightly complicated manner. The full form is **qui-** /ki/, and it might be useful to think of it as **qu(i)-**. The **i** drops if the prefix is EITHER PRECEDED OR FOLLOWED by a vowel. Naturally, it will be followed by a vowel if it is added to a stem that begins with one, such as **ēhu(a)** 'to raise something, to stand something up'.

niquēhua	I raise it
tiquēhua	you raise it
quēhua	he/she/it raises it
tiquēhuah	we raise it
anquēhuah	y'all raise it
quēhuah	they raise it

Now if the verb stem begins with **i** or **e**, as in this example, nothing happens to the spelling of what is left of the prefix. But if the verb stem begins with **a** or **o**, the relevant Spanish-based orthographic convention makes the spelling of the prefix change from **qu-** to **c-**: **qu(i)-ahhua** becomes **cahhua** 'he scolds her' (actually 'he/she scolds him/her'). There is no change in actual pronunciation. Whether spelled **qu-** or **c-**, the short form of the prefix remains /k/:

nicāhhua³	I scold him/her ⁴
tiāhhua	you scold him/her
cāhhua	he/she scolds him/her
tiāhhuah	we scold him/her
anāhhuah	y'all scold him/her
cāhhuah	they scold him/her

This object prefix will also change, even if it is added to a verb stem that begins in a consonant if it is preceded by a prefix that ends in a vowel: **ni-qu(i)-** becomes **nic-**, and **ti-qu(i)-** becomes **tic-**. So from **ni-qu(i)-caqui** we get **niccaqui** 'I hear it'.

Here is the present tense of the verb **caqui** 'to hear something, to listen to someone' with a third-person singular object. Notice how the object form changes:

niccaqui	I hear it
-----------------	-----------

³Pay close attention to verb stems and object prefixes. Here, for example are a pair that are easy to confuse: **nicāhhua** 'I scold him/her' and **niccāhua** 'I leave him/her/it behind'. The first is **ni-c-ahhua**, while the second is **ni-c-cāhua**.

⁴We have omitted 'it' from the gloss, because a nonhuman object is not really appropriate to this verb.

<u>ti</u> ccaqui	you hear it
<u>qui</u> caqui	he/she/it hears it
<u>ti</u> ccaquih	we hear it
an <u>qui</u> caquih	y'all hear it
<u>qui</u> caquih	they hear it

NONSPECIFIC OBJECT PREFIXES

The prefixes given above all refer to specific objects. If one says, "He scolds her," then one knows who she is and can point out the individual or otherwise identify "her". However, it can happen that although we know a person is being scolded, we don't know which person it is. In English we might resort to saying, "He scolds someone, I don't know who." Nahuatl conveys this sense succinctly with nonspecific object prefixes, of which there are two, one for people and the other for everything else:

tē-	someone (I don't know or won't say who) ⁵
tlā-	something (I don't know or won't say what)

This distinction between human and nonhuman nonspecific objects can be seen in the Nahuatl words for dangerous, man-eating animals such as jaguars on the one hand, and the refuse-eating opossum on the other:

tēc <u>uā</u> ni	jaguar or other dangerous wild beast	(Literally: 'someone-eater')
tlacu <u>ā</u> ni	opossum	(Literally: 'something-cater')

Both words are derived from the verb *cuā* 'to eat something' with the suffix *-ni* with which you became acquainted in the first vocabulary list.

From the verb stem *chīhu(a)* 'to make something', one can make *tlachīhua* 'he makes things' and also *tēchīhua*. The latter means 'he begets, engenders people', and from this word comes the noun *tēchīuhqui* 'engenderer of people, progenitor', which was a

⁵For nouns there is also a human possessive prefix *tē-* 'someone's' which may refer to either one or more than one nonspecific human possessor. Beyond its literal use, this possessive *tē-* has a honorific use in some Nahuatl-speaking communities. For instance, parenthood implies some sort of possessive relationship; people are only parents by virtue of being their children's parents. In English we can say of a person that she is "a young mother" or he is "a single father". In Nahuatl dictionaries you will find *tahtli* 'father' and *nāntli* 'mother', but in use, you will find that if particular children are not known or mentioned, if one is talking about *generic* parents, the proper thing to say is *tētah* and *tēnān*, for though it is not known or not relevant whose parents they are, they are someone's, and it is more polite to give grammatical recognition to that fact.

term of address for certain members of the royal court in sixteenth-century Texcoco. Literally, the distinction here is:

tēchīuhqui	maker of people
tlachīuhqui	maker of things

Vocabulary items you have learned that include nonspecific object prefixes include: **tlacualōyān** 'dining room: place where something is eaten' and **tēmachtīlōyān** 'school: place where someone is taught'.

Remember that in the glosses of transitive verb STEMS, we use the abbreviations 's.o.' and 's.t.' to stand for 'someone' and 'something', respectively. Of course, with inflected transitive verbs, one may have specific or nonspecific object prefixes really meaning 'someone' and 'something'. The 's.o.' and 's.t.' in the gloss of a transitive verb stem are just reminders of the verb's transitivity. Moreover, whether we use 's.o.', 's.t.', or both in a gloss depends on the general sense of the verb. Some verbs naturally take human objects and others nonhuman objects. But there are quite a few verbs that may take either one. For instance, with the verb **cuā** 'to eat...', ninety-nine times out of a hundred, one eats 'something', but in view of pre-Columbian Mesoamerican practices, one cannot rule out eating 'someone'.

The *human/nonhuman* distinction is a third one to which Nahuatl attends scrupulously. The two you have met previously are the *transitive/intransitive* distinction for verbs and the *animate/inanimate* one for nouns. Each has its important grammatical consequences in the language.

The transitive/intransitive distinction dictates that transitive verbs always have expressed object prefixes, either specific or nonspecific.

The human/nonhuman distinction governs the choice of **tē-** or **tlā-** when the object of a transitive verb is nonspecific. It also dictates the use of possessive **tē-** with nouns when the identity of the possessor is unknown or not specified.

The animate/inanimate distinction determines (for more conservative forms of Nahuatl) whether there is a plural form of the noun. Animate nouns have plural forms. Inanimate ones are the same in singular and plural: **mīlli** means 'field' or 'fields', **xōchitl** means 'flower' or 'flowers'.

One last note about transitive verbs before practicing them in the exercises. Transitive verbs may be inherently double-object verbs. That is, a verb may take a direct object AND an indirect (or *oblique*) object. For instance, the verb stem **maca** 'to give s.t. to s.o.' logically requires both an object and a recipient. One gives something to someone. However, there is only room for one specific-object prefix between the subject prefix and the

verb stem, so if the gift and the recipient are both specific (as in 'he gives it to her'), there is competition between the two object prefixes for the one place. Rules governing this competition will be provided later. The problem does not come up in the current exercises.

CHAPTER 6 EXERCISES**OBJECT PREFIX EXERCISE**

Keeping the subject prefix *ni-* constant, give the verb (*i*)*tta* with all possible specific object prefixes. (In the next chapter we will see how to form *reflexive* constructions such as 'I see myself'.)

I see you.

I see him/her/it.

I see us.

I see y'all.

I see them.

TRANSITIVE VERB RECOGNITION EXERCISE

Give the English translation of the following Nahuatl verbs:

tiquincaqui

annēchcaquih

mitzilpiah

titēchilpia

nicnōtza

tiquinnōtzah

timitzhuītequih

quihuītequi

quēhua

tiquimēhuah

quicaquih

nimitzcaqui

tiquilpia

antēchilpia

tinēchnōtza

quinnōtza

nimitzēhua
 anquimēhuah
 quincaquih
 ticcaqui
 tiquimhuītequi
 namēchhuītequi
 nēchēhuah
 tiquēhua
 titēchnōtza
 anquinōtzah
 timitzilnāmiquih
 quilnāmiqui
 tinēchilcāhua
 antēchilcāhuah
 quīxmatih
 niquimīxmati

PREFIX ALTERNATION EXERCISE

Give the English translation of the following Nahuatl verbs:

nimitzahhua
 tinēchahhua
 tinēchcaqui
 nimitzcaqui
 nimitzēhua
 tinēchēhua
 tinēchitta
 nimitzitta
 nimitzchiya
 tinēchchiya
 tinēchilpia
 nimitzilpia
 nimitzāltia
 tinēchāltia

CHAPTER 6

tinēchīxmati
nimitzīxmati
nimitznōtza
tinēchnōtza
tinēchquetza
nimitzquetza
nimitztequi
tinēchtequi
tinēchihtōtia
nimitzihtōtia
nimitzilcāhua
tinēchilcāhua
tinēchhuītequi
nimitzhuītequi
nimitzahci
tinēchahci
tinēhcāhua
nimitzcāhua
nimitzilnāmiqui
tinēchilnāmiqui

TRANSITIVE VERB PRODUCTION EXERCISE

Give the Nahuatl translation of the following English phrases:

you scold me
I scold you
I hear you
you hear me
you get me up
I get you up
I see you
you see me
you wait for me
I wait for you

I tie you up
 you tie me up
 you bathe me
 I bathe you
 I know you
 you know me
 you speak to me
 I speak to you
 I stand you up
 you stand me up
 you cut me
 I cut you
 I dance (with) you
 you dance (with) me
 you forget me
 I forget you
 I whip you
 you whip me
 you grab me
 I grab you
 I leave you
 you leave me
 you remember me
 I remember you

FURTHER TRANSITIVE VERB RECOGNITION EXERCISE

Give the English translation of the following Nahuatl verbs:

cahhua
 antēchahhuah
 antēchcaquih
 quicaqui
 quēhua
 antēchēhuah

CHAPTER 6

antēchittah
quittah
quichiya
antēchchiyah
antēchilpiah
quilpia
cāltia
antēchāltiah
antēchīxmatih
quīxmati
quinōtza
antēchnōtzah
antēchquetzah
quiquetzah
quitequih
antēchtequih
antēchihtōtiah
quihtōtia
quilcāhua
antēchilcāhuah
antēchhuītequih
quihuītequi
cahci
antēchahcih
antēchcāhuah
quicāhuah
quilnāmiquih
antēchilnāmiquih

FURTHER TRANSITIVE VERB PRODUCTION EXERCISE

Give the Nahuatl for the following English phrases:

we scold him

they scold y'all

they hear y'all
we hear him
we get him up
they get y'all up
they see y'all
we see him
we wait for him
they wait for y'all
they tie y'all up
we tie him up
we bathe him
they bathe y'all
they know y'all
we know him
we speak to him
they speak to y'all
they stand y'all up
we stand him up
we cut him
they cut y'all
they dance (with) y'all
we dance (with) him
we forget him
they forget y'all
they whip y'all
we whip him
we grab him
they grab y'all
they leave y'all
we leave him
we remember him
they remember y'all

ADDITIONAL TRANSITIVE VERB RECOGNITION EXERCISE

Give English translations for the following Nahuatl verbs:

mitzahhuah

nicahhua

tēchcaqui

anquicaquih

niccua

tiquincuah

nēchēhuah

quimēhua

timitzittah

quitta

tamēchchiyah

nimitzchiya

nēchilpiah

nimitzilpia

niquimāltia

timitzāltiah

nēchīxmatih

tēchīxmati

nimitznōtza

quinnōtzah

nicquetza

timitzquetzah

quintequih

nictequi

ticcaqui

quicaquih

niquihtōtia

antēchihtōtiah

ticāltiah

quimāltia

amēchilcāhua

tinēchilcāhua

anquēhuah
 nimitzēhua
 nicpiya
 tiquimpiyah
 tinēchhuītequi
 nichuītequi
 tictlāliah
 quitlālia
 tiquimihcuiloa
 quihcuiloah
 quichīhuah
 nicchīhua
 cahci
 ticahcih
 nimitzcāhua
 quicāhuah
 nēchilnāmiquih
 nimitzilnāmiqui
 ticcuepa
 anquicuepah
 niqui
 quih
 quimacah
 ticmaca
 anquintequih
 quitequi

ADDITIONAL TRANSITIVE VERB PRODUCTION EXERCISE

Give the Nahuatl for the following English phrases:

I grab it
 we grab them
 he wants it
 you all want them

CHAPTER 6

you make them
we make it
he buys it
we buy them
you sell it
they sell it
you all give it
I give them
he eats it
we eat it
they put it
I put them
they forget me
I forget it
you bathe him
we bathe them
you see it
I see you
he leaves it
we leave them
I dance with her
they dance with me
you wait for him
they wait for you
we raise it
you get them up
we hear it
you hear me
you write it
they write it
I do it
we make it
you all grab them
he grabs it
you leave it
I leave them

they remember it
 he remembers them
 he returns it
 we return it
 they give it
 I give them
 he drinks it
 we drink it
 we sell it
 I sell it
 you know it
 they know it

QUESTION EXERCISE WITH TRANSITIVE VERBS

Answer the following questions either affirmatively or negatively, picturing what you say:
 (1) the action, (2) the actor, and (3) the recipient of the action. Be sure to imagine
 yourself answering another person.

Niccua?
 Ticcua?
 Nimitzitta?
 Timitzittah?
 Niquimahhua?
 Tiquimahhuah?
 Namēchihtōtia?
 Tamēchihtōtiah?
 Niquēhua?
 Tiquēhuah?
 Nimitzīxmati?
 Timitzīxmatih?
 Quicua?
 Ticcua?
 Mitzitta?
 Tinēchitta?

Quimahhua?
 Tiquimahhua?
 Amēchihtōtia?
 Titēchihtōtia?
 Quēhua?
 Tiquēhua?
 Mitzīxmati?
 Tinēchīxmati?

FURTHER QUESTION EXERCISES WITH TRANSITIVE VERBS

Answer the following questions affirmatively, picturing the meaning of what you say:

Example:

Q: Ticcua tlaxcalli īpan tlacualōyān?

A: Quēmah, niccua tlaxcalli īpan tlacualōyān.

Are you eating tortillas in the kitchen?

Indeed, I am eating tortillas in the kitchen.

Tinēchahhua nicān?

Timitzchiyah īpan ohtli?

Niccāhua in āmoxtli īpan calli?

Tinēchchiya īpan mīlli?

Anquipiyah caxitl īpan tlacualōyān?

Ticnequi ātl?

Tiquimittah Xuan īhuān Maria?

Maria quicua yetl īpan ohtli?

Tinēchitta īpan tēmachūlōyān?

Tiquincuah yetl īhuān tlaxcalli īpan calli?

Write five original cues in the above pattern and answer them. Be imaginative and think of real situations.

TRANSITIVE VERB EXERCISES WITH *āquin*

Answer the following questions affirmatively, picturing what you say:

Example:

Q: *Āquin quicāhua in āmoxtlī īpan tlapechtlī? Xuan?*

A: *Quēmāh, quicāhua in āmoxtlī īpan tlapechtlī Xuan.*

Āquin nēchahhua? Tehhuātī?

Āquin mitzihtōtia? Nehhuātī?

Āquin quēhua in Xuan? Tehhuātī?

Āquihqueh quicaquih in cuīcatlī? Tehhuān?

Āquihqueh nēchitlah īpan ohtlī? Amehhuān?

Āquin mitziicāhua? María?

Āquin tēchcaqui? Tehhuātī?

Āquin quichiya in Xuan? Nehhuātī?

Āquin quicua in yetlī? Tehhuātī?

Āquin cāltia in conētlī? Īnān?

Āquihqueh mitzittah īpan in tlacualōyān? Tehhuān?

Āquin nēchcaqui? Tehhuātī?

Write five original cues in the above pattern and answer them. Be imaginative and think of real situations.

7. REFLEXIVE VERBS, VERB CLASSES, CUSTOMARY PRESENT

REFLEXIVE VERBS

Transitive verbs take object prefixes. So far, we have used the specific object prefixes: *nēch-*, *mitz-*, *qu(i)-/c-*, *tēch-*, *amēch-*, *quim-*, and the nonspecific object prefixes: *tē-*, *tla-*. These are all used with regular transitive verbs. But transitive verbs may also be reflexive. A transitive verb is used reflexively if the direct object refers back to the subject:

Transitive: I see him.
 Mary sees him.

Reflexive: I see myself.
 Mary sees herself.

In addition to transitive verbs that can logically be used reflexively (most, but by no means all transitive verbs), in any given language, there can be an arbitrary component. For instance, the English verb **to shave** can be used completely intransitively, as in "He shaves every morning." But the corresponding Spanish verb is necessarily reflexive: *afeitarse*. In Spanish one must say that he shaves *himself* every morning. So, too, you will find that there is a less-than-perfect overlap of what is grammatically reflexive in Nahuatl with what is grammatically reflexive in English. For instance, the Nahuatl verb *pāqu(i)* 'to be happy, to rejoice' can also be appropriately translated into English as 'to enjoy oneself', but it is not reflexive in Nahuatl. On the other hand, the English sentence "I return" corresponds to a Nahuatl reflexive construction with the verb *cuep(a)* that literally means 'I turn myself'. Here is a list of verb stems that, when used reflexively in Nahuatl, have nonreflexive English glosses:

<u>Stem:</u>	<u>Transitive gloss:</u>	<u>Reflexive gloss:</u>
āltiā	to bathe s.o.	to bathe
cāhu(a)	to leave s.t., s.o. behind	to remain
cuep(a)	to (re)turn s.t.	to return

ēhu(a)	to raise s.t., to get s.o. up	to get up
ihtōtiā	to dance with s.o.	to dance
quetz(a)	to raise s.t., to stand s.t., s.o. up	to stand up
tēca	to spread s.t. out	to lie down
tlāliā	to set s.t. down	to sit down

If one thinks of it, the literal reflexive glosses of verbs made with these stems are logical: 'I leave myself behind' for 'I remain'; 'I dance with myself', 'I stand myself up'; 'I spread myself out', 'I set myself down'. It just happens that these are not the most natural, unstilted ways of saying these things in English.

In polite, deferential speech, verbs take reflexive prefixes across the board, together with suffixes that make it clear that politeness, not literal reflexivity, is at work. This will be dealt with in a later chapter on *honorifics*.

There are only four reflexive object prefixes in Nahuatl:

	<u>Singular:</u>	<u>Plural:</u>
<u>First person:</u>	no- myself	to- ourselves

For second and third

person, singular and plural: mo-

Thus, reflexive *mo-* can mean any of the following: 'yourself', 'himself', 'herself', 'itself', 'yourselves', 'themselves'. It is necessary to check the subject prefix and whether the verb has a plural suffix to be sure which of these possibilities is the correct one.

The reflexive nonspecific object prefix is *ne-*. This can only be used in constructions where the subject is also nonspecific, corresponding to English sentences like "People get married (to people)." We will take up some verb constructions that take *ne-* later.

PREFIX REVIEW

Second-person-singular and first-person-plural prefixes are rather complicated. The possessive prefixes for nouns are different:

mo- your to- our

Yet the subject prefixes for verbs are the same:

ti- you ti- we

This makes it necessary to check the end of the verb to see if it has a plural suffix, in order to know if the construction means 'you (verb)' or 'we (verb)'. However, with the specific-object prefixes, we get back to a difference:

mitz- you tēch- us

And the reflexive object pronouns are also different:

mo- yourself to- ourselves

(Of course, **mo-** used as a reflexive object prefix with a transitive verb **ALSO** may mean 'himself', 'herself', 'itself', 'yourselves', 'themselves'.)

VERB CLASSES

There are four verb classes in Nahuatl. All classes contain both transitive and intransitive verbs. The classes are not based on meaning but on how the preterite is formed from the verb stem.

As we have seen, the difference between Class 1 verbs and Class 2 verbs has to do with the difference between vowel stems and consonant stems. To find out whether a noun has a vowel stem or a consonant stem, one simply removes the absolutive suffix. For verbs, things are a little less simple. In addition to knowing what the stem is, one needs to know if the final vowel drops off in the preterite. In Vocabulary List 5 Class 1 verb stems are contrasted with Class 2 verb stems. In the preterite, Class 1 stems keep their final vowels and add the suffix **-c**. Class 2 stems drop their final vowels, and since Nahuatl words cannot end in two consonants, the suffix **-c** cannot be added (or, one can imagine that it is added and then instantly deleted in order not to have two consonants at the end of the word). Since there is nothing about the form or meaning of Class 2 verb stems that distinguishes them from Class 1 verb stems, it is necessary to use some notational device to identify them, and we have done that by putting their final vowels in parentheses to indicate that they are present only part of the time.

From Vocabulary List 6, you have undoubtedly observed that all Class 3 verbs end in the long vowel **ā** preceded by **i** or **o**: **-iā** or **-oā**. There is no need to use any special notation. Class 3 verb stems are identifiable at a glance. IF, that is, one is using spelling conventions that distinguish the sequences **iā** from **iya** and **oā** from **ohua**. Unfortunately, traditional spelling almost always spells these contrasting pairs "ia" and "oa," and so, in some cases, does Andrews. In this course book we are consistent about these different spellings. There are Class 1 verbs that end in **-iya** and **-ohua**, and there are Class 2 verbs that end in **-iy(a)** and **-ohu(a)**. But Class 3 verbs end **ONLY** in **-iā** and **-oā**.

There are very few Class 4 verbs, and they might be thought of as a special case of Class 3. These verbs all end in *-ā*. However, ending in *-ā* does not automatically put a verb in Class 4. There is, in fact, a verb stem *ā* 'to be present', which is a Class 1 verb. Its preterite form (which it uses for its present tense form!) is *āc*. The Class 4 verbs might be thought of as ending in *-aā*, which would naturally coalesce into *-ā*. This would put them into Class 3 together with the *-iā* and *-oā* verbs. However, considering how few of them there are, and how irregular they are (extending to *cā* 'to be', *yā* 'to go', and *huāllā* 'to come'), they might as well be learned individually.

To summarize, Nahuatl's verb stems belong to:

- Class 1: Those that end in vowels that never drop out (invariant verb stems)
- Class 2: Those that lose their final vowels in the preterite and function as consonant stems
- Class 3: Those that end in two vowels, the second of which is *-ā*
- Class 4: A small group of verbs that end in *-ā* and which might be thought to be a special case of Class 3 verbs.

Andrews calls these Classes A-D rather than 1-4.

As you know from practice, the present tense is simple. The singular forms of the present tense are made adding the subject prefixes. That's all. The plural forms are made by adding the subject prefixes plus the plural suffix *-h*. If it happens that the verb stem ends in a long vowel (such as *temō* 'to descend'), the long vowel shows up in neither the present singular or present plural form because in the singular, the vowel shortens at the end of the word, and in the plural it shortens before the plural suffix, because long vowels always shorten when followed by *h*. These simple rules hold not only for Classes 1 and 2 but for Classes 3 and 4 as well.

CUSTOMARY PRESENT TENSE

In Vocabulary List 1 you made the acquaintance of a group of nouns that end in *-ni*, all of which mean 'someone who (verb)s': *chōcani* 'weeper, one who weeps', *nehnemi* 'pedestrian, one who walks', *choloāni* 'fugitive, one who flees', *cahuāyohpahtiāni* 'horse doctor, one who treats, cures horses'. Now that you are also familiar with a body of Nahuatl verbs, you can readily see the verb stems in these derived nouns: Class 1 *chōca* 'to weep', Class 2 *nehnem(i)* 'to walk', Class 3 *choloā* 'to flee' and *pahtiā* 'to cure s.t., s.o.' Another example is *tēcuāni* 'man-eating beast' from Class 4 *cuā* 'to eat s.t., s.o.' On first inspection, it would have been easy to form the impression that the ending meaning

'one who (verb)s' is sometimes **-ani** and sometimes **-āni** in an unpredictable fashion, but now, in view of Class 3 and Class 4 verbs, it should be clear that the ending is simply **-ni**, which is added directly to verb stems.

Although you initially made the acquaintance of this ending in a list of nouns, we now meet it again as the *customary present* verb suffix. Added to verb stems, it contrasts with the simple present tense in the following way; whereas the simple present tense means to do or be doing something, the customary present means to do it (not surprisingly) customarily. In English the difference would be between "I wash my hands, I am washing my hands," and "I wash my hands (before every meal)." Thus, **chōcāni** is not 'one who is weeping' but rather 'one who customarily weeps', and a **cahuāyohpahtiāni** is not someone who once had the good luck of curing a sick horse, but one who doctors sick horses as a profession. A **pahnamacāni** is the proprietor of a pharmacy, and a **michnamacāni** sells his or her catch on a regular basis.

To form the customary present tense, **-ni** is added to the verb stem. In Class 2 verbs, the final vowel remains, just as it does in the simple present tense: **nehnemi-ni** 'he/she/it customarily walks'. The plural is formed, as in the simple present, by adding **-h**: **nehnemi-ni-h** 'they customarily walk'. By intervening between the verb stem and plural **-h**, the customary present suffix protects stem-final long vowels from shortening: **choloah** 'they flee', but **choloānih** 'they customarily flee'. Likewise, in the singular, the addition of **-ni** to the verb stem keeps stem-final long vowels from ending up word-final, the other environment that makes them shorten: **choloa** 'he/she/it flees', but **choloāni** 'he/she/it customarily flees'. For this reason, the customary present tense form gives a truer picture of the verb stem than the simple present, where vowel-shortening takes place in both the singular and plural forms. And for this reason, too, you should not think of the formation of the customary present as being a matter of adding **-ni** to present-tense forms.

We will continue with verb tense forms in the next chapter.

CHAPTER 7 EXERCISES

REFLEXIVE VERB RECOGNITION EXERCISE

Give the English translation for the following Nahuatl verbs:

ninocāhua

mocāhuah

titēhuah

timēhua

motlālia

ammotlāliah

timocāhua

titocāhuah

mēhuah

ninēhua

titotlāliah

ninotlālia

mocuepah

timocuepa

mihtōtia

titihtōtiah

nināltia

māltiah

titoquetzah

timoquetza

titocuepah

ninocuepa

timotlālia

ammotlāliah

titocāhuah

ammocāhuah

mēhua

ninocuepa

ammihtōtiah

timihtōtia

CHAPTER 7

moquetza
titoquetzah
ammotēcah
ninotēca
mocāhuah
titotlāiah
motlāiah
ammāltiah
nināltiah
motēca
titocuepah
ninocuepa

REFLEXIVE VERB PRODUCTION EXERCISE

Give the Nahuatl for the following English phrases:

I see myself

y'all see yourselves

they hear themselves

you hear yourself

she cuts herself

we sell ourselves

they kill themselves

you remain

we remain

I get up

they get up

you sit down

we sit down

y'all return

I return

they dance

you dance

he bathes

we bathe

we stand up

I stand up
 you lie down
 they lie down
 I remain
 y'all remain
 they sit down
 I sit down
 they get up
 we get up

CUSTOMARY PRESENT EXERCISE WITH *cānin*

Answer the following questions, telling where something customarily happens. Remember to practice your questions and answers orally, as if you were two people.

Example:

Q: *Cānin tinēchihtōtiāni?*

A: *Nimitzihtōtiāni īpan in tēmachūlōyān.*

Cānin quicuāni Xuan in tlaxcalli?

Cānin niccāhuani in āmoxtli?

Cānin annēchittanih amehhuān?

Cānin tictlāliāni in xoctli?

Cānin timitzahhuanih?

Cānin quilpiāni Xuan in pitzotl?

Cānin nēchchiyani Maria?

Cānin ticāltiāni mopil?

Cānin anquicāhuanih in itzcuīntli?

Cānin tinēchcaquini?

Cānin ticcuānih yetl?

Cānin nimitzihtōtiāni?

Cānin timitzittanih?

Cānin nictlāliāni in āmatl?

Write five original cues in the above pattern and answer them. Be imaginative and think of real situations.

8. PAST TENSES: IMPERFECT, PRETERITE, PLUPERFECT

THE IMPERFECT CONTRASTED WITH THE PRETERITE

Like many other languages, Nahuatl has two past tenses. The *preterite* (or "simple past") refers to something that happened and got over with in the past. The antecessive prefix *ō-* is logically associated with the preterite, because at least from the viewpoint of the present, if not from other points in the past, the action of the verb is completed.

The *imperfect* tense is for actions that went on in the past with no specified endpoint. Adequate ways of translating the imperfect imply continuation or habitual action. In this way, the imperfect relates to the preterite somewhat as the customary present relates to the present.

Present:	nichōca	I weep, I am weeping (here and now)
Customary present:	nichōcani	I customarily weep
Preterite:	ōnichōcac	I wept (and got it over with)
Imperfect:	nichōcaya	I was weeping, I used to weep

While the customary present is formed by adding *-ni* directly to the verb stem for all verb classes, the imperfect is formed by adding *-ya* to it. As with the customary present, the plural of the imperfect is formed by adding *-h*:

nichōcaya	I was weeping, I used to weep
tichōcaya	you were weeping, you used to weep
chōcaya	he/she/it was weeping, he/she/it used to weep
tichōcayah	we were weeping, we used to weep
anchōcayah	y'all were weeping, y'all used to weep
chōcayah	they were weeping, they used to weep

Depending on the context, the antecessive prefix can be appropriate to a verb in the imperfect. Such a verb may refer to an action that went on for a while but definitely got over prior to some other action or prior to the present, in which case it would occur with *ō-*. Likewise a verb in the future tense might refer to an action that, while taking place in the future, will terminate prior to some other event, and in that case, too, the *ō-* may appear.

But whereas the antecessive prefix (which was a free particle and not a prefix at all within the written past of Nahuatl) MAY occur with the imperfect and future, it virtually ALWAYS appears with the preterite. In the speech of most speakers of Nahuatl today, the *ō-* has become a bound prefix that co-occurs with (and only with) the preterite tense and serves only as a redundant marker of the simple past tense.

The preterite tense is formed by adding *-c* for the singular and *-queh* for the plural to the *preterite stem*, but one only sees the preterite singular *-c* with Class 1 verbs. (Review Vocabulary List 5 for examples.) In the case of Class 1 (invariant vowel stems), the preterite stem is the same as the stem used for the present, customary present, and imperfect. But verbs of Classes 2, 3, and 4 have different, consonant-final forms for the preterite stem.

Class 2 verbs form this stem by just dropping the final vowel. For example: *coch(i)* 'to sleep' has *-coch* as its preterite stem. Dropping the final vowel can have spelling consequences of two sorts. One sort reflects actual change in pronunciation. Class 2 verbs like *nem(i)* 'to live' and *tēm(a)* 'to fill s.t. up' have preterite stems that end in *-n* because of the general rule in Nahuatl that *m* changes to *n* at the end of words and before nonlabial consonants. In the singular, once the vowel is gone, *m* is word-final in these stems and must change. In the plural, *m* comes before *-qu /k/* and must change because */k/* is not a labial consonant: *ōnen* 'he/she lived', *ōnenqueh* 'they lived'.

Preterite stems of verbs like *chiy(a)* 'to wait for s.o., s.t.', change *y* to *x* in word-final position: *-chix*. This indicates a pronunciation change from */y/* to */š/*. The vowel preceding *x* in preterite stems of this form may lengthen: *ōmitzchīx* 'he waited for you', but there is considerable variation about this. In Vocabulary List 8 there are verbs the vowels of which always lengthen before *-x*, others where this does not happen, and ones where lengthening is optional. We have indicated these differences by indicating the alternative preterite stems for each verb.

The second kind of spelling change does not reflect any change in pronunciation but only follows Spanish spelling conventions. For instance, when the Class 2 verb *tec(i)* 'to grind s.t.' drops its final vowel, the resulting preterite stem is spelled *-tez*.

The practice of inverting *hu* to *uh* can interfere with recognition of the preterite stems of verbs like *cāhu(a)* 'to leave s.t. behind' and *pōhu(a)* 'to read or count s.t.' The stems of these verbs are *-cāuh* and *-pōuh*, respectively.

Class 3 verbs form the preterite stem by dropping final *ā* and adding *h*. For example, *choloā* 'to flee' has as its preterite stem *-cholah*, and *āltiā* 'to bathe s.o.' has *-āltih*.

Regular Class 4 verbs like **māmā** 'to bear s.t., to carry s.t.' add **-h**, which shortens the preceding vowel: **-māmah**.¹

At this point we have just formed the preterite *stem*. The stem cannot be a free-standing word, which is why we have written stems here with a leading hyphen. To make a full preterite verb word of the stem, one must begin with **ō-** and follow it with whatever subject and object prefixes are required. Finally, one must add the preterite singular or preterite plural suffix.

For Class 1 verbs, one adds the suffix **-c** to form the preterite singular and the suffix **-queh** to form the plural.²

Since Class 2 verbs drop their final vowels to form the preterite stem, if one tries to add preterite **-c** to the stem, one makes a final consonant cluster, which Nahuatl cannot tolerate, so the **-c** just disappears. For instance, **yōl(i)** 'to live' has as its preterite stem **-yōl**. Adding the preterite singular suffix would produce **-yōlc**. Instead we have simply **-yōl**. (Of course, the full inflected form would have the antecessive prefix **ō-**, and if it were first or second person, it would have a subject prefix.) The plural preterite **-queh** has no such problem, however, since the verb stem's final consonant is in one syllable, and the preterite **/k/** begins the following one. So we get **-yōlqueh**.

Verbs of Class 3 not only drop final **-ā**, but they add **-h** to form the preterite stem, transforming themselves into consonant stems like Class 2 verbs. Again, in the singular, the preterite **-c** is just discarded in the interest of avoiding a final consonant cluster; **-queh** in the plural is fine because it doesn't make a word-final consonant cluster.

Class 4 verbs also form their preterite stems by adding **-h**, so we see the same pattern as in Class 2 and Class 3 verbs: no **-c** in the singular, but **-queh** in the plural.

Examples with preterite suffixes underlined:

	<u>Pres. stem</u>	<u>3rd sing. pret.</u>	<u>3rd pl. pret.</u>	<u>Pret. stem</u>
Class 1:	chōca	ōchōca <u>c</u>	ōchōca <u>queh</u>	chōca
Class 2:	yōli	ōyōl	ōyōl <u>queh</u>	yōl

¹If you find it helpful to think of these verbs as being Class 3 verbs that end in **-aā**, then like Class 3 verbs, they drop final **ā** and add **-h** to the remaining **a**.

²One could think of **-queh** as composed of preterite **-c /k/** followed by the same plural **-h** as in the present tense, with the vowel **-e-** put in to keep the two consonants from direct contact, and spelling adjusted accordingly. Alternatively, one could think of the plural suffix as **-(e)h**. Since verb stems always end in vowels in the present tense, the **e** would always drop out in the present tense and in Class 1 preterites but stay put with the other preterite stems, because they end in consonants. Some regional varieties of Nahuatl have preterite singular **-qui** and plural **-queh**.

Class 3:	mictiā	ōquimictih	ōquimictih <u>queh</u>	mictih
	poloā	ōquipoloh	ōquipoloh <u>queh</u>	poloh
Class 4:	māmā	ōquināmah	ōquimāmah <u>queh</u>	māmah

THE PLUPERFECT

The *pluperfect* tense is formed with the preterite stem, and its sense is equivalent to English verb constructions with "had":

Preterite: ōcholohqueh they fled, they have fled

Pluperfect: ōcholohcah they had fled

As you can see, the sense of the pluperfect is diametrically opposed to that of the imperfect. The imperfect focuses on the activity without making any reference to its initiation or termination, while the pluperfect asserts that completion has been achieved, and that the completion was prior to some other past event. Not surprisingly, the antecessive prefix *ō-* appears with the pluperfect, as it does with the preterite.

The pluperfect is formed by adding the suffix *-ca* to the preterite stem. To form the plural, *-h* is added after the *-ca*:

stem: āltiā to bathe s.o.

ōnicāltihca	I had bathed him
ōticāltihca	you had bathed him
ōcāltihca	she had bathed him
ōticāltihcah	we had bathed him
ōancāltihcah	y'all had bathed him
ōcāltihcah	they had bathed him

DIAGNOSTIC QUESTIONS FOR VERB CLASS MEMBERSHIP

It is important to know what the preterite stem of a given verb is, because it has a number of important uses. Not only are the preterite and pluperfect tense forms constructed from the preterite stem, but also several important derivational processes use this stem for a base. If you know the class membership of a verb, then you know what its preterite stem is. Here are a set of questions and answers that may be of help to you.

Q: How does one recognize a Class 2 verb?

A: Its final vowel, which drops in the preterite, is parenthesized in the vocabulary lists for this course and in *An Analytical Dictionary of Nahuatl*. Molina gives the third-person singular preterite form at the end of each verb entry in his dictionary. In Siméon's dictionary, the preterite form comes immediately after the citation form in verb entries.

Q: How does one recognize a Class 3 verb?

A: It ends in *-iā* or *-oā*

Q: How does one distinguish a Class 4 verb from a Class 1 verb ending in *-ā*?

A: There are so few of these verbs, one just learns them individually.

So ...

Q: How does one recognize a Class 1 verb (one that keeps its final vowel at all times)?

A: (1) It ends in a long vowel but is not one of the Class 4 verbs.

(2) It does not end in *-iā* or *-oā*.

(3) Its final vowel is preceded by two consonants (so it can't afford to lose its final vowel).

(4) Its final vowel is not parenthesized in the vocabulary lists for this course or in Karttunen's *Analytical Dictionary of Nahuatl*.

(I.e., it's "none of the above.")

PRETERITE-AS-PRESENT VERBS

Vocabulary List 3 presented some verbs that are irregular because they use entirely different stems for different tenses and for singular and plural. The different stem forms are arbitrary and cannot be predicted by any general rule. The case of *huitz* 'to come' is simpler. It has just one stem, but it is used only in the present tense.

There are some other verbs that are completely regular in formation, but like *huitz*, they have fewer tense forms than other verbs. They are verbs that use their preterite forms (without *ō-*) for the present tense. These are the *preterite-as-present* verbs. One of these verbs is *ā* 'to be present': *āc* 'he/she/it is present'.

The verb *ā* is like *huitz* in that it is only used in the present tense. Some of the other verbs are used for both present and past, and since the preterite form is used for the present, they necessarily use the pluperfect forms for the simple past:

Stem: ihca to stand

nihcac	I stand, I am standing
tihcac	you stand, you are standing
ihcac	he/she/it stands, he/she/it is standing
tihcaqueh	we stand, we are standing
amihcaqueh	y'all stand, y'all are standing
ihcaqueh	they stand, they are standing
ōnihcaca	I stood
etc.	

Stem: o to be lying, to extend

(This stem always takes the directional prefix on-, to be discussed later.)

nonoc	I lie stretched out
tonoc	you lie stretched out
onoc	he/she/it lies stretched out
tonoqueh	we lie stretched out
amonoqueh	y'all lie stretched out
onoqueh	they lie stretched out
ōnonoca	I lay stretched out
etc.	

Stem: pilca to be hanging

nipilcac	I am hanging
tipilcac	you are hanging
pilcac	he/she/it is hanging
tipilcaqueh	we are hanging
ampilcaqueh	you are hanging
pilcaqueh	they are hanging
ōnipilcaca	I was hanging, I hung
etc.	

The suppletive verb **cah/cat/ye** partially fits into the preterite-as-present pattern. In the present tense the singular looks like the preterite of a Class 4 verb. A quite regular pluperfect form based on **cat** is used as the preterite:

nicah	I am
ticah	you are
cah	he/she/it is

ōnicatca	I was
ōticatca	you were
ōcatca	they were
ōticatcah	we were
ōancatcah	you were
ōcatcah	they were

CHAPTER 8 EXERCISES

(Please consult Vocabulary List 8 for additional verbs that appear in these exercises.)

IMPERFECT VERB RECOGNITION EXERCISE

Give the English translations for the following Nahuatl verbs:

ōtiquincaquiya

ōmitzilpiāyah

ōnicnōtzaya

ōtimitzhuītequiyah

ōquēhuaya

ōquicaquiyah

ōtiquilpiāya

ōtinēchnōtzaya

ōnimitzēhuaya

ōquinaquiyah

ōtiquinhuītequiya

ōtimitzilnāmiquiyah

ōtinēchilcāhuaya

ōquīxmatiyah

ōpāquiya

ōtiqūizaya

ōtimiquiya

ōtichōcayah

ōhuctzcaya

ōnihuetziya

ōcochiyah

ōancholoāyah

ōniccuepaya

ōanquimatiyah

ōnictequiya

ōniquimittaya

ōpīnāhuayah

ōniquihtōtiāya

ōtictlāliāyah

ōcaltiāya

ōticquixtiāya

ōnēchtlacualtiāyah

IMPERFECT VERB PRODUCTION EXERCISE

Give the Nahuatl for the following English phrases:

I was living

you were walking

we were entering

I was happy

he was laughing

they were falling down

y'all were crying

they were dying

I was leaving

you were tying me up

he was dancing with her

I was speaking to y'all

he wanted it

you were whipping him

he was cutting it

I was hearing you

I was remaining

they were dancing

he was returning

they were sitting down

I was lying down

we were getting up

you were bathing

Write fifteen English phrases like the ones above, but avoiding all of the verbs used in the exercise. Translate them into Nahuatl.

PRETERITE TENSE RECOGNITION EXERCISE

Give the English translation for the following Nahuatl verbs:

ōnēchilpihqueh

ōnimitzilpih

ōniquimāltih

ōtimitzāltihqueh

ōnēchīxmatqueh

ōtēchīxmat

ōnimitznōtz

ōquinnōtzqueh

ōnicquetz

ōtimitzquetzqueh

ōmitzhuītec

ōnēchhuītecqueh

ōnictec

ōquintecqueh

ōticcac

ōquicacqueh

ōnēchihtōtihqueh

ōnimitzihtōtih

ōhuetzcac

ōtihuetzcaqueh

ōniccualittac

ōquincualittaqueh

ōnimitzittac

ōnēchittaqueh

ōchōcaqueh

ōtichōcac

ōnihuetzcac

ōhuetzcaqueh

CHAPTER 8

ōmitzēuh
ōtiquēuhqueh
ōnimitzcāuh
ōtiquincāuhqueh
ōquilcāuh
ōtinēchilcāuh
ōnicmelāuh
ōtiquinmelāuhqueh
opīnāhuac
ōpīnāhuaqueh
ōniccuah
ōquincuahqueh
ōtictlapohqueh
ōquintlapoh

Make up five Nahuatl verbs on the above pattern and give their English translations.

PRETERITE PRODUCTION EXERCISE

Translate the following English phrases into Nahuatl:

he died
they died
I lived
we lived
you walked
they walked
we entered
you entered
I rejoiced
they rejoiced
they went out
he went out
I tied you up
they tied him up

he danced with her
we danced with you
I spoke to y'all
they spoke to me
she wanted it
we wanted them
he whipped me
they whipped us
they bathed them
I bathed you
you remembered it
they remembered them
I cut them (pret.)
we cut it (pret.)
I heard you
they heard me
we put them down
you put it down
you removed them
they removed it
I killed them
they killed it
you fed me
we fed you
she laughed
we laughed
I liked it
they liked you
he wept
we wept
I saw him
we saw you
you wept
they wept
you saw them
they saw me

we raised it
 I raised them
 I was ashamed
 they were ashamed
 we straightened it
 he straightened them
 you forgot them
 we forgot it
 he left me
 they left you
 you got me up
 we got them up
 I ate them
 you ate it
 we opened it
 he opened them

Write five original English phrases in the above pattern and give the Nahuatl. Be imaginative and think of real situations.

ADDITIONAL PRETERITE RECOGNITION EXERCISE

Give the English for the following Nahuatl verbs:

ōticialānqueh

ōpāc

ōantenaqueh

ōpatlān

ōticalacqueh

otiquīz

ōnenqueh

ōnitzeuīn

ōannehnenqueh

ōtipācqueh

ōnitenac

ōcochquch
 ōticalac
 ōtēn³
 ōhuetzquch
 ōnicholoh
 ōtenac
 ōpatlānquch
 ōmic
 ōancualānquch
 ōancholohquch
 ōniquīz
 ōhuālahciquch
 ōtlehcōc
 ōtichōcaquch
 ōtihuetzcac
 ōtemōquch
 ōnichōcac
 ōamhuālahciquch
 ōitlehcōquch
 ōhuetzcac
 ōz:ahtziquch
 ōanchōcaquch
 ōnipīnāhuac
 ōpīnāhuaquch
 ōniccac
 ōnēchilpihquch
 ōquihcuiloh
 ōticāltihquch
 ōanquitlālihquch
 ōniquilhuih
 ōquihtōtihquch
 ōtinēchhuītec
 ōtictēnquch
 ōtiquincuep

³Notice the contrast between **ōtēn** 'it filled up' and **ōtenac** 'he/she moaned, complained'.

topampa	because of us
īnepantlah	in the middle of it
tēnāhuac	near someone
ītloc	near, close to him/her/it
ī-ih̄tic	inside him/her/it
īmpan	on, at them
mohuān	with you
nihtic	inside me
mīxco	on (the surface of) you (< mo-īxco)
ītepotzco	behind him/her/it
nohuān	with me
notloc	close to, near me
īmpampa	because of them
tonāhuac	close to, near us
tēpan	on someone
mohuīc	toward you
ītlān	near him/her/it
īca	by means of it, with the help of him/her
nocpac	on top of me
tētech	attached to someone
fīxco	on (the surface of) us
tēīcampa	behind someone
totzālan	among us
notepotzco	behind me
ītzīntlan	beneath him/her/it
tēca	with the help of someone, by means of s.o.
ītech	attached to him/her/it
tētzālan	among someone

POSTPOSITION PRODUCTION EXERCISE

because of you	mopampa
toward me	nohuīc
with it	īhuān
on me	nopan

ōticcōuhqueh
 ōquimelāuh
 ōnictēnēuh
 ōtiquilcāuhqueh
 ōmocāuh
 ōammēuhqueh
 ōmotlālih
 ōmocuepqueh
 ōninihtōtih
 ōtimāltih
 ōmoquetzqueh
 ōmotēcac
 ōtitocāuhqueh
 ōtimēuh
 ōtitotlālihqueh
 ōninocuep
 ōmihtōtihqueh
 ōtimoquetz
 ōtitāltihqueh
 ōmotēcaqueh

ADDITIONAL PRETERITE PRODUCTION EXERCISE

Translate the following English phrases into Nahuatl:

we got angry

he was happy, he rejoiced

y'all moaned

it flew

we entered

you went out

they lived

I jumped

y'all walked

we were happy, we rejoiced

I moaned

they slept
you entered
it filled up
they fell down
I fled
he moaned
they flew
he died
y'all got angry
y'all fled
I went out
they arrived here
she climbed
we cried
you laughed
they descended
I cried
y'all arrived here
we climbed
he laughed
they shouted
y'all cried
I was ashamed
they were ashamed
I heard it
they tied me up
she wrote it
we bathed him
y'all put it
I told him
they danced with her
you whipped me
we filled it up
you returned them
I ground it
they said it

he stood me up
we called you
I remembered it
they grabbed it
they killed him
I removed it
we fed you
you fried it
y'all cut it (past)
I searched for it
they stirred it
we destroyed it
you scolded me
we sold it
he drank it
they laid you down
I saw you
you liked it
they dug it
we gave it
he liked them
I sold it
they scolded you
we saw it
he left it
I did it
they got me up
you forgot it
I bought it
they mentioned it
we did it
you got me up
they left it
we bought it
he straightened it
I mentioned it

we forgot it
he remained
y'all got up
he sat down
they returned
I danced
you bathed
they stood up
he laid down
we remained
you got up
we sat down
I returned
they danced
you stood up
we bathed
they lay down

PRETERITE-AS-PRESENT VERB RECOGNITION EXERCISE

Give the English translations of the following verbs:

nāc

ampilcaqueh

tonoqueh

ihcaqueh

tonoc

pilcac

ticatch

tāqueh

nicah

ōnipilcaca

ōampilcacah

ōticatcah

ōtihcacah

ōnonoca

9. THE FUTURE TENSE AND CONSTRUCTIONS THAT USE IT

FUTURE TENSE FORMATION

To form the future of Class 1 verbs one adds the suffix *-z* to the stem. The plural suffix that is used with the future is *-queh* (which makes the plural of the future tense much more visible in written sources where the glottal stop is not written than the simple plural *-h* of tenses you have been working with in earlier chapters):

nihuetzcaz	I will laugh
tihuetzcaz	you will laugh
huetzcaz	he/she will laugh
tihuetzcazqueh	we will laugh
amhuetzcazqueh	y'all will laugh
huetzcazqueh	they will laugh

The same holds true for Class 2 verbs. The final vowel does not drop:

ninehnemiz	I will walk
tinehnemiz	you will walk
nehnemiz	he/she/it will walk
tinehnemizqueh	we will walk
annehnemizqueh	y'all will walk
nehnemizqueh	they will walk

The simplest way to think of Class 4 verbs and the future tense is that they behave exactly like Class 1 and Class 2 verbs; they simply add *-z* in the singular and *-z-queh* to form the plural:

niccuāz	I will eat it
ticcuāz	you will eat it
quicuāz	he/she/it will eat it
ticcuāzqueh	we will eat it
anquicuāzqueh	y'all will eat it
quicuāzqueh	they will eat it

Class 3 verbs, however, alter their stems as well as adding the future suffix *-z*. The final vowel *-ā* drops off, but in its absence the preceding vowel (either *i* or *o*) lengthens:

<u>Stem:</u>	āltiā	to bathe s.o.
first person		
present:	nicāltia	I bathe him
custom. present:	nicāltiāni	I customarily bathe him
future sg.:	nicālīz	I will bathe him
future pl.:	ticālīzqueh	we will bathe him

<u>Stem:</u>	(i)htoā	to say s.t.
first person		
present:	niquihoa	I say it
custom. present:	niquihtoāni	I customarily say it
future sg.:	niquihtōz	I will say it
future pl.:	tiquihtōzqueh	we will say it ¹

This lengthening of a vowel when a following vowel or consonant drops out is called *compensatory lengthening*, and we will see it again in the formation of *causative* verb constructions.²

Nequ(i) AND THE FUTURE TENSE

The Class 2 transitive verb **nequ(i)** means 'to want s.t.' or 'to desire s.o':

nicnequi nopetl	I want my reed mat	(Literally: I it-want my-petate.)
nicnequi cihuātl	I desire a wife	(Literally: I her-want wife/woman.)

The verb **nequ(i)** can also be used in constructions in which what is wanted is for something to happen. In that case, the verb following is in the future tense:

nicnequi nimitzittaz
I want to see you
Literally: I it-want (I you-will-see)

¹Naturally the second and third persons singular and plural work in the same way. We have omitted them here for brevity's sake.

²You can see how there would be a more complicated way of thinking about the future tense of Class 4 verbs. Namely, if you choose to think of them as ending in *-aā*, then the final long vowel drops, and the preceding one undergoes compensatory lengthening, as with Class 3 verbs. Both ways of thinking about Class 4 verbs work equally well. Choose whichever one has more appeal to you and is easier to remember.

nicnequi ticcōhuaz

I want you to buy it

Literally: I it-want (you it-will-buy)

In English the sense of such sentences would be conveyed with the infinitive form of the verb rather than the future tense, but Nahuatl has no infinitive form. What we have been glossing with the English infinitive 'to (verb)' is a Nahuatl stem form that cannot stand on its own as word in the fashion of English and Spanish infinitives. The very literal translations in the examples above are quite different from English, but a looser translation sounds somewhat like Yiddish-flavored English:

I want you should buy it.

Nequ(i) AND NECESSITY

If instead of a subject prefix and the specific object prefix **qu(i)-/c-**, one has **nequ(i)** with the third-person reflexive prefix **mo-**, the sense is 'it is necessary' (literally: 'it wants itself'):

monequi nimitzittaz

It is necessary that I see you. I must see you.

(Literally: It wants itself I will see you.)

monequi ticholōzqueh

It is necessary that we flee. We must flee.

(Literally: It wants itself we will flee.)

Ihcuāc AND THE FUTURE TENSE

Some speakers of Nahuatl today use a construction *calqued* on Spanish. They have identified Nahuatl **ihcuāc** 'then, at the time when' with Spanish **cuando**, and they make sentences using Nahuatl words but Spanish grammatical structure. By no means all Nahuatl clauses that we would translate into English as beginning with 'when' would be constructed with **ihcuāc** in conservative Nahuatl, and when **ihcuāc** would be used, the clause

beginning with it usually PRECEDES, rather than follows, the other clause in the sentence, as in this example from Andrews, p. 287:³

In ihcuāc tihuāllāz, ye ōnitlacuah.

When you come, I will already have eaten.

(Literally: When you will come, already I have eaten.)

Notice that the 'when' clause is in the future in the Nahuatl, but the other verb is in the preterite, even though it will happen in the future. The antecessive prefix *ō-* is used, because the eating will be over before the arrival.

But since *ihcuāc* has been identified with Spanish *cuando*, one gets constructions in which two clauses are joined by *ihcuāc*. In this sort-of calqued construction, the clause containing the anticipated event or state comes second, after *ihcuāc*, and the verb is in the future tense, even though it might not be translated into English in the future tense:

tipāquiz ihcuāc tiqittaz

You will be happy when you see him.

(Literally: You will be happy when you him-will-see)

In several contexts, English need not explicitly use the future tense to distinguish between customary action and action to take place in the future. Instead, time adverbials in the sentence make the situation clear:

I leave town next Tuesday and return the following Monday.

(*i.e.*, I will leave next Tuesday, etc.)

I teach a class on Tuesday evenings.

(*i.e.*, I do so every Tuesday.)

The nondistinction of customary present and future is also to be seen in the following pair of English sentences, where the sense of future in the second clause of Sentence b is inferred from the tense of the main verb preceding it:

a. I always take my basket when I go to the market.

b. I will take my basket when I go to the market.

³For examples of the range of 'when' clauses in Nahuatl, you might want to look at Andrews pp. 286-288.

On the other hand, Spanish makes the contrast explicit. Dependent adverbial clauses that refer to a future event or state have a subjunctive verb, a fact that causes no little grief to English speakers learning Spanish:

- a. Siempre llevo mi canasta cuando voy al mercado.
- b. Voy a llevar mi canasta cuando vaya al mercado.

Nahuatl is more explicit yet, since it distinguishes the customary present tense from the simple present tense and, moreover, always uses the future tense form to refer to anticipated events:

Nilacuāz ihcuāc nihuālahciz nochān.

I will eat when I arrive home.

(Literally: I will eat when I will arrive home.)

Xiquimahhua ihcuāc quīzazqueh.

Scold them when they leave.

(Literally: Scold them when they will leave.)

Because of this explicitness of Nahuatl, which uses the future tense where English uses the infinitive and sometimes the present tense and where Spanish uses its infinitive and sometimes the subjunctive (and of course the *ir a* construction in the main clause of Spanish Sentence b above), future tense forms are more frequent in Nahuatl than in either English or Spanish.

CHAPTER 9

CHAPTER 9 EXERCISES

FUTURE TENSE RECOGNITION EXERCISE

Give the English translation for the following Nahuatl verbs:

ticalaquiz

calaquizqueh

pāquiz

ampāquizqueh

tiqūizazqueh

niqūizaz

timiquiz

miquizqueh

tichōcazqueh

nichōcaz

tihuetzaz

amhuetzazqueh

huetzizqueh

nihuetziz

nicochiz

ancochizqueh

cholōzqueh

ticholōz

tīnēchcaquiz

quicaquizqueh

niccuepaz

ticcuepazqueh

anquimatizqueh

quimatiz

timitznōtzazqueh

niquinnōtzaz

mitzhuītequiz

nēchhuītequizqueh

nēchtequiz

quintequizqueh
ticcaquiz
quicaquizqueh
nimitzittaz
nēchittazqueh
mitzēhuaz
tiquēhuazqueh
nimitzcāhuaz
tiquincāhuazqueh
tinēchilcāhuaz
quilcāhuaz
tiquinmelāhuazqueh
nicmelāhuaz
pīnāhuaz
pīnāhuazqueh
niquihtōfīz
quimihtōfīzqueh
tictlāfīzqueh
quitlāfīz
cālīfīzqueh
nicālīfīz
ticquīxfīz
timitzquīxfīzqueh
nēchtlacualfīz
timitztlacualfīzqueh
ancualānizqueh
ticualāniz
nictēcaz
quitēcazqueh
tiquihcuilōzqueh
quihcuilōz
tiquihtōz
quihtōzqueh
nicnequiz
anquinequizqueh
nēchtēmōzqueh

CHAPTER 9

nimitztēmōz
ticcualittaz
quicualittazqueh
ticnamacazqueh
quinamacaz
nicchīhuaz
quichīhuazqueh
quincōhuaz
ticcōhuazqueh
mocuepazqueh
ninocuepaz
ammihtōfīzqueh
timihtōfīz
moquetzaz
titoquetzazqueh
ammotēcazqueh
ninotēcaz
timocāhuaz
mocāhuazqueh
titotlāfīzqueh
motlāfīz
timēhuaz
mēhuazqueh
ammālīfīzqueh
ninālīfīz

Write five more Nahuatl future verb forms and give their English translations.

FUTURE VERB PRODUCTION EXERCISE

Give the Nahuatl for the following English phrases.

I will live

we will live

you will walk

they will walk
we will enter
you will enter
I will rejoice, be happy
they will rejoice, be happy
she will laugh
we will laugh
they will fall down
I will fall down
y'all will weep
he will weep
he will die
they will die
they will go out
he will go out
I will tie you up
they will tie him up
he will dance with her
we will dance with you
I will speak to y'all
they will speak to me
she will want it
we will want them
I will whip him
he will whip them
you will remember it
she will remember them
I will cut them
we will cut it
I will hear you
they will hear me
we will put them down
you will put it down
you will remove them
they will remove it
I will kill them

CHAPTER 9

they will kill it
they will bathe them
I will bathe you
you will feed me
we will feed you
I will like it
they will like you
I will see her
we will see you
you will see them
they will see me
we will get him up
I will get them up
I will be ashamed
they will be ashamed
we will straighten it
he will straighten them
you will forget them
we will forget it
he will leave me
they will leave you
you will get me up
we will get them up
I will eat them
you will eat it
we will open it
he will open them
we will get angry
you will get angry
he will lay them down
y'all will lay him down
they will write it
I will write it
you will say it
we will say it
they will search for it

he will search for it
 you will like it
 we will like it
 they will buy it
 I will buy it
 he will do it
 we will do it
 y'all will sell it
 I will sell it
 I will remain
 they will remain
 they will dance
 you will dance
 he will stand up
 we will stand up
 y'all will lay them down
 I will lay him down
 he will return
 we will return
 they will sit down
 you will sit down
 I will get up
 we will get up
 they will bathe
 you will bathe

Write five more English phrases of this type and give the Nahuatl for them.

FUTURE VERB FORMS AS OBJECTS OF THE VERB *nequ(i)*

Examples:

Same subject:

nicnequi nimitzittaz	I want to see you
quinequi tlacuāz	he wants to eat something
anquinequih ancochizqueh	y'all want to sleep

CHAPTER 9

ahmō ticnequih timiquizqueh	we do not want to die
ahmō quinequih quilcāhuazqueh	they do not want to forget it

Different subjects:

nicnequi antlacuāzqueh	I want y'all to eat something
quinequi nimitzhuītequiz	he wants me to whip you
anquinequih huetzcaz	you all want him to laugh
ticnequi nihuetziz	you want me to fall down
quinequih nipāquiz	they want me to be happy
ahmō ticnequih tiquīzaz	we do not want you to leave
ahmō nicnequi tichōcaz	I do not want you to cry
ticnequi nicnōtzaz	you want me to speak to him

Necessity:

monequi ticalaquiz	it is necessary for you to enter
monequi ancholōzqueh	it is necessary for y'all to flee
monequi tipāquizqueh	it is necessary for us to be happy
monequi nicochiz	it is necessary for me to go to sleep
monequi tinēchcaquiz	it is necessary for you to hear me

COMPLEX FUTURE RECOGNITION EXERCISE

Translate the following Nahuatl phrases into English:

quinequih nicalaquiz
nicnequi tictzoyōnīz
ticnequi nipatlāniz
quinequih ticcaquizqueh
anquinequih nēchālīzqueh
ticnequi niquilcāhuaz
ahmō ticnequih tiquilcāhuaz
quinequi nimitzīxmatiz
nicnequi cholōzqueh
quinequi antzachtizqueh
ticnequi quichīhuazqueh

quinequih tinēchahhuaz
 nicnequi tiquēhuaz
 quinequih nimitznōnōtzaz
 nicnequi pāquizqueh
 ticnequih timitzhuītequizqueh
 anquinequih ancholōzqueh
 nicnequi niquilcāhuaz
 quinequi mitzihtōfīz
 ticnequih ticcuāzqueh
 ticnequi tinēchilpīz
 nicnequi niccaquiz
 ticnequih tipāquizqueh
 quinequih quilnāmiquizqueh
 anquinequih annēchēhuazqueh
 quinequi quittaz
 nicnequi nicochiz
 quinequih cholōzqueh
 ticnequih ticcāhuazqueh
 nicnequi niccōhuaz
 quinequih cālīzqueh
 nicnequi nipatlāniz
 ahmō nicnequi nitenaz
 ahmō quinequih quicuepazqueh
 ahmō ticnequi tinēchihtōfīz
 ahmō ticnequih ticmatizqueh
 quinequi quitēmaz
 anquinequih anquihtōzqueh

Write five original complex Nahuatl constructions using **nequ(i)** and give the English translations.

FUTURE TENSE PRODUCTION EXERCISE

Translate the following English phrases into Nahuatl:

they want me to enter

I want you to fry it

you want me to fly

they want us to hear it

y'all want them to bathe me

you want me to forget it

we do not want you to forget it

he wants me to know you

I want them to flee

he wants y'all to shout

you want them to do it

they want you to scold me

I want you to get him up

they want me to chat to you

I want them to be happy

we want to whip you

y'all want to flee

I want to forget it

he wants to dance with you

we want to eat it

you want to tie me up

I want to hear it

we want to be happy

they want to remember it

y'all want to get me up

he wants to see it

I want to sleep

they want to flee

we want to leave it

I want to buy it

they want to bathe him

I want to fly

I do not want to complain
 they do not want to return it
 you do not want to dance with me
 we do not want to know it
 he wants to fill it up
 y'all want to say it

Monequ(i) AND VERB RECOGNITION EXERCISE

Translate the following Nahuatl phrases into English:

monequi ticalaquiz
 monequi ancholōzqueh
 monequi tipāquizqueh
 monequi nicochiz
 monequi tinēchcaquiz
 monequi quicōhuazqueh
 monequi quīzaz
 monequi ticmicfīz
 monequi tihuetzcazqueh
 monequi ticcuepaz
 monequi mitzhuītequizqueh
 monequi ticcaquiz
 monequi mitznōntzazqueh
 monequi quittaz
 monequi tipīnāhuaz
 monequi ticchīhuazqueh
 monequi nimitzittaz
 monequi anquihōzqueh
 monequi nictlacualfīz
 monequi quēhuazqueh
 monequi ticālfīz
 monequi tiquihcuilōzqueh
 monequi ticpahfīz
 monequi nicnelōz

monequi anquimahcizqueh

monequi quinamacazqueh

monequi tiquilcāhuaz

monequi niquihtōfíz

Write five original Nahuatl constructions with **monequi** and give the English translations.

Monequ(i) AND VERB PRODUCTION EXERCISE

Translate the following English phrases into Nahuatl:

it is necessary for you to enter

it is necessary for you all to flee

it is necessary for us to be happy

it is necessary for me to go to sleep

it is necessary for you to hear me

it is necessary for them to buy it

it is necessary for him to leave

it is necessary for you to kill him

it is necessary for us to laugh

it is necessary for you to return it

it is necessary for them to whip you

it is necessary for you to hear it

it is necessary for them to chat with you

it is necessary for him to see it

it is necessary for you to be ashamed

it is necessary for us to make it

it is necessary for me to see you

it is necessary for you all to say it

it is necessary for me to feed him

it is necessary for them to get him up

it is necessary for you to bathe him

it is necessary for us to write it

it is necessary for you to cure him

it is necessary for me to stir it

it is necessary for you all to grab them

it is necessary for them to sell it

it is necessary for you to forget it

it is necessary for me to dance with her

Ihcuāc CONSTRUCTION RECOGNITION EXERCISE

Translate the following Nahuatl sentences into English:

nimitzittaz ihcuāc nihuālahciz nicān

tipāquiz ihcuāc tiquittaz

mitzahhuazqueh ihcuāc ticnamacaz

timitzēhuazqueh ihcuāc calaquiz

nicochiz ihcuāc nēchnōnōtzaz

ticcaquiz ihcuāc nichuītequiz⁴

huetzcaz ihcuāc nihuetziz

⁴Notice that in **nichuītequiz**, the sequence **chu** represents /kw/, not /č/ followed by a vowel. Since there is no vowel /u/ in Nahuatl, in this course book the letter **u** is always part of a digraph representing a consonant. This means that in reading, one must look ahead a few letters. While it is true that **ch** is the digraph for /č/, **hu** is a digraph for /w/. Only by looking at all three letters does one know to read **c-hu** rather than **ch-**.

10. MORE FUTURE TENSE FORMS, COMMANDS

Nequ(i) AND OBJECT INCORPORATION

Transitive verbs must have objects, and the object prefix refers to the direct object, whether or not the object is otherwise expressed in the sentence. There are three possibilities:

- (1) Just the object prefix:

Nimitzitta.	I see you.
Quitlāzah.	They cast it down.

- (2) A noun or noun phrase in addition to the object prefix:

Niquitta Xuan.	I see Juan.
Quitlāzah xōchitl.	They cast down flowers.

- (3) Something other than a noun or noun phrase as the direct object:

Nicnequi nimitzittaz.	I want to see you.
Nicnequi quitlāzazqueh xōchitl.	I want them to cast down flowers.

In the third kind of transitive construction, the object prefix *c-* in the first verb refers to the entire following clause. In the sentence above that literally means 'I it-want they it-will-throw-down flower(s)', the first 'it' refers to 'they it-will-throw-down flower(s)', a very abstract object indeed.

Nahuatl has an option of *incorporating* direct objects into the verb, providing the direct object is *generic*. For instance, if a cobbler is making shoes or a carpenter is building houses, the shoes and the houses are generic. They are shoes in general and houses in general. As soon as a pair of shoes for a particular customer or a house on a particular lot is mentioned, we have left the realm of the generic. Despite the presence of the specific object prefix *c-*, the following sentences are ambiguous about whether their direct objects are specific or generic.

Nicchihua cactli.	I am making a shoe/shoes.
Nicchihua calli.	I am building a house/houses.

If we are talking about shoes and houses in general, we can remove the absolutive suffix from the direct object noun, discard the object prefix *c-*, and put the noun stem in its place:

Nicacchīhua. I am engaged in shoemaking.¹
 Nicalchīhua. I am engaged in house-building.

We will practice the incorporation of generic object nouns in a later chapter. Here, however, we will look at something that can be done with the third sort of sentences above, those that have a whole sentence as direct object.

When a complex sentence has *nequ(i)* in the main clause and a future construction in the following clause, the future verb can behave just like generic direct-object nouns and replace *nequ(i)*'s object prefix:

Nicnequi nipāquiz. I want to be happy.
 Nipāquiznequi.

Ticnequiz ticnamacaz. You will want to sell it.
 Ticnamacaznequiz.

Quinequih cālīzqueh. They want to bathe her.
 Cālīzqueh.

Verbs incorporated into the object-prefix position may be transitive or intransitive. If the verb is transitive it brings its own object prefix along with it. But incorporation of the second verb into the first can only happen, when the SUBJECTS of both verbs are THE SAME:

Nicnequi nipāquiz. I want to be happy.
 Nipāquiznequi.

It cannot apply to sentences of this sort:

Nicnequi tipāquiz. I want you to be happy.

¹You will surely see the close relationship of these sentences to the *-chīuhqui* nouns in Vocabulary List 1, which includes *cacchīuhqui* 'shoemaker'.

Quihtōznequ(i) AND mihtoa

There is a construction in Nahuatl that is very closely parallel to the Spanish construction **querer decir** 'to mean' (literally: to want to say). Yet the Nahuatl phrase appears so early in written Nahuatl that it is probably not a calque from Spanish. More likely, Spanish and Nahuatl both happen to express this idea in the same way independently of each other. The Nahuatl construction is **quihtōznequi**, literally 'it-wants it-will-say'. A place to see the phrase used repeatedly is in the list of metaphors and figures of speech at the back of Book 6 of the *Florentine Codex*. Generally a phrase is given followed by **quihtōznequi** followed by an explanation of what the phrase means. However, the construction can be used to provide the meaning of a single word, as in this definition from Book 6 of the *Florentine Codex*:

In nāhualli, quihtōznequi tlācatecolōtl.

As for nāhualli, it means the devil (literally: person-owl).

In the same sort of context in which one finds **quihtōznequi**, one also encounters **mihtoa** 'it is said' (literally: it says itself):

Īxcuahuitl, itechpa mihtoa in ahmō pīnāhuani.

Of a brazen person, it is said he has a face of wood.

(Literally: Face-wood, his-concerning it-says-itself not he-is-customarily-ashamed)

Both **quihtōznequi** and **mihtoa** are built on the verb (i)htoā 'to say s.t.' In **quihtōznequi**, the future form of (i)htoā is incorporated into the object slot of **nequ(i)**. Since (i)htoā is transitive, it takes along its own object prefix **qui-**. **Mihtoa** is simply the third person singular reflexive form of **ihtoā**.

CONDITIONAL CLAUSES

The future form of verbs is also the basis of conditional constructions. Following the future suffix **-z**, **-quiya** is added to form the singular and **-quiya-h** to form the plural:

nicamacaz I will sell it

nicamacazquiya I would sell it

timitzittazqueh we will see you

timitzittazquiyah we would see you

cālfíiqueh	they will bathe her
cālfíiqueyah	they would bathe her
cacchihuaz	he will engage in shoemaking
cacchihuazquiya	he would engage in shoemaking

When used with the antecessive prefix *ō-*, the sense of conditional constructions is that the action or event would have happened prior to some other point in time:

ōnicamacazquiya	I would have sold it
ōtimitzittazquiyah	we would have seen you
ōcāltizquiyah	they would have bathed her
ōcacchihuazquiya	he would have engaged in shoemaking

COMMANDS AND REQUESTS: THE OPTATIVE

In English what is known as the *imperative* (the form used for direct requests and commands) has no overt subject:

Please shut the door.

Feed me.

Pay the bill.

However, a little reflection shows that behind English imperatives lurks the second person *you*. If we expand the request above, we get:

Will you please shut the door.

A busy parent might reply to the second request, as made by an importunate toddler, with:

Feed yourself.

Likewise, the third sentence above might elicit the retort:

Pay your own bill.

In English there is also the first-person plural construction **let us/let's**:

Let us pray.

Let's go to the movies.

The uncontracted form is restricted to formal situations. If we try to extend it to the first-person singular or the third person, the result is, if anything, even more formal:

Let me endure this.

Let it be that I endure this.

Let him find his way home.
 Let it be that he finds his way home.

Let them come to no harm.
 Let it be that they come to no harm.

Nahuatl is quite different from English in this respect. It has singular and plural *optative* forms that are equally natural in first, second, or third person. This presents some challenges for smooth translation into English, but that is more because of the asymmetric nature of the English imperative. Since English and Nahuatl are far from perfectly matched in this regard, we will use the term *optative* here rather than calling the Nahuatl construction *imperative*.

The form of the verb that is used with the optative is the same as that used with the future. That is, Class 1 verbs, which are always invariant, don't change. Likewise, Class 2 verbs do not drop their final vowels. Class 3 verbs drop final *-ā* and compensatorily lengthen the preceding vowel. And one can think of Class 4 verbs either as behaving like Class 1 and 2 verbs or like Class 3 verbs, as we discussed earlier.

In the optative singular, no suffix at all is added,² and this has the effect of shortening the final vowel of Class 3 and Class 4 verbs, since they end up word-final. In the plural, the optative suffix is *-cān*, and the preceding long vowel stays long.

One other thing happens to optative verbs, which improves their distinctiveness. In the second-person singular and plural, the subject prefixes are replaced with the optative prefix *xi-*. That is, *xi-* replaces *ti-* 'you' in the second-person singular and *am-* 'y'all' in the second-person plural. (So, after all, in commands Nahuatl does give some special recognition to the second person.)³

Class 1:

nihuetzca	let it be that I laugh
xihuetzca	laugh
huetzca	let it be that he/she/it laughs

²Or, as some grammarians put it, a *zero* suffix is added.

³The prefix *xi-* is also to be found used with the second-person singular and plural of the customary present, the preterite, and the future to express wishes and commands having to do with the past and future.

tihuetzacān	let's laugh
xihuetzacān	laugh (y'all)
huetzacān	let it be that they laugh

Notice that for Class 1, just given the verb forms out of context, there is no way to distinguish the first person and third person singular optative forms from the simple present tense forms.

Class 2:

nicochi	let it be that I sleep, let it be that I go to sleep
xicochi	sleep, go to sleep
cochi	let it be that he/she/it sleeps, let it be that he/she/it goes to sleep
ticochicān	let's sleep, let's go to sleep
xicochicān	sleep (y'all), go to sleep (y'all)
cochicān	let it be that they sleep, let it be that they go to sleep

Here, as in Class 1, the first and third person singular are identical in form to the present tense forms.

Class 3:

nicholo	let it be that I flee
xicholo	flee
cholo	let it be that he/she/it flees
ticholōcān	let's flee
xicholōcān	flee (y'all)
cholōcān	let it be that they flee
nicālti	let it be that I bathe him/her
xicālti	bathe him/her
cālti	let it be that he/she/it bathes him/her
ticālficān	let's bathe him/her
xicālficān	bathe him/her (y'all)
cālficān	let it be that they bathe him/her

Notice here the missing final *-ā* of Class 3 verbs and the compensatorily lengthened vowel before plural *-cān*. Class 3 optatives never resemble the simple present tense.

Class 4:

nicmāma	let it be that I bear it
xicmāma	bear it
quimāma	let it be that he/she/it bears it
ticmāmācān	let's bear it
xicmāmācān	bear it (y'all)
quimāmācān	let it be that they bear it

Thanks to the plural suffix *-cān* and the second-person prefix *xi-*, we can usually recognize an optative, given just the verb form. However, languages generally build in some redundancy, and the Nahuatl optative is no exception. Optatives are frequently found in clauses introduced by special particles that identify polite requests.

COUNTERFACTUAL WISHES

The unadorned optative form of the verb is used to make commands. Negative commands are made by placing the negative particle *ahmō* before the optative form. However, bald commands can be perceived as brusque and impolite. By using the particle *mā*, one ameliorates the command into an expression of a wish that things might be otherwise than they are:

xicochi	Go to sleep.
mā xicochi	If only you would go to sleep.
xipāqui	Be happy.
mā xipāqui	If only you were happy. Do be happy. Please be happy.

In the case of polite negative optative constructions, the sequence *mā ahmō* that we might expect is replaced in actual usage by *mācamō*. This seems to contain *mā* and *ahmō*, but it has acquired an internal *c* and lost a glottal stop.

ahmō xiquincaquicān Don't listen to them.
 mācamō xiquincaquicān If only you wouldn't listen to them.

Mācamō can be shortened to **māca**:

mācamō xicholōcān If only y'all wouldn't flee. Please don't run away (y'all).
 māca xicholōcān

Even more polite are the **tl** variants of these particles: **tlā**, **tlāca(mō)**.

In addition to the negative optative, there is another form of the verb called the *vetitive* or *admonitive* form, which is made by adding **-h** to the preterite stem in the singular and **-tin** to form the plural. (Naturally, for verbs of Classes 2-4, adding **-h** to a consonant stem is prohibited, so the **-h** is discarded, but it is to be seen with Class 1 verbs in the singular vetitive.) The sense of the vetitive is 'beware lest (verb)':

mā tihuetzi Beware lest you fall down.
 mā amhuetztin Beware lest y'all fall down.⁴

⁴Andrews believes that the plural form of the vetitive is **-h-tin**, but we have found no source that gives the glottal stop in the plural.

CHAPTER 10

CHAPTER 10 EXERCISES

VERB INCORPORATION WITH **ncqu(i)** RECOGNITION EXERCISE

Give the English translation of the following Nahuatl verbs:

úcochiznequih

nicholōznequi

anquicōhuaznequih

huetzcaznequih

annēchālīznequih

pāquiznequi

timitzhuītequiznequih

ahmō nitenaznequi

ahmō tipīnāhuaznequih

quitēmaznequi

amēchilpīznequih

ninocāhuaznequi

ahmō quicuepaznequih

titlahuānaznequi

tipatlāniznequih

Make up five original constructions of this sort and give their translations.

VERB INCORPORATION WITH **ncqu(i)** PRODUCTION EXERCISE

Give the Nahuatl for the following English phrases:

I don't want to weep.

You want to fry it.

She wants to buy it.

Y'all want to sell it.

They want to fly.

We want to see them.

She wants to fill it up.
I don't want to eat it.
He doesn't want to write it.
She doesn't want to dance with him.
He doesn't want to become angry.
I want to split it.
They want to seek me.
She wants to feed us.
We don't want to kill it.

Quihtōznequ(i) EXERCISE

Give the meanings of the following words in Nahuatl, using *quihtōznequi*:

Example:

"Nose" *quihtōznequi yacatl*.

"Rabbit"

"Blood"

"Calf of the leg"

"Water"

"Navel"

"Charcoal"

"Shoe"

"Meat stew"

"Mud"

"Frog"

"Dog house"

"Hummingbird"

"Fish seller"

"Woman"

"Cave"

"School"

"Butterfly"

"Pigherder"

"Tongue"

"Black"

"Pot"

"Flower"

"Beard"

Compose at least five original sentences on this model.

Mihtoa EXERCISE

Combine **mihtoa** with translations of the following clauses, using the customary present tense, and give the English translation of the resulting sentence:

Example:

I weep.

Mihtoa nichōcani.

It is said that I customarily weep.

they flee

we launder things (something, nonspecific)

y'all dance

they feed people (someone, nonspecific)

they yell

he jumps

we walk

she is content

they emerge

you sleep

we laugh

you get him up

we lie down

they open it

she writes it

On this model write five more sentences and give their English translations.

CONDITIONAL RECOGNITION EXERCISE

Give the English translation of the following Nahuatl verbs:

nicquetzazquiya
 amhuetzcazquiyah
 tipatlānizquiya
 niquimtlacualfīzquiya
 tictatacazquiyah
 quitlāfīzquiyah
 motēcazquiya
 nimitzihtōfīzquiya
 timitzittazquiyah
 tinēchchiazquiya
 anquipiyazquiyah
 quitlapōzquiya
 nāpīzmiquizquiya
 ticochizquiyah
 annacacuāzquiyah
 quimāmāzquiya
 tlācatizquiya
 tēmizquiya
 tictequizquiyah
 quīzazquiyah

Make up five original conditional verb forms and give their English translations.

CONDITIONAL PRODUCTION EXERCISE

Give the Nahuatl for the following English clauses:

I would count them
 we would remove it
 they would enter
 they would get him up

we would grab it
 you would enter
 y'all would chase them
 you would fall down
 they would be thirsty
 y'all would arrive
 she would laugh
 he would return it
 they would get angry
 y'all would divide it in half
 I would split it lengthwise
 they would do it
 you would buy them

COMMAND RECOGNITION EXERCISE

Give the English translation for the following Nahuatl verbs:

xitzahtzi
 ahmō xitzahtzicān
 ahmō tihuetzicān
 ahmō xihuetzi
 xicochi
 ahmō ticochicān
 ahmō xihuetzcacān
 tihuetzcacān
 ahmō xichōca
 tichōcacān
 ahmō tinehnemicān
 xinehnemi
 xipāqui
 tipāquicān
 ahmō xitzecuīnicān
 xitzecuīni
 xiquīza

ahmō tiquīzacān
 ahmō xicalaquicān
 xicalaqui
 xiccaqui
 ahmō xiquincaquicān
 ticahhuacān
 ahmō xinēchahhua
 xiquincua
 ticcuācān
 ahmō xinēchēhuacān
 tiquimēhuacān
 xiquitta
 ahmō xinēchitta
 xinēchchiya
 ticchiyacān
 xicnōtza
 ahmō tiquinnōtzacān
 ahmō ximotlāli
 ximotlāficān
 titocāhuacān
 ahmō ximocāhua
 ximēhua
 ahmō ximēhuacān

COMMAND PRODUCTION EXERCISE

Give the Nahuatl translation for the following English phrases:

don't laugh
 let's laugh
 fall down
 don't fall down (y'all)
 shout (y'all)
 don't shout
 let's not weep

CHAPTER 10

weep

sleep

don't sleep (y'all)

let's flee

don't flee

come in (y'all)

let's not enter

don't get angry

don't get angry (y'all)

let's walk

don't walk

don't go out

let's go out

don't wait for me

wait for us (y'all)

eat it

let's not eat it

let's see it

don't see me

don't raise it

raise it (y'all)

don't hear it (y'all)

let's hear it

dance with me

let's dance with them

don't bathe him

let's bathe them

put it (y'all)

don't put it

let's buy it

don't buy it

sell it (y'all)

don't sell it

look for it

let's not seek it

don't grab it (y'all)

grab it
let's scold him
don't scold me
don't remember it
let's remember it
open it (y'all)
don't open it
don't do it
let's do it
let's sit down
sit down
don't remain (y'all)
remain
don't get up
let's get up
return (y'all)
don't return
let's dance
don't dance
bathe
let's not bathe
don't stand up (y'all)
stand up
lie down
let's not lie down

Write five original cues in the above pattern and answer them. Be imaginative and think of real situations.

UNACCEPTABLE COMMAND EXERCISE

In the following drill, you are given a command which you find unacceptable. You reply that you don't want to carry out the command. Note that in some cases you are addressed alone and, in others, as a member of a group.

CHAPTER 10

English examples:

Sit down. I don't want to sit down.
Be happy (y'all). We don't want to be happy

Nahuatl Examples:

Xinēchitta. Ahmō nicnequi nimitzittaz. Ahmō nimitzittaznequi.
Xicholōcān Ahmō ticnequih ticholōzqueh. Ahmō ticholōznequih.

Xicahhua.

Xihuetzca.

Xictequi.

Xichōca.

Xiquihtō.

Xicalaqui.

Xicquīxti.

Xitlehco.

Xiquimmauhti.

Xiquīza.

Xiquincholōlti.

Xitena.

Xiquincāhua.

Xipīnāhua.

Xiquimēhua.

Xiquimmicti.

Xicochi.

Ximoquetza.

Ximocuepa.

Ximēhua.

Ximālti.

Ximotēca.

Ximihtōti.

Ximocāhua.

Ximotlāli.

Xiquihtōcān.

Xiccōhuacān.

Xicchīhuacān.

Xictēcacān.
 Xictlāzacān.
 Xicpoztequicān.
 Xicnōnōtzacān.
 Xicpozōnicān.
 Xiquittacān.
 Xicnelōcān.
 Xicneltocacān.
 Xicmānōtzacān.
 Ximocāhuacān.
 Ximotlālicān.
 Ximocuepacān.
 Ximoquetzacān.
 Ximotēcacān.
 Ximālficān.

COMPLEX COMMAND RECOGNITION EXERCISE

Translate the following Nahuatl sentences into English:

Xinēchnōtza ihcuāc tihuālahciz nicān.
 Xinēchtōca ihcuāc nimiquiz.
 Xiquimahhua ihcuāc quīzazqueh.
 Xipāqui ihcuāc nimitzittaz.
 Xichōca ihcuāc huetzizqueh.
 Xictlacualti ihcuāc tiquēhuaz.
 Xipīnāhua ihcuāc mitzālfiz.
 Xicholo ihcuāc calaquizqueh.
 Xiquīza ihcuāc ticmictizqueh.
 Xihuetzca ihcuāc nimitzhuītequiz.
 Tiquīzacān ihcuāc ticcōhuaz.
 Tipāquicān ihcuāc quicuepazqueh.
 Ticcōhuacān ihcuāc tiquittazqueh.
 Ticcaquicān ihcuāc quihtōzqueh.
 Ticnelōcān ihcuāc tictzoyōnīzqueh.
 Tiquilpīcān ihcuāc ticālfizqueh.

COMPLEX COMMAND PRODUCTION EXERCISE

Translate the following English sentences into Nahuatl:

Be ashamed when he bathes you.

Be happy when I see you.

Bury me when I die.

Call me when you arrive here.

Cry when they fall down.

Feed him when you get him up.

Flee when they enter.

Laugh when I whip you.

Leave when we kill him.

Let's be happy when they return it.

Let's buy it when we see it.

Let's hear it when they say it.

Let's leave when you buy it.

Let's stir it when we fry it.

Let's tie him up when we bathe him.

Scold them when they leave.

WISH/REQUEST EXERCISE

Change these commands into expressed wishes/polite requests and give English translations:

Examples:

Xictlapōcān.

Mā xictlapōcān.

If only y'all would open it. Let it be that y'all open it.

Ahmō nitena.

Mācamō nitena.

If only I wouldn't complain. Let it be that I don't complain.

Ahmō ticholōcān.

Xicpozōni.

Quinnamaca.

Xixelōcān.

Ahmō xinēchhuītequi.

Nimitzitta.

Ahmō ximihtōīcān.

Ahmō quimāma.

Ahmō xiquilnāmiquicān.

Quīzacān.

Cochi.

Quihcuilo.

Quineltocacān.

Tinemicān.

Ninocāhua.

Compose five original sentences following this model and give their English translations.

11. DIRECTIONAL PREFIXES AND PURPOSIVE VERBS

In its grammatical structure Nahuatl pays attention to movement toward and away from points. You may recall that the postposition **-pa** means both 'toward' and 'away from'.¹ In this case, the movement with respect to a point is what is important, but in other cases, Nahuatl indicates the direction as well as the movement. Here we will look at two ways in which Nahuatl adds elements to verbs to call one's attention to direction.

Huāl- AND on-

Nahuatl has two prefixes that indicate whether the action of the verb is taking place in the direction toward or away from the person reporting it:

huāl-	hither, in this direction
on-	thither, away from here

These prefixes go AFTER the antecessive prefix, subject prefixes, and specific object prefixes, if there are any:

ō-ti-mitz- <u>huāl</u> -pēuh-queh	we chased you hither
am- <u>on</u> -cholō-z-queh	'y'all will flee thither

However, they go BEFORE nonspecific and reflexive prefixes:

<u>huāl</u> -mo-quetza	he/she stands up hither, in this direction
n- <u>on</u> -tē-pēhua	I chase someone thither, away from here

Since these directional prefixes have to do with motion, they make no literal sense added to stative verbs such as **āmiq(i)** 'to be thirsty', for instance. They are appropriate to verbs for actions such as running, jumping, fleeing, pursuing, arriving, entering, leaving, and the like.

Both **huāl-** and **on-** have already appeared earlier. Among the irregular verbs, the addition of **huāl-** to **yā** 'to go' changes it to a verb meaning 'to come'. Literally, **huāllā**

¹With numbers and other *quantifiers* such as **miac** 'many' **-pa** means 'times': **mācuīlpa** 'five times', **miacpa** 'many times'.

(from *huāl-yā*) means 'to go hither, in this direction', to us a contradictory idea. Another instance of the same sort of switch is the following: *huīca* 'to take s.t.', *huāluīca* 'to bring s.t.' (literally: to take something hither, in this direction).

We have also seen *on-*.² It invariably appears with the preterite-as-present verb *o* 'to be lying, to extend': *onoc* 'it lies, it extends'. One might feel that *o* is a stative verb of the sort that should not work with directionals. There are several ways to think about this particular case, however. First of all, from the point of view of an observer, a thing that lies in a plane or extends over a surface necessarily extends away from the observer. Second, *o* is an idiosyncratic verb in any case. And third, *on-* and *huāl-* are not such a symmetric pair as they might be. Whereas *huāl-* always has a clear directional meaning, Horacio Carochi, who published the definitive grammar of Nahuatl in 1645, observed that in addition to the literal sense of physical distance, *on-* is used for rhetorical effect (Carochi 1645: ff. 42v-43v). J. Richard Andrews has published an essay on the masterful way in which the writer of the Nahuatl account of the apparition of the Virgin of Guadalupe uses the directional affixes to switch viewpoint, so that the audience observes the action from several different perspectives (in *Texas Linguistic Forum* 18: pp. 1-16). We recommend that you consult this excellent source of examples of the rhetorical use of *on-*. In this course book we will limit practice with the directionals to their literal meanings.

PURPOSIVE VERBS

In addition to directional prefixes, there are also directional elements that go on the ends of verbs. They are sometimes called suffixes, but they are actually special verbs that cannot appear independently but must be bound to other verb stems. Constructions containing them are actually compound verbs. They are irregular suppletive verbs, and two of their forms look a bit like like Class 2 preterites. That is, the singular forms are *-tīuh* and *-quīuh*. (Compare the preterite stem of *chīhu(a)* 'to make/do s.t.': *-chīuh*.) The corresponding plural forms are *-tīhui-h* and *-quīhui-h*. Notice the spelling switch between *uh* in the singular and *hu* in the plural, where a vowel follows.³ These verbs involve

²Note that the vowel of *on-* is short as it is in *oncān* 'there', even though *ōmpa* 'there' has a long vowel.

³The form of these two verbs can also be profitably compared with that of the possessive singular suffix that appears with a few nouns such *ātl* and *ohtli*. With vowel stems the suffix is *-uh* (*tāuh* 'our water'), and with consonant stems it is *-hui* (*tohhui* 'our road'). It can simply be thought of as *-hu(i)*, dropping the final vowel as *-tl(i)* does with vowel stems (*ātl* 'water', *ohtli* 'road'). Once again, there is a spelling switch involving *hu* and *uh*.

movement toward or away from a point for the purpose of accomplishing some action, so they are sometimes called *purposive verbs*.

The meaning of **-tīhu(i)** is 'to go in order to (verb)'. It may even have a future sense:

nicnamacaṭiuh	I go in order to sell it. I shall go in order to sell it.
ticnamacaṭihuih	We go in order to sell it. We shall go in order to sell it.

Since the preterite-looking form is in use for the present/future, something else needs to serve as the past, and that is the form **-to** (again, adding **-h** to form the plural). The antecessive **ō-** may or may not be present:

ōnicnamacato	I went in order to sell it
ticnamacatoh	We were going in order to sell it.

The **-quīhu(i)** form, meaning 'to come in order to (verb)', is advanced further into the future than the **-tīhu(i)** one. In this case, the preterite-looking one is used for the future:

nicnamacaquīuh	I shall come in order to sell it.
ticnamacaquīhuih	We shall come in order to sell it.

For all nonfuture time reference (present, preterite, imperfect), the form **-co** (plural **-co-h**) is used:

nicnamacaco	I come/was coming in order to sell it.
ōnicnamacaco	I came in order to sell it.

Essentially, the reduced number of forms limit these verbs to a restricted past-present-future scheme in which the distribution of **-tīhu(i)** and **-quīhu(i)** is, moreover, skewed:

<u>Past:</u>	<u>Present:</u>	<u>Future:</u>
-to	-ūhu(i)	-ūhu(i)
-co	-co	-quīhu(i) ⁴

However, in the optative the two purposive verbs come together: **-qui** (plural **-qui-h**) and **-ti** (plural **-ti-h**):

mā xicnamacaqui.	Please come in order to sell it.
mā xicnamacatih.	Please go in order to sell it (y'all).

⁴One can further simplify this to thinking of **-tīhu(i)** as *nonpast* and **-co** as *nonfuture*, if it proves a helpful way to look at this skewed system.

Since the purposive verbs involve movement toward or away from a point, constructions made with them are always compatible with the directional prefixes **huāl-** and **on-**, even if the basic verb stem would not be:

tichuālnamacaquīuh	You shall come hither in order to sell it.
ticonnamacaṭīuh	You go thither in order to sell it.

CHAPTER 11 EXERCISES

DIRECTIONAL PREFIX EXERCISE

Add the directional prefixes **huāl-** and **on-** to the following verb forms and give their translations:

Example:

nehnemih

huālnehnemih they walk hither, in this direction

onnehnemih they walk thither, away from here

tahci

anquicāhuah

choloah

quicuepah

tihuetzih

patlāni

quimpēhuah

quīzah

titemo

antlehcoh

mitztoca

tzecuīni

quimāmah

PURPOSIVE VERB RECOGNITION EXERCISE

Give the English translation of the following Nahuatl verb forms:

ōchōcatō

tichōcafīuh

anchōcafīhuih

nichōcaco

calaquifihuih
 ticalaquicoh
 nicalaquifih
 ōcalaquitoh
 timiquiquih
 miquiquihuih
 ōmiquitoh
 ammiquicoh
 anchānticoh
 tichāntiquihuih
 ōchāntito
 nichāntifih
 nimitzahhuañih
 cahhuañihuih
 ōticahhuatoh
 nicahhuaco
 anquintequiquihuih
 anquintequicoh
 quitequiquih
 nichahciñih
 ōcahcitoh
 quimahciñihuih
 nichahcico
 nēchālñiquihuih
 nimitzālñiquih
 ōnimitzālñito
 ticcuepañih
 anquicuepañihuih
 niccuepaco
 quichñihuaquihuih
 nicchñihuaquih
 ōquichñihuatoh
 niquihtōñih
 ōniquihtōñito
 antēchihtōñihuih
 tamēchchiyaquihuih

tinēchchiyaco
 nimitzchiyaquīuh
 tinēchhuītequiūuh
 quihuītequiūhuh
 timitzittaquīhuh
 ōtimitzittatoh
 quittaūuh

Write ten original purposive verb constructions in the above pattern and give their English translations.

PURPOSIVE VERB PRODUCTION EXERCISE

Give the Nahuatl translation for the following English phrases:

I will come to laugh
 y'all will come to laugh
 I went to laugh
 he goes to die
 we go to die
 I come to die
 they will come to rejoice
 you will come to rejoice
 she comes to rejoice
 we go to weep
 I go to weep
 they went to weep
 you will come to enter
 they will come to enter
 y'all come to enter
 we will come to grab them
 I will come to grab it
 they went to grab it
 they go to grab it
 you go to make them

we go to make it
he went to make them
they will come to sell it
you will come to sell it
we come to sell it
we went to sell it
y'all go to give it
I go to give them
you went to give it
he will come to eat it
we will come to eat it
they went to eat it
we go to bathe them
you go to bathe him
they will come to bathe them
you will come to see it
I will come to see you
y'all go to see it
he goes to leave it
we go to leave them
she went to leave him
they will come to dance with me
I will come to dance with her
we come to dance with y'all
you go to wait for him
they go to wait for you
they went to wait for you
we will come to return it
he will come to return it
we come to return it
we went to return it

12. REVIEW OF PHONOLOGICAL PROCESSES

At this point we will take time to review some adjustments that Nahuatl makes when various sounds are brought together through the attachment of affixes to stems and through compounding and incorporation of stems. These adjustments always have consequences for pronunciation, but not all of them are given recognition by spelling changes.¹ Most of these processes have been noted in the preceding chapters, and you have been encountering them in the exercises. Here we will present four sorts of phonological processes: (1) ones that are automatic and cannot be avoided; (2) ones that are optional; (3) ones that are morphologically conditioned and only apply in certain kinds of words; and (4) changes in pronunciation that are not reflected in Nahuatl spelling.

AUTOMATIC CHANGES

- Assimilation to l-:

Whenever ll occurs in Nahuatl, it is the result of the bringing together of l-tl or l-y:

cal-tli	>	calli	house
pil-tli	>	pilli	lord, noble person
tēcpil-tli	>	tēcpilli	lord, noble person
tlāhtōl-tli	>	tlāhtōlli	speech

The word tēcpillahtōlli 'lordly, elegant speech' owes both its lls to l-tl.

tēcpil-yōtl	>	tēcpillōtl	nobility, good breeding
cual-yōtl	>	cualōtl	goodness
yōl-yōhtli	>	yōllohtli	heart, core

- Nasal assimilation:

The consonants **m** and **n** are called *nasal* consonants, because air flows through the nose as they are pronounced. Although it is clear to see that **m** and **n** are different at the

¹It is actually an advantage that some of these changes are not reflected in the spelling, because spelling changes such as the **cu/uc** and **hu/uh** alternations tend to make it harder to recognize related words as being "the same." For instance, the stem of the word for 'tree, wood' is **cuauh-**, which at first sight looks more like the word for 'eagle' (**cuāuhtli**) than it does like **cuahuitl**.

beginning of words and between vowels in Nahuatl, they do not contrast with each other when followed by consonants. This is because Nahuatl nasal consonants adopt the manner of articulation of the following consonant. **M** is a labial consonant; it is made with the lips. If the following consonant is not made with the lips, **m** changes to **n**. On the other hand, if **n** is followed by a consonant that IS made with the lips, such as **hu** (/w/) or **p**, it changes to **m**.

nem-cāyōtl	>	nencāyōtl	sustenance, what one needs to support life
nehnem-ti-nemi	>	nehnentinemi	to wander
nēn-pancah	>	nēmpancah	s.t. without benefit, s.t. in vain

It is the nasal assimilation process that produces the alternation in shape of the following prefixes:

<u>Possessive</u> :	īm-/in-	their
<u>Subject</u> :	am-/an-	y'all
<u>Object</u> :	quim-/quin-	them

It also is the reason behind the alternation of **cem/cen** 'one':

cem-pōhualli	>	cempōhualli	twenty (literally: one-count)
cem-tlāliā	>	centlāliā	to gather people into one place

In these four cases, we know that the basic consonant is **m**, rather than **n**, because that is the consonant that shows up when they are added to stems beginning with vowels.

Naturally, nasal assimilation applies to dissimilar sequences of nasal consonants: **m-n** > **nn**; **n-m** > **mm**:

cem-nohnōhuiyān	>	cennohnōhuiyān	everywhere
on-miqui-ūhuih	>	ommiquiūhuih	they go thither in order to die

• Word-final delabialization of **m**:

When **m** occurs at the end of a word, it changes to **n**:

ō-nem	>	ōnen	he lived	(pret. of nem(i))
ō-qui-tēm	>	ōquitēn	he filled it up	(pret. of tēm(a))
no-cōm	>	nocōn	my pot	(absol: cōmitl)
ī-tzontecom	>	ītzontecon	his skull	(absol: tzontecomatl)

- Vowel-shortening before glottal stop:

When a long vowel is followed by **-h**, it becomes short. This is readily seen in the present plural forms of Class 1 verbs that end in long vowels, in Class 3 and Class 4 verbs, and in plural forms of animate nouns that take plural **-h**:

am-qu(i)-ī-h > anquih y'all drink it
(Class 1 verb stem: **ī**)

am-choloā-h > ancholoah y'all flee
(Class 3 verb stem: **choloā**)

am-qui-māmā-h > anquimāmah y'all bear it
(Class 4 verb stem: **māmā**)

cihuā-h > cihuah women

- Prohibition of more than one consonant at the end of a word:

Nahuatl has several strategies to avoid consonant clusters at the end of words.

(1) Do not drop a final vowel if the result will be a word-final consonant cluster. The vowel of the absolutive suffix **-tl(i)** and the singular possessive suffix **-hu(i)** may drop if the suffix has been added to a vowel stem, but not if it has been added to a stem ending in a consonant:

ā-tl(i) > ātl water
oh-tl(i) > ohtli road
t-ā-hu(i) > tāuh our water
t-oh-hu(i) > tohui our road

(2) A verb must belong to Class 1, not Class 2, if dropping its final vowel would make the stem end in two consonants:

ahci 'to arrive' may not be shortened to **ahc**
huetzca 'to laugh' may not be shortened to **huetzc**
itita 'to see s.t.' may not be shortened to **itt**

(3) If a suffix consisting of a single consonant is to be added to a consonant stem, simply discard it:

Preterite of Class 2 verb: ō-yōl-c > ōyōl 'he lived'
Preterite of Class 3 verb: ō-c-āltih-c > ōcāltih 'she bathed him'

(4) The purposive verbs **-quīhu(i)** and **-tīhu(i)** drop their final vowels in the singular but retain them in the plural, to avoid adding the plural suffix—**h** directly to **hu/uh** (/w/):

<u>Singular:</u>	-quīuh	-tīuh
<u>Plural:</u>	-quīhuih	-tīhuih

OPTIONAL ASSIMILATIONS

In speech, sequences of unlike consonants tend to be pronounced as one geminate consonant. Depending on the consonants involved, the second consonant may assimilate to the first or *vice versa*. Some writers of Nahuatl give recognition of this type of assimilation in spelling, and others do not. Since these spellings are not uncommon in written Nahuatl, it is important to be familiar with them.

- While **l-y** must change to **ll**, **z-y** may or may not change to **zz**:

ez-yoh > ezyoh, ezzoh 's.t. bloody'

- Other double letters you may encounter that are the results of this sort of assimilation are:

x-y > xx

ch-y > chch

tz-y > tztz

- Assimilation in the reverse direction also occurs:

m-z > zz

n-z, n-c > zz, zc (zancē, zazzē, zazcē 'only one')

m-x > xx

n-x > xx

ch-tz > tztz

ch-z > /z/

tz-ch > chch

ch-x > xx

We provide information about these assimilations in case you come across them in Nahuatl documents. Since they make constituent elements of words harder to recognize, we do not use them in this course book

- Assimilation of **uh** /w/:

The digraph **uh** represents a labial consonant; /w/ is made with rounded lips. If it is followed by another labial consonant, it may become a copy of that consonant:

nāuh-pa	>	nāppa	four times
cuauh-mītl	>	cuammītl	palisade ²

MORPHOLOGICALLY CONDITIONED CHANGES

Some phonological processes apply without exception, but only within certain classes of words. For instance, a process may apply to noun and verb stems, but not to particles, or it may apply to preterite forms but not to present-tense ones. A morphologically conditioned change may apply to only one affix or, at the extreme, only a single word.

- Word-final vowel shortening:

A long vowel at the end of a word shortens in inflected words, but not in particles, and not in nouns where in the nonpossessed form another vowel intervenes between the long vowel and the absolutive suffix:

ni-qu(i)-ī	>	niqui	I drink it
ti-choloā	>	ticholoa	you flee
xi-cholō	>	xicholo	flee, let it be that you flee
tla-cuā	>	tlacua	he/she/it eats s.t.
ī-tōtō	>	ītōto	his/her bird ³ (absolutive form: tōtōtl)

Compare the following particles:

ahmō	no, not
mācamō	if only ... not
nō	also
zā	only
cē	one

²Andrews (p.10) gives the example of **cuammāitl** 'branch of a tree' < **cuauh-māitl**, and a dozen more examples made from **cuauh-** are to be found in Molina's dictionary in the entries beginning with "quam-."

³This is a slightly artificial construction, since **tōtōtl** means '(wild) bird', as opposed to **tōtolin** 'domestic fowl', which is the sort more likely to be possessed.

Also compare the following possessed nouns:

īmā	his hand	(absolute form: māitl)
īcuē	her skirt	(absolute form: cuēitl)

• Spirantization:

In word-final position, **y** may change to **x** or to **z**. If it changes to **x**, it may or may not cause lengthening of the preceding vowel:

ō-ni-c-chiy	>	ōnicchix, ōnicchīx	I waited for him
(Class 2: chiy(a))			

ō-n-āhuiy	>	ōnāhuīx	I was content
(Class 2: āhuiy(a))			

ō-ni-c-yōcoy	>	ōnicyōcox	I made it
(Class 2: yōcoy(a))			

ō-ni-c-ceya	>	ōniccez	I wanted it
(Class 2: cey(a))			

ō-celiy	>	ōceliz	it caught fire
(Class 2: celiy(a))			

Spirantization of **y**, **z**, and **t** is also seen before consonants in derived words:

yōxcān, yēxpa	three times	(< yēy(i))
quīxūā	to make s.o., s.t. leave, go out	(< quīz(a))
machtīā	to teach s.t. to s.o.	(< mat(i))

• Loss of final short vowels:

Final short vowels are vulnerable to being dropped, providing that the loss of the vowel does not leave two consonants at the end of the word or bring together a stem-final consonant with a single-consonant suffix (see above). This process does not affect regular present-tense verbs. For the most part, it does not affect nouns. But it does affect certain affixes, verbs of Class 2 in the preterite, the purposive verbs, and a small subset of nouns.

(1) **-tl(i)** drops its final vowel when attached to noun stems ending in vowels:

nacatl	meat, flesh	(stem: naca-)
coyōtl	coyote	(stem: coyō-)

etl	bean	(stem: e-)
Compare:		
chāntli	home	(stem: chān-)
xoctli	pot	(stem: xoc-)
ohtli	road	(stem: oh-)

(2) The affix **-hu(i)** added to a small number of nouns in the possessed singular form behaves in the same way:

totepeuh	our hill	(stem: tepe-)
tāmauh	our paper	(stem: āma-)
Compare:		
tohhui	our road	(stem: oh-)

(3) The third-person singular specific object prefix **qu(i)-** drops its vowel if there is a vowel on either side of it (sometimes effecting a spelling change):

qu(i)-ēhu(a)	>	quēhua	she gets him up	(vowel to the right)
ni-qu(i)-namaca	>	nicnamaca	I sell it	(vowel to the left)
ti-qu(i)-āltiā	>	ticāltia	you bathe him	(both sides)
Compare:				
qu(i)-namaca	>	quinamaca	he/she sells it	(neither side)

The antecessive particle **ō-** does not count as a vowel-to-the-left for this process:

ō-qu(i)-namaca-c	>	ōquinamacac	he/she sold it	(not "ōcnamacac")
------------------	---	-------------	----------------	-------------------

(4) The preterite stems of Class 2 verbs drop their final vowels to form the preterite stem, but they retain the vowel in the present tense and in forms not built on the preterite stem. This is a process restricted to short vowels; no Class 2 verbs end in long vowels. Moreover, no verbs with two consonants before the final vowel belong to Class 2, since to lose the vowel would bring two contiguous consonants into final position:

ōninen	I lived	(nem(i))
ōnipatlān	I flew	(patlān(i))
ōniccup	I returned it	(cup(a))
ō-ni-pīnāuh	I was ashamed	(pīnāhu(a))

(5) Purposive verbs lose their final vowels in the singular but retain them in the plural, because to lose them there would mean adding the plural suffix **-h** directly to a consonant:

nicnamacaquīuh	I will come to sell it	(-quīhu(i))
nicnamacafīuh	I go to sell it	(-tīhu(i))

(6) Some nouns lose final short vowels when the absolutive suffix is removed for the purpose of forming possessive or compound constructions:

nomā	my hand	(< māitl)
māneloā	to mix s.t. by hand	(< māitl, nelōā)
ītzonecon	his skull	(< tzonecomatl)
nocōn	my pot	(< cōmitl)
nopetl	my reed mat	(< petlatl)
xiuhtic	last year	(< xihuitl 'year')

- Loss of long vowels and compensatory lengthening:

Long vowels are much more resistant to loss than short ones. The main place to observe loss of long vowels is in Class 3 verbs, which drop final **ā** in forming the future, the optative, and the preterite stem. In these cases, there is compensatory lengthening of the preceding vowel, but this is masked in the optative singular, where the lengthened vowel is word-final and thus shortened again, and also in the preterite stem, where the addition of **-h** also cancels out the lengthening. Class 4 verbs behave in a similar manner.

Stem: choloā

nicholōz	I will flee
xicholōcān	flee (y'all)

But:

xicholo	flee	(word-final shortening)
ōnicholoh	I fled	(shortening before h)

- Elision of contiguous vowels:

When sequences of vowels come together at the border between prefixes and stems, long vowels are not dropped. Short vowels follow the following rules:

(1) The **o** of possessive prefixes drops before all vowels but "weak" **i**:

no-ahcol	>	nahcol	my shoulder	(o-a > a)
mo-e-mīl	>	memīl	my beanfield	(o-e > e)
to-oco-cuah	>	tococuah	our pine tree	(o-o > o)

amo-ilama > amilama y'all's old woman (o-i > i)

BUT

amo-(i)cxi > amocxi y'all's foot (o-(i) > o)⁴

to-(i)cnīuh > tocñīuh our friend (as above)

(2) The o of reflexive prefixes behaves in the same manner:

ni-no-ahhua > ninahhua I scold myself (o-a > a)

ti-to-ezhuiā-h > titezhuiah we bloody ourselves (o-e > e)

mo-ololoā > mololoa it rolls itself up in a ball (o-o > o)

ti-mo-ihtōtiā-h > timihtōtiah y'all dance (o-i > i)

BUT

ti-mo-(i)tta > timotta you see yourself (o-(i) > o)

(3) Subject prefixes drop i before other vowels:

ni-ahci > nahci I arrive

ti-e-tequi > tetequi you cultivate beans

ti-ohlatoca-h > tohtlatocah y'all travel the road (of life)

The vowel need not be a stem vowel. It may be the vowel of the directional prefix on-:

ti-on-ahci-h > tonachcih we arrive there

ti-on-o-queh > tonoqueh we are lying spread out

• Generally the sequence of a nasal followed by p results in mp, but in the case of the words for 'one time' and 'twice', the nasal assimilates totally to p⁵:

cem-pa > ceppa once, one time

ōm-pa > ōppa twice

• Delabialization of uc /k^w/:

Many compounds containing the element for 'lord, ruler' have tēc- /te:k/ rather than tēuc- /te:k^w/:

tēuctli lord, ruler

⁴"Weak" i is more common than "strong" i.

⁵This may be influenced by nāppa 'four times' < nāuh-pa.

BUT

tēcpilli	noble person
tēcpillōtl	good breeding
tēcpillahtōlli	lordly, elegant speech
tēcpan, tēcpancalli	palace
tēcpantlācatl	courtier

This change of **uc** /k^w/ to simple **c** /k/ is idiosyncratic. Notice that in these examples, it happens despite the fact that the following consonant is labial. In some varieties of Nahuatl, the word **neuctli** 'honey' has the form **nectli**, which involves delabialization before the nonlabial consonant /t^l/. On the other hand, **neucchīhu(a)** 'for bees to make honey' appears in Molina's dictionary with **uc** before nonlabial **ch** /č/. There is no obvious general rule.

PHONETIC CHANGES NOT REFLECTED IN THE SPELLING

• Velarization of nasals:

Neither Spanish spelling nor traditional Nahuatl spelling (nor, for that matter, English) includes a character for the velarized nasal (one that is pronounced farther back in the mouth) that in English occurs finally in **to sing** and medially in **singer**. (Notice that **singer** is not pronounced to rhyme with **finger**, which really has a **g**.) And for Nahuatl, this is not a problem, since the velar nasal is not a consonant phoneme of the language but just a *contextual variant* of **m** /m/ and **n** /n/. When a nasal consonant precedes a velar consonant, the nasal consonant assimilates to the velar one by being pronounced farther back in the mouth. The first nasal consonant of **oncān** 'there' is pronounced differently from that of **onoc** 'it lies stretched out'. This is a general rule; there are no exceptions. Since it is automatic, and since no contrast is lost, the spelling ignores this detail of pronunciation.

A second context for velarization of **n** is at the end of words. This is optional, but on the other hand, it can be very audible in particles such as **āxcān** 'now'. Neither strong velarization nor total lack of it affects recognition of the word by speakers of Nahuatl.

• Syllable-final weakening:

Consonants at the end of syllables are often whispered. Sometimes this is so marked that the consonant becomes inaudible, and in the long run this devoicing has had its effect on Nahuatl phonology, because syllable-final consonants have been lost beyond recovery over several generations. Where the spelling conventions invert digraphs for syllable-final

consonants, the reader of Nahuatl has a reminder about this: **-uh** genuinely represents an audibly different sound than **hu**, for instance. But they are not different consonants. When **cuahuitl** 'tree' drops its final vowel to form the stem **cuauh-**, it does not replace /w/ with something else, it simply creates the context for devoicing of /w/. Weakening can make several different consonants impossible to distinguish in syllable-final position: **l, uh, t, uc, c**, etc., can all be pronounced like syllable-final **h**, or they can simply make the following consonant sound longer.

- Degemination:

Double, or geminate, consonants as in **calli** 'house', **niccāhua** 'I leave it behind', **tinēchchicoihtoa** 'you gossip about me', **zazzē** 'only one', etc., may shorten in speech. This is also true of the pairs of letters listed above as optional assimilations. In this course book, we will always write them double, but you will encounter single letters for double ones in many written Nahuatl documents.

CHAPTER 12 EXERCISE

REVIEW EXERCISE

1. Without reference to the vocabulary lists, write down the following, being sure to mark long vowels and give meanings:

- a. Nouns: 5 animals
 5 plants
 5 kinship terms
 5 places
 5 things/stuff/foods
 5 body parts
- b. Adverbs: 5 time adverbs
 5 place adverbs

2. Write the long forms of the subject pronouns:

3. Choose an animate noun and show all its possessed forms:

Singular:

'my _____'

'your _____'

'his/her _____'

'our _____'

'y'all's _____'

'their _____'

Plural:

'my _____s'

'your _____s'

'his/her _____s'

'our _____s'

'y'all's _____s'

'their _____s'

4. Give the meanings of these nine nouns, and explain in your own words what determines which of the three forms of the absolutive suffix *-tl/-tli/-li* each noun takes:

ācatl

mītl

tetl

ohtli

eztli

xoctli

calli

cōlli

xopilli

5. List five Class 1 verbs and give their meanings (being careful to include macrons in the spelling):

6. Do the same for five Class 2 verbs:

7. Do the same for five Class 3 verbs:

8. Do the same for one Class 4 verb:

9. Mark the transitive verbs in the lists above with an asterisk:

10. Choose one of your Class 1 intransitive verbs and give all six present-tense forms:

Singular:

Plural:

First person:

Second person:

Third person:

11. Give the first-person plural form of the same verb in:

the preterite

the future

the imperfect

12. Choose one of your Class 2 transitive verbs, and give all six preterite-tense forms, using the third-person plural object in all forms (i.e., 'I (verb) them', 'you (verb) them', etc.):

13. Give the present tense (all six forms) of a reflexive verb of your choice (i.e., 'I (verb) myself', 'you (verb) yourself', etc.):

14. Give all six present optative forms of a verb of your choice (i.e., 'Let it be that I (verb)', 'Let it be that you (verb)', etc.):

13. DERIVED CAUSATIVE VERBS

INFLECTION AND DERIVATION

Inflection refers to the process of marking stems (mainly nouns and verbs) for things like person, number, tense, possession (as in English **birds**, **he goes**, **washed**, **Bob's**). Inflection can apply to basic stems, to compounds (like English **doghouse**) or derivations (like English **concept**, **conception**, **conceptualize**, **conceptualization**¹). By *derivation* is meant adding something to a stem to change it from one part of speech to another (like making a verb from a noun or a noun from a verb, as in English: **to orchestrate** < **orchestra**; **establishment** < **to establish**²) or to simply change the meaning of a stem without changing the part of speech (**patriotism** < **patriot**; **unhappy** < **happy**). Derivation is an "inside" process. It happens first, and inflection happens to the result of derivation (as in English **mannerisms** < **mannerism** < **manner**).

Until now we have been mainly dealing with basic noun and verb inflection in Nahuatl, although there have been some compound and derived items in the vocabulary lists. Now we will practice some derivation, beginning with the derivation of causative verbs, some of which you have already met.

CAUSATIVE VERBS

The meaning of the causative derivation is 'to cause s.o./s.t. to (verb)':

miqu(i)	to die	
mictiā	to kill s.o., s.t.	(literally: to cause s.o. to die)
nicmictia	I kill him/her/it	
(i)tta	to see s.t.	
(i)tītiā	to cause s.o. see s.t.	
annēchitītiāh	y'all make me see (it)	
caqu(i)	to hear s.t.	
caquitiā	to cause s.o. hear s.t.	

¹The basic stem of these three derived forms is the verb **to conceive**.

²Verbs made out of nouns are called *denominal* verbs; an example is **to orchestrate**. Nouns made out of verbs are called *deverbal* nouns; an example is **establishment**.

quincaquītiah they make them hear (it)

The basic rule for recognition of the causative is to look for **-tiā**. But there is a bit more to the causative derivation than that. First of all, there are some verbs with causative meaning that are not made by means of causative derivation:

tēm(i)	to fill up	tēm(a)	to fill s.t. up, to cause s.t. to fill up
pozōn(i)	to boil	pozōniā	to boil s.t., to cause s.t. to boil
xelihu(i)	to split in two	xeloā	to split s.t. in two, to cause s.t. to split

Excluding these causative-in-sense-but-not-in-form verbs, we come to the causative derivation, the basic suffix for which is not just **-tiā** but **-ltiā**:

chōca	to weep	
chōcaltiā	to make s.o. weep, to cause s.o. to weep	

However, there are three things that can happen, all of them optional (although some verbs tend toward one form more than the others).

(1) If the stem ends in short **a**, it may change to **i**:

chōca-ltiā	>	chōquiltiā
------------	---	------------

(2) If **-ltiā** follows **i** (either because the verb stem ends in **i**, or because **a** has changed to **i**) the **l** after the **i** may drop out, in which case the **i** lengthens in compensation:

miqui-ltiā	>	miquītiā
chōqui-ltiā	>	chōquītiā

(3) Alternatively, the **il** sequence may drop out:³

miqui-ltiā	>	mictiā
chōqui-ltiā	>	chōctiā

This means that for verbs ending in short **a** there are four possibilities, while for those ending in **i** there are three:

³Loss of **-il-** also may be seen with the nonactive derivation, which comes up in Chapter 16, and in deverbal nouns derived with **-liz-tli**, which appear in Chapter 18.

<u>Stem:</u> chōca	<u>Stem:</u> miqu(i)
chōcaltīā	-----
chōquiltīā	miquiltīā
chōquītīā	miquītīā
chōctīā	mictīā

Since these three options apply only to stems ending in *i* and short *a*, they are limited to verbs of Classes 1 and 2.

Class 3 verbs drop final *ā* and add *-ltīā*. Verbs in *-oā* clearly have compensatory lengthening, but verbs in *-iā* don't seem to:

(i)htoā	(i)htōltīā
choloā	cholōltīā
BUT	
tlāliā	tlāliltīā

Class 4 verbs shorten *ā* before *-ltīā*:

cuā	cualtīā
māmā	māmaltīā

In some cases, there may be a change of consonant in the verb stem:

ahci	ahxītīā
mat(i)	machtīā

A few verbs use forms ending in *-liā* and *-huiā* as causatives:

tlācat(i)	to be born
tlācatiliā	to engender or to give birth to s.o., to cause s.o. to be born
temō	to descend
temohuiā	to lower s.t., to cause s.t. to descend ⁴
tlehcō	to ascend
tlehcahuiā	to raise s.t., to cause s.t. to ascend

⁴The long final *ō* of *temō* shortens before *-huiā*. When *-huiā* is added to other verbs ending in *ō*, the *ō* changes to short *a*, as in *tlehcahuiā* < *tlehcō*.

Although Nahuatl causative verbs may always be logically translated into English phrases such as 'I cause him to (verb)' or 'we make them (verb)', sometimes there is a more succinct English translation that is more natural. Here are some examples:

mictiā	to kill s.t., s.o.	(to cause s.o., s.t. to die)
cholōltiā	to chase s.o.	(to cause s.o. to flee)
itfītiā	to show s.t. to s.o.	(to cause s.o. to see s.t.)
machtīā	to teach s.t. to s.o.	(to cause s.o. to know s.t.)
mauhtiā	to frighten s.o.	(to cause s.o. to be frightened)
nēxtiā	to find s.t.	(to cause s.t. to appear)

Some causative verbs incorporate the nonspecific-object prefixes *tla-/tē-*:

tlacualtiā	to feed s.o.	(to cause s.o. to eat something nonspecific)
tlacaquiltiā	to complain to s.o.	(to cause s.o. to hear something nonspecific)
tlaitfītiā	to show s.o.	(to cause s.o. to see something nonspecific)
tlamachtīā	to preach to s.o.	(to cause s.o. to know something nonspecific)
tēmachtīā	to teach	(to cause someone nonspecific to know) ⁵

Examples:

Here are examples of the whole range of Nahuatl causative verbs:

nimitzchīhualtia	I make you do it
annēchchīhualtia	y'all make me do it
mitztlachiyaltia	he makes you stare
quincholōltia	they chase them, they make they flee
nēchpāquiltia	he/she/it makes me happy
tinēchhuetzquītia	you make me laugh
	(a > i, l-loss, i-lengthening)
timitzitfītia	we show it to you
	(a > i, l-loss, i-lengthening)
nēchneltoquītia	they make me believe
	(a > i, l-loss, i-lengthening)
tēchchōctia	he makes us cry
	(a > i, il-loss)
nicquīxtia	I make him leave
	(a > i, il-loss, z > x)

⁵This is the basis of the derived noun *tēmachtīlōyān* 'school'.

tinēchpāctia	you make me happy
(il-loss)	
quimictiah	they kill him/her/it
(il-loss)	
ticmauhtiah	we frighten him
(il-loss)	
niquincochītia	I put them to sleep
(l-loss, i-lengthening)	
nicnextia	I find it, I make it appear
(il-loss, c > x)	
mitztlacualtia	he feeds you, he causes you to eat s.t.
(nonspecific tla-, ā-shortening in Class 4 verb stem)	
tinēchtlacauiltia	you inform me, you complain to me, you cause me to hear s.t.
(nonspecific tla-)	
tēchtlamachtia	he preaches to us, he causes us to know s.t.
(nonspecific tla-, il-loss, t > ch)	
tēchtlaitītia	he shows us s.t., he causes us to see s.t.
(nonspecific tla-, a > i, l-loss, i-lengthening)	
nitētlacauiltia	I inform s.o., I complain to s.o., I cause s.o. to hear s.t.
(nonspecific tē-, nonspecific tla-)	
quitēmah	they fill it up
(causative in sense, but not a causative derivation)	
quimana	he lays it out
(causative in sense but not a causative derivation)	
tinēchcualānia	you make me angry
(causative in sense but not a causative derivation)	
quipozōniah	they boil it
(causative in sense but not a causative derivation)	

MULTIPLE OBJECTS

Notice that all derived causatives are Class 3 transitive verbs, no matter whether the basic verb stem is transitive or intransitive. Whatever the subject of the basic verb is, it becomes the object of the related causative verb:

nichōca	I weep
tinēchchōcaltia	you cause me to weep

<u>li</u> choloah	we flee
an <u>i</u> chcholōltiah	y'all make us flee
<u>amp</u> āquih	y'all are happy
<u>amē</u> chpāctiah	they make you be happy

When a causative verb is derived from an intransitive verb, there is no problem, but what about when a transitive verb undergoes causative derivation? Now there are two objects, the original direct object, and the object that was the subject of the basic verb.

This is related to the problem of double-object verbs such as **maca** 'to give s.t. to s.o.' and (i)lhuīā 'to tell s.t. to s.o.', which was mentioned earlier. We have postponed discussion of double-object verbs until now, because the same rules apply to both basic double-object rules and to causatives derived from transitive verbs.

In dealing with basic verbs, a principle we have kept firmly in mind and practiced through recognition and production exercises is that in Nahuatl a transitive verb **MUST** have an object prefix. In English we may say, "he eats," but in Nahuatl, one must say the equivalent of, "he it-eats," or, "he something-eats," or, in the case of a **tēcuañi**, "it someone-eats." Since **cuā** is a transitive verb, its object must be given recognition with an object prefix. **Cuā** is an *inherently* transitive verb.

Some verbs are inherently *bi-transitive*. They logically presuppose both a direct object and an indirect one⁶. An example of this is **maca**. In English one can omit mention of the indirect object: "Generous alumnae have given over a hundred thousand dollars this year." (It is understood, of course, that they have given their money to their university.) But once again, Nahuatl recognizes both direct object and indirect object. However, this principle of full recognition of all objects collides with another Nahuatl principle limiting compatibility of object prefixes.

Aside from inherently bi-transitive verbs, double-object constructions in Nahuatl arise in causative derivations, which are the topic of this chapter, and applicative derivations, which come in the following chapter.

In cases of derivation from an inherently bi-transitive verb, there may be as many as three objects involved:

I made him give it to us.

There are three factors that cause a great deal of ambiguity in Nahuatl verb constructions with multiple objects. The first is that the object prefixes do not have

⁶Another term for *indirect object* is *oblique object*. Indirect objects can be expressed in English in prepositional phrases such as "to us", but Nahuatl NEVER expresses this sort of grammatical relationship with a particle and a pronoun.

different forms for direct object and indirect object. English, at least, has the option of expressing the indirect object in a prepositional phrase:

I gave him the book.

OR

I gave the book to him.

Nahuatl is restricted to its one set of object prefixes, so there is no way of telling from the prefix itself, whether it refers to a direct or indirect object.

Second, the order in which the object prefixes precede the verb stem does not correspond to the grammatical roles of the objects, i.e., the direct-object prefix does not always precede the indirect-object prefix. It seems a rather poor design feature of the language that one cannot tell by either the shape or the order of object prefixes which refers to the direct object and which to the indirect object.

Third, not all object prefixes are compatible with each other. If a verb has two objects for which the object prefixes are incompatible, then one of the prefixes is omitted, despite the fact that Nahuatl otherwise insists on having an object prefix for every logical object of the verb.

OBJECT PREFIX ORDER

There are three principles governing the order of the prefixes:

- (1) specific before everything else
- (2) reflexive before nonspecific
- (3) human before nonhuman

These three principles must apply in the order given; a specific nonhuman object prefix will precede a nonspecific human prefix. It follows from these three ordered principles that before the verb stem there are, at least hypothetically, the following slots for object prefixes:

specific - reflexive - nonspecific human - nonspecific nonhuman - (verb stem)

In a Nahuatl construction meaning 'he gave something to her', the indirect object 'her' would precede the direct object 'something', because 'her' is specific and 'something' is nonspecific. But in a Nahuatl construction meaning 'he gave it to someone', the direct object 'it' would come first, and the indirect object 'someone' would come second.

For speakers of English and Spanish, the fact that Nahuatl recognizes this hierarchy of specificity rather than the grammatical roles of the different objects is very confusing.

Because of the existence of bi-transitive verbs and derived causative and applicative verbs, a given verb may potentially have as many as three of ANY TYPE of object prefix. For instance, a verb may have three specific objects:

I made you give them to her.

Or three nonspecific human objects:

I sent someone to someone for someone.⁷

Or any combination:

I gave her something for them.

(specific, nonspecific nonhuman, specific)⁸

I relinquished something to him for someone.

(nonspecific nonhuman, specific, nonspecific human)

I made myself purify something for you.

(reflexive, nonspecific nonhuman, specific)

I made them do something to themselves.

(specific-nonspecific nonhuman-reflexive)

They made themselves do something to themselves.

(reflexive, nonspecific nonhuman, reflexive)

However, there is another set of rules that reduces the number of possible object-prefix combinations:

(1) Reflexive rules:

(a) With double-object verbs, only one object can be reflexive.

(This eliminates sentences of the type: 'they gave themselves to themselves')

(b) In causative and applicative derivations, when two reflexive-object prefixes come together, the second changes to **ne-**.⁹

⁷This corresponds to a Nahuatl applicative construction, which will be discussed in the next chapter.

⁸These labels identify the objects in the order in which they appear in the English sentences. The order of object prefixes in Nahuatl sentences will be different because of the three rules above and the additional ones below.

⁹This is sometimes referred to as *reflexive dissimilation*. It is part of a more general rule that in derived multiple-object constructions, the reflexive prefix of the basic verb always changes to **ne-**. If there is another reflexive prefix, it remains **mo-**. The prefix **ne-** always comes last after the other object prefixes.

(2) The incompatibility rule:

Only ONE specific-object prefix may appear with a verb.

In double- and triple-object verb constructions where there are multiple specific objects, such as 'I gave them to her for him', the following strategies apply for reducing the number of object prefixes:

(a) Discard the direct-object prefix.

(b) If, after doing this, two indirect-object prefixes remain, discard the primary indirect object.

Following these strategies, the following reductions take place:

it to me	>	to me
us to him	>	to him
it to me for you	>	for you

Now in Nahuatl:

ō-ni-mitz-qui-maca-c' I gave it to you' > ōnimitzmacac¹⁰

There are no rules that reduce the number of nonspecific-object prefixes; in principle there may be three, so one may come across sequences of *tē-tē-tē-* or *tla-tla-tla-*, but these are quite rare in actual use. However, the sequence *tē-tla-* is very common, and because human always precedes nonhuman, *tē-tla-* may mean either 'something to someone' or 'someone to something'. In such cases, the ambiguity can only be resolved by consulting the whole context in which the verb construction is used. J. Richard Andrews gives a comprehensive list of double- and triple-object prefix combinations in Appendix C of his *Introduction to Classical Nahuatl*.

¹⁰There is one exception to this rule, and the exception is optional. The specific-object prefix *quim-* 'them' may be just shortened to *im-* rather than completely eliminated: *ō-ni-mitz-quim-maca-c* 'I gave them to you' may become either *ōnimitzimacac* or *ōnimitzmacac*.

CHAPTER 13 EXERCISES

CAUSATIVE VERB RECOGNITION EXERCISE

Translate the following Nahuatl causative verbs into English:

tinēchhuetzquītia

nimitzchīhualtia

tēchchōctia

tinēchpāctia

nicquīxtia

quimictiah

mitztlachiyaltia

niquincochītia

timitzitūtiah

annēchchīhualtia

nicnēxtia

nēchneltoquītia

quincholōltiah

tēchtlamachtia

mitztlacualtia

tinēchtlacaquiltia

tēchtlaitūtiah

ticmauhtiah

CAUSATIVE VERB PRODUCTION EXERCISE

Translate the following Nahuatl causative verbs into English:

he makes you stare

I make you do (it)

he makes us cry

I find it, I make it appear

I make him leave

you make me laugh
 they kill it, they kill him
 he points s.t. out to us, he causes us to see s.t.
 y'all make me do it
 we show it to you
 they make me believe
 they chase them, they make them flee
 he teaches us something, he causes us to know s.t.
 he feeds you, he causes you to eat s.t.
 you inform me of s.t., you complain to me, you cause me to hear s.t.
 I put them to sleep
 you make me happy
 we frighten him

CAUSATIVE MATCHING EXERCISE 1

This is a new type of exercise. Instead of being asked to provide an English translation, you are asked to choose one. Not all the verbs in these exercises have appeared in the vocabulary lists. To do the exercises, you need to examine each Nahuatl word to see if you can recognize what elements it is made up of and then use a dictionary for the unfamiliar parts. The component parts can be found in Karttunen's dictionary, Molina's dictionary, and Campbell's morpheme index to Molina's dictionary. Using Molina's dictionary will introduce you to spelling conventions different from the regularized spelling used in these lessons. For help with this, see Appendix 1.

Match the derived causative verbs in the first column with their English meanings in the second column:

- | | |
|----------------------|--------------------------|
| 1. nēchpāquiltia | 1. I make him leave |
| 2. nicquīxtia | 2. you make me be happy |
| 3. nimitzchīhualtia | 3. he makes us cry |
| 4. nitētlacaquiltia | 4. I make you do it |
| 5. tēchchōctia | 5. he makes me be happy |
| 6. tinēchhuetzquītia | 6. you make me laugh |
| 7. tinēchpāctia | 7. I inform s.o. of s.t. |

CAUSATIVE MATCHING EXERCISE 2

- | | |
|---------------------|--------------------------------|
| 1. annēchchīhualtia | 1. y'all make me do (it) |
| 2. mitztlachiyaltia | 2. he makes you stare |
| 3. nēchneltoquītiah | 3. they make me believe (it) |
| 4. nicnēxtia | 4. I put them to sleep |
| 5. niquincochītia | 5. they kill it |
| 6. quimictiah | 6. I find it, I make it appear |
| 7. timitzitūtiah | 7. we show it to you |

CAUSATIVE MATCHING EXERCISE 3

- | | |
|-----------------------|---|
| 1. mitztlacualtia | 1. we frighten him |
| 2. quincholōltiah | 2. you inform me |
| 3. tēchtlamachtia | 3. he feeds you |
| 4. tēchtlaitūtia | 4. she teaches us s.t. |
| 5. ticmauhtiah | 5. she shows us s.t. |
| 6. tinēchtlacaquiltia | 6. they chase them, they cause them to flee |

CAUSATIVE MATCHING EXERCISE 4

- | | |
|----------------------|-------------------------|
| 1. mitztlachiyaltia | 1. he makes us cry |
| 2. nicquīxtia | 2. he makes you stare |
| 3. nimitzchīhualtia | 3. they kill it |
| 4. quimictiah | 4. I make him leave |
| 5. tēchchōctia | 5. I make you do (it) |
| 6. tinēchpāctia | 6. you make me laugh |
| 7. tinēchhuetzquītia | 7. you make me be happy |

CAUSATIVE MATCHING EXERCISE 5

- | | |
|----------------------|------------------------------|
| 1. annēchchīhualtiah | 1. I find it |
| 2. nēchneltoquītiah | 2. they chase them |
| 3. nicnēxtia | 3. y'all make me do (it) |
| 4. niquincochītia | 4. they make me believe (it) |
| 5. quincholōltiah | 5. we show (it) to you |
| 6. timitzittūtiah | 6. I put them to sleep |

CAUSATIVE MATCHING EXERCISE 6

- | | |
|-----------------------|-----------------------|
| 1. mitztlacualtia | 1. she shows us s.t. |
| 2. tēchtlaitūtia | 2. you inform me |
| 3. tēchtlamachtia | 3. he feeds you |
| 4. ticmauhtiah | 4. we frighten him |
| 5. tinēchtlacaquiltia | 5. he teaches us s.t. |

CAUSATIVE MATCHING EXERCISE 7

- | | |
|--------------------------|--------------------------------|
| 1. ahmō xiquimmauhti! | 1. teach s.t. to s.o. (y'all)! |
| 2. xictlacualti! | 2. inform me (y'all)! |
| 3. xinēchtlacaquilticān! | 3. show me s.t.! |
| 4. xinēchtlaitūtiti! | 4. don't frighten them! |
| 5. xitētlamachūcān! | 5. feed her! |

CAUSATIVE MATCHING EXERCISE 8

- | | |
|----------------------------|---------------------------|
| 1. ahmō xicmicti! | 1. don't make me cry! |
| 2. ahmō xinēchchōcti! | 2. don't kill it! |
| 3. ahmō xiquintlachiyalti! | 3. don't make them stare! |
| 4. xicpācti! | 4. take it out! |
| 5. xicquīxti! | 5. make him be happy! |
| 6. xinēchhitūtiti! | 6. show (it) to me! |

CAUSATIVE MATCHING EXERCISE 9

- | | |
|---------------------------|--------------------------------|
| 1. ahmō xicchihualti! | 1. make me be happy (y'all)! |
| 2. ahmō xiquimhuetzquiti! | 2. don't make me cry (y'all)! |
| 3. ahmō xinēchneltoquiti! | 3. don't make me believe (it)! |
| 4. ahmō xinēchchōcūcān | 4. don't make them laugh! |
| 5. xiquincholōlti! | 5. find it! |
| 6. xiccochīūcān! | 6. chase them! |
| 7. xicnēxti! | 7. don't make him do (it)! |
| 8. xinēchpāquilti! | 8. put her to sleep (y'all)! |

CAUSATIVE MATCHING EXERCISE 10

- | | |
|---------------------------|-----------------------------------|
| 1. ahmō xinēchcholōlūcān! | 1. make them ascend (y'all)! |
| 2. ahmō xinēchcochīūcān! | 2. don't put me to sleep (y'all)! |
| 3. ahmō xiccualānalūcān | 3. don't chase me (y'all)! |
| 4. xicmauhūcān! | 4. don't make him angry (y'all)! |
| 5. xicnēxūcān! | 5. frighten him (y'all)! |
| 6. xictemohūcān! | 6. make him descend (y'all)! |
| 7. xiquintlehcahūcān! | 7. find it (y'all)! |

CAUSATIVE-IN-SENSE MATCHING EXERCISE 1

- | | |
|-----------------|---|
| 1. quipozōniah | 1. you finish it up, you make it end |
| 2. quitēmah | 2. I make it drip |
| 3. quimana | 3. you cure me, you cause me to get better |
| 4. nicchipīnia | 4. she lays it out, she makes it spread out |
| 5. niquimaquia | 5. he loosens them |
| 6. quintoma | 6. they fill it, they make it fill up |
| 7. tictlamia | 7. they boil it, they make it boil |
| 8. tinēchpahtia | 8. I insert them, I make them go in |

CAUSATIVE-IN-SENSE MATCHING EXERCISE 2

- | | |
|-----------------------|--------------------------------|
| 1. ahmō xicaqui! | 1. lay them out! |
| 2. ahmō xicpozōñicān! | 2. cut it! make it break! |
| 3. xicchipīni! | 3. make it drip! |
| 4. xiccotōna! | 4. don't insert it! |
| 5. xiquintēma! | 5. destroy it! |
| 6. xicpolo! | 6. don't loosen it! |
| 7. xiquimmana! | 7. don't make it boil (y'all)! |
| 8. ahmō xictoma! | 8. fill them up! |

14. THE BENEFACTIVE/APPLICATIVE FORM OF VERBS

The *applicative* (sometimes called *benefactive*) is the second of three Nahuatl verb derivations we will take up. (The others are *causative* and *nonactive*.) To repeat, when we speak of *derivation*, we mean that after the verb stem is made into a new, more complex form by the addition of a derivational suffix, the inflectional affixes for person, tense, and number are attached to the whole thing. Derivation creates an amplified stem to which inflection then applies.

Just as Nahuatl has several different plural suffixes for nouns, the distribution of which is not very predictable, Nahuatl also has more than one way to form the applicative of verbs. So when we talk of *applicative derivation*, we are talking about a small collection of suffixes, one or another of which will apply to a particular verb stem. The collection of applicative forms of Nahuatl verbs is a bit more arbitrary than the causative group, where the range of different forms is mainly caused by optional phonological processes.

Just as we talk about *pluralization* in the case of the various ways of forming noun plurals, what holds the collection of applicative suffixes together is common meaning. When a verb is made into applicative form, it means that the verb is done WITH RESPECT TO some other person. In English this may translate into 'for', 'to', 'from', 'of', or even 'on', as in the colloquial 'he up and died on me', 'don't give up on me'.¹

The applicative is completely ambiguous about whether this 'with respect to' some person is directed to or from that person:

cui	to take s.t.
cūliā	to take s.t. for/from s.o.
cuihcūliā	to steal things from various people, to commit robbery

¹Some grammarians, including one of us, use the word *benefactive* rather than *applicative*, following Spanish grammatical terminology which recognizes that the results of some of these constructions are far from benefiting the recipient of the action. Examples from Spanish include the following sort of constructions:

Me quitó la cartera.	He stole my wallet.
Me rasguñó la cara.	He scratched my face.

In Nahuatl, applicative constructions with **cui** 'to take s.t.' are not likely to literally benefit the recipient.

Other decidedly negative applicative verbs include the following:

- (i)htl^hacalhuiā to damage s.t. of s.o.'s
 īnāyiliā to hide s.t., s.o. from s.o.
 polhuiā to lose s.t. of s.o.'s
 t̄z̄itzquiliā to touch, handle s.t. of s.o.'s

Applicative verbs are always transitive. If the basic verb stem is intransitive, then the derived verb has a direct object and takes an object prefix. If the basic verb stem is already transitive, then the derived verb takes two objects. If the basic verb stem is one of the inherently bi-transitive verbs such as *maca* 'to give s.t. to s.o.', then there are three objects. Where there are more than one specific object, the rules for bumping extra object prefixes come into effect.

To make applicative forms from verb stems, one usually adds the suffix *-liā* to the verb stem:

- caqu(i) to hear s.t.
 caquiliā to understand s.o. (lit: 'to hear s.t. with respect to s.o.')
- piy(a) to look after s.t.
 piyaliā to look after s.t. for s.o. (lit: 'to look after s.t. with respect to s.o.')
- māmā to bear s.t. on one's back
 māmāliā to bear s.t. on one's back for s.o.
 (lit: to bear s.t. ... with respect to s.o.)

Sometimes adding *-liā* brings about a change in the last vowel of the verb stem. One of the most common changes is that stem-final *a* changes to *i* (short vowels only):

- chīhu(a)-liā > chīhuḷiā
 chōca-liā > chōquiliā
 zaca-liā > zaquiliā

The spelling changes above involving *c* and *qu* are the familiar Spanish-based spelling conventions, but, just as with causative derivations, sometimes there are also real changes of pronunciation of the stem itself:

- mōt̄la-liā > mōchiliā
 quetz̄(a)-liā > quechiliā

tlāz(a)-liā > tlāxiliā

The verb *cui* 'to take s.t.' is idiosyncratic, because the stem vowel lengthens before the applicative suffix:

cui-liā > cuīliā

Some verbs drop final *-y(a)*:

yōcoy(a)-liā > yōcoliā

Class 3 verbs in *-iā* (and a few in *-oā*) drop final *ā*, but there is no compensatory lengthening of the preceding vowel, as there is when one forms the future tense or the optative plural:

celiā-liā > celīliā

tēmoā-liā > tēmoliā

Class 3 verbs in which *-oā* is preceded by 1 usually drop the whole *-oā* and add an entirely different applicative suffix *-huiā*:

piloā-huiā > pilhuiā

xeloā-huiā > xelhuiā

(i)hcuiloā-huiā > (i)hcuilhuiā

Some other verbs that end in *-oā* drop the *-oā* and add *-al-huiā*:

(i)htoā-al-huiā > (i)htalhuiā

yēcoā-al-huiā > yēcalhuiā

For some verbs of this type, the *a* of *al-huiā* changes to *i*:

pachoā-al-huiā > pachīlhuiā

ilacatzōā-al-huiā > ilacatzīlhuiā

And finally, some verbs use the causative form in place of the applicative:

namaca to sell s.t.

namaquiltiā to sell s.t. to s.o. (not: to make s.o. sell s.t.)

All applicative verbs are transitive and belong to Class 3.

The applicative derivation is *recursive*. This means that you can make a derived applicative from a verb that is already applicative (as you will in using a derived applicative verb honorifically, as we will see in the following chapter) by adding another *-liā* to it. In fact, one commonly sees verbs ending in:

-li-liā < -liā-liā

-hui-liā < -huiā-liā

If a verb with an applicative ending (or one of these double-applicative endings) is being used honorifically, it will also have the reflexive prefix **mo-**. But suppose a genuinely reflexive verb is used applicatively. How does one distinguish it from an honorific verb? In a real (nonhonorific) reflexive applicative derivation, the reflexive prefix changes to **ne-**:

zōmā	to frown in anger (reflex.)
timo<u>z</u>ōma	you frown
tinēch<u>ne</u>zōmilia	you frown at me
tlātiā	to hide s.t., s.o.
nino<u>t</u>lātiā	I hide (myself)
nic<u>ne</u>tlātiā	I hide (myself) from him
pechtēca	to bow down, to humble oneself (reflex.)
tito<u>pe</u>chtēcah	we bow
timitz<u>ne</u>pechtēquiliañ	we bow to you

CHAPTER 14 EXERCISES

BENEFACTIVE/APPLICATIVE RECOGNITION EXERCISE

Give the English translations of the following Nahuatl verb forms:

nitētlacaquilia

nimitztlacuālia

tinēchtlapiyalia

nimitzhuetzquilia

tinēchchōquilia

mitzcōhuilia

anquintlapācah

mitzcuilia

titētlahtlacalhuiah

niquinnamaquiltia

quitequilia

tiqintzatzilia

anquitēcaquilia

tiqintlazaquilia

titēchnepchtēquilia

anquimpālia

nimitztlapiyalia

tinēchtequitilia

quintlacelilia

nictēināyilia

ticōyilia

tamēchnōchilia

nictēmāmālia

anquimpāhuaxilia

quitlatzitzquilia

quitlāxilia

nimitzxelhuia

mitztlapolhuia

tinēchhuetzquilia

tiqintehtalhuiah

BENEFACTIVE/APPLICATIVE PRODUCTION EXERCISE

Give the Nahuatl for the following English phrases:

I laugh at you

we shout to them

I understand s.t. s.o. says

he cuts (it) for her

you take care of s.t. for me

you cry over me

they buy (it) for me

y'all launder s.t. for them

she takes (it) from you

I sell s.t. to them

I eat s.t. of yours

y'all understand what s.o. says

you bow to them

you dye (it) for them

I take care of s.t. for you

we damage s.t. of s.o.'s

you work for me

they receive s.t. from them

I hide s.t. from him

you shell it for her

we call (him) for y'all

I carry it for s.o.

we carry something for them

y'all cook (it) for them

they handle s.t. of his

she causes her to abort

I divide (it) with you

she loses s.t. of yours

you laugh at me

we tell them about s.o.

y'all finish s.t. for us

BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 1

Match the verbs in the first column with their English meanings in the second column:

- | | |
|---------------------|--|
| 1. nēchtomiīizquch | 1. they will loosen it (clothing) for me |
| 2. nimitznāmoyāīiz | 2. I loosened it (clothing) for you |
| 3. nitēāmilia | 3. he took care of it for us |
| 4. ōmitzāmilih | 4. you stole it from me |
| 5. ōnimitztomilih | 5. you will take care of s.l. for s.o. |
| 6. ōtēchpiyalih | 6. I hunt for s.o. ² |
| 7. ōtinēchnāmoyāīih | 7. I will steal it from you |
| 8. ūtētlapiyaīiz | 8. he hunted for you |

BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 2

- | | |
|---------------------------|---|
| 1. mitzcuepilia | 1. I will tell him his faults to his face |
| 2. nēchtilmahcopīniīiz | 2. they returned it to us |
| 3. nictēcotōnilia | 3. he shared it with me ³ |
| 4. niqūixmaniīiz | 4. I removed (men's) clothing from you ⁴ |
| 5. ōnēchcotōnilih | 5. I share it with s.o. ⁵ |
| 6. ōnimitztilmahcopīnilih | 6. she tells s.o. his faults to his face |
| 7. ōtēchcuepilihquch | 7. he will remove (men's) clothing from me |
| 8. quitēixmanilia | 8. he returns it to you |

²Molina glosses this benefactive/applicative form as 'to beat the woods for others to hunt'.

³Literally: he broke it off for me.

⁴The choice of verb here and in 7 implies that the garment is snug.

⁵Literally: I break it off for s.o.

BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 3

- | | |
|----------------------|----------------------------------|
| 1. nēchnēxtiŋiz | 1. you snatched it away from me |
| 2. nimitzcaquiztiŋiz | 2. you will offer s.t. to us |
| 3. ōmitznēxtilihqueh | 3. he explains s.t. to s.o. |
| 4. ōtinēchcuihcūilih | 4. he snatches it away from s.o. |
| 5. quitēcuihcūilia | 5. they revealed it to you |
| 6. tētlamanilia | 6. he will reveal it to me |
| 7. tētlacaquiztilia | 7. I will explain it to you |
| 8. titēchtlamaniŋiz | 8. he offers s.t. to s.o. |

BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 4

- | | |
|-------------------------------|--|
| 1. nēchtlatamachīhuilia | 1. I will forget what you did |
| 2. nimitzilcāhuiŋiz | 2. they prayed for us |
| 3. nitētlatlātlautilia | 3. he measures s.t. for me |
| 4. ōnictlamelāhuilih | 4. we measured s.t. for you |
| 5. ōtēchtlatlātlautilihqueh | 5. they will explain s.t. to us ⁶ |
| 6. ōtimitztlatamachīhuilhqueh | 6. you forget what s.o. did |
| 7. tēchtlamelāhuiŋizqueh | 7. I pray for s.o. |
| 8. tictēilcāhuilia | 8. I explained s.t. to him ⁷ |

⁶Literally: they will straighten s.t. for us.

⁷Literally: I straightened s.t. for him.

BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 5

- | | |
|-----------------------|--|
| 1. nictlazōhuiīz | 1. he spread s.t. out for you |
| 2. nitētlacēhuiīz | 2. you weep for me |
| 3. ōmitztlazōhuilīh | 3. they will buy it for us |
| 4. ōnēchtlacēhuilīh | 4. I bought s.t. for you |
| 5. ōnimitztlacōhuilīh | 5. I will spread s.t. out for him |
| 6. quichōquiīzqueh | 6. he did put out my fire ⁸ |
| 7. tēchcōhuiīzqueh | 7. they will weep for him |
| 8. tinēchchōquilia | 8. I will put out s.o.'s fire ⁹ |

BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 6

- | | |
|-------------------------|---|
| 1. nimitzilnāmiquilia | 1. you heard what s.o. said |
| 2. niqintlahtōlcaquiīz | 2. she remembered what we did |
| 3. nitēixhuetzquiīz | 3. I remember what you did |
| 4. nitētlatzīntoquilia | 4. you smiled at him |
| 5. ōmitztlatzīntoquilīh | 5. I will hear what they say |
| 6. ōtēchilnāmiquilīh | 6. he inquired into your life ¹⁰ |
| 7. ōtitētlahtōlcaquilīh | 7. I inquire into s.o.'s life ¹¹ |
| 8. ōtiqūixhuetzquilīh | 8. I will smile at s.o. |

⁸Literally: he cooled s.t. off for me.

⁹Literally: I will cool s.t. off for s.o.

¹⁰Literally: he pursued your foundation (a rather psychoanalytic turn of phrase).

¹¹Literally: I pursue the foundation of s.o.

BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 7

- | | |
|----------------------------|--|
| 1. nitētzahziīz | 1. they touched his (private) parts ¹² |
| 2. ōmitzhuelcaquilih | 2. you hear s.t. from him approvingly |
| 3. ōnimitzahxilih | 3. he touches s.o.'s (private) parts ¹³ |
| 4. ōquitlatzītzaquilihquch | 4. you shouted at me |
| 5. ōtinēchtzahziilih | 5. he heard it from you approvingly |
| 6. tētlatzītzaquila | 6. he stalks/captures s.t. for s.o. |
| 7. tētlahxilia | 7. I stalked/captured it for you |
| 8. tictlahuelcaquila | 8. I will shout at s.o. |

BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 8

- | | |
|-------------------------|---|
| 1. nictlātōyāhuilia | 1. you poured s.t. for me to drink ¹⁴ |
| 2. nimitztlamātataquiīz | 2. I pour s.t. for him to drink ¹⁵ |
| 3. nimitztlacāhuiīz | 3. he lays out s.t. for s.o. |
| 4. ōnēchtlamātataquilih | 4. we will lay out s.t. for them |
| 5. ōquicāhuilih | 5. I will seek s.t. from you diligently ¹⁶ |
| 6. ōtinēchtlātōyāhuilih | 6. he left it to her |
| 7. tētlatēquila | 7. I will leave s.t. to you |
| 8. tiqintlatēquiīzqueh | 8. he sought s.t. from me diligently ¹⁷ |

¹²Literally: they took hold of s.t. of his.

¹³Literally: he took hold of s.t. of s.o.'s.

¹⁴Literally: you threw s.t. in the stream for me.

¹⁵Literally: I throw s.t. in the stream for him.

¹⁶Literally: I will scratch s.t. from you by hand.

¹⁷Literally: he scratched s.t. from me by hand.

BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 9

- | | |
|-----------------------|--|
| 1. xictomili! | 1. remove his snug clothing! |
| 2. xicnā moyāli! | 2. share s.t. with s.o. ¹⁸ |
| 3. xictlaīxmanili! | 3. steal it from him! |
| 4. xictilmahcopīnili! | 4. tell him s.t. to his face! |
| 5. xinēchcuepili! | 5. beat the woods for others (s.o.) to hunt! |
| 6. xiquimpiyali! | 6. loosen it for him! |
| 7. xitēāmili! | 7. take care of it for them! ¹⁹ |
| 8. xitētlacotōnili! | 8. return it to me! |

BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 10

- | | |
|----------------------------|--------------------------------|
| 1. xicnēxtili! | 1. reveal it to him! |
| 2. xictlatamachīhuili! | 2. explain s.t. to me! |
| 3. xinēchtlamanili! | 3. pray for me! |
| 4. xinēchtlamelāhuili! | 4. forget what she did! |
| 5. xinēchtlatlātlaughtili! | 5. snatch s.t. away from s.o.! |
| 6. xiquilcāhuili! | 6. offer me s.t.! |
| 7. xitētlacuīhcūili! | 7. explain it to us! |
| 8. xitēchtlacaquiztili! | 8. measure s.t. for him! |

¹⁸Literally: break s.t. off for s.o.!

¹⁹This can also mean 'take care of it from them, protect it from them'.

15. HONORIFIC SPEECH

All languages have special forms for expressing deference and politeness. In English we say "thank you" and "please," "sir" and "m'am," and we avoid direct requests. Spanish, and most other European languages restrict use of the second-person singular pronoun to family and intimate friends and use second-person plural or third-person forms for addressing less familiar people or people of higher rank. Spanish **usted** is a contraction of **vuestra merced** 'your (pl.) grace'. Some languages have much more elaborate systems of polite speech, which involve special vocabulary and special endings for words. Japanese, Korean, Tibetan, and other Asian and Pacific languages are known for their elaborate systems of *honorifics*.¹

Nahuatl has several ways of referring to persons or things toward which the speaker wishes to show deference, respect, affection, or honor. Aside from epithets and metaphors referring to the preciousness and power of individuals, there are special forms of verbs and special endings for nouns. With virtually no exceptions, these are used with second- and third-person forms. To use first-person honorific forms would be counter to the very motive of the system, which is displacement of oneself with regard to the person or thing spoken to or about.

VERBS

Applicative and causative verbs are used reflexively to mark honorific speech. Literally, one maintains the polite fiction that 'you-H do (the action of the verb) for your own benefit' or 'you-H make yourself do (the action of the verb)':

quicui	he/she takes it
quimocuīlia	he/she-H takes it
	(literally: 'he/she takes it for his/her own benefit')

ticochi	you sleep	
timocochitlia	you-H sleep	(literally: 'you make yourself sleep')

¹These languages are not of common ancestry, so we are not dealing with a familial relationship. Highly developed systems for deferring to class, rank, age, sex, etc., are widespread in languages of the world.

The signal of honorific usage is the prefix **mo-**. The first person reflexive prefixes **no-** and **to-** are excluded from honorific usage, since one does not express deference to oneself. The presence of **mo-** by itself, however, does not identify an honorific construction. (A logician would say that it is a *necessary* but not *sufficient* condition.) Having registered a **mo-**, one must then pay attention to what suffixes are present. Here are some examples, of which just the last is honorific. The second example is not honorific, despite the **mo-**, because the **mo-** is not paired with a causative or applicative suffix.

cāhu(a)	to remain	(when used reflexively)
<u>m</u> ocāhuah	they remain	(plain reflexive)
tiquin <u>nc</u> āhualtia	you get them to remain	(causative reflexive)
tinēch <u>m</u> ocāhualtia	you-H leave me behind	(causative honorific, not reflexive)

To make a genuinely reflexive verb honorific as well, one uses the suffix **-tzīnoā** (added to the preterite stem) instead of the applicative or causative:

mocāhuah	they remain
<u>m</u> ocāuht <u>z</u> īnoah	they-H remain
timopechtēca	you bow down
timopechtēcat <u>z</u> īnoa	you-H bow down

Thus, when one encounters **mo-**, one looks to see if it is paired with an applicative or causative suffix. If it is paired with **-liā** (or any of its contractions), **-liā**, **-huiā**, or **-tzīnoā**, the whole construction is honorific and not really reflexive at all. If **mo-** is paired with **-tzīnoā**, it is an honorific reflexive construction. (How one ever manages to say ANYTHING politely in Nahuatl is astounding, but Nahuatl speakers are adept at it.)

- Intransitive verbs used honorifically most often (but not always) take a causative suffix.
- Transitive verbs used honorifically most often (but not always) take an applicative suffix.
- Reflexive verbs used honorifically take the suffix **-tzīnoā**.

Plain:

Honorific:

chōcah	they weep	<u>m</u> ochōcal <u>t</u> iah	they-H weep
nemi	he/she lives	<u>m</u> onem <u>t</u> iah	he/she-H lives
titequiti	you work	timotequit <u>t</u> iah	you-H work

ticmaca	you give (it) to him/her	<u>ticmomaquilia</u>	you-H give (it) to him/her
tlapiya	he/she keeps s.t.	<u>motlapiyalia</u>	hc/she-H keeps s.t.
anquipiloah	y'all hang it up	<u>anquimopilhuiah</u>	y'all-H hang it up
timopechtēca	you bow down	<u>timopechtēcatzīnoa</u>	you-H bow down
mihtōtiah	they dance	<u>mihtōtihzīnoah</u>	they-H dance

ATTITUDINAL SUFFIXES

There is a set of five elements that are added to the end of noun stems to indicate attitudes toward what the nouns refer to. By far the most used of these five is **-tzīn**, which is used both as an honorific marker, indicating respect, and as a diminutive.

In place names the **-tzīn** form usually indicates a new settlement in the area of an older one, such as **Tenāntzīnco**, which is near the ancient site of **Tenānco**. (These towns are known in Spanish as Tenancingo and Tenango respectively.²)

The length of the vowel in this ending is problematical. In Carochi's grammar, it is short, and the honorific ending contrasts with the stem of the noun **tzīn-tli** 'base, foundation, buttocks', but in modern Nahuatl, the vowel is long, and there is no contrast. There are a number of place-name glyphs for locations that end in **-tzīnco** which include a crouching human body from the waist down, indicating that **tzīntli** could be used to suggest the sound of the attitudinal ending. Here we will treat the vowel of **-tzīn** as long.

The full set of these attitudinal elements is:

-tzīn(-tli)	reverend (honorific); dear little (affectionate diminutive)
-tōn(-tli)	small, insignificant (negative diminutive)
-pīl	small (affectionate diminutive, used with children) ³
-pōl	large, overgrown (negative) ⁴
-zol(-li)	old, worn out (used only with inanimate nouns) ⁵

²Their names are not derived from an honorific form of the word for 'mother', as you might expect. Notice that the first element has a short vowel; it isn't **tē-** 'someone's'. They are derived from **tenāmitl** 'wall'. Not only does the attested vowel length tell us that, but a visit to the site will show that the original Tenango was a walled fortress.

³This contrasts with the element **-pil** 'appendage' that has a short vowel and occurs in words like **mahpilli** 'finger', **xopilli** 'toe', and **nenepilli** 'tongue'.

⁴Just as there is honorific **-tzīnoā** associated with attitudinal **-tzīn**, there is also a pejorative verb ending **-pōloā** associated with **-pōl**, but their frequency of use is low compared with the ubiquity of **-tzīn/-tzīnoā**.

⁵Notice that the vowel of **-zol** is short.

Examples:

Xuantzīn		dear Juan
tlahpaltzīntli		marriageable young man
tlahpaltōntli		insignificant fellow
tlahpalpōl		big oaf
piltzīntli		dear little child
piltōntli		miserable little child
tōtōpīlli		nice little bird
tōtōtōntli		worthless little bird
cactli		shoe
caczolli		worn-out shoe
caczolchīuhqui		one who repairs shoes

In the case of **-tzīn**, **-tōn**, and **-zol**, if the noun one of these is attached to normally takes an absolutive suffix, the whole construction will take one too:

cihuā-tl	woman	cihuā-tzīn-tli	revered woman, little woman
oquich-tli	man	oquichtōn-tli	worthless man
āma-tl	paper	āmazol-li	worn out paper
BUT			
ilama	old woman	ilamatzīn	revered old woman, little old woman
chichi	dog	chichitōn	puppy, worthless little dog

According to Carochi, **-pōl** and **-pīl** don't take the absolutive suffix, even if the noun by itself would. However, the word Mexican historians use in the form "calpul" or "calpulli" meaning 'ward of an indigenous community' seems to be formed with **-pōl** and does take the absolutive suffix:

cal-li	house	cal-pōl-li
--------	-------	------------

These attitudinal elements are not exactly suffixes (although we have called them that for convenience), because they have their own plural forms. The plural suffix **-tin** is added to their special reduplicated plural forms (in the case of constructions with animate nouns):

<u>Singular:</u>	<u>Plural:</u>
-t̄z̄in(-tli)	-t̄z̄it̄z̄in(-tin)
-t̄ōn(-tōn)	-t̄ōt̄ōn(-tin)
-p̄il	-p̄ip̄il
-p̄ōl	-p̄ōp̄ōl

(There is no plural form for **-zōl**, since it is only used with inanimate nouns.)

Notice that the plural reduplication is different from the plural reduplication of noun stems, because the vowel in the reduplication is short, not long.⁶ The plural suffix **-tin** is used if the singular form takes **-tli**. However, in the absence of **-tin**, the reduplication itself is sufficient to indicate plurality. Possessed plural animate nouns take plural **-huān**.

Examples:

cuāuhtli	eagle
cuāuhtz̄intli	noble eagle
cuāuhtz̄itz̄intin	noble eagles
cuāuhtz̄itz̄ine	oh, noble eagles! (vocative)
to <u>cuāuhtz̄itz̄in</u> huān	our noble eagles
chichi	dog
chichit̄ōn	puppy
chichit̄ōt̄ōn	puppies
to <u>chichit̄ōt̄ōn</u> huān	your puppies
cahuāyoh	horse
cahuāyohp̄ōl	big (useless) horse
cahuāyohp̄ōp̄ōl	big (useless) horses
amocahuāyohp̄ōp̄ōlhuān	y'all's big (useless) horses

The noun stem **pil**, which means 'child' when possessed and 'noble person' in other contexts, behaves exceptionally with respect to attitudinal endings too. **Piltz̄intli** 'dear

⁶On folio 8r of the 1645 edition of Carochi's grammar, the first four elements are illustrated with the noun stem **pil** meaning 'child'. For the case of the affectionate diminutive, this leads to the sequences **-pil-pil** (singular) and **-p̄ip̄il-p̄ip̄il-** (plural). Carochi omits the possessive prefix and possessive plural suffix **-huān** in his examples.

child' and *piltōntli* 'miserable, helpless child' are not possessed but nonetheless have the 'child' sense rather than the 'noble person' sense. Moreover, when these two words ARE possessed, the reduplicated attitudinal endings come AFTER *-huān*, instead of before it:

<i>īpilhuāntzitzīn</i>	his dear children
<i>īpilhuāntotōn</i>	his miserable little children, his kids

With respect to *pil-li* 'noble person', *-tzīn* also behaves exceptionally. In the vocative (the form used for direct address, as in 'oh, noble eagles' above), *-tzīn* totally reduplicates: *piltzīntzīne* 'oh, noble person(s)' instead of "piltzīne" (singular), "piltzitzīne" (plural). No other forms made with *-tzīn* or any of the other elements in this set behave this way. This exceptional behavior may have to do with disambiguation of 'child' from 'noble person'.

One might think that since the honorific apparatus of Nahuatl is so different from anything in Spanish, over the long colonial and post-colonial period of Mexico's history it would have eroded away or been abandoned. But on the contrary, in some Nahuatl-speaking communities today it is even more elaborate than it appears in sixteenth-century documents. Jane Hill and Kenneth Hill have written extensively about honorific speech in towns in the Puebla/Tlaxcala area. For more information about the role honorific speech plays in modern Nahua society, please consult their book *Speaking Mexicano*, University of Arizona Press, 1986, pp. 144-155.

CHAPTER 15 EXERCISES

HONORIFIC VERB RECOGNITION EXERCISE

Give English translations for these Nahuatl verbs:

tēchmomāmālia

amēchmotquiliah

timahxītia

ammomiquiliah

quimoneltoquītiah

tiquimmonequiltia

Xuantzīn quimocualtia

quimmotēmoliah

quimotequitililia

ammoyōlītiah

ticmomaquilia

mocochītiah

nēchmotemohuiliah

mitzmotlehcahuilia

mēuhtzīnoah

timonehnmītia

Mariatzīn mocāuhtzinoa

tēchtlazohlaliah

HONORIFIC VERB PRODUCTION EXERCISE

Give the Nahuatl for these English phrases:

he-H appears

y'all-H take care of them

they-H want it

you-H do it

she-H knows it

they-H return

y'all-H weep

he-H does it for us
 y'all-H frighten us (make us be afraid)
 they-H dance
 yōu-H chase them
 they-H kill it
 she-H feeds us

ATTITUDINAL SUFFIX RECOGNITION EXERCISE

Give appropriate English translations of the following Nahuatl nouns:

metzīntli
 tepētōtōntin
 tēteōtzitzīntin
 coyōpōl
 ācapōlco
 cahuāyohpīl
 teōpixcātzīn (< **teōpixqui**)
 cuēzōlli
 xoctōntli
 xōchipīl⁷
 metlapōl
 chiquihuizōlli
 tlāltzīntli
 moxopilpīl
 nopilhuāntzitzīn
 amotlahtōltzīn
 tonāntzīn totahtzīn
 Xuantzīn
 nocihtzīn

Write ten more nouns with attitudinal suffixes and give their equivalents in English.

⁷This is different from the name of the Aztec deity **Xōchipilli**. Observe the difference in vowel length.

16. THE NONACTIVE FORM OF THE VERB

AGENTLESS PASSIVE CONSTRUCTIONS

Grammarians contrast *active* and *passive* sentences. The use of the passive serves to focus attention on the recipient of the action, which would, in an active sentence, usually be represented by the direct object of the sentence. Consequently, use of the passive downplays the role of the agent, or doer of the action. Compare the following examples:

niccua I eat it
cualo it is eaten

ticchīhua you do it
chīhualo it is done

nicāltia I bathe him
ālūilo he is bathed

qui he drinks it
īhua it is drunk

niccui I grab it
cuihua it is grabbed

Nahuatl grammarians sometimes call the verb form in the second of each of these sample pairs the *passive*, but it differs from English passives in that the *agent* (i.e., whoever actually did whatever was done) cannot be expressed:

<u>English active:</u>	He saw you.
<u>English passive:</u>	You were seen by him.
<u>English agentless passive:</u>	You were seen.

The English agentless passive is very handy for evasion of responsibility. Cookie jars can be broken and funds embezzled without attribution.

To make it clear that the Nahuatl construction is not exactly like the English one, we will use the term *nonactive* rather than *passive*.

In Nahuatl, nonactive derivations of transitive verbs can correspond ONLY to English agentless passives. There can be no 'by ...' phrase in the construction. Otherwise, the Nahuatl nonactive is like the English passive in that what was the object of the active sentence becomes the subject of the nonactive sentence:

ni- <u>mitz</u> -itta	I see <u>you</u>
<u>ti</u> -tta-lo	<u>you</u> are seen

A further restriction on Nahuatl nonactives is that the corresponding active sentence would have to have a specific object prefix. It couldn't be a construction with *tla-* or *tē-*, because there are no corresponding Nahuatl nonspecific subject prefixes they could correspond to:

mitz-(i)tta	he/she/it sees you	>	ti-tta-lo	you are seen
BUT NOT				
tē-(i)tta	he/she/it sees s.o.	>	??-itta-lo	someone is seen

IMPERSONAL CONSTRUCTIONS

Another difference between Nahuatl nonactive derivation and English passive formation is that in English only transitive verbs may be made into passives:

he saw you	>	you were seen (by him)
BUT NOT		
he slept	>	??

However, intransitive Nahuatl verbs CAN undergo the nonactive derivation. The sense of these derived forms is that the action was done by some nonspecific agent, by people in general, by everybody. In other words, the nonactive derived forms of intransitive verbs in Nahuatl are *impersonal*:

<u>Active</u> :	mayāna-h	they are hungry
<u>Nonactive</u> :	mayāna-lo	people are hungry, hunger is going on

To repeat, the nonactive form of Nahuatl transitive verbs corresponds to the English agentless passive. The nonactive form of Nahuatl intransitive verbs corresponds to the English impersonal (which is pretty cumbersome—many languages do it more elegantly than English).

NONACTIVE FORMATION

The nonactive suffixes are **-lō** and **-hua**. All nonactive derived verbs are Class 1 invariant vowel stems. To form the preterite singular they add **-c**. Although the final **ō** of **-lō** shortens in word-final position and before **h**, it is clearly long in the preterite plural, the imperfect, etc.

Adding **-lō** to Class 1 and 2 verbs causes no change in their stem vowels:

huīca-lō	>	huīcalō
chīhu(a)-lō	>	chīhualō

With Class 3 verbs, the final **ā** drops before **-lō**, and the preceding vowel undergoes compensatory lengthening:

āltiā-lō	>	āl̄l̄lō
choloā-lō	>	cholōlō

Class 4 verbs add **-lō**. The verb **cuā** 'to eat' idiosyncratically has a short vowel before **-lō**:

cuā-lō	>	cualō
māmā-lō	>	māmālō

Loss of **il**: in some verbs with the suffix **-lō**, the **l** drops out and takes preceding **i** with it. The **i** may be either the stem vowel or the result of **a > i**:¹

tcqu(i)-lō	>	teccō
caqu(i)-lō	>	cacō
nequ(i)-lō	>	nccō ²
pāc(a)-lō	>	(pāquilō) > pācō

¹Compare this to **-il**-loss in causative derivations.

²All the examples in this first group are Class 2 verb stems, so one could have an alternative analysis here, namely, that the stem vowel drops before **-lō** just as it does in the preterite, and the **l** then also drops out, because Nahuatl does not tolerate the consonant sequence **/kl/**. One could extend this analysis to **ān(a)** and **tlāz(a)** in the following examples as well, since they are also Class 2 verb stems that function as consonant stems in some contexts, and one can say that Nahuatl does not tolerate **/nl/** and **/sl/** either. But problems for this analysis arise, because some verbs that end up with **-ō** rather than **-lō** are Class 1 verb stems that do not lose their final vowels in other contexts: **cuica**, **itta**, **huetzca**, etc. Since **il**-loss is also to be seen in the causative and in shortened forms of nouns derived with **-liz-tli** (**chōcaliztli**, **chōquiliztli**, **chōquiztli**), thinking of this process as **il**-loss is somewhat more general. Choose whichever way you find most helpful in thinking about this process.

ān(a)-lō	>	(ānilō)	>	ānō
(i)tta-lō	>	(ittilō)	>	ittō ³
cuīca-lō	>	(cuīquilō)	>	cuīcō
huetzca-lō	>	(huetzquilō)	>	huetzcō

There may be a consonant change in the stem as well:

tlāz(a)-lō	>	(tlāzilō)	>	tlāxō ⁴
mat(i)-lō			>	machō
(i)hnecu(i)-lō			>	(i)hnecō

Verbs that end in o/ō take the suffix **-hua**:

zō-hua	>	zōhua
on-o-hua ⁵	>	onohua
temō-hua	>	temōhua

When the impersonal suffix **-hua** is added to verbs of Classes 1 and 2 that end in **i**, the **i** is always lengthened:

cui-hua	>	cuīhua
quēmi-hua	>	quēmīhua

The consonant may also change before this lengthened stem vowel:

ahci-hua	>	ahxīhua
----------	---	---------

For stems that end in **ī** to begin with, **-hua** is used:

ī-hua	>	īhua
pī-hua	>	pīhua

A few verbs take **-o-hua**, with the **o** replacing the stem vowel:

chōca-o-hua	>	chōcohua
nem(i)-o-hua	>	nemohua
miqu(i)-o-hua	>	micohua

³The form (i)ttalō is also used.

⁴The form tlāzalō is also used.

⁵This is the preterite-as-present verb that means 'to be lying stretched out'.

There may be a change of stem consonant before **-o-hua**:

huetz(i)-o-hua	>	hue <u>ch</u> ohua
quīz(a)-o-hua	>	quī <u>x</u> ohua

Even fewer verbs take **-lohua**. These are suppletive irregular verbs:

cah	yelohua
yā	huīlohua

A very few verbs have the option of **-hua** or **-hualō**:

cui	>	cūihua, cūihualō
-----	---	------------------

How does one know which nonactive suffix to use? The more common of the two basic suffixes is **-lō**. It is almost always the one used with transitive verbs ending in **i** or **a**. Moreover, it is used with all verbs of Classes 3 and 4.

The **-hua** suffix is added to verbs ending in **o**, **ō** and **ī**. When it is added to verb stems ending in short **a** or **i**, it replaces the stem vowel with **-o-** or, if the vowel is **i**, the alternative is to lengthen it to **ī**:

Verbs in **o**, **ō**:

zō	zōhua
on-o	onohua
temō	temōhua

Verbs in **ī**:

ī	īhua
pī	pīhua

Replacement of stem vowel with **-o-** before **-hua**:

chōca	chōcohua
quīz(a)	quīxohua
huetz(i)	huechohua
miqu(i)	micohua
nem(i)	nemohua

Lengthening of stem i:

cui	cūihua
cochi	cochīhua
ahcī	ahxīhua

Hence, verb stems ending in **o**, **ō**, and **ī** will always take **-hua**. Class 3 and 4 verbs will always take **-lō**. For verbs ending in **a** and **i** one can't predict which suffix will be used, although the better bet would be **-lō**.

NOUNS DERIVED FROM THE NONACTIVE FORM OF THE VERB

There are several major types of derived nouns based on the nonactive, of which we will discuss two here. The first is the class of instrumental nouns, which are made by adding the suffix **-ni** to the nonactive form. The suffix **-ni** refers to customary action. When it is added to an active form of the verb, it usually forms a noun meaning 'one who customarily (verb)s'. Added to the nonactive form of the verb, it means an instrument, 'something that is customarily used to (verb)':

Active:

chōcani	one who customarily weeps
cūcani	singer, one who customarily sings
michnamacani	fishmonger, one who customarily sells fish

Nonactive:

cuauhtecōni	instrument for cutting wood	(< tequ(i))
tlamāmālōni	gear for carrying things on one's back	(< māmā)
tēhuītecōni	whip	(< huītequ(i))

The second is the class of location names that refer to places where some action takes place. These are formed by adding locative **-yān** to the nonactive form of the verb:

tēmachūlōyān	school, place where people are taught	(< machtiā)
tlacualōyān	diningroom, place where s.t. is eaten	(< cuā)
tlacualchīhualōyān	kitchen, place where food is made	(< chīhu(a))
cochīhuayān	bedroom, place where sleeping goes on	(< cochi)

CHAPTER 16 EXERCISES

NONACTIVE VERB RECOGNITION EXERCISE 1

Match the nonactive verbs in the first column with their English meanings in the second column:

- | | |
|---------------------------|-------------------------------------|
| 1. mēztli cualo | 1. it is given |
| 2. ninacazcualo | 2. they are called |
| 3. neco | 3. it is sold |
| 4. nināmico | 4. I will be buried |
| 5. namaco | 5. you are carried away by the wind |
| 6. nitōcōz | 6. the moon gets eclipsed |
| 7. nōtzaloh | 7. you will be eaten by worms |
| 8. āno | 8. I have an ear ailment |
| 9. nimahuizpolōlo | 9. you have decayed teeth |
| 10. ticalihtōlo | 10. it is grabbed |
| 11. tlāzalo | 11. they get chilled |
| 12. tlāxo | 12. I get slandered |
| 13. maco | 13. it is wanted |
| 14. tēcatoco ⁶ | 14. you are praised |
| 15. tocuilcualōz | 15. I am met |
| 16. titlancualo | 16. it is thrown away |
| 17. cēhuīloh | 17. it is thrown away |

⁶tēcatoco < ēcatoca

NONACTIVE VERB RECOGNITION EXERCISE 2

Match the Nahuatl verbs in the first column with their English meanings in the second column:

- | | |
|------------------|-----------------------------|
| 1. icxo | 1. it is done |
| 2. chīhualo | 2. they are stood up |
| 3. quetzaloh | 3. it is drunk |
| 4. cuīhuah | 4. they will be done |
| 5. ahxīhua | 5. they are grabbed |
| 6. ittalo | 6. he is dressed |
| 7. ihtlanīlo | 7. it is grabbed or reached |
| 8. āyihuazqueh | 8. it will be ground |
| 9. quēmīhua | 9. it is known |
| 10. macho | 10. you will be loved |
| 11. itto | 11. it is seen |
| 12. tiłazohłalōz | 12. it is seen |
| 13. nipehpenōz | 13. I will be chosen |
| 14. tipolōłōz | 14. it is requested |
| 15. texōz | 15. it is stepped on |
| 16. īhua | 16. you will be destroyed |

NONACTIVE VERB RECOGNITION EXERCISE 3

Match the Nahuatl verbs in the first column with their English meanings in the second column:

- | | |
|------------------|-------------------------|
| 1. ocuilcualōyah | 1. it is requested |
| 2. tlāłilōz | 2. it is stepped on |
| 3. ōchīhualōya | 3. I will be taught |
| 4. polōłōz | 4. you will be helped |
| 5. tihuītecōz | 5. it will be destroyed |
| 6. ihtlano | 6. it will be washed |
| 7. nimachłilōz | 7. they are heard |
| 8. ōtinōłzalōyah | 8. he will be taught |

- | | |
|------------------------|--|
| 9. macōzqueh | 9. they will be given |
| 10. iczalo | 10. you will be whipped |
| 11. cacoh | 11. I am given the paper |
| 12. ōnicacōya | 12. it will be hidden |
| 13. ōnēcatocōya | 13. I was being heard |
| 14. tipalēhuīlōz | 14. we were being called |
| 15. pācōz | 15. it was being done |
| 16. machūlōz | 16. I was being carried away by the wind |
| 17. nimaco in āmatl | 17. they were being eaten by worms |
| 18. ōtimahuiropolōlōya | 18. you were being slandered |

NONACTIVE AGENTLESS PASSIVE MATCHING EXERCISE 1

- | | |
|---------------------------|---------------------------------------|
| 1. chīhualōz | 1. it will be done |
| 2. izcalūlōzqueh | 2. it was said |
| 3. nitelchīhualo | 3. they will be nourished |
| 4. nīxtelolohcohcopīnalōz | 4. you were bidden to drink |
| 5. ōihtōlōc | 5. my eyes will be torn out (removed) |
| 6. ōitlāhuāncānōtzalōc | 6. I am despised |
| 7. titēnēhualōz | 7. he has good repute |
| 8. tlācaihtōlo | 8. you will be mentioned |

NONACTIVE AGENTLESS PASSIVE MATCHING EXERCISE 2

- | | |
|--------------------|---------------------------------|
| 1. ancōānōtzaloh | 1. he was snared |
| 2. huītecōzqueh | 2. you will be hired |
| 3. ōālūlōc | 3. they will be beaten |
| 4. ōcholōlūlōc | 4. he was chased |
| 5. ōtzonhuāzhuīlōc | 5. we will be awaited |
| 6. tichiyalōzqueh | 6. y'all are invited to a feast |
| 7. titlāquēhualōz | 7. they are pounded |
| 8. tzotzonaloh | 8. he was bathed |

NONACTIVE AGENTLESS PASSIVE MATCHING EXERCISE 3

- | | |
|----------------------|------------------------------|
| 1. antehpachōlōzqueh | 1. y'all will be stoned |
| 2. cochīlōz | 2. you will be helped |
| 3. nānehīhualōz | 3. we will be forgotten |
| 4. ōnicalaquilōc | 4. I was imprisoned |
| 5. ōnicaquīlōc | 5. she will be made a mother |
| 6. ōtēmpachōlōzqueh | 6. he will be put to sleep |
| 7. tīcāhualōzqueh | 7. I was notified |
| 8. tīpalēhuīlōz | 8. they were bribed |

NONACTIVE AGENTLESS PASSIVE MATCHING EXERCISE 4

- | | |
|-----------------|----------------------------|
| 1. ōahxīhuaqueh | 1. it was hidden |
| 2. ōnimacōc | 2. you will be accompanied |
| 3. ōtlālōc | 3. I was given |
| 4. pācōzqueh | 4. they will be washed |
| 5. tālōcōzqueh | 5. you will be thrown |
| 6. tīhuīcōz | 6. we will be drowned |
| 7. tīlāxōz | 7. they were seized |

NONACTIVE AGENTLESS PASSIVE MATCHING EXERCISE 5

- | | |
|------------------|-------------------------|
| 1. īhuaz | 1. it will be drunk |
| 2. neco | 2. I will be buried |
| 3. nītōcōz | 3. I will be seen |
| 4. nittalōz | 4. I will be seen |
| 5. nittōz | 5. they were thrown |
| 6. ōtlāxōqueh | 6. we will be destroyed |
| 7. ōtlāzalōqueh | 7. it is wanted |
| 8. tīpolōlōzqueh | 8. they were thrown |

NONACTIVE AGENTLESS PASSIVE MATCHING EXERCISE 6

- | | |
|-----------------|----------------------|
| 1. caco | 1. it will be ground |
| 2. namaco | 2. it is sold |
| 3. nimālōz | 3. it was eaten |
| 4. nipehpenalōz | 4. I will be hunted |
| 5. ōpehpenalōc | 5. it was chosen |
| 6. ōcualōc | 6. I will be chosen |
| 7. texōz | 7. it is heard |

NONACTIVE AGENTLESS PASSIVE MATCHING EXERCISE 7

- | | |
|----------------------|--|
| 1. itcōz | 1. it will be carried |
| 2. ōitūōqueh | 2. I will have my teeth cleaned ⁷ |
| 3. nitlanyēctilōz | 3. they were seen |
| 4. ōitcōqueh | 4. it will be cut |
| 5. ōnitēnāxhuīlōc | 5. I was bribed |
| 6. ōnitēmpachōlōc | 6. we will be invited to a feast |
| 7. tccōz | 7. axin was applied to my lips |
| 8. ticōānōtzalōzqueh | 8. they were carried |

NONACTIVE AGENTLESS PASSIVE MATCHING EXERCISE 8

- | | |
|---------------------|--------------------------------------|
| 1. ihtlanilōz | 1. your fingernails will be torn out |
| 2. ihtlanōz | 2. they were despised |
| 3. nitlācaihlōlo | 3. you will be called, given a name |
| 4. ōtelchīhualōqueh | 4. it will be requested |
| 5. tāmoxtmacōz | 5. it will be requested |
| 6. ticūihuaz | 6. I have good repute |
| 7. titōcāyōtīlōz | 7. you will be given a book |
| 8. tiztichcopīnalōz | 8. you will be captured |

⁷Literally: I will be put right toothwise.

CHAPTER 16

NONACTIVE AGENTLESS PASSIVE MATCHING EXERCISE 9

- | | |
|------------------|------------------------|
| 1. cūihuaz | 1. they were cut |
| 2. macōzqueh | 2. it was seen |
| 3. ōchīhualōc | 3. we will be met |
| 4. ōittōc | 4. they will be given |
| 5. ōnicūihuac | 5. I was captured |
| 6. ōtecōqueh | 6. he will be bled |
| 7. tināmicōzqueh | 7. he will be captured |
| 8. zōhuaz | 8. it was done |

NONACTIVE IMPERSONAL MATCHING EXERCISE 1

- | | |
|---------------|-------------------------|
| 1. ahxīhua | 1. there is life |
| 2. ātīhua | 2. people arrive |
| 3. huetzcōz | 3. people died |
| 4. mayānalo | 4. people will laugh |
| 5. ōmicōhuac | 5. everyone is hungry |
| 6. tlacualōz | 6. there is sorrow |
| 7. tlaōcoyalo | 7. there is drinking |
| 8. yōlīhua | 8. there will be eating |

NONACTIVE IMPERSONAL MATCHING EXERCISE 2

- | | |
|---------------------|---|
| 1. tēhuetzquiīlo | 1. there is dancing |
| 2. neātōyāhuīlo | 2. there is occasion for mirth |
| 3. nehtōfīlo | 3. there is falling from a crag |
| 4. ōnequehquetzalōc | 4. there was jostling |
| 5. netepexihuīlo | 5. everyone loves s.o. |
| 6. tētlazohtlalo | 6. there is falling into the river |
| 7. xōchipācōz | 7. there will be rejoicing with flowers |

NONACTIVE IMPERSONAL MATCHING EXERCISE 3

- | | |
|-----------------------|---------------------------------|
| 1. calacohuaz | 1. everyone will enter |
| 2. cuīcōya | 2. there will be vomiting |
| 3. nechōquizcuīcafilo | 3. everyone will ascend |
| 4. nehzōtlalōz | 4. people make s.t. |
| 5. pācōya | 5. there was rejoicing going on |
| 6. temōhua | 6. people descend |
| 7. tlachīhualo | 7. there were songs of tears |
| 8. tlehcōhuaz | 8. there was singing |

NONACTIVE IMPERSONAL MATCHING EXERCISE 4

- | | |
|------------------|----------------------------|
| 1. chihchalōz | 1. there is ridicule |
| 2. chōcohuaya | 2. there will be drinking |
| 3. necuīcafilōya | 3. everyone looks |
| 4. nemalhuīlōz | 4. there was crying |
| 5. tēchiyalo | 5. everyone waits for s.o. |
| 6. tētelchīhualo | 6. there will be spitting |
| 7. tlachiyalo | 7. one will take care |
| 8. tlatlāhuānōz | 8. there was singing |

NONACTIVE IMPERSONAL MATCHING EXERCISE 5

- | | |
|---------------|---------------------------|
| 1. huechohua | 1. people will live |
| 2. huīlohuac | 2. everyone will see s.o. |
| 3. necāhualōz | 3. people went |
| 4. nemohuaz | 4. everyone falls down |
| 5. pēhualo | 5. everyone will be |
| 6. quīxohuaz | 6. there is beginning |
| 7. tēittōz | 7. people will remain |
| 8. yelohuaz | 8. people will go out |

NONACTIVE IMPERSONAL MATCHING EXERCISE 6

- | | |
|-------------------|---------------------------------|
| 1. necuepalo | 1. people hear themselves |
| 2. neālūlōz | 2. there is fasting |
| 3. necaco | 3. everyone will bathe |
| 4. nezahualo | 4. everyone returns |
| 5. ōnequetzalōc | 5. people make s.o. happy |
| 6. ōnetlālīlōc | 6. people stood up |
| 7. tēpahpāquilūlo | 7. one carries s.t. on his back |
| 8. tlamāmālo | 8. people sat down |

NONACTIVE IMPERSONAL MATCHING EXERCISE 7

- | | |
|-----------------|-----------------------------|
| 1. nexīmalo | 1. people drink s.t. |
| 2. nēxohua | 2. people laughed |
| 3. ōhuetzcōc | 3. people mention s.o. |
| 4. tēīmacaxōz | 4. people will fear s.o. |
| 5. tētēnēhualo | 5. s.o. appears |
| 6. tlaīhua | 6. there is shaving |
| 7. tlapolōlōz | 7. people will destroy s.t. |
| 8. tlaquēmīhuaz | 8. people will get dressed |

INSTRUMENTAL NOUN RECOGNITION EXERCISE 1

Match the Nahuatl instrumental nouns in the first column with their English meanings in the second column. These nouns and the glosses are from Molina's dictionary. Try using Campbell's *Morphological Dictionary of Classical Nahuatl* as an aid in these and future exercises.

- | | |
|-------------------------------|------------------------------|
| 1. cuauhtlahuītecōni | 1. shaving razor |
| 2. xocomecatecōni | 2. adze or something similar |
| 3. tlapātzcōni | 3. syringe |
| 4. tlahcuiyalōni ⁸ | 4. bowl for washing gold |

⁸tlahcuiyalōni < (i)hcuiy(a)

- | | |
|---------------------|---|
| 5. teōcuitlapācōni | 5. ear cleaner |
| 6. tlaxīmalōni | 6. toothpick |
| 7. tlatecōni | 7. water conduit |
| 8. tēilnāmicōni | 8. axe for cutting firewood |
| 9. tēpahmacōni | 9. hammer for mashing flax |
| 10. netlanitacōni | 10. whip for whipping s.o. |
| 11. tlapātzcalōni | 11. axe |
| 12. nexīmalōni | 12. pruning knife for grapevines |
| 13. nenacaztatacōni | 13. memento, s.t. to remind one of s.o. |
| 14. ātēcōni | 14. press for squeezing s.t. |
| 15. cuauhtlatecōni | 15. press for squeezing s.t. |
| 16. tēmecahuītecōni | 16. reel |

INSTRUMENTAL NOUN RECOGNITION EXERCISE 2

Match the Nahuatl nouns in the first column with their English meanings in the second column:

- | | |
|----------------------------|---|
| 1. tlaīxpetlāhualōni | 1. stone breaking hammer |
| 2. ātōyāhualōni | 2. hammer |
| 3. tepoztetlapānalōni | 3. iron nail |
| 4. neyacapohpōhualōni | 4. handkerchief |
| 5. netlampohpōhualōni | 5. ear cleaner |
| 6. tlatzacualōni | 6. napkin |
| 7. tlatepozīmīnalōni | 7. toothbrush |
| 8. netēmpohpōhualōni | 8. hoe |
| 9. tlapālōni | 9. dye |
| 10. zāyōltzacualōni | 10. pump for draining something |
| 11. tlaīxchipāhualōni | 11. plug for stopping the flow of water |
| 12. tlapohpōhualōni | 12. bed canopy to ward off insects |
| 13. tlālxiuhpohpōhualōni | 13. plane for planing something |
| 14. ātzacualōni | 14. plane, or file for a sword |
| 15. tepoztlatetzotzōnalōni | 15. any object used for cleaning |
| 16. nenacazpohpōhualōni | 16. cover or lid |

INSTRUMENTAL NOUN RECOGNITION EXERCISE 3

Match the Nahuatl nouns in the first column with their English meanings in the second column:

- | | |
|---------------------------------|---|
| 1. tlachpānōni | 1. bellows |
| 2. tēpilōlōni | 2. chair |
| 3. tētzopīnīlōni | 3. spur or goad |
| 4. tepoztēmāilpīlōni | 4. drill |
| 5. michpihpīlōlōni | 5. garter |
| 6. tlanelōlōni | 6. handcuffs |
| 7. tlatēntīlōni ⁹ | 7. scarecrow |
| 8. netlālīlōni | 8. stone for grinding or sharpening a knife |
| 9. netlancuāilpīlōni | 9. shoemaker's dye |
| 10. tepozcuahxelōlōni | 10. fishhook |
| 11. tlatexōni | 11. gallows |
| 12. ēhuatlepītzalōni | 12. axe for making firewood |
| 13. tlacoyōnīlōni ¹⁰ | 13. stirrer or oar |
| 14. tlamauhīlōni | 14. broom |
| 15. cactīlhuīlōni | 15. stone pestle or grindstone |

LOCATION NOUN EXERCISE 1

Match the Nahuatl nouns in the first column with their English meanings in the second column:

- | | |
|--------------------|---|
| 1. xomecapātzcōyān | 1. place where grapes are pressed |
| 2. pahnamacōyān | 2. library, or place where books are kept |
| 3. tlacacōyān | 3. store for books or paper |
| 4. tlapācōyān | 4. hide-selling shop |
| 5. tlahuītecōyān | 5. place where fish are sold |
| 6. ēhuanamacōyān | 6. meat shop |

⁹tlatēntīlōni < tēntiā

¹⁰tlacoyōnīlōni < coyōniā

- | | |
|---------------------|--|
| 7. tetatacōyān | 7. brothel |
| 8. tlaxcalnamacōyān | 8. tavern, pulquería |
| 9. tētōcōyān | 9. medicine store |
| 10. āmanamacōyān | 10. quarry |
| 11. nacanamacōyān | 11. tribunal or place of legal proceedings |
| 12. ocnamacōyān | 12. market |
| 13. āmoxpiyalōyān | 13. place where they wash |
| 14. tlatatacōyān | 14. place where they dig |
| 15. michnamacōyān | 15. place where they sell bread |
| 16. netzīnnamacōyān | 16. threshing floor |
| 17. tlanamacōyān | 17. cemetery |

LOCATION NOUN EXERCISE 2

Match the Nahuatl nouns in the first column with their English meanings in the second column:

- | | |
|-----------------------|---|
| 1. tetlapānalōyān | 1. kitchen shelf |
| 2. tlamālōyān | 2. saltworks, or place where salt is made |
| 3. tēnōnōtzalōyān | 3. place where they urinate |
| 4. iztachihualōyān | 4. place where people are purified |
| 5. nechipāhualōyān | 5. parlor, or place for assembly |
| 6. nenōnōtzalōyān | 6. place where medicine is kept |
| 7. tēcaltzacualōyān | 7. neighborhood of carpenters |
| 8. tlazōhualōyān | 8. jail |
| 9. neāxīxalōyān | 9. inn |
| 10. cuauhxīmalōyān | 10. school |
| 11. tēchialōyān | 11. quarry |
| 12. caxmanalōyān | 12. fair or market |
| 13. tiānquizmanalōyān | 13. place where clothes are spread out |
| 14. tlaōyalōyān | 14. place where they hunt |
| 15. tlapiyalōyān | 15. place where they shell ears of corn |
| 16. pahpiyalōyān | 16. place of exchange |
| 17. tlapatlalōyān | 17. place where something is kept |

LOCATION NOUN EXERCISE 3

Match the Nahuatl nouns in the first column with their English translations in the second column:

- | | |
|--------------------------------|---|
| 1. mazātlacualtīlōyān | 1. place they play flutes or smelt metal |
| 2. xāmīxcalcopīnalōyān | 2. kitchen |
| 3. āmoxtlātlōyān | 3. dining room or place to eat |
| 4. tlacualchihchīhualōyān | 4. place where something is laid |
| 5. tlaxcalpiyalōyān | 5. place where they pour water |
| 6. xāmīxcalchīhualōyān | 6. place where property is kept |
| 7. cozticteōcui tlaquīxtīlōyān | 7. place where bread is kept |
| 8. iztaquīxīlōyān | 8. henhouse for raising chickens |
| 9. tlatquīpiyalōyān | 9. place where they make bricks |
| 10. tlapītzalōyān | 10. place where they make bricks |
| 11. tlatēcalōyān | 11. place where the grapes are pressed |
| 12. xocomecapātzcalōyān | 12. library where books are kept |
| 13. ānōquīlōyān | 13. place where they pour water or urinate |
| 14. neātlōyān | 14. gold mine |
| 15. tlacualōyān | 15. saltworks or place where they remove salt |
| 16. tlātōyāhualōyān | 16. manger |
| 17. tōtolhuapāhualōyān | 17. place where they bathe |

LOCATION NOUN RECOGNITION EXERCISE 4

Match the Nahuatl nouns in the first column with their English meanings in the second column:

- | | |
|-----------------------|--|
| 1. netlātlōyān | 1. place for resting |
| 2. netlātlōyān | 2. school or place for learning |
| 3. netzincōhuilōyān | 3. place of refuge |
| 4. nemachūlōyān | 4. place where weddings are performed |
| 5. tēpilōyān | 5. place where they sit down |
| 6. nehtōtlōyān | 6. brothel |
| 7. tēcochūtlōyān | 7. hiding place |
| 8. tequixūtlōyān | 8. place of poverty and misery |
| 9. nenāmicūtlōyān | 9. place where they dance |
| 10. omicentlātlōyān | 10. brothel |
| 11. tēlpīlōyān | 11. ossuary or place where bones are collected |
| 12. āmatlahcuilōlōyān | 12. inn |
| 13. netlanēuhūtlōyān | 13. jail |
| 14. netoīnīlōyān | 14. quarry |
| 15. nemāquixūtlōyān | 15. chicken pen |
| 16. necēhuīlōyān | 16. public place where scribes write |
| 17. tōtolnemīlōyān | 17. place where they hang people |
| 18. tlattōyān | 18. place for swimming |
| 19. tlamānelōlōyān | 19. window or place for watching |

17. MORE ABOUT POSSESSION; FORMS WITH -yō

NECESSARILY POSSESSED FORMS

In the preceding chapters we have dealt with the fact that the noun stem **pil** has two meanings: 'child' and 'noble person'. The 'child' sense with few exceptions always appears in possessed form: **nopil** 'my child', **īmpīlhuān** 'their children'. The citation form **pilli**, with the absolutive suffix, has the 'noble person' sense. One might say that the 'child' sense of the word is *necessarily possessed*, and one way to indicate that is to give it in citation form with a leading hyphen to show that it will always take one of the possessive prefixes: **-pil**.

There are some words that appear in Molina's dictionary and in other dictionaries and glossaries with the absolutive suffix, but that in context virtually always appear in possessed form. Typical of such forms are words for relatives (**nāntli** 'mother', **tahtli** 'father') and body parts (**māitl** 'hand, arm', **cuāitl** 'head'). Other such words are **chāntli** 'home' and **āxcāitl** 'possessions, property' which are almost as exceptionlessly possessed as **-pil**. If such a word is EVER attested anywhere with an absolutive suffix, we use that form as a citation form. But the fact of the matter is that there are quite a few such words that are NEVER attested with an absolutive suffix, and rather than artificially create an absolutive form for these, we give them with a leading hyphen to indicate that they are necessarily possessed. Here are some examples:

-huēinān	one's grandmother (a synonym for cihtli)
-huānyōqui	one's relative
-cihuāpoh	one's female companion (said only of a woman)
-huāmpoh	one's companion, one's countryman
-camapach	one's beard
-māyēc mā	one's right-hand side
-ahhuitz	one's wing
-tlanequiya	one's will, desire
-ciyaya	one's consent
-itcōca	one's responsibility
-yohcāuh	one's personal possession, property
-tēcocolihcā	one's enemy

-xōtlaca blooming (of flowers)

Another group of such words are derived ones that end in locative suffixes such as -cān, -yān, -pan, -tlan, and -c(o):

-īxcohyān	something of one's own, one's personal possession
-cochiyān	one's customary sleeping place, bed
-yōlcān	one's homeland, birthplace
-tzīnpan	one's waist
-camanacaztlan	one's cheek
-cuexānco	one's lap
-māmomoloc	one's elbow

THE MANY USES OF THE SUFFIX -yō

- Inalienable possession:

One's body parts and one's relatives are defined in relation to oneself. Unless we get into the grisly business of severed extremities or the surrealist world of Gogol's wayward nose, my hand goes where I go and does not live a life of its own. Likewise, a mother is defined in terms of her offspring. She is always someone's mother, and as we have seen, when the exact identity of the offspring is unknown or irrelevant, Nahuatl tends to use the form *tēnān* 'mother of s.o.' These are instances of *inalienable possession*. Often, but not always, Nahuatl uses the suffix -yō together with the possessive prefixes to indicate inalienable possession:

-tlancuacuayō	one's molar tooth
-(i)cxitlalhuayō	the tendon of one's leg

In many cases, a noun may be either simply possessed or inalienably possessed, and -yō is used to make the distinction. A good example is *nacatl* 'meat, flesh':

nacatl	meat, flesh
nonac	my meat (that I just bought in the market)
nonacayo	my own flesh

Often inalienably possessed forms of nouns have meanings quite distinct from simply possessed ones:

māitl	hand
-māyō	the crown (of a tree)

CHAPTER 17

xōchitl	flower
-xōchiyō	the flowers (of a plant or tree)
xōchihcualli	fruit (in general)
-xōchihcuallō	the crop of fruit (of a tree)
chināmitl	sugarcanes or cornstalks
-chinānyō	the stalks of a canefield or cornfield
ihetl	belly, stomach
-ihteyō	one's entrails
eztli	blood
-ezzō	one's own blood
tzīntetl	foundation, basis, buttocks
-tzīnteyō	one's buttocks

Two common Nahuatl metaphors make use of the inalienable possession construction:

eztli	blood
tlahpalli	dye
-ezzō, -tlahpallō	one's blood

tlālli	earth
zoquitl	clay
-tlāllō, -zoquiyō	one's (earthly) body

There are a number of necessarily possessed forms built on **-nacayō**:

-camanacayō	the gum of one's mouth
-cihuānacayō	one's female genitals
-oquichnacayō	one's male genitals

A few nouns take **-yō** in possessed form for no clear reason:

tēuctli	lord, ruler
-tēcuiyō	one's lord, ruler ¹

pilli	noble person
-pillō	one's noble person

• Abstract noun formation with **-yo-tl**:

Quite aside from possessive constructions, nouns can be made into abstract nouns by adding **-yō**. These nouns take the absolutive suffix **-tl**:

nānyōtl	motherhood
tahyōtl	fatherhood ²
yōllōtl	heart, life, spirit
nacayōtl	carnality, s.t. having to do with flesh
teōpixcāyōtl	priesthood ³
tlahtohcāyōtl	kingdom, realm

Translators of Christian devotional literature made full use of Nahuatl derivational suffixes, attaching them to Spanish nouns as they felt necessary and useful. In Sahagún's work one finds, for example, "diabloyotl" to express the notion of 'evil'.

Verbs can also be made into abstract nouns by adding **-yō-tl**. In this case, a ligature **-cā-** is used to join the suffix to the verb stem, and if the verb ends in **-ya**, the final syllable usually drops:

cuepōn(i)	for flowers to bloom
cuepōncāyōtl	the blooming of flowers
yamāniy(a)	for something to soften
yamāncāyōtl	softness
cualnēc(i)	to look good
cualnēcāyōtl	attractiveness, good appearance

¹Notice the completely idiosyncratic **-i-** between stem and suffix.

²A common Nahuatl construction is **nānyōtl**, **tahyōtl** 'parenthood'. This kind of double construction, whether quite literal as in 'parenthood', half-literal as in 'blood' above, or figurative as in 'body' above, is known in Spanish as a *difrasismo*, and it is a common rhetorical device in Nahuatl and other Mesoamerican languages.

³Nouns that end in agentive **-qui** have **-cā** instead when another suffix follows.

ihyāya	to stink
ihyācāyōtl	stench
tōna	for the sun to shine
tōnacāyōtl	one's daily sustenance ⁴

These nouns behave in a way that contrasts with inalienably possessed nouns. Whereas (some) inalienably possessed forms ADD **-yō** to a stem that lacks it (**nacatl**, **-nacayō**), these abstract nouns derived from verbs by adding **-cā-yō-tl**, DROP the **-yō** in possessed forms:

-cuepōncā	the blooming of flowers
-tzopēlicā	the fragrance of s.t.
-ihyācā	the stench of s.t.
-yamāncā	the softness of s.t.
-cualnēcā	one's good appearance

Possessed forms of this sort may be derived not only from simple verb stems, but also from nonactive verb forms:

-tlazohtlalōcā	the love with which one is loved ⁵
-necuitlahuīlōcā	the sustenance with which one is nurtured ⁶
-neltocōcā	the faith others have in one ⁷

• Verbs formed with **-yō-hua**:

Just above we have seen how **-yō** can be used to make abstract nouns from verbs. Verbs can also be made from abstract nouns by dropping the absolutive suffix from **-yō-tl** and adding **-hua**:

tīlli	soot, black ink
tīllōtl	blackness
tīllōhua	to get blackened, covered with soot

⁴This is an example of the importance of knowing where the long vowels are. This word is often misanalyzed as being derived from **to-naca-yō** 'our flesh'. However, quite aside from the fact that a possessed form would not have the absolutive suffix **-tl**, there is a mismatch of long vowels in two syllables.

⁵ < **tlazohtla** 'to love s.o.'

⁶ < **cuitlahuiā** 'to raise, care for s.o.'

⁷ < **neltoca** 'to believe in s.t., s.o.'

tzontli	head of hair
(tzonyōtl	hairiness)
tzonyōhua	to get covered with hair

tlālli	earth
(tlāllōtl	earthiness)
tlāllōhua	to get covered with earth

āzcatl	ant
(āzcayōtl	antiness??)
āzcayōhua	to get covered with ants

In many cases the corresponding **-yō-tl** noun is not used and may seem a little strange.

NOUNS FORMED WITH **-yoh**

Traditional Nahuatl spelling tends to disguise the fact that there are two different suffixes: **-yō** and **-yoh**. The first has the several uses mentioned above. It is used to mark inalienable possession and to make abstract nouns. The second is added to nouns to make concrete (not abstract) nouns meaning 's.t. or s.o. invested with the quality of (noun)':

te tl	stone
teyoh	place full of stones
ūizatl	chalk, white earth
ūizayoh	s.t. chalky ⁸
tetzontli	stone foundation
tetzonyoh	place full of stone foundations, ruins ⁹
teōtl	god
teōyoh	s.t., s.o. invested with divinity

⁸This is the basis for the placename **Tizayohcān**.

⁹There is also a place name **Tetzonyohcān**.

tōcāitl	name
tōcāyoh	s.o. invested with a name, namesake; or a document bearing a signature, i.e., s.o., s.t. invested with a name

There are a number of pairs of words made with **-yō-tl** and **-yoh**:

tēnyōtl	fame
tēnyoh	famous person, s.t. invested with fame

teōyōtl	divinity
teōyoh	s.t., s.o. invested with divinity

yōllōtl	heart (abstract), life, spirits
yōlloh(-tli)	heart (concrete), pith, pit, core

Generally, nouns formed with **-yoh** do not take the absolutive suffix **-tli**, but **yōlloh** is an exception. It often functions as the second part of compounds ending in **-tli**:

xocoyōllohtli	fruit pit	(< xocotl 'fruit')
meyōllohtli	heart of a maguey plant	(< metl 'maguey plant')
ococenyollohtli	pine seed	(< ococentli 'pine cone')

There are a few body parts and attributes that end in **-yōlloh** and which are usually or always possessed:

-cuāyōlloh	the crown of one's head
------------	-------------------------

CHAPTER 17 EXERCISES

POSSESSION EXERCISE

Give the third-person singular possessed form of each of the following nouns together with its meaning:

tlancuāitl

āmatl

cihtin

-pil

ohtli

tēuctli

mīlli

nāntli-H

-cochiyān

chāntli

pitzomeh

pilli-H

chichitotōn

tēmachūlōyān

āxcāitl

-yōlcān

tēnyōtl

-yamāncā

eztli

-huānyōlqui

tetl

ōquichtin

-cuexānco

-xelihuiyān

-cihuāpoh

-tlazohtlalōcā

ABSTRACT NOUN FORMATION EXERCISE 1

Make abstract nouns of these nouns and provide an English gloss for each:

nāntli
 tahtli
 nacatī
 teōtl
 tōltēcatl
 mēxihecatl
 pilli
 yōlli
 ilama
 teōpixqui

Choose five other Nahuatl nouns that can appropriately be made into abstract nouns, add **-yō-tl** to them, and give the meanings of the resulting nouns.

ABSTRACT NOUN FORMATION EXERCISE 2

Form abstract nouns from the following verbs and give their meanings:¹⁰

ahhuiāya	to be fragrant
canāhu(a)	to make s.t. long and thin
chiyāhua	to get greasy
cocoy(a)	to be sick
cualān(i)	to become angry
cuepōn(i)	for a flower to open
huihuixoā	to tremble
(i)hēihu(i)	to hurry
(i)lpiā	to tie s.t.
melāhu(a)	to straighten s.t.

¹⁰There are unfamiliar verbs in this exercise. Each basic verb is provided with a gloss. Given this information, you should be able to provide the gloss of the abstract noun without reference to a dictionary or vocabulary list.

molōn(i)	to waft, drift on air currents
cualnēc(i)	to look good
ncm(i)	to live
pēhu(a)	to begin
poxcahu(i)	to get moldy
tomāhua	to grow fat, to swell
tlatzihu(i)	to be lazy
tzopēliy(a)	to become sweet
cuauhxīm(a)	to work wood, to do carpentry
xīpēhu(a)	to peel, skin, or flay s.t.
yamāniy(a)	to become soft

-yō-hua VERB EXERCISE 1

The verbs in this exercise are made from nouns by adding **-yō-hua**. Match the verbs in the first column with their English meanings in the second column:

1. nichicoyōllōhua	1. it fills up with flies
2. nīxocuillōhua	2. it gets covered with worms
3. tiifillōhua	3. you get blackened or covered with soot
4. tōmeyōllōhua ¹¹	4. you doubt
5. zāyōllōhua	5. it gets sandy
6. ocuillōhua	6. I have freckles on my face
7. nitōcāyōhua	7. I suspect
8. tlahzōllōhua	8. it gets covered with trash
9. xāllōhua	9. I become famous

¹¹ < ōmeyōlli 'double heart', i.e., 'doubt'.

-yō-hua VERB EXERCISE 2

Match the verbs in the first column with their English meanings in the second column:

- | | |
|-------------------|---|
| 1. tāzcayōhua | 1. it sprouts roots (e.g., a tree) |
| 2. nelhuayōhua | 2. I get covered with filth (e.g., sweat) |
| 3. iztāyōhua | 3. we become famous |
| 4. cuitlayōhuah | 4. it gets salty |
| 5. timahuizzōhuah | 5. you get covered with ants |
| 6. tzonyōhua | 6. he gets covered with hair |
| 7. nitzoyōhua | 7. you get bloody |
| 8. tezzōhua | 8. they get covered with excrement |

-yoh EXERCISE

Add **-yoh** to the following nouns and give the meaning of each word you have formed:

tecl	stone
tōcāitl	name
yōlli	heart
tēntli	lip, edge
teōtl	god
zoquitl	clay
cuitlatl	excrement
ātēntli	edge of a body of water
xālli	sand
ocuilin	worm
tlālli	earth

Think of five other Nahuatl nouns that can have **-yoh** added to them appropriately and give the meanings of the **-yoh** forms.

18. DEVERBAL DERIVATION WITH -liz-tli

In the preceding chapter, we saw how abstract nouns can be made from verbs by the addition of **-cā-yō-tl**. Another suffix used for making nouns from verbs is **-liz**. Nouns made with this suffix always take the absolutive suffix **-tli**. The sense of these derived nouns is 'the action of (verb)ing'. They often correspond to English gerunds, which end in **-ing**, but they sometimes also correspond to uninflected English verbs used as nouns:

They fired my uncle.

His firing angered me.

Can you boil the water for me?

The water came to a boil.

I am going to run five miles.

Running five miles is tough.

That five mile run wore me out.

Notice that in these English examples, more than the actual verb is involved. Objects, articles, and possessive pronouns are part of the grammatical construction functioning as a noun. You will see that **-liz-tli** derivations also incorporate objects, manner adverbials, and the like; nouns made from transitive verbs may have the object directly incorporated, or they may begin with **tē-**, **tla-**, or **ne-**, depending on whether the assumed but nonspecified object is human, nonhuman, or reflexive. Naturally, **-liz-tli** nouns from intransitive verbs do not begin with incorporated objects or nonspecific object prefixes.

Intransitive:

cochiliztli sleep, the act of sleeping

chōcaliztli weeping, the act of weeping

Transitive with nonspecific objects:

tēpahtiliztli the practice of medicine, the act of curing of people

tlapōhualiztli reckoning, the act of counting s.t.

Reflexive:

necuepaliztli	act of returning
nepololiztli	suicide, act of destroying oneself

Transitive with incorporated object:

āmaihtzomaliztli	bookbinding, the act of sewing paper (into book form)
yetequiliztli	bean harvesting, the act of cutting beans
ālepētzīniliztli	the act of founding a town (< tzīntiā 'to establish s.t.')

-liz-tli derivations may incorporate nouns that serve not as objects, but as manner adverbials:

<u>mātlapītzal</u> iztli	act of whistling <u>with one's hands</u>
<u>yōllohocol</u> iztli	act of being <u>heartsick</u> (< intrans. cocoy(a) 'to be sick')
<u>mācēhuallahtōl</u> iztli	act of speaking <u>in the manner of the common people</u>

Although it may prove awkward, these can always be accurately translated as '(noun)-wise':

<u>īxcocol</u> iztli	disease of the eye, act of being sick <u>eye-wise</u>
<u>yāōtzahtzil</u> iztli	call to battle, act of shouting <u>enemy-wise</u>

(1) Addition of -liz-tli directly to intransitive verb stems of Classes 1 and 2:

chōca	to weep
chōcaliztli	weeping
āmiqu(i)	to be thirsty
āmiquiliztli	thirst
coch(i)	to sleep
cochiliztli	sleep
nem(i)	to live
nemiliztli	life
pāqu(i)	to be happy
pāquiliztli	happiness

tlācat(i)	to be born
tlācatiliztli	birth
zotlāhua	to faint
zotlāhualiztli	act of fainting
(2) Addition of -liz-tli directly to transitive verb stems of Classes 1 and 2:	
tlazohtla	to love s.o.
tētlazohtlaliztli	love for s.o.
īxpah̄ti	to cure the eyes for s.o.
tēīxpah̄tiliztli	act of curing a sickness of the eyes
caqu(i)	to hear s.t.
tlacaquiliztli	act of hearing, understanding
piy(a)	to guard, keep s.t.
tlapiyaliztli	act of guarding s.t.
ch̄ihu(a)	to do, make s.t.
tlach̄ihualiztli	act of doing s.t., deed
cochtlāz(a)	to enchant s.o., to place a spell on s.o.
tēcōchtlāzaliztli	act of enchanting s.o.
m̄in(a)	to shoot an arrow at s.o., to pierce s.o.
tēm̄inaliztli	act of shooting an arrow at s.o.; a sting
pehpen(a)	to choose, elect s.o.
tēpehpenaliztli	election
pōhu(a)	to count s.o., s.t.
tēpōhualiztli	esteem for people
tlapōhualiztli	reckoning (counting, reading), act of counting
p̄itz(a)	to blow on s.t.
tlap̄itzaliztli	act of playing a flute or melting metal (with the aid of bellows)

CHAPTER 18

yacān(a) to govern s.o.
tēyacānaliztli act of governing s.o.

(3) Verbs may drop final -ya before -liz-tli:

cocoy(a) to be sick
cocoyaliztli, cocoliztli sickness

(4) a > i for some verb stems:

chōca to weep
chōcaliztli, chōquiliztli weeping

huetzca to laugh
huetzcaliztli, huetzquiliztli laughter

pīnāhua to be ashamed
pīnāhuiliztli shame

tōca to bury s.o., s.t.
tētōquiliztli burial

(5) Some forms undergo il-loss:

miqu(i) to die
miquiliztli, miquiztli death

āmiqu(i) to be thirsty
āmiquiliztli, āmiquiztli thirst

chōca to weep
chōquiliztli, chōquiztli weeping

huetzca to laugh
huetzquiliztli, huetzquiztli laughter

chichinaca to hurt, burn, suffer pain
chichinaquiztli pain, burning

(6) Class 3 verbs drop final ā with no compensatory lengthening:

cholōltiā to chase s.o.
tēcholōltiliztli act of chasing s.o.

callāliā	to imprison s.o. (< calli, tlāliā)
tēcallāliztli	act of imprisoning s.o.
celiā	to receive s.t.
tlaceliztli	act of receiving something
chichinoā	to burn s.t., s.o.
tēchichinoliztli	act of burning a heretic
chinoā	to burn (land)
tlachinoliztli	act of burning a field
machtīā	to teach s.o.
tēmachtiliztli	act of teaching
tepotzihtoā	to gossip about s.o. (< tepotztli 'back', (i)htoā)
tētepotzihtoliztli	act of gossiping; piece of gossip
zāloā	to stick, glue s.t.
tlazāloliztli	act of gluing s.t.
(7) Class 4 verbs add -liz-tli directly to stem:	
mā	to hunt s.t.
tlamāliztli	the act of hunting
pā	to dye s.t.
tlapāliztli	the act of dyeing s.t.
cuā	to eat s.t.
tlacualiztli	the act of eating ¹

¹The vowel of **cuā** idiosyncratically shortens. Other Class 4 verbs do not have shortening before -liz-tli.

CHAPTER 18 EXERCISES

-liz-tli EXERCISE 1

Inspect the following Nahuatl nouns and identify their component morphemes. Tell which meaning each noun has by labelling it with the appropriate number from the second column.

- | | |
|---|-----------------------------|
| 1. chōquitzahtziliztli | 1. screams of one who weeps |
| 2. āmoxtlahtōlxēxcloliztli ² | 2. fatigue |
| 3. āxcāpiyaliztli | 3. sleep |
| 4. calmanaliztli | 4. hoarseness or cough |
| 5. chololiztli | 5. sleepiness |
| 6. cochiztli | 6. founding of a town |
| 7. cochiliztli ³ | 7. bookbinding |
| 8. ahhuiāliztli ⁴ | 8. chapter of a book |
| 9. chipāhualiztli | 9. hunger |
| 10. tlatlāciztli | 10. pleasantness of smell |
| 11. āmaihtzomaliztli | 11. possession of property |
| 12. ciahuiliztli | 12. act of entering |
| 13. chicāhualiztli | 13. act of building houses |
| 14. chōquiliztli | 14. strength or courage |
| 15. āltepētztīntiliztli | 15. cleanness or beauty |
| 16. āpīzmiquiliztli | 16. flight |
| 17. calaquiliztli | 17. weeping |

-liz-tli EXERCISE 2

- | | |
|--------------------|-------------|
| 1. yōllohocoliztli | 1. dream |
| 2. ihuutiliztli | 2. sickness |

²There are two different verbs: **xeloā** 'to divide s.t. up' and **xēloā** 'to scatter, spread s.t.' Each can be reduplicated with glottal-stop (distributive) reduplication or long-vowel (successive) reduplication: **xehxeloā**, **xehxēloā**; **xēxeloā**, **xēxēloā**. Here we are dealing with **xēxeloā** 'to divide s.t. up in successive parts'.

³7 is synonymous with 6.

⁴The basic verb in this form is not **āhuiy(a)**.

- | | |
|-------------------------|-------------------------------|
| 3. zotlāhualiztli | 3. act of fainting |
| 4. etequiliztli | 4. burst |
| 5. yāliztli | 5. act of picking beans |
| 6. yollohchicāhualiztli | 6. weight |
| 7. īxcocoyaliztli | 7. trip or departure |
| 8. cocoliztli | 8. call to battle |
| 9. ihcihuiliztli | 9. act of hurrying |
| 10. yōliliztli | 10. stench or bad odor |
| 11. yōllohpōzōniliztli | 11. life |
| 12. īxāyōquīzaliztli | 12. courage or strength |
| 13. etiliztli | 13. sickness of the heart |
| 14. yāōtzahtziliztli | 14. anger |
| 15. ihyāyaliztli | 15. drunkenness |
| 16. cochtlachiyaliztli | 16. act of weeping with tears |
| 17. cuepōniliztli | 17. sickness of the eyes |

-liz-tli EXERCISE 3

- | | |
|------------------------------|--|
| 1. neāpītzaliztli | 1. sickness of the eyes |
| 2. necāhualiztli | 2. levelness or equalness |
| 3. mecahuēhuētztōnzonaliztli | 3. act of uncovering the face |
| 4. miquiliztli | 4. act of nodding and consenting |
| 5. īxpetlāhualiztli | 5. laughter |
| 6. īxhuetzquiliztli | 6. rustic speech |
| 7. neāltiliztli | 7. act of whistling with one's hands |
| 8. mātlapītzaliztli | 8. act of making cords |
| 9. mecamaīnaliztli | 9. act of making cords |
| 10. īxmaniliztli | 10. act of playing a guitar |
| 11. īxlahtōliztli | 11. act of fishing |
| 12. michmāliztli | 12. death |
| 13. mixtēmiliztli | 13. cloudy weather |
| 14. neahhualiztli | 14. act of bathing |
| 15. īxcocoliztli | 15. sickness of diarrhea |
| 16. mēcēhuallahtōliztli | 16. quarrel |
| 17. mecachīhualiztli | 17. goodbye, leavetaking, or act of stopping |

-liz-tli EXERCISE 4

- | | |
|------------------------------|---|
| 1. nelcāhualiztli | 1. act of arranging one's self and dressing |
| 2. nemātzayānaliztli | 2. marriage of a man with a woman |
| 3. nechihchīhualiztli | 3. pain of any part of the body |
| 4. neyōlnōnōtzaliztli | 4. act of returning, or retreat in battle |
| 5. nemelāhualiztli | 5. act of binding up one's feet |
| 6. neoquichhuahtiliztli | 6. preparation for armed combat |
| 7. nepololiztli | 7. confession |
| 8. necocoliztli | 8. meditation |
| 9. neyāōchihchīhualiztli | 9. act of forgetting s.t. related to one's self |
| 10. nezcoliztli ⁵ | 10. divorce |
| 11. nehnemiliztli | 11. divorce or parting |
| 12. neyōlmelāhualiztli | 12. act of warming up at the fire |
| 13. nemātomaliztli | 13. act of lying down stretched out |
| 14. necxiilpiliztli | 14. act of walking |
| 15. necihuāhuahtiliztli | 15. marriage of a woman |
| 16. necuepaliztli | 16. act of warming up at the fire |
| 17. neozcoliztli | 17. suicide |

Choose five intransitive verbs, make **-liz-tli** derivations from them, and give their meanings.

Choose five transitive and /or reflexive verbs, make **-liz-tli** derivations from them, and give their meanings.

⁵This form and the one in 17 are derived from the verb **ozcoā** 'to warm oneself at the fire'. We are uncertain about the length of the first vowel.

19. MORE NOUNS DERIVED FROM VERBS

In addition to the -liz-tli action nouns derived from verbs, there are also derived nouns that refer to the results of verbs. Sometimes referred to as *resultant state nouns* and *participle nouns*, they are shorter than -liz-tli nouns, because they are formed by simply adding the absolutive suffix directly to some form of the verb stem. This may be the nonactive form or the preterite stem. The absolutive suffix will have the form -tli or -li depending on the immediately preceding consonant.

RESULTANT STATE NOUNS

Both English and Spanish form adjectives from verbs, using the past participle for this purpose:

This shirt is wrinkled.

My window is broken.

Esta camisa está arrugada.

Mi ventana está rota.

Both languages also allow these participles/adjectives to be used as nouns. English requires a little additional syntactic machinery, namely, the addition of the word *one*, but in Spanish the participle alone can serve as a substantive:

The wrinkled shirt is mine.

The wrinkled one is mine.

La camisa arrugada es mía.

La arrugada es mía.

La ventana rota está en la sala.

La rota está en la sala.

Nahuatl forms what Carochi called "nombres adjetivos" (i.e., adjectival nouns, which we refer to here as *resultant state nouns*) by adding the absolutive suffix to the nonactive form

of transitive verbs. These nouns refer to the someone or something that has undergone the action referred to by the verb. That is, they are in a state resulting from the action of the verb. These nouns begin with one of the object prefixes **tē-**, **tla-**, or **ne-**, depending on whether the recipient of the action is human, nonhuman, or reflexive.

In these derivations, the **ō** of the impersonal suffix **-lō** drops off when the absolutive suffix is added. In general, this means that the stem ends in **l**, and the form of the absolutive suffix is **-li**:

tlah _{tō} ā	to speak (to say s.t.)
tlah _{tō} lo	s.t. is said
tlah _{tō} lli	speech, that which is said

Some nonactive forms, as you will recall, have a shortened form as the result of **-il-** loss, and in these cases, removing the **ō** leaves a stem ending in some other consonant. In these cases, the absolutive suffix takes the form **-tli**:

tequ(i)	to cut s.t.
teco	it is cut
tlatectli	that which is cut

Further examples:

ī	to drink s.t.
īlo/īhua	it is drunk
tlāilli	beverage, that which is drunk

chīhu(a)	to make, do s.t.
chīhualo	it is done, it is made
tlachīhualli	deed, that which is done

celiā	to receive s.t.
ceñilo	it is received
tlaceñilli	that which is received

zāloā	to glue s.t.
zālōlo	it is glued
tlazālōlli	that which is glued (to s.t.)

cuiltōnoā	to be wealthy (reflexive)
necuiltōnōlo	people are being wealthy
necuiltōnōlli	wealth
cuā	to eat s.t.
cualo	it is eaten ¹
tlacualli	food, that which is eaten

PATIENTIVE STATE NOUNS

Given the English glosses, it is sometimes difficult to distinguish a patientive noun from a resultant state noun. Both types of derived nouns refer to entities that have undergone the action of the verb. But in terms of how they are made, most patientive nouns are easy to distinguish from resultant state nouns; whereas resultant state nouns are made by adding the absolutive suffix to the impersonal form (minus its final *ō*), patientive nouns are made by adding the absolutive suffix (always *-tli*) to the preterite stem:

yōcoy(a)	to create, invent s.t.
ōtlayōcox	he/she invented s.t.
tlayōcoxtli	creation, invention
cotōn(a)	to cut s.t. off
ōtlacotōn	he/she cut s.t. off
tlacotōntli	s.t. cut off

Notice that for some verbs which have a shortened nonactive form, the derived resultant state noun and the derived patientive noun are identical in form:

tequ(i)	to cut s.t.
teco	it is cut
ōtlatec	he/she cut it
tlatectli	s.t. which is cut (either derivation)
pehpen(a)	to choose s.t.
pehpeno	it is chosen
ōtlapehpen	he/she chose it

¹In this particular verb there is idiosyncratic shortening of *ā* before *-lō*.

tlapeh̄pentli s.t. chosen (either derivation)

Even when the resultant state and patientive derived forms are different, for all intents and purposes the meanings are virtually synonymous:

chīhu(a) to make, do s.t.

chīhualo it is done

tlachīhualli deed, s.t. which is made or done

ōtlachīuh he/she did, made s.t.

tlachīuhtli deed, s.t. that is made or done

In some cases, verbs that have preterite stems ending in **-n** change the last consonant to **-c** before the absolutive suffix and shorten the preceding vowel:

cotōn(i) to break off, to snap

cotōntli, cotoctli s.t. broken off

We will see more of the alternation of short vowels followed by **-c** with long vowels followed by **-n** (and also **-uh**) in a later chapter on reduplication.

Direct objects and nouns functioning as manner adverbials may be incorporated into these derived nouns:

pōhu(a) to count, measure s.t.

tlapōuhtli s.t. counted, measured

tlatlālpōuhtli measured land (literally: s.t. measured land-wise)

tec(i) to grind s.t.

tlatextli s.t. ground

tlaxcaltextli tortilla crumbs (migas)

cuauhtextli sawdust

As you have seen elsewhere, in these derivations, too, the final consonant of the verb stem may change:

tec(i) to grind s.t.

tlatextli s.t. ground

tlāz(a) to cast s.t. down

tlatlāztli, tlatlāxtli s.t. cast down

yōcoy(a) to create, invent s.t.

tlayōcoxtli invention

CHAPTER 19 EXERCISES

RESULTANT STATE AND PATIENTIVE NOUN EXERCISE

Inspect the following Nahuatl words and identify their component morphemes. Match each word with the appropriate gloss from the second column.

- | | |
|---------------------|--|
| 1. tlacaccopīntli | 1. s.t. glued to s.t. |
| 2. tlacochtlāztli | 2. barefoot person or horse that lost a shoe |
| 3. tlacueptli | 3. s.o. who is put to sleep by a spell |
| 4. tlacuepalli | 4. a woman who is seduced |
| 5. tlachicāhualli | 5. s.o. who is put to sleep |
| 6. tlacochtēctli | 6. s.t. which is trimmed or cut off |
| 7. tlacohcochtēctli | 7. s.t. which is turned upside down |
| 8. tlazālōlli | 8. s.t. which is received |
| 9. tlachipāhualli | 9. s.t. which is strengthened |
| 10. tlayōcoyalli | 10. slander |
| 11. tlayohualli | 11. s.t. written |
| 12. tlacēilli | 12. s.t. which is made or done |
| 13. tlachinōlli | 13. s.t. burned |
| 14. tlacotōntli | 14. s.t. which is cleansed, purified |
| 15. tlahcuilōlli | 15. s.t. which is turned upside down |
| 16. tlachicoihtōlli | 16. invention, s.t. which is created |
| 17. tlachīhualli | 17. s.t. bought |
| 18. tlacōhualli | 18. darkness |

Indicate which nouns are resultant state derivations by marking them with an asterisk.

Indicate which nouns may be either resultant state or patientive with a crosshatch.

PATIENTIVE NOUN EXERCISE 1

- | | |
|-----------------|------------------------------|
| 1. tlamānōtztli | 1. s.t. which is beaten |
| 2. tlapāctli | 2. s.t. which is remembered |
| 3. tlapoztectli | 3. sip, s.t. which is sipped |

4. tlaihyāntli	4. s.o. who is beckoned
5. tlatēnnāmiectli	5. laundry, s.t. washed
6. tlatlālcopīntli	6. s.t. which is cooked
7. tlatectli ²	7. s.t. which is broken
8. tlanāmiectli ³	8. s.t. dug up, an excavation
9. tlacueptli	9. s.t. which is cut
10. tlahuitōntli	10. s.o. who is kissed on the mouth
11. tlapāhuaxtli	11. s.t. torn down, destroyed
12. tlaquechtectli	12. s.t. which is buried
13. tlatatactli	13. s.o. who is beheaded
14. tlatōctli	14. s.t. set apart, or a person who is led
15. tlahuītectli	15. groundwork for a building
16. tlahuahuantli	16. s.t. cut off
17. tlamaīntli	17. s.t. returned or turned
18. tlatectli	18. s.t. which is marked
19. tlaāntli	19. s.t. hidden
20. tlacotōntli	20. s.t. twisted

PATIENTIVE NOUN EXERCISE 2

1. tlatlāxtli	1. ground which is paved
2. tlatzotzōntli	2. s.t. stolen
3. tlayōcoxtli	3. wide road
4. tlapehpentli	4. s.t. which is chosen
5. tlatetēntli	5. s.t. which is carded
6. nāmiectli	6. flour dough
7. tlapahmactli	7. s.t. which is filled
8. totōntli	8. s.t. which is broken
9. tlatzayāntli	9. s.t. thrown or dropped
10. tlaahcicācactli	10. s.t. precious
11. tlahuīctli	11. frayed cloth
12. tlatlapāntli	12. s.t. scraped or skinned

²< (i)ltequ(i)

³< (i)lnāmiqu(i)

- | | |
|------------------------|--|
| 13. textli | 13. fragment, piece of s.t. |
| 14. tlatēmantli | 14. drum, or a person beaten |
| 15. ochpāntli | 15. s.t. which is scraped |
| 16. tlaxīntli | 16. s.t. created or invented |
| 17. tlatocacticalactli | 17. one who is pursued |
| 18. ichtectli | 18. s.t. well understood |
| 19. tlanamactli | 19. island or dry land |
| 20. tlazohtli | 20. s.t. carried to another place, fetched |
| 21. tlatoxōntli | 21. s.t. beaten |
| 22. tlanāmoxtli | 22. s.t. stolen |
| 23. tlapochīntli | 23. s.t. purged with medicine |
| 24. tlāihuāctli | 24. s.t. sold |
| 25. tlahuītectli | 25. married person, spouse |

PATIENTIVE NOUN EXERCISE 3

- | | |
|-----------------------|---|
| 1. tlachipāuhtli | 1. s.t. washed |
| 2. tlacoyāuhtli | 2. s.t. created or invented |
| 3. tlamelāuhtli | 3. s.t. broken |
| 4. tlacaxāuhtli | 4. tomb or excavation |
| 5. tlachayāuhtli | 5. s.t. poured out on a flat surface |
| 6. tlacāuhtli | 6. s.t. cut |
| 7. poztectli | 7. merchandise |
| 8. tōctli | 8. young stalk of corn |
| 9. tlahuapāuhtli | 9. s.t. which is carried |
| 10. tlamāyāuhtli | 10. s.t. which is left or abandoned |
| 11. tlachīuhtli | 11. s.t. which is trimmed and made thin |
| 12. tlapīctli | 12. s.t. weakened |
| 13. tlatectli | 13. s.o. flattered |
| 14. tiāmictli | 14. s.t. scattered |
| 15. tlamohmoyāuhtli | 15. s.t. fortified |
| 16. tlachahchamāuhtli | 16. s.t. which is made or done |
| 17. tlachicāuhtli | 17. s.t. purified or clean |
| 18. tlacōuhtli | 18. s.t. bought |
| 19. tlapōchēuhli | 19. s.t. widened or peeled |

- | | |
|------------------------------|---|
| 20. tlamahcēuhtli | 20. s.t. smoked up |
| 21. tlatēctli ⁴ | 21. s.t. which is supported or strengthened, raised |
| 22. tlazazactli ⁵ | 22. spoils, or s.t. which is deserved |
| 23. tlacanāuhtli | 23. s.t. which is thrown |
| 24. tlapāctli | 24. s.t. explained or straightened out |
| 25. tlatatactli | 25. s.t. scattered or put to flight |

PATIENTIVE NOUN EXERCISE 4

- | | |
|---------------------|--|
| 1. tlapatlāuhtli | 1. ink blot |
| 2. tlaxīpēuhtli | 2. s.t. widened |
| 3. pitzactli | 3. person whose eye is put out |
| 4. tēntomactli | 4. measure which is full of liquid |
| 5. tlatepēuhtli | 5. s.t. which is trimmed, made thin |
| 6. tlazōuhtli | 6. s.t. counted |
| 7. tlapehpeyāuhtli | 7. s.t. cleaned or scrubbed |
| 8. tlapōuhtli | 8. s.o. dazzled or deceived |
| 9. tlatomāuhtli | 9. s.t. scattered |
| 10. calmelactli | 10. grease or s.t. fattened |
| 11. ēcapeyactli | 11. s.t. which is pushed with one's hand |
| 12. tepoxactli | 12. s.t. which is peeled |
| 13. tīlchpactli | 13. s.t. scraped or hurt |
| 14. tlamātopēuhtli | 14. s.t. unfolded or spread out |
| 15. tlaxolēuhtli | 15. s.t. weakened |
| 16. tlazotlāuhtli | 16. snap of the fingers |
| 17. tlaīxpoyāuhtli | 17. s.o. with thick lips |
| 18. tlaīxpatzāuhtli | 18. large long room or corridor |
| 19. mācapactli | 19. wide flat stone |
| 20. tlapohpōuhtli | 20. cool and gentle breeze |
| 21. tepatlactli | 21. s.t. slender and long |
| 22. tlapitzāuhtli | 22. light stone, pumice |

⁴Notice that this is different from 13. above.

⁵We are uncertain about the vowel length of the middle **a** of this word.

- | | |
|--------------------------------------|---|
| 23. āltepētenānxitictli ⁶ | 23. hole |
| 24. cotoctli | 24. flagstone |
| 25. tetlapactli | 25. door of a rampart or wall of a city |
| 26. tlacoyoctli | 26. piece (of bread) |

⁶This includes the nouns **āltepētīl** 'town' and **tenāmitl** 'wall'.

20. REVIEW OF AGENTIVE AND LOCATIVE DERIVATIONS

In the very first vocabulary list there are some agentive nouns formed with *-ni* and *-qui* and some locative nouns formed with *-yān*:

āmōxpōhuani bookreader
michnamacani fish seller

cacchīuhqui shoemaker
teōpixqui priest (literally: god-keeper)

cochīhuayān bedroom
tēmachūlōyān school

This chapter serves as a review of these three deverbal derivations.

CUSTOMARY AGENTIVES WITH *-ni*

In the chapter on the nonactive form of verbs there are exercises dealing with *instrumental* nouns formed by adding *-ni* to the nonactive:

cuauhtlatecōni axe for cutting wood
michpihpilōlōni fishhook

When *-ni* is added to active verb stems, it forms *agentive* nouns meaning 'one who customarily (verb)s'. The verb stem is not altered in any way. No vowels are dropped, no consonants changed, nothing lengthened or shortened. This is a very simple derivation. If the verb is transitive, it can take a nonspecific object prefix (*tē-* or *tlā-*), or it may incorporate the direct object:

chiy(a) to wait for s.o.
tēchiyani one who customarily waits for s.o., innkeeper
tlachiyani one who customarily waits for s.t., watchman

mā to hunt s.t.
michmāni fisherman

tōtōmāni bird-hunter

If the object of the transitive verb is 'one's own', the reflexive prefix *mo-* is used; it does not change to *ne-*:

mictiā to kill s.o.
motahmictiāni patricide, one who kills one's own father

Notice that *-ni* can be added to causative verb forms like *mictiā* as well as basic verb stems. (When it is added to nonactive verb forms, however, it forms instrumental nouns rather than agentive ones.)

AGENTIVE NOUNS FORMED WITH *-qui*

While *-ni* is added to the basic, active stem, agentive *-qui* is added to the preterite stem. For this reason, products of this derivation are sometimes referred to as *preterite agentive* nouns. In meaning, they are often synonymous with *-ni* agentive nouns:

tēmachiāni teacher
tēmachtihqui teacher

In one case, the form derived with *-ni* is used for the singular and the form derived with *-qui* is used in the plural, in possessed forms, and in compounds and extended derivations:

tlahtoāni ruler, spokesman
tlahtoqui (rarely seen in the singular)
tlahtoqueh rulers, spokesmen
īntlahtohcāuh their ruler, their spokesman
tlahtohcācalli palace
tlahtohcāyōtl realm, kingdom, rulership

As can be seen in these examples, when any further suffix, derivational or inflectional, follows, *-qui* is replaced by *-cā-*.

When *-qui* is used to form a noun from a Class 2 verb ending in *-qu(i)*, by normal phonological processes one gets a double consonant /kk/, which by the regular spelling conventions of Nahuatl is spelled *c-qu*:

miqu(i)	to die
ōmic	he/she/it dies
micqui	corpse, s.o. or s.t. dead
tequ(i)	to cut s.t.
ōtētec	he/she cuts s.o.
tētecqui	surgeon, one who cuts s.o.

It can be easy to confuse verbs ending in **-qu(i)** with nouns derived with **-qui**, but for this type of verb/noun pair, the extra consonant identifies the noun.

Two verbs that are especially active in this derivation are **chīhu(a)** 'to make, do s.t.', and **piy(a)** 'to keep, take care of s.t.'. There are a great many **-chīuhqui** and **-pixqui** nouns, and since the derivational process is fully productive, new ones can be created at will:

cacchīuhqui	shoemaker
mīchīuhqui	arrowmaker
tomīnchīuhqui	coinmaker
mecachīuhqui	ropemaker
pahchīuhqui	pharmacist, medicine-maker
calpixqui	house steward
teōpixqui	priest
ichcapixqui	shepherd
coyamepixqui	swineherd, pig keeper
xōchipixqui	gardener

LOCATIVE NOUNS FORMED WITH **-yān**

Just as **-ni** refers to customary action, **-yān** refers to a place where something customarily takes place. The rooms of a house where cooking, dining, and sleeping go on every day are good examples. Likewise, institutions such as schools where activities take place on a regular basis are appropriate to **-yān**. Most **-yan** locatives are formed on the nonactive stem; they are places where nonspecified people-in-general do things. However, **-yān** can be attached to active stems, and it is not uncommon to find such a derivation in possessed form, associated with the name of an individual:

Quextēcatl īchōcayān	Quextēcatl's customary weeping place
----------------------	--------------------------------------

The processes of compounding and derivation can produce very long words. The notion of 'gold mine', so concise in English, is conveyed by the following ten-syllable Nahuatl locative:

cozticteōcuitlaquīxtīlōyān

The notion of 'precious metal' is expressed in Nahuatl as **teōcuitlatl**, which is made up of the words for 'god' (which as a modifier can mean 'super, extraordinary') and 'excrement'. The precious metals silver and gold are distinguished from one another as **iztāc** 'white' and **coztic** 'yellow' **teōcuitlatl**, respectively. One might literally gloss the word **cozticteōcuitlatl** 'gold' as 'yellow god-excrement'.

In a mine, one makes the precious metal emerge: **quīxtiā**, the causative form of **quīz(a)** 'to go out'. The identity of the miners is of no particular significance, so the verb is cast in the nonactive form: **quīxtīlō**. Mining is an activity that goes on day-in, day-out, so **-yān** is appropriate to the context. Hence: habitual-[[yellow-(god-excrement)]-[cause-to-go-out]]-place

Although **-yān** locatives may grow long in principle, most of those actually attested are not as long as this monster, as you will see from the exercises.

CHAPTER 20 EXERCISES

-ni AGENTIVE EXERCISE 1

Match the agentive nouns in the first column with their English glosses from the second column:

- | | |
|------------------------|--|
| 1. huetzcani | 1. one who is covetous of others' property |
| 2. īxhuetzcani | 2. one who desires s.t. |
| 3. nemiliztlacuiloāni | 3. one who laughs |
| 4. tlahtōlihcuiloāni | 4. one who laughs |
| 5. tlachiyani | 5. one who smiles |
| 6. chōcani | 6. one who accompanies s.o. |
| 7. tēcochītiāni | 7. one who sweeps |
| 8. cuīcani | 8. historian or chronicler |
| 9. ichtacatlachiyani | 9. scribe |
| 10. tlachpānani | 10. one who writes what people say |
| 11. tlahcuiloāni | 11. prostitute |
| 12. tlaēlēhuiāni | 12. one who spies |
| 13. huehhuetzcani | 13. one who waits for s.o. |
| 14. tlaquechcotōnani | 14. watchguard |
| 15. āxīxcozahuiyani | 15. sentinel |
| 16. tlanquiquizcuīcani | 16. one who weeps |
| 17. āhuiyani | 17. one who flees |
| 18. tēhuīcani | 18. innkeeper |
| 19. cuīcuīcani | 19. one who cuts and shortens s.t. |
| 20. tēāxcāēlēhuiāni | 20. one who cuts off s.t. ¹ |
| 21. tēchiyani | 21. one who cuts s.t. with his teeth |
| 22. yāōtlachiyani | 22. sufferer from jaundice |
| 23. choloāni | 23. singer |
| 24. tlacotōnani | 24. cricket |
| 25. tlatlancotōnani | 25. one who whistles a tune |

-ni AGENTIVE EXERCISE 2

¹Molina gives this as 'one who cuts off tassels of wheat'. Literally it means 'one who neck-cuts things'.

-ni AGENTIVE EXERCISE 2

1. mazāmachtiāni	1. tailor
2. xicohcuitlanamacani	2. fisherman
3. nacanamacani	3. one who hunts birds
4. tecolnamacani	4. one who leads singing
5. tlācanamacani	5. cupbearer
6. tēichtacamictiāni	6. colt tamer ²
7. michnamacani	7. teacher
8. mecamaīnani	8. cord maker
9. mayānani	9. wax seller
10. michmāni	10. one who is hungry
11. iztanamacani	11. one who killed his mother
12. motzīnnamacani	12. one who killed his father
13. tēāmacani	13. stealthy murderer
14. tēmachtiāni	14. s.t. that dazzles and blinds
15. motahmictiāni	15. murderer
16. tlācamictiāni	16. one who shoots an arrow
17. tēcuīcamacani	17. salt seller
18. tlahtzomani	18. fish seller
19. tōtōmāni	19. prostitute
20. pahnamacani	20. meat seller
21. tlatquinamacani	21. medicine seller
22. tlamīnani	22. charcoal seller
23. monānmictiāni	23. slave seller
24. tēixmictiāni	24. seller of property

-ni AGENTIVE EXERCISE 3

1. ichtacatlahtōlpiyani	1. one who rows or stirs s.t.
2. pahpiyani	2. one who swims with his hands
3. tlazoquinoāni	3. one who covers s.t. with mud

²The Nahuatl noun literally means 'deer teacher'. In the sixteenth century, European horses were identified with deer, and for a while **mazātl** was used before **cahuāyoh** took its place.

- | | |
|---------------------------|--|
| 4. tētēnpachoāni | 4. believer |
| 5. tlapahpaloāni | 5. one who washes s.t. |
| 6. tlapehpenani | 6. one who governs his property and family |
| 7. iztateōcui tlacaxpīani | 7. president or governor |
| 8. tlapiyani | 8. one who bribes s.o. |
| 9. tlapochīnani | 9. one who angers s.o. |
| 10. tēpoloāni | 10. one who licks something |
| 11. tlapācani | 11. elector |
| 12. tēpachoāni | 12. one who chooses s.t. |
| 13. tēyōlquīxtiāni | 13. secretary |
| 14. tēpiyani | 14. guardian of silver table service |
| 15. pohpōcani | 15. one who keeps medicines |
| 16. tēquīxtiāni | 16. one who protects s.o. |
| 17. tēmāquīxtiāni | 17. one who keeps s.t. |
| 18. tēpehpenani | 18. s.t. that gives off smoke |
| 19. taneloāni | 19. one who cards cotton or wool |
| 20. tlamāneloāni | 20. one who breaks a treaty |
| 21. taneltocani | 21. conqueror |
| 22. tlapachoāni | 22. conqueror of land |
| 23. nenōnōtzalpoloāni | 23. one who digs stone |
| 24. tlālpoloāni | 24. savior |

-ni AGENTIVE EXERCISE 4

- | | |
|---------------------------|--|
| 1. tlatōcani | 1. one who squeezes out pus |
| 2. huēhuētztotzōnani | 2. one who wastes his property |
| 3. tlatetzotzōnani | 3. one who digs in the earth |
| 4. tēxehxeloāni | 4. one who lies down with a woman |
| 5. tlamatiliztlazohtlani | 5. one who flatters and deceives a woman |
| 6. āltepētlaliāni | 6. one who moans |
| 7. tlahtōllāliāni | 7. one who becomes drunk |
| 8. tēmalquīxtiāni | 8. one who will not drink wine |
| 9. tlatatacani | 9. founder of a town |
| 10. ēhuahuēhuētztotzōnani | 10. one who sets a price |
| 11. mecahuēhuētztotzōnani | 11. composer of verses |

- | | |
|---------------------|--|
| 12. tlatlazohtlani | 12. one who loves s.o. |
| 13. tētōcāni | 13. one who loves s.t. |
| 14. tētatzayānani | 14. one who loves knowledge |
| 15. tetzīntzayānani | 15. gravedigger, one who buries people |
| 16. tēcochtēcāni | 16. sower of seeds |
| 17. ahtlāhuānani | 17. one who quarters people, executioner |
| 18. tlatlāliāni | 18. one who corrupts a virgin |
| 19. tētēcāni | 19. one who tears something to bits |
| 20. tlatzatzayānani | 20. tambourine player |
| 21. tenani | 21. drum player |
| 22. tlāhuānani | 22. guitar player |
| 23. tētlazohtlani | 23. one who pounds s.t. (with a stone implement) |
| 24. tlanēnquixtiāni | 24. one who quarters people, executioner |

-qui AGENTIVE EXERCISE 1

- | | |
|-------------------------------|--|
| 1. teōcuitlacōzcachīuhqui | 1. one who prepares clay |
| 2. tepozmātlachīuhqui | 2. one who lodges someone |
| 3. huēhuēcchīuhqui | 3. one who buys s.t. |
| 4. iztachīuhqui | 4. one who drains water |
| 5. mīlchīuhqui | 5. one who dries skins |
| 6. āhuātzqui | 6. drum maker |
| 7. tomīnchīuhqui ³ | 7. one who makes wool blankets |
| 8. yāōtlatquichīuhqui | 8. salt maker |
| 9. tepozapazchīuhqui | 9. rope maker |
| 10. tlālchīuhqui | 10. one who makes arrows |
| 11. mīchīuhqui | 11. field worker |
| 12. pahchīuhqui | 12. medicine maker |
| 13. ichcatilmahchīuhqui | 13. jewelry maker |
| 14. tlahcohcōuhqui | 14. one who makes gold or silver vessels |
| 15. zoquichīuhqui | 15. one who makes metal cauldrons |
| 16. teōcuitlatecomachīuhqui | 16. one who makes coats of mail |

³This incorporates the Spanish noun *tomín*, which was a unit of currency during the colonial period. Nahuatl and other Mesoamerican languages borrowed the word to simply mean 'money'.

- | | |
|----------------------------|---|
| 17. tlachihchīuhqui | 17. one who decorates and arranges s.t. |
| 18. tlahtōlchīuhqui | 18. cook |
| 19. tlaxcalchīuhqui | 19. one who composes verses |
| 20. mecachīuhqui | 20. field worker |
| 21. tēcochitihqui | 21. baker |
| 22. ēhuahuātzqui | 22. coin maker |
| 23. tlacualchīuhqui | 23. candle maker |
| 24. xicohcuitlaocochīuhqui | 24. one who makes arms for soldiers |

-qui AGENTIVE EXERCISE 2

- | | |
|-----------------------|---|
| 1. āhuilnehenqui | 1. one who sweeps s.t. |
| 2. nehenqui | 2. thief |
| 3. cuauhtlahnenqui | 3. one who asks for s.t. |
| 4. tōtōnōtzqui | 4. bookbinder |
| 5. tēnāmicqui | 5. tailor |
| 6. āmaihtzonqui | 6. teacher |
| 7. tēmachtihqui | 7. cord maker |
| 8. nenqui | 8. confessor |
| 9. tlācatecolōnōtzqui | 9. one who shoots an arrow |
| 10. tēpchpenqui | 10. one who evens s.t. up with other things |
| 11. tlazoquinelohqui | 11. competitor or adversary |
| 12. tlaihtlanqui | 12. one who rows or stirs s.t. |
| 13. tēyōlmelāuhqui | 13. one who covers something with mud |
| 14. tlanāmicūhqui | 14. carnal and debauched person |
| 15. tlachpānqui | 15. pedestrian |
| 16. tlapahqui | 16. walker |
| 17. cahuāyohpixqui | 17. vagabond |
| 18. icxinehenqui | 18. dweller |
| 19. ahhuīcnenqui | 19. forest dweller or savage |
| 20. mecamaīnqui | 20. one who invokes the devil |
| 21. tlamīnqui | 21. hunter who uses birdcalls |
| 22. tlanelohqui | 22. one who dyes s.t. |
| 23. ichtecqui | 23. elector |
| 24. tlahtzonqui | 24. one who chooses or picks s.t. up |

25. tlapehpenqui

25. horse groom

-qui AGENTIVE EXERCISE 3

1. tlatecqui

1. one who manages a house, steward

2. pōchtēcatequitqui

2. pig keeper

3. tlatlālihqui

3. shepherd

4. cuīcatlāzqui

4. secretary

5. tlapoztecqui

5. priest

6. nacatētecqui

6. treasurer

7. tlapixqui

7. sacristan

8. teōcuitlapitzqui

8. one who takes care of s.t.

9. tlapītzqui

9. gardener

10. teōcuitlapixqui

10. vineyard keeper

11. calpixqui

11. song composer

12. tequitqui

12. bagpipe player

13. ēhuapītzqui

13. goldsmith

14. tepozpītzqui

14. blacksmith

15. ichcapixqui

15. one who plays a flute or smelts metal

16. teōpixqui

16. hunter who uses birdcalls

17. teōtlatquipixqui

17. one who breaks s.t. (sticks or tree branches)

18. xocomecamīlpixqui

18. one who carves meat

19. tētecqui

19. surgeon

20. tlatlātihqui

20. lapidary

21. tōtōtlapītzqui

21. tax collector

22. ichtacatlahtōlpixqui

22. worker

23. xōchipixqui

23. composer of a song or prose

24. cuīcapīcqui

24. one who hides something

25. coyamepixqui

25. one who begins the singing

-qui AGENTIVE EXERCISE 4

- | | |
|------------------------|---|
| 1. huēhuētztōnqui | 1. artilleryman |
| 2. tētzōtōnqui | 2. tambourine player |
| 3. cuauhtēixītlaxīnqui | 3. one who plays a drum |
| 4. tlazōzōuhqui | 4. one who plays a guitar |
| 5. ēhuatzōtōnqui | 5. stonecutter |
| 6. tēxīnqui | 6. one who plays a drum |
| 7. tēxiīnihqui | 7. one who makes wooden statues |
| 8. mecahuēhuētztōnqui | 8. carpenter |
| 9. tlequiquiztlāzqui | 9. barber |
| 10. cuauhxīnqui | 10. adulterer |
| 11. tētlaxxīnqui | 11. one who puts people to flight |
| 12. tlatzōtōnqui | 12. one who lays out s.t. (like blankets) |

-yān LOCATION EXERCISE 1

Analyze the locative nouns in the first column and match them with their English glosses from the second column:

- | | |
|--------------------|---|
| 1. ēhuanamacōyān | 1. meat shop |
| 2. michnamacōyān | 2. quarry |
| 3. ocnamacōyān | 3. tavern |
| 4. netzīnnamacōyān | 4. place where fish are sold |
| 5. nacanamacōyān | 5. store for books or paper |
| 6. pahnamacōyān | 6. tribunal, place where legal proceedings are held |
| 7. tetatacōyān | 7. medicine store |
| 8. tlacacōyān | 8. brothel |
| 9. āmanamacōyān | 9. hide-selling shop |

-yān LOCATION EXERCISE 2

- | | |
|----------------------|---|
| 1. amoxpiyalōyān | 1. market |
| 2. tlahuītecōyān | 2. threshing floor |
| 3. tlanamacōyān | 3. kitchen shelf |
| 4. tlapācōyān | 4. place where grapes are pressed |
| 5. tlatatacōyān | 5. laundry, place where washing is done |
| 6. tlaxcalnamacōyān | 6. place where bread is sold |
| 7. caxmanalōyān | 7. library, place where books are kept |
| 8. tēlōcōyān | 8. cemetery |
| 9. xocomecapātzcōyān | 9. place where people dig |

-yān LOCATION EXERCISE 3

- | | |
|---------------------|---|
| 1. iztachihualōyān | 1. parlor, or place for assembly |
| 2. neāxīxalōyān | 2. school |
| 3. nechipāhualōyān | 3. place where people urinate |
| 4. cuauhīmalōyān | 4. neighborhood of carpenters |
| 5. tēcaltzacualōyān | 5. saltworks, or place where salt is made |
| 6. nenōnōtzalōyān | 6. place where people are purified |
| 7. pahpiyalōyān | 7. inn |
| 8. tēmachtīlōyān | 8. jail |
| 9. tēchiyalōyān | 9. place where medicine is kept |

-yān LOCATION EXERCISE 4

- | | |
|---------------------------|---|
| 1. tlapītzalōyān | 1. place where people hunt |
| 2. tlacualchihchihualōyān | 2. place people play flutes or smelt metal |
| 3. tlapatlalōyān | 3. fair or market |
| 4. tlapiyalōyān | 4. place where ears of corn are shelled |
| 5. tlamālōyān | 5. kitchen |
| 6. tlaōyalōyān | 6. place where something is kept |
| 7. tetlapānalōyān | 7. quarry |
| 8. tiānquizmanalōyān | 8. place where s.t. is spread out (such as clothes) |
| 9. tlazōhualōyān | 9. place of exchange |

21. DENOMINAL VERBS

Examples of nouns being transformed into verbs in English are to use the noun **bomb** as an intransitive verb: "The play bombed on Broadway," or the noun **ax** as a transitive verb: "He axed all his company's managers."

In Nahuatl, one cannot simply use a noun as a verb directly, since Nahuatl nouns and verbs have more involved morphology than their English counterparts. For a noun to be used as a verb, it needs to be made into a verb stem to which the verbal inflectional suffixes can be attached.

MAKING VERBS FROM NOUNS

(1) with **-ti**:

A productive way to make verbs meaning 'to be/become a (noun)' or 'to become (like a (noun))' is to simply add the suffix **-ti** to the noun.

tlāca-tl	person
tlācati	to be born, to become a person
zoqui-tl	mud
zoquiti	to get/become muddy
omi-tl	bone
omiti	to become like a bone (i.e., thin)

Verbs derived with **-ti** are Class 1 intransitive verbs that form the preterite singular by adding **-c**. This preterite form (without antecessive **ō-**) is often best translated into English as an adjective. However, lacking articles and grammatical gender which would call for agreement, Nahuatl does not have a grammatical class *adjective* clearly distinct from *nouns/substantives*. (We have more to say about this below.) These **-tic** forms are more accurately thought of as equivalent to English past participles (which also are used adjectivally in English):

tīl-li	ink
tīlti	to become like ink (i.e., black)

tīltic	s.t. that has become like ink (hence, black)
cihuā-tl	woman
cihuāti	to become a woman/like a woman
cihuātic	s.o. effeminate (i.e., s.o. who has become like a woman)

(2) with **-tiya**:

Some verbs derived from nouns with the same sense as **-ti** verbs have a longer form: **-tiya**, but the *qualitative* ("adjectival") form drops the **-ya** when adding **-c**:

ā-tl	water
ātiya	to melt (i.e., to become like water)
ātic	s.t. melted

Most verbs formed with this longer form are Class 1 verbs that form the preterite by adding **-c**, but some have alternative preterite forms in which the final **-a** drops, and **y** changes to **x**:

ātiya	it melts
ōātiyac, ōāīx	it melted

The same lengthening of **i** before **x** that we have seen in verbs like **piy(a)** and **chiy(a)** may apply to these derived verbs, as can be seen in **ōāīx**. Sometimes the relationship between **-tiya/-tiy(a)** verbs, their related qualitative forms, and the source noun may be a challenge to the imagination: **etiy(a)** 'to become heavy' and **etic** 's.t. heavy' appear to be derived from **etl** 'bean'.

(3) with **-tiā**:

Verbs derived with **-tiya** are intransitive and should not be confused with a type of Class 3 verb derived from nouns by adding **-tiā**. These Class 3 verbs are used either transitively or reflexively. They look like causatives, but they are derived from nouns, not verbs, and the sense is more applicative than causative.

āxcāi-tl	property, possessions
āxcātiā	to give possession of s.t. to s.o.
yaca-tl	nose
yacatiā	to sharpen s.t., to give s.t. a point

cal-li	house
caltiā	to build oneself a house (reflexive)
tc-tl	stone
tetiā	to lay eggs (reflexive) (Cf. <i>tōtoltetl</i> 'bird egg')

(4) with **-oā**:

The derivational suffix **-oā** also makes nouns into Class 3 verbs, most of them intransitive. (Not all **-oā** verbs are derived from nouns. These derived **-oā** verbs here simply join the company of Class 3 verbs.)

tlaxcal-li	tortilla
tlaxcaloā	to make tortillas
teponāz-tli	lateral log drum
teponāzoā	to play the teponaztli
malaca-tl	spindle
malacachoā	to revolve (reflexive), to spin s.t. (transitive)
-tech	together with (postposition)
netech	(two objects) close to each other (reflexive/reciprocal)
netechoā	to connect s.t. to another thing (transitive)

(5) with **-huiā**:

The applicative of these verbs is formed by replacing **-oā** with **-huiā**. When **-huiā** is added directly to a noun, it means 'to use, wield s.t. with respect to s.o.' or 'to make s.t. for s.o.' Notice once again that the applicative is completely noncommittal about whether the effect is good or bad for the recipient of the action of the verb; it can mean 'to', 'on', 'for', or 'from'.

cuauhuiā	to beat s.o. with a stick (literally: to use a stick on s.o.)
tamalhuiā	to make tamales for s.o.

(6) with **-ihu(i)**:

There is a verb **ihu(i)** meaning 'to be or become a certain way'. It has a much less than complete paradigm, being limited to the singular present and preterite only, and it is

mainly lexicalized as particles: **ih** 'thus, so, such', **ihqui** 'thus, in such a manner'.¹ Some transitive **-oā** verbs made from nouns have intransitive counterparts made by adding **-ihu(i)** to the noun:

tīl-li	ink
tīloā	to make s.t. become black like ink (transitive)
tīlihu(i)	to become black like ink ²

The verb **tamaloā** used intransitively means 'to engage in tamale making', but it can also be used transitively. It then has an intransitive counterpart **tamalihu(i)**:

tamaloā	to engage in tamale-making (intransitive)
tamaloā	to make s.t. become like a tamale, to shape s.t. into a lump (transitive)
tamalihu(i)	to become shaped like a tamale (intransitive)

These suffixes that are used to derive verbs from nouns are not restricted to basic noun stems. They may also be added to derived noun stems. Particularly productive are transitive **-tiā** and intransitive **-hua** added to nouns derived with **-yō-tl**:

zoquitl	mud
zoquiyōtiā	to get s.t. muddy
xālli	sand
xāllōhua	to get sandy

SUBJECT PREFIXES ATTACHED DIRECTLY TO NOUNS

Having said at the beginning that in Nahuatl nouns cannot be used as verbs without being converted into verbs with one or another of the above suffixes, how are we to account for the fact that Nahuatl nouns are to be found with subject prefixes attached directly to them with no change whatsoever in their shape?

You will recall that the copula verb **cah** 'to be' is optional in sentences such as:

Nomīl ōmpa. My field is over there.

¹These two particles are generally, and misleadingly, written "yuh" and "yuhqui" in Nahuatl documents. One needs to keep in mind that there is no /u/ vowel in Nahuatl. In these written forms, the "y" represents the vowel /i/, and the "uh" is the digraph for /w/. Phonetically these particles are /iw/ and /iwki/, not /yuh/ and /yuhki/.

²This is synonymous with the **-ti** derivation: **tīlti** 'to become black like ink'.

It is also optional in *equational sentences* such as:

Maria tonān.	Maria is our mother.
Xuan tēpahtiāni.	Xuan is a curer.

But what about sentences that have as subject not a noun but a pronoun? In these cases, in addition to the pronoun, the subject prefixes attach directly to nouns to form the equivalent of English equational sentences with predicate nouns:

Nehhuātl <u>ni</u> cihuātl.	As for me, I am a woman.
-----------------------------	--------------------------

In fact, the presence of the pronoun provides a degree of emphasis that one may not want, in which case the pronoun is omitted, but the subject prefix must remain:

Nicihuātl.	I am a woman.
Nicnōcihuātl.	I am a poor woman.
Tahtlācatl.	You are a poor excuse for a human being. ³
Timēxihcah.	We are Mexica, we are Aztecs.
Amoquichtin.	Y'all are men.

In these constructions, although the subject prefixes are present, the noun is not converted into a verb. It does not take any tense markings. If one wants to say "I will be a woman," one must use a denominal verb:

Nicihuātiz.

NAHUATL ADJECTIVES (OR THE LACK THEREOF)

How do we recognize an adjective and distinguish it from a noun or a *substantive*, i.e., an attribute word used as a noun, as in Spanish **el pobre** 'the poor one, the poor fellow'? In Spanish the answer is clear. A true noun has grammatical gender. An adjective does not have inherent gender but agrees with the noun it modifies (whether expressed or unexpressed). That is, if one asks for "dos frías," one is asking for "cervezas" rather than "refrescos."

Whereas in Spanish, the mark of an adjective is its gender and number agreement, in English, an adjective is notable for the fact that it does not take plural -s; one says "the red tables", not "the reds tables".

³ < ti-ahtlācatl; ah- 'not' and tlācatl 'person'

Naturally, in both English and Spanish adjectives can be used as substantives: "The Reds are perceived as a threat to western democracy." "Los pobres del mundo ..."

In Nahuatl, there is simply no distinct grammatical category for adjectives, no test of agreement with nouns, no special inflectional morphology. Some grammarians feel that *-tic* is an adjective-forming suffix, but as can be seen from the associated *-ti* verbs, it is *-ti-c*, the preterite form of verbs derived from nouns. (How subtle of the Nahuatl!)

Historically Nahuatl has been very quick to borrow Spanish nouns and extremely resistant to borrowing Spanish adjectives except in cases where the Spanish adjectives could be interpreted as substantives.

Lately some Spanish words have been borrowed into Nahuatl with *-tic* added to the end of them. This may mean that Nahuatl has over centuries of contact with Spanish acquired the grammatical class *adjective* and Nahuatl speakers now think of *-tic* words as "adjectivos" made by adding a unitary suffix *-tic* that has nothing to do with making verbs of nouns and preterites of the resulting verbs. But this is not an absolutely sure thing.

CHAPTER 21 EXERCISES

-ti DERIVATION EXERCISE 1

Inspect the following Nahuatl verbs and identify their component elements. Tell which meaning each noun has by labelling it with the appropriate number from the second column:

- | | |
|----------------------------------|------------------------------------|
| 1. <i>ōnitlācat</i> | 1. he will become a merchant |
| 2. <i>tahtlehti</i> ⁴ | 2. you become nothing |
| 3. <i>mazātiz</i> | 3. you will become an old woman |
| 4. <i>pōchtēcatiz</i> | 4. he becomes young |
| 5. <i>niteōpixcātiz</i> | 5. we will become old |
| 6. <i>tilamatiz</i> | 6. I was born, I became a person |
| 7. <i>tihuēhuehtizqueh</i> | 7. he will become an animal |
| 8. <i>tēlpōchti</i> | 8. I will become a doctor, midwife |
| 9. <i>niŷicitiz</i> | 9. I will become a priest |

-ti DERIVATION EXERCISE 2

- | | |
|-------------------------------------|---|
| 1. <i>āhuiyanitiz</i> | 1. they will become captives |
| 2. <i>titlāltiz</i> | 2. I am a glutton |
| 3. <i>tlācohtih</i> | 3. you will become earth |
| 4. <i>māltizqueh</i> ⁵ | 4. they become slaves |
| 5. <i>nicuetzpalti</i> ⁶ | 5. she will become a prostitute |
| 6. <i>tiyōllōtetizqueh</i> | 6. you will become careful and diligent |
| 7. <i>nohomitiz</i> | 7. I will become thin and bony |
| 8. <i>tēltiz</i> | 8. he will get well |
| 9. <i>zoquiti</i> | 9. you will become sinewy and skinny |
| 10. <i>titlahtlalhuatiz</i> | 10. he gets wet, soaked, muddy |
| 11. <i>iztlacatizqueh</i> | 11. we will become hard of heart |
| 12. <i>pahtiz</i> | 12. they will lie |

4 < **ahtleh** 'nothing'

5 < **mālli** 'captive'

6 < **cuetzpalin** 'iguana, lizard'. This is a metaphor.

-ti DERIVATION EXERCISE 3

- | | |
|----------------------------|---|
| 1. nelti | 1. you will be esteemed |
| 2. timahuiztiz | 2. it will begin to exist, it will be established |
| 3. nicaquizti ⁷ | 3. it is verified or confirmed |
| 4. tzintiz | 4. I speak loudly and clearly |

-tiya/-tiy(a) EXERCISE

- | | |
|----------------------|------------------------------|
| 1. nicoztiya | 1. it hardens |
| 2. ātiya | 2. he is orphaned |
| 3. tepoztiya | 3. it becomes hard like iron |
| 4. tiyēctiya | 4. I turn yellow |
| 5. icnōpiltiya | 5. you become young again |
| 6. tetiya | 6. they unite |
| 7. titēlpōchtiya | 7. I turn into earth |
| 8. nitlāltiya | 8. it melts |
| 9. cētiyah, centiyah | 9. you become good |

-ti-c QUALITATIVE EXERCISE 1

The following qualitative derivations are formed by adding **-c** to derived **-ti** verbs. Match the Nahuatl word in the first column with its gloss from the second column:

- | | |
|------------------------|-----------------------------|
| 1. tlalhuatic | 1. black |
| 2. yacacuātic | 2. refined, like a nobleman |
| 3. xaxaltic | 3. melted or runny |
| 4. īxtliltic | 4. yellow |
| 5. coztic ⁸ | 5. cured |

⁷ < **caquiztli** 'sound, voice that is clearly heard'

⁸There is no clear source for **coztic**. There is a noun **cōztli** 'necklace, collar', but it has contrasting vowel length. It is abundantly clear that **cōztli** and related **cōzcatl** have long vowels and that the words incorporating **coztic** 'yellow' have a corresponding short vowel.

- | | |
|------------------------------|-----------------------------------|
| 6. piltic | 6. having nerves and sinews |
| 7. tetic | 7. feminine |
| 8. zoquitic | 8. without a nose (cut off) |
| 9. chīchīltic | 9. having a long wide nose |
| 10. tēntzontīltic | 10. hard like a rock |
| 11. ātic | 11. thin and bony |
| 12. pahtic | 12. wet, muddy |
| 13. cuāchīchīltic | 13. sparse, like a blanket or mat |
| 14. tīltic | 14. red |
| 15. cihuātic | 15. black faced |
| 16. yacahuictic ⁹ | 16. red-headed bird |
| 17. oñomitic | 17. black-bearded |

-ti-c QUALITATIVE EXERCISE 2

- | | |
|-----------------------------|---|
| 1. īxpiyāztic ¹⁰ | 1. having a large head |
| 2. cuācōcoztic | 2. having large lips |
| 3. nextic | 3. green |
| 4. tēmmetlapīltic | 4. very soft, juicy |
| 5. ātōltic | 5. having a long sharp nose, or something similar |
| 6. camohtic | 6. soft, like well cooked sweet potatoes |
| 7. yacapiyāztic | 7. soft, like mashed sweet potatoes |
| 8. piyāztic | 8. blond haired |
| 9. quiltic | 9. long and thin |
| 10. cācamohtic | 10. sweet |
| 11. yacahuitztic | 11. ash-colored |
| 12. neuctic | 12. finely ground |
| 13. textic | 13. having a long straight nose |
| 14. cuāmetlapīltic | 14. long-faced |

⁹The second element in this word is the stem of *huictli* 'digging stick'. We are not sure about the vowel length of the vowel in *huic-*.

¹⁰This is not derived from the verb *piy(a)* but is related to *piyāzoā* 'to make s.t. long and straight'.

-ti-c QUALITATIVE EXERCISE 3

- | | |
|--------------------|--|
| 1. catzactic | 1. sharp or having a cutting edge |
| 2. canactic | 2. hard |
| 3. huitztic | 3. pointed and narrow at the base |
| 4. cuechactic | 4. sharp-tipped |
| 5. tēnīztic | 5. firm and strong |
| 6. huapactic | 6. damp or wet |
| 7. tzatzayactic | 7. slippery |
| 8. pizactic | 8. weak, loose, or limp; of little courage |
| 9. zotlactic | 9. straight |
| 10. cōtztōtomactic | 10. having heavy calves of the legs |
| 11. tīnhuitztic | 11. thin or flat |
| 12. chīchipactic | 12. clean |
| 13. chiyactic | 13. strong and stiff |
| 14. tepīztic | 14. oily |
| 15. chicactic | 15. broken or cut into many pieces |
| 16. alactic | 16. dirty, filthy |
| 17. melactic | 17. slender |

-tiā EXERCISE 1

Match the derived verbs in the first column with their meanings from the second column:

- | | |
|--------------------|--|
| 1. nicyacatia | 1. it sprouts branches |
| 2. tinēchihtacatia | 2. we put a mask on him |
| 3. tictēāxcātia | 3. you give possession of it to someone |
| 4. ninocōzcatia | 4. you provide me with food for the road |
| 5. ticxāyacatiah | 5. I adorn myself with gold and jewels |
| 6. nimitzcuīcatia | 6. I give music to you |
| 7. momātia | 7. I put arms on it (e.g., a statue) |
| 8. momāxtlatia | 8. he puts on his loincloth |
| 9. nicmahmātia | 9. I sharpen or put a point on it |

-tiā EXERCISE 2

- | | |
|-----------------------------------|--|
| 1. nimitzcorōnahtia ¹¹ | 1. I put a horseshoe on it (i.e., a horse) |
| 2. tinēchpahtia | 2. you take charge of s.t. |
| 3. ninocactia | 3. you cure me |
| 4. tinēchtequitia | 4. you keep the best seed for sowing |
| 5. timoxināchtia | 5. you give work to me |
| 6. ninotēicnīuhtia | 6. I put a crown on you |
| 7. motetia | 7. it lays eggs |
| 8. nictepozcactia | 8. I put on sandals |
| 9. ticmotequitia | 9. I become a friend of s.o. |

-tiā EXERCISE 3

- | | |
|--------------------------------|---|
| 1. nictēntia | 1. he puts chile pepper in it |
| 2. ninocaltia | 2. I put a blanket on you |
| 3. timonāntia | 3. he sets himself up as a god |
| 4. nimitzquēntia | 4. I build a house for myself |
| 5. quichīllōtia | 5. I sharpen it (e.g., a knife) |
| 6. moteōtia | 6. your hair grows |
| 7. timotzontia | 7. I draw it, I make a sign on it |
| 8. nimitzāmacaltia | 8. I put a cone-shaped paper cap on you |
| 9. nicmachiyōtia ¹² | 9. you take s.o. as a mother or godmother |

-yō-tiā EXERCISE

Match the derived verbs in the first column with their meanings from the second column:

- | | |
|------------------------|---|
| 1. quinelhuayōtia | 1. it (e.g., water) makes waves |
| 2. nictēnmeçayōtia | 2. he becomes fat |
| 3. monacayōtia | 3. I put water in it |
| 4. nicxicohcuitlayōtia | 4. I put a halter on it (e.g., a horse) |

¹¹ < Spanish **corona** 'crown, tonsure'.

¹² < **machiyōtl** 'sign'

- | | |
|-------------------------|--|
| 5. mocuēcuēyōtia | 5. I wax it |
| 6. tinēchtepozmecayōtia | 6. you inspire me with s.t. |
| 7. ticmecayōtia | 7. you chain me |
| 8. tinēchyōllōtia | 8. you put cords on it |
| 9. nicāyōtia | 9. he roots it in s.t. (e.g., authority) |
| 10. niczoquiyōtia | 10. I get it muddy |

-huiā EXERCISE 1

Match the derived verbs in the first column with their meanings from the second column:

- | | |
|----------------------------|---------------------------------|
| 1. ticchīlāhuia | 1. he chains you |
| 2. niquiztāctēcōcuitlahuia | 2. he goldplates it |
| 3. tēmātlahuia | 3. he nets s.o. |
| 4. quimecahuia | 4. I put s.t. under my arm |
| 5. mitztepozmecahuia | 5. he ties it with cords |
| 6. nitlaciyacahuia | 6. you pour chile water into it |
| 7. tinēchiztlacahuia | 7. he fertilizes it with manure |
| 8. quicoztictecōcuitlahuia | 8. you deceive me |
| 9. quicuitlahuia | 9. I silverplate it |

-huiā EXERCISE 2

- | | |
|--------------------------------|---|
| 1. timahhuahuia | 1. you beat it with a stone |
| 2. quēhuahuia | 2. I wax it |
| 3. nitlahuichuia ¹³ | 3. I dig in the earth with a hoe, digging stick |
| 4. nicxicohcuitlahuia | 4. he blackens it with soot |
| 5. tiquimāmahuia | 5. you wrap them with paper |
| 6. niquiztahuia | 6. you prick yourself with a thorn |
| 7. quicalcuēchhuia | 7. I put salt in it |
| 8. tictehuia | 8. he covers it with skin or leather |
| 9. tinēchtamalhuia | 9. you make tamales for me |

¹³Notice that this contains **-huic-huiā**. In this case, **ch** is not a digraph; instead, **c** is followed by the digraph **hu**. The incorporated noun is **huictli** 'digging stick', and we are not sure of the vowel length.

-huiā EXERCISE 3

- | | |
|----------------------|-----------------------------------|
| 1. ticzoquihuia | 1. I make tortillas for you |
| 2. quitepozmihuia | 2. you point at me |
| 3. tinēchmahpilhuia | 3. you put mud on it |
| 4. ninahmōlhuia | 4. he shoots it with an arrow |
| 5. quitlālhuiah | 5. you all put chile pepper in it |
| 6. nimitztlāxcalhuia | 6. I wash myself with soap |
| 7. anquichilhuia | 7. they put earth on it |

-huiā EXERCISE 4

- | | |
|--------------------|----------------------------------|
| 1. nictexōlōhuia | 1. you smear it with pinepitch |
| 2. ninezhuia | 2. I get myself bloody |
| 3. ticocotzohuia | 3. I mash it with a stone pestle |
| 4. quinexhuia | 4. you prick me with a thorn |
| 5. tinēchhuitzhuia | 5. he puts ashes on it |

-oā EXERCISE 1

Match the derived verbs in the first column with their meanings from the second column:

- | | |
|------------------------------|------------------------------------|
| 1. ammāpihpitzoah | 1. you make tortillas |
| 2. antlacualoah | 2. y'all prepare a meal |
| 3. niquiquizoa | 3. I play a trumpet |
| 4. tāyacachoa | 4. y'all whistle with your fingers |
| 5. cuitlapilāyacachoa | 5. I tell jokes or witticisms |
| 6. teponāzoah | 6. you play a rattle |
| 7. titlaxcaloa | 7. it wags its tail |
| 8. tamaloah | 8. they make tamales |
| 9. nicamanāloa ¹⁴ | 9. they play a hollow log drum |

¹⁴ < camanālli 'joke'

CHAPTER 21

-oā EXERCISE 2

- | | |
|-------------------|---|
| 1. tictlilloa | 1. you turn red in the face |
| 2. ninoteponāzoa | 2. I swell (like a drum; e.g., from dropsy) |
| 3. timīxchīchīloa | 3. I make it red |
| 4. nicchīchīloa | 4. you blacken it |

-yō-hua EXERCISE 1

Match the derived verbs in the first column with their meanings from the second column:

- | | |
|-------------------------------|---|
| 1. nichicoyōllōhua | 1. it fills up with flies |
| 2. nīxocuillōhua | 2. it gets covered with worms |
| 3. titlillōhua | 3. you get blackened or covered with soot |
| 4. tōmeyōllōhua ¹⁵ | 4. you doubt |
| 5. zāyōllōhua | 5. it gets sandy |
| 6. ocuillōhua | 6. I have freckles on my face |
| 7. nitōcāyōhua | 7. I suspect |
| 8. tlahzōllōhua | 8. it gets covered with trash |
| 9. xāllōhua | 9. I become famous |

-yō-hua EXERCISE 2

- | | |
|-------------------|---|
| 1. tāzcayōhua | 1. it sprouts roots (e.g., a tree) |
| 2. nelhuayōhua | 2. I get covered with filth (e.g., sweat) |
| 3. iztayōhua | 3. we become famous |
| 4. cuitlayōhuah | 4. it gets salty |
| 5. timahuizzōhuah | 5. you get covered with ants |
| 6. tzonyōhua | 6. he gets covered with hair |
| 7. nitzoyōhua | 7. you get bloody |
| 8. tezyōhua | 8. they get covered with excrement |

¹⁵ < ōmeyōlli 'double heart'

-ihu(i) EXERCISE

Match the derived verbs in the first column with their meanings from the second column:

- | | |
|-------------------------------|---|
| 1. xiquipilihui ¹⁶ | 1. it turns black |
| 2. t̄lilihui | 2. I get covered with dirt |
| 3. n̄ixtlālihui | 3. it becomes very shiny |
| 4. tichichīlihui | 4. it bulges (like poorly sewn clothes) |
| 5. tepitōnihui ¹⁷ | 5. you turn red |
| 6. petzihui ¹⁸ | 6. it becomes small |

¹⁶ < xiquipilli 'purse, pouch'

¹⁷ < tepitōn 's.t. small, insignificant'

¹⁸ < petztli 'pyrite'

22. COMPOUND NOUNS

We began with mainly basic nouns and verbs and first covered inflection, then derivation. From the beginning, however, we have dealt with some compounds such as the following from Vocabulary List 1:

chichicalli	doghouse	
pitzonacatl	pork	(literally: pig meat)
xōchimilli	garden	(literally: flower field)

Nahuatl is very rich in compound words. It makes use of many noun-noun combinations like these, and also compounds of compounds:

tōtōtetl	(wild) bird egg (literally: bird stone)
tōtōtecaxitl	bird's nest (literally: bird-stone bowl)

xocotl	fruit
xocomecatl	grape vine
yacatl	nose
yacatzontli	nose hair
xocomecayacatzontli	tendrils of a grape vine (little curling shoots that secure it)

In a noun-noun compound, the first noun modifies the second. For instance, **te-teōtl** is a 'stone god', but **teō-tetl** is a 'divine stone', i.e., jet or black obsidian. This is analogous to English, in which a townhouse is a type of house, a grocery store is a type of store, a shoe box is a type of box, etc. In Nahuatl compounds of this sort, when you have X-Y, expect the meaning to be 'an X sort of Y'.

To form a noun-noun compound, one simply removes the absolutive suffix from the first noun and joins the resulting noun stem to the second noun. The absolutive suffix of the second noun then serves for the whole thing. In general, vowels do not drop, although in pronunciation, two identical vowels will merge into one long one. If one or both of the vowels is already long, it can't get any longer.

There are a very few unusual cases.

ātl, tepētl	>	ātl̄tepētl	town
teōtl, calli	>	teoḥcalli	temple, church

Some nouns that end in *i* sometimes drop it along with the absolute suffix:

xōchitl, ātl	>	xōchātl	rose water, perfume
cōmitl, tīlli	>	cōntīlli	soot from pots

Generally the meaning of a compound word is more or less the sum of its parts, but in some cases the sense is metaphorical or simply rather opaque:

zaca-ahtlapalli	grass leaf (literally: grass-wing)
tlācatecolōtl	devil (literally: person-owl)

The following examples illustrate the type of dynamic word formation which Nahuatl makes use of. After the compound word, the component words are given in citation form.

tepozāmatl	metal foil
tepoztlī	metal
āmatl	paper

tōnalāmatl	calendar
tōnalli	day
āmatl	paper

āmoxcalli	bookstore
āmoxtlī	book
calli	house

āmoxtōcāitl	book title
āmoxtlī	book
tōcāitl	name

ācalli	boat, canoe
ātl	water
calli	house

calnacaztlī	corner of a house
calli	house
nacaztlī	ear

In the exercises you will have the opportunity to become acquainted with many more Nahuatl compound nouns and get a sense of the somewhat extended and metaphorical senses of some common nouns that are particularly productive in the compounding process.

tlāltetl	clod of earth
tlīltetl	paragraph mark or a diacritical mark in a manuscript
tzīntetl	foundation of a wall
tehuapalli	large wide tombstone or slab
texālli	sandy stone for grinding stones
xāltetl	pebble
texocotl	tejocote, apple of the Indies (type of fruit)
xocotetl	very green fruit, and yet to ripen (often used to mean 'plum')
cuauhtexōlōtl	wooden pestle of a mortar, tejolote
ātēzcatl	pool of water, or a water gauge
īxtēzcatl	spectacles
tīlmahcactli	cloth slipper
tīlmahcuiſlapilli	tail of a piece of clothing
ēhuatīlmahtli	leather garment
ocotōchtīlmahtli	cape made from martens' hides
tīlmahocuīlin	clothes moth
tīlmahtēntli	edge of a piece of clothing
ālſtepētlācatl	townsman, layman (not of a holy order), vecino
(i)cnōtlācatl	orphan or needy person
īztatlācatl	salt maker
tlācamazātl	person who behaves like a beast, s.o. vicious, rabid
tlācamichin	catfish or a large fish
cihuātlācamichin	mermaid
mīllacatl	worker or peasant
tlācanacatl	human flesh
tlācatecolōtl	devil
tlācaxināchtli	semen
cihuātlācohtli	female slave
cōtztlalhuatl	tendons of the calf of the leg
tlalhuamecatl	guitar string
metztlalhuatl	tendons of the leg
quechtalhuatl	tendons of the neck
ālſtepētlālli	community lands
ātālſli	irrigated land
tlālālſtl	bog
callālſli	house yard, ground that is next to a house

tlālcōyōtl	kind of burrowing jackal which hides underground
teōcuitlatlālli	gold dust
tepoztlālli	iron filings
tlālmāitl	laborer or worker
tlālmecatl	cord for measuring fields
tlālcuahuitl	rod for measuring fields
tlālōztōtl	underground chamber or basement
cōātlantli	fang
cōātlancapōlin	blackberry fruit
cōātlāncōtl	blackberry fruit
tlānocuītl	caries, cavities (perceived as caused by a worm that ruins teeth)
tlānomitl	ivory
tlātohcācīhuāpilli	princess or great lady
tlātohcāicpalli	throne
tlātohcāpilli	nobleman
tlātohcātilmahtli	royal or lordly clothing
tlātohcātlatquītl	property of a king or of the nobility
teōtlatquicalli	sacristy
cahuāyohlatquītl	harness and trappings for a horse
chāntlatquītl	household furniture
tlēcālli	chimney
tlēcaxitl	clay incense burner
tepoztlēcaxitl	metal incense burner
tlēcōmitl	crucible for melting gold
tlēmāitl	clay scoop for carrying fire
tepoztlēmāitl	fire shovel
tlēmōyōtl	spark
tlēmōyōnextli	dead spark
tlēxōchtli	red-hot coal (note variant form of xōchtli)
nextlēxōchtli	embers
tlēcuahuitl	fire drill, wooden instrument for making fire
tlīlāzcatl	black ant (poisonous)
cactīlli	shoemaker's dye
tlīlcōātl	black snake
comāltīlli	soot from a griddle
cōntīlli	soot from pots

ocotlilli	black stain from pine smoke
tīltecōmatl	inkwell
tīlhuāuhtli	wild black amaranth
tīlxōchitl	vanilla bean plant
tōcāāmatl	registry of names
āmoxitōcāitl	book title
tēuctōcāitl	renowned lineage
ātocatl	water spider
tōchcalli	rabbit burrow
tōchconētl	bunny, young rabbit
ocotōchtli	mountain cat or marten
tōtolācatl	quill or feather for writing
tōtolācatecomatl	inkwell
tōtoltetl	chicken, turkey egg
tōtolcalli	henhouse
cihuātōtolin	hen, turkey hen
tōtolconētl	chick
tōtolcuitlatl	chicken dung
(i)chpōchtōtolin	pullet which is beginning to lay eggs
teohcaltōtōtl	sparrow
tōtōtecaxtli	birds' nest
tōtōchiquihuitl	birds' nest
tōtōconētl	young (wild) bird
tōtōmātlatl	net for hunting birds
quetzaltōtōtl	bird with rich green plumage
tōtōtlacualtecomatl	gizzard of a bird
tōtōtēntli	beak of a bird
tōtōtēnhuitztl	beak of a bird
tzīnicpalli	small portable chair
tzīntamalli	buttock
tzīntepoztli	hilt of a lance or staff
tzīntetl	foundation of a wall
ahcoltzontli	shoulder hair
tzoncalli	wig
āmatzoncalli	(conical) paper helmet
camatzontli	cheek fuzz

tzonicpalli	pillow, headrest
metztzontli	leg hairs
cuātzontli	hairs of the head
quechtzontli	mane
tzontecomatl	skull, head
tēntzontli	beard
yacatzontli	nose hairs
xocomecayacatzontli	tendrils of a vineshoot
tzoātl	washwater
tzocuitlatl	body sweat
ocotzotl	pine resin
ocotzotētl	pitch or tar (congealed resin)
mātzōtzopāztli	forearm
cachuapalli	sole or last of a shoe
huapalcalli	house or hut made of boards
tehuapalli	large wide tombstone or slab
ēhuahuēhuētl	tambourine
mecahuēhuētl	guitar
āhuictli	oar
tepozhuictli	iron hoe
huīlōcalli	pigeonhouse
huīlōconētl	young pigeon
oquichhuīlōtl	male pigeon
tlācahuīlōtl	gray pigeon with a white neck
ichcahuīpīlli	padded armor for battle
tepozhuīpīlli	upper-body armor
tepoz mātlahuīpīlli	coat of chain mail
cōāhuitzmecatl	bramble
huitzomitl	needle for sewing
cuauhhuitztli	kind of thorn bush
huitzcuahuitl	thorny tree
huitzquilitl	cardoon, an edible thistle-like plant
huitzquiltzontecomatl	artichoke
tlācatecolōhuitztli	kind of thistle or thorn
āxālli	kind of sand with which they cut precious stones
āzcaxālli	anthill

iztaxālli	grain of salt
xāltemalacatl	stone roller for sharpening tools
texālli	sandy stone for grinding tools
xāltetl	pebble
cuāxīcalli	skull of the head
cuauhīcalli	wooden container, vessel
xīcaltecomatl	vessel made of a gourd
tlancuāxīcalli	knee bone
ātexīcolli	scrotum, sack of the testicles
xīcohcuitlatl	wax
xīcohcuitlaocotl	candle
āxīctli	whirlpool
ēhuaxiquipilli	leather bag
mātlaxiquipilli	net bag
mīxiquipilli	quiver for arrows
teōcuitlaxiquipilli	money bag
āxīxcalli	outhouse, latrine
āxīxcōmitl	chamberpot
āxīxtecomatl	bladder
xōchātl	rose water, perfume
xōchicōzcatl	garland of flowers
xōchineuctli	nectar, sweet liquid in flowers
omixōchitl	a white, fragrant lily-like flower
xōchitōtōtl	kind of yellow bird
xōchihuāuhtli	wild yellow amaranth
yōllohxōchitl	magnolia
xocomecatl	grapevine
xocomecamāitl	vineshoot or tendril
xocoicxitl	stem of a piece of fruit
xoco-octli	beverage made from fermented fruit, tepache
xococuahuitl	fruit tree
xocoyōllohtli	fruit pit
ācalyacatl	proW of a ship
yaca-ātōlli	mucus
yacacuitlatl	mucus
tozcayacacuitlatl	phlegm

yāōcalli	fortress
yāōihtacatl	food for battle
meyōllohtli	heart of the maguey (century cactus)
ococentli	pine cone
ococenyōllohtli	pine seed
cuāyōllohtli	crown of the head
zaca-ahtlapalli	grass leaf
zacachīmalli	arbor for shade, ramada
zacamecatl	rope made of grass
zacaocuilin	grass worm
zoquiātl	mud, muddy water
zoquitecomatl	clay cup

COMPOUND RECOGNITION EXERCISE 2

Give the English meaning of the following Nahuatl words. List the component elements of each word and their meanings:

pahcalli
 ācalli
 āmoxtōcātl
 āxīxcalli
 ācachiquihuitl
 omicaxitl
 tōnalāmatl
 tepozāmatl
 tzoncalli
 meocuilin
 ēlchiquihuitl
 ācītla!in
 calocuilin
 cihuāteōpixqui
 xoco-cc!li
 ācaxitl
 āmoxcalli

cihuātlācamichin

pitzocalli

chōquizcūcatl

Create ten original compound nouns and give their meanings.

23. NOUN-VERB COMPOUNDS

In the preceding chapter we examined noun-noun compounds. Nahuatl is also rich in noun-verb constructions. Nouns may be attached to verbs either as incorporated objects or as manner adverbials.

REVIEW OF OBJECT INCORPORATION

We might profitably compare the two possible positions of direct objects in Nahuatl with the two options for postpositions. With postpositions one can have the postposition following a possessive prefix, and the noun after:

īpan calli at the house (literally: its-at the house)

Or one can attach the postposition directly to the noun:

calpan at the house (literally: the house-at)

One has a similar pair of options with direct objects. With transitive verbs we have an object prefix attached to the verb, and then the direct object itself following the verb:

nicchīhua cactli I am making a shoe/shoes. (literally: I-it-make shoe(s))

The other option is to replace the object prefix with the noun stem itself:

nicacchīhua I am engaged in shoemaking.

Recall that one can only incorporate the direct object noun into the verb if the object is *generic/nonspecific*. The sentence immediately above cannot refer to any particular shoe or shoes. And as a matter of fact, one might get interrupted and never get a single shoe finished, for which reason this sort of construction seems more natural in the imperfect than in the preterite. Object incorporation is also highly compatible with the customary present and is the source of such nouns as **michnamacani** 'fish seller' and **āmoxpōhuani** 'book reader'. These refer to individuals who customarily sell fish and customarily read books in general, not specific fish and specific books. Likewise, a **cacchīuhqui** is a shoemaker, one who makes shoes in general, and a **pitzopixqui** looks after pigs in general—some this year, others next year, etc.

Observe this difference:

Nit <u>l</u> achīhua	I am making s.t. (and I'm not saying what it is).
Nic <u>h</u> īhua	I am making it.
Nic <u>h</u> īhua <u>cactli</u>	I am making a shoe/shoes (some specific one/ones).
Nic <u>a</u> cchīhua	I am engaged in shoe-making.

By definition, object incorporation can only be done with transitive verbs (i.e., verbs that take direct objects), because otherwise there would be no object available to incorporate. If a verb is intransitive, it cannot participate in this process, but its causative form may:

miqu(i)	to die
mictiā	to kill s.t., s.o.
mazāmictiā	to engage in killing deer, wild animals

ADVERBIAL CONSTRUCTIONS

There are some constructions that look like verbs with incorporated objects, but the first element is actually used adverbially to describe the manner in which the verb is done.

cōyōchōca	to howl <u>like a coyote</u>
āpīzmiqu(i)	to be hungry (literally: to die <u>of hunger</u>)
(i)cnōcāhu(a)	to leave s.o. abandoned <u>in destitution</u>

These can always be translated literally, albeit awkwardly, as '(noun)-wise', as in 'to howl coyote-wise', 'to die hunger-wise', 'to leave s.o. orphan-wise'.

These are easy to spot when they are transitive and/or reflexive verbs, because in addition to the incorporated noun, there is also an object prefix:

nit <u>l</u> āpīzmictiā	I starve s.o., I kill s.o. by means of hunger
ni <u>n</u> ōcōyōquetza	I get down on my hands and knees, I stand like a coyote

Here is a contrasting pair based on the verb **tēmoā** 'to seek s.t.':

nixōchitēmoa	I seek flowers	(incorporated object)
ni <u>x</u> ōchitēmoa	I seek it elegantly (flower-wise)	(adverbial)

The latter sentence is used in the context of seeking songs as one would flowers and refers to the Nahuatl *difrasismo in xōchitl in cuīcatl* 'poetry' (literally: flowers, songs).

Here is another sample pair with the noun **mātlatl** 'net':

nimātlachīhua	I engage in netmaking	(incorporated object)
nitlamātlachīhua	I make s.t. like a net, net-wise	(adverbial)

Incorporated adverbial constructions may also involve intransitive verbs. One recognizes these by the fact that intransitive verbs cannot have incorporated direct objects. Therefore, a noun within such a construction must be functioning adverbially:

nehnem(i)	to walk
(i)cxitl	foot
nicxinehnemi	I walk on foot
tēm(i)	to fill up
ātl	water
tātēmih	we fill up with liquid, we suffer from dropsy

Since inflectional and derivational processes apply equally to basic, derived, and compounded forms, a verb with an incorporated adverbial can then be made into a qualitative noun. The name of the Aztec ruler Cuāuhtemōc is made by adding preterite -c to a verb formed in the following way:

cuāuhli	eagle
temō	to descend
cuāuhtemō	to descend eagle-wise
Cuāuhtemōc	he who has descended like an eagle

Contrary to folk etymology, the name does not mean 'falling eagle' or 'fallen eagle'.

calman(a)	to build houses
calquetz(a)	to build houses
calcuēchtlāz(a)	to remove soot
cahuāyohcaccopīn(a)	to take shoes off horses
cahuāyohmāilpiā	to hobble horses
mazāmāilpiā	to hobble animals
cecuī	to be (take) cold
chīltēca	to plant chiles
chīltequ(i)	to harvest chiles
cuenchīhu(a)	to work the earth, to turn over soil with a hoc
zoquichīhu(a)	to make clay for building a wall
cocōlcui	to become irritated and impatient
īxcuēloā	to consent to something by nodding
cuetlaxyamāniā	to tan or curry hides
cuīcaihtoā	to begin a song
cuīcapīqu(i)	to compose songs
cuīcachalāniā	to sing out of tune
ēcatzacu(a)	to take shelter from the wind
etequ(i)	to harvest beans
etlāz(a)	to plant beans
ēhuahuahuan(a)	to clean or cure skins
ēhuahuēhuētztzon(a)	to play the tambourine
ichcapiy(a)	to take care of sheep
ihīyōcāhu(a)	to be out of breath
īxpīloā	to lower one's eyes
mātlquetz(a)	to drive in stakes for nets, snares
māzōhu(a)	to extend one's hand or arm
mazāmachiā	to tame colts
mazāmictiā	to kill animals
mazātlacualtiā	to feed animals

INCORPORATED ADVERBIAL EXERCISE

The following verbs, given with Molina's glosses, have incorporated nouns that function adverbially. Write out the component elements and give their meanings. Also write a literal gloss for the whole verb construction:

Example:

(i)cxinehnem(i) to walk on foot

Literally: to walk foot-wise

(i)cxitl 'foot', nehnem(i) 'to walk'

ahcolēhu(a)	to threaten s.o. or to raise one's arm (trans)
āmatlahcuiloā	to write a letter
ahmōllāliā	to soap up s.t. (trans)
cuīca-ān(a)	to lead voices in song (trans)
(i)cxīān(a)	to hurry, to lengthen one's stride (reflex)
ihīyōān(a)	to draw s.t. with one's breath (trans)
yaca-ān(a)	to guide, govern s.o. (trans)
yōllohān(a)	to attract s.o. with flattery (trans)
āpīzmiqu(i)	to be hungry
āpīzmictiā	to starve s.o. (trans)
āmiqu(i)	to be thirsty
āpītz(a)	to have diarrhea (reflex)
ātēm(i)	to be dropsical
āhūitequ(i)	to whitewash s.t. like a wall (trans)
mācapāniā	to snap one's fingers (reflex)
(i)cnōcāhu(a)	to leave s.o. orphaned and abandoned (trans)
cihuāmiqu(i)	for a man's wife to die
āxīxcocoy(a)	to suffer from bladder stones
(i)cxicōloā	to show respect by kneeling (reflex)
coyōchōca	to howl like a coyote
coyōquetz(a)	to get down on one's hands and knees (reflex)
ēhuatlapītz(a)	to play the bagpipe
eziēm(i)	to be bruised
(i)cxitlahtoā	to talk while shifting one's feet
camanāltlahtoā	to say s.t. as a joke

ācallapān(i) to suffer shipwreck
ihīyōquīz(a) to breathe

ADVERBIAL PRODUCTION EXERCISE

Using the indicated verbs, write the Nahuatl for the following phrases:

ahmōilāliā to soap up s.t. (trans)
Y'all soap it up.

(i)cxicōloā to show respect by kneeling (reflex)
We show our respect by kneeling.

(i)cnōcāhu(a) to leave s.o. orphaned and abandoned (trans)
You leave them orphaned and abandoned.

mācapāniā to snap one's fingers (reflex)
They snap their fingers.

yaca-ān(a) to guide, govern s.o. (trans)
I govern them.

cuīca-ān(a) to lead voices in song (trans)
You lead us in song.

cihuāmiqu(i) for a man's wife to die
His wife died.

āxīxcocoy(a) to suffer from bladder stones
They suffered from bladder stones.

ācallapān(i) to suffer shipwreck
They will suffer shipwreck.

24. REDUPLICATION

Nahuatl differs from English and Spanish by making much heavier use of prefixes and suffixes than they do. It is not unusual for a Nahuatl verb form to begin with the antecessive prefix, a subject prefix, one or more object prefixes, and a directional prefix and to have lined up after the stem a derivational suffix followed by a singular or plural preterite suffix. By comparison, English and Spanish verbs usually have no more than one prefix at most and perhaps a derivational suffix and an inflectional suffix indicating tense and number. Nonetheless, prefixes and suffixes are familiar to us, and what is noteworthy about Nahuatl is that it uses more of them.

However, in addition to *affixation* (use of prefixes and suffixes), Nahuatl uses *reduplication* as another means of expressing a number of grammatical concepts. To speakers of English and Spanish, this is an unfamiliar process. Reduplication involves making a copy of the first consonant and the vowel of a syllable. Using the symbols C for consonant and V for vowel, an example of reduplication is: CV > CVCV.

There are actually three types of reduplication in Nahuatl:

- (1) short-vowel reduplication: CVCV
- (2) long-vowel reduplication: CVC̄CV
- (3) glottal-stop reduplication: CVhCV

It is this third type of reduplication, applying to syllables that have no initial consonant, that accounts for the only context in which h occurs between vowels:

ēcatl	wind	>	ehēcatl	wind
āhuiy(a)	to be happy	>	ahāhuiy(a)	to take pleasure here and there
(no unreduplicated form)		>	ihiyōtl	breath
ōme	two	>	ohōme	two-by-two

USES OF NAHUATL REDUPLICATION

Reduplication in Nahuatl is always used for purposes of some sort of intensification. Most often this refers to multiplicity (plurals, distributives, consecutive actions, frequentatives). Some types of reduplication are productive, some types apply to closed sets of stems, and some instances are lexicalized and need to be learned case by case.

(1) short-vowel reduplication:

There are three uses of short-vowel reduplication. We have seen one of them in the plural forms of the attitudinal suffixes:

<u>Singular:</u>	<u>Plural:</u>
-t̄z̄in	-tzitz̄in
-t̄ōn	-tot̄ōn
-p̄il	-pip̄il
-p̄ōl	-pop̄ōl

(-zōl does not have a plural form, because it is restricted to inanimate nouns)

This is an example of a grammatical process applying to a *closed set* of forms. There are only four of these endings that have a plural form. No other suffixes behave this way.

Short-vowel reduplication is also to be seen in a group of derivationally related verbs. Many Class 2 verbs that end in a long vowel followed by **-n(i)**¹ are related to verbs that have short-vowel reduplication and end in **-ca** and **-tz(a)**:

tziḥn(i)	to ring, to make a metallic sound
tzitzilica	to jingle
tzitzilitz(a)	to ring s.t. (like bells)

In this set of verbs the unreduplicated form ending in **-n(i)** and the reduplicated form ending in **-ca** are intransitive, while the reduplicated **-tz(a)** form is transitive. Many of the verbs have to do with making characteristic types of noises, and the reduplication seems to indicate frequentative action, doing something repeatedly. For instance, a bell may ring once, but if it jingles, it keeps it up, and likewise, when people ring bells, they usually ring them several times. Examples of such verbs that do have the frequentative meaning but do not relate to sounds are the following:

cot̄ōn(i)	for s.t. to separate, come apart
cocotoca	for s.t. to come apart a lot, to tear
cocototz(a)	to make s.t. come apart a lot, to break or tear s.t.
teḥn(i)	to break
teḥeica	to shatter, to break into many pieces
teḥeitza	to break s.t. to pieces, to shatter s.t.

¹This is not the customary present suffix **-ni**.

Although this group of verbs is much larger than the group of attitudinal suffixes, it is also a closed set. The process does not apply to all verbs that end in a long vowel followed by *-n(i)*, and it is not used productively the way, for instance, the *-liz-tli* derivation is. Related to these verbs are deverbal patientive nouns that replace a long stem vowel followed by *n* with a short vowel followed by *c*:

cotōn(i)	for s.t. to separate, come apart
cocotoca	for s.t. to come apart

cotōn(a)	to cut, break s.t.
cotoctli	fragment

Third, short-vowel reduplication is to be found with some verbs that do not have *-n(i)* endings. The same frequentative sense seems to hold for these verbs that must be learned individually²:

huetzca	to laugh
huchuetzca	to laugh a lot ³
cuā	to eat s.t.
cuacuā	to chew or gnaw at s.t. ⁴
xīcoā	to deceive s.o.
xixīcoā	to defeat s.o. (by sustained deceit)

(2) long-vowel reduplication:

Long-vowel reduplication is used for two purposes. With nouns, it is used to make plural forms. This is limited to a closed set of nouns that must be learned individually:

teōtl	god
tēteoh	gods

²In a situation of this sort, where there is a perceivable pattern but we are unable to predict from the shape of a stem whether the process will apply or not, we say the individual words are *lexicalized*.

³There is also *huēhuetzca* 'to laugh hard' and *huehhuetzca* 'to smile', making full use of different sorts of reduplication with this particular verb stem.

⁴For this verb there is no form with long-vowel reduplication, but there is *cuahcuā* 'to snap, nip at s.t.'

tōchtli	rabbit
tōtōchtīn	rabbits

The element **pōch** that is part of the words for 'young woman' and 'young man' undergoes this sort of reduplication, even though it is inside the word:

(i)chpōchtli	young woman
(i)chpōpōchtin	

tēlpōchtli	young man
tēlpōpōchtin	young men

Notice that these plural nouns have a plural suffix as well as stem reduplication. Also, in long-vowel reduplication, it does not matter whether the stem vowel is long or short. If it is short, it will be lengthened, as in **tēteoh**; if it is already long, it can't get longer, as in **tōtōchtin**.

The second use of long-vowel reduplication is in verbs. This is a productive process, and the sense it brings to the verb is that the action was carried out in a consecutive fashion:

xeloā	to divide s.t.
xēxeloā	to slice s.t., to divide s.t. up evenly
tequ(i)	to cut s.t.
tētequ(i)	to slice s.t., to carve s.t. systematically
chōca	to weep
chōchōca	to go on weeping
huetzca	to laugh
huēhuetzca	to laugh hard, continuously

This kind of reduplication may be *iterative*. Just as in English we may say for emphasis, "this is very, very important," Nahuatl can repeat reduplication:

chōchōchōca	to weep inconsolably (to weep and weep and weep)
-------------	--

There are a good many contrasts between long-vowel reduplication and glottal-stop reduplication:

tequ(i)	to cut s.t.
tētequ(i)	to slice s.t.
tehtequ(i)	to hack s.t. to pieces
xeloā	to split, divide s.t.
xēxeloā	to slice s.t., to carve s.t. up systematically
xehxeloā	to divide s.t. up into individual portions
xēloā	to scatter s.t.
xēxēloā	to scatter or spread s.t. evenly over a surface
xehxēloā	to scatter s.t. in various directions, here and there in piles ⁵
chōca	to weep
chōchōca	to weep continuously
chohchōca	to sob
huetzca	to laugh
huēhuetzca	to laugh continuously
huehhuetzca	to smile ⁶

(4) others (lexicalized, vowel length unpredictable):

There are other cases of reduplication that are fairly unpredictable. Una Canger, writing about reduplication in *Texas Linguistic Forum* 18, has some suggestions about them, and you may find it profitable to read her article. Here are some examples:

chīlli	chile
chīchīltic	s.t. red ⁷
conētl	child, offspring
cōconētl	doll

⁵The failure of traditional Nahuatl spelling to mark long vowels and indicate glottal stops not only obscures the difference between consecutive and distributive actions, but it also obscures the difference between xeloā 'to divide s.t.' and xēloā 'to scatter s.t.'

⁶Smiling as laughing spatially distributed seems odd to us, but we must accept the language on its own terms.

⁷Compare this with unreduplicated tlīltic 'black' < tlīlli 'soot, black ink'.

(3) glottal-stop reduplication:

Glottal-stop reduplication is referred to as *distributive*. With nouns it is different from pluralization, which is (or was prior to sustained contact with Spanish) limited to animate nouns. Distributive glottal-stop reduplication applies to nouns productively and without regard to animacy. An example given by Carochi is:

ĩnchahchān each to his individual home

Chāntli 'home' is an inanimate noun. Īnchān may mean 'their home' or 'their homes'. In this case, glottal-stop reduplication is used to make clear that each of several individuals has a separate home: -chahchān.

Distributive glottal-stop reduplication is also productive for verbs. With verbs, it means that the action was carried out here and there, in a staccato or random fashion rather than in an orderly and consecutive fashion:

nequ(i) to want, desire s.t., s.o.
nehnequ(i) to have a craving for s.t.

pāqu(i) to be happy
pahpāqu(i) to enjoy oneself

cui to take s.t.
cuihcui to work stone or wood by chipping away at the surface

cuā to eat s.t.
cuahcuā to snap, nip at s.t.

Sometimes a reduplicated form has developed a meaning at some remove from its literal one. For instance, 'to live' and 'to walk' are not so obviously related:

nem(i) to live
nehnem(i) to walk

However, as Campbell has pointed out, what is walking, but living spatially distributed?

Glottal-stop reduplication may be iterative, just as long-vowel reduplication:

nehnehnem(i) to stroll, to wander about from place to place

nacatl	meat, flesh
nanacatl	mushroom ⁸
tōna	to be warm, for the sun to shine
toḷōnqui	s.t. hot
cectli	ice
cecec	s.t. cold

SUMMARY OF REDUPLICATION

Some types of reduplication are more *productive* than others. For instance, distributive reduplication, the glottal-stop reduplication that makes 'to cut s.t.' into 'to hack s.t. to pieces', is quite productive with verbs.

Likewise, for verbs that one can make distributive, one can also have the consecutive, long-vowel reduplication that makes 'to cut s.t.' into 'to slice s.t.'.

Long-vowel reduplication for pluralization is less productive. One has to learn which nouns form their plural with reduplication. Most don't.

Short-vowel reduplication that relates unreduplicated verbs ending in -n(i) to reduplicated verbs ending in -ca and -tza is also limited to a closed set of stems, and in addition to the reduplication at the beginning of the stem and the different endings, there is moreover a difference of vowel length at the end of the stem. (This fairly large set of related verbs will be presented in Vocabulary List 24.)

Even more restricted is short-vowel reduplication for pluralization of attitudinal suffixes.

Finally, for the cases in (4) above, there is no recourse but to learn them as they come up.

⁸Canger suggests for both the long-vowel reduplication of *cōconētl* and the short-vowel reduplication of *nanacatl* the sense of 'pseudo-'. A doll is an ersatz child; mushrooms are a substitute for meat.

CHAPTER 24 EXERCISES

REDUPLICATION RECOGNITION EXERCISE

Give the basic word from which the reduplicated one is made. Give the meanings for the plain and reduplicated forms:

Example:

ohōme two-by-two

ōme two

ahāhuilli

ahahhua

tēteoh

ahātēm(i)

ahaqu(i)

ahātōltic

ahāy(i)

chichinoā

chācha!ān(i)

(i)chpōpōchtin

ehēca

huehhuēintin

cihuātzitzintin

ihitta

nehncloā

chichitotōn

pihpī

pohpōchectic

tōtōchtin

REDUPLICATION PRODUCTION EXERCISE

Given the unreduplicated verb form, translate the following phrases into Nahuatl:

Example:

pozōn(i)

y'all boil it anquipopozotzah

xahuān(i)

they pour down a lot of it (water)

cualān(i)

it (a storm) will break

chitōn(i)

you make it (sparks) fly

chapān(i)

they plop it (many pieces of clay on the ground)

polōn(i)

y'all are unintelligible, y'all speak gibberish

molōn(i)

it (water) will gush

xifin(i)

he knocked it completely apart

tzifin(i)

it was jingling

cuepōn(i)

it customarily bursts into bloom

tomōn(i)

it blisters a lot

petlān(i)

it will shine a lot

patlān(i)

we flutter

Make up ten original Nahuatl constructions with reduplication and give their meanings.

n > c PATIENTIVE NOUN EXERCISE

Match the Nahuatl derived nouns in the first column with their meanings from the second column and give the verb from which the noun is derived:

- | | |
|------------------------|-------------------------------------|
| 1. āltepētenānxitictli | 1. speech which is mixed up |
| 2. tlahtōlchochopoctli | 2. flames of fire |
| 3. cotoctli | 3. piece of bread |
| 4. tetlapactli | 4. hole |
| 5. texaxamactli | 5. flagstone |
| 6. tlecocomoctli | 6. wave of water |
| 7. tlacoyoctli | 7. gravel |
| 8. ātotomoctli | 8. breach of a rampart or city wall |

-c-tic EXERCISE

Match the words in the first column with their meanings from the second column:

- | | |
|---------------------------|------------------------------------|
| 1. yacacōcototic | 1. blackened or sooted up |
| 2. coyotic | 2. smoked up |
| 3. cuēchectic | 3. blackened |
| 4. pochictic ⁹ | 4. soft, spongy, or light |
| 5. cōcototic | 5. dark or ash-colored |
| 6. tlancototic | 6. teased, inflated, or swollen |
| 7. t̄ilectic | 7. fluffed up |
| 8. nexectic | 8. broken or torn to pieces |
| 9. molotic | 9. having a piece missing |
| 10. cototic | 10. having no nose |
| 11. mācototic | 11. missing a hand |
| 12. pōchectic | 12. having broken or missing teeth |
| 13. zōnectic | 13. having a hole |

⁹Notice the contrast of pochictic with pōchectic below.

25. BUILDING SENTENCES

The reader at this point has every right to protest that we have spent a great deal of time on inflection, derivation, and compounding of nouns and verbs without doing anything to speak of with sentences. You now have the tools to understand constructions of the sort:

nimitztlahuēlcūtia

I anger you

quimmictia

he/she/it kills them

ōtlaic

he/she/it had something to drink

āmiqiyah

they were thirsty

How in the world does Nahuatl make sentences of the sort, "Juan angers Maria," "Juan killed Maria's chickens," or "Maria gave Juan a drink because he was thirsty"?

In his *Introduction to Classical Nahuatl*, J. Richard Andrews makes the point that in Nahuatl, every inflected verb form IS a sentence. It has a subject prefix (which in the case of third person 'he/she/it' and 'they' is what Andrews calls a "zero-morpheme") and, if transitive, an object prefix. If the subject is plural, then there is a plural suffix at the end. And moreover, there may be an indirect object prefix, a tense suffix, a directional prefix, the antecessive prefix, an embedded adverbial and/or an embedded generic direct object. Everything we could require of a "full sentence" by the conventions of English grammar as it is taught in our schools is necessarily attached directly to the Nahuatl verb stem. A grammarian might say of Nahuatl that "the syntax is all in the morphology." By this we mean that all the grammatical relationships between elements in a sentence ("subject of," "direct object of," etc.) are indicated by prefixes and suffixes attached to the verb. This is markedly different from English and Spanish, both of which depend heavily on word order to indicate such relationships. I.e., "saw" is not an English sentence, but "John saw the horse" is, and it means something different from "The horse saw John." Even where English has

some lingering vestige of marked *case*, as in the pronouns, the primary role for showing who did what to whom belongs to word order. "She saw them" doesn't get switched around to "them saw she," even though it would still clearly mean the opposite of "They saw her." Languages that are more fully inflected (Latin, for instance, which has endings for nominative, genitive, accusative, dative, and ablative cases) have somewhat freer word order, because the case endings on all nouns, not just pronouns, make clear the individual roles of each noun in a sentence. Word order is largely redundant and is used for other purposes such as emphasis and focus.

Nahuatl is different from both English and Latin. It does not rely on word order within the sentence to express grammatical relationships, and it does not have case endings either. The different forms of the subject and object pronouns and the presence of causative or applicative suffixes provide all the explicit information there is about who does what to whom. When both the subject and object of a sentence are third-person singular or third-person plural, Nahuatl simply tolerates the ambiguity, which is exacerbated by the fact that Nahuatl does not distinguish gender. Given a person and a *tēcuāni*, there is no way to tell grammatically whether *ōquicuah* means 'he ate it' or 'it ate him'. In a complaint about a Spaniard who unsuccessfully tried to seduce a young Indian woman, it is reported that afterward either she complained to her father about him (the Spaniard) or he complained to her father about her (for being so uppity).¹

In Nahuatl the nouns in a sentence tend to follow the verb and serve to amplify the information provided by the prefixes. We might provide a literal translation of the following sort:

Ōquicuah in Xuan.

He ate it, Juan (did).

The particle *in*, which as we mentioned early on is not really equivalent to English *the*, might be translated as "as for." If it is used with a noun and brought out in front of the verb, a literal translation might be the following:

In Xuan ōquicuah.

As for Juan, he ate it.

In Xuan ōquittac tēcuāni.

As for Juan, he saw it, the wild beast.

¹Anderson, Berdan, and Lockhart, *Beyond the Codices*, pp. 172-73.

The fact that in **Xuan** has been moved to the front of the sentence does not guarantee that Juan is the subject. The sentence may also mean, 'As for Juan, the wild beast saw him.' As with the object prefixes we saw earlier, so also here, Nahuatl puts up with more ambiguity in its grammatical relationships than we are comfortable with.

Another characteristic of Nahuatl (and of numbers of other Amerindian languages we know of) is that it does not clearly distinguish between *main clauses* and *subordinate clauses*, as English and most Western European languages do. In English, subordinate clauses often are introduced by relative pronouns or other clause-introductory words, and word order is changed:

I asked him what he had in his hand. (He had something in his hand.)

In English subordinate clauses, verbs are often changed into infinitives or participles:

I don't want John to do it. (John will do it.)

For John to shout like that is offensive. (John shouts.)

His shouting in the classroom is counterproductive. (He shouts in the classroom.)

After doing his homework, John went home. (John did his homework.)

Nahuatl and plenty of other languages as well have no infinitive form, and Nahuatl participles behave just like other nouns. Instead of complex *embedded* sentences such as: "This is the food Maria brought over for you to eat," such languages express the same thing in what appear to be a series of main sentences: "This is the food. Maria brought it over. You should eat it."

J. Richard Andrews has gone so far as to characterize Nahuatl nouns as well as verbs as full sentences. This is an enticing analysis, in view of the optionality of **cah** in locational and equational sentences of the sort **Xuan ōmpa īpan calli** 'Juan is there at the house' and **Maria icnōtlācatl** 'Maria is a destitute person'. It is strengthened by the fact that first- and second-person subject markers can be added directly to nouns, as in **ammēxihcah** 'y'all are citizens of Mexico-Tenochtitlan' and **titīcitl** 'you are a midwife'. By this analysis the sample sentence above gets even longer: "This is it. It is food. She is Maria. She brought it. You should eat it."² However, aside from providing an anchor for the subject prefixes in the absence of **cah**, Nahuatl nouns take no other verbal inflectional prefixes and suffixes, so we are cautious about the idea of treating them as sentences.

²We hasten to point out that this sort of atomistic analysis is not special to New World languages. Analysis along the following lines has been seriously discussed for English sentences of the sort "He cut the sausage with a knife": "I declare it to you that he caused it to cut something, and it was a knife, and it cut the sausage."

Nahuatl does have words that serve to weave things together and point to relationships between clauses. These are the *uninflected particles* mentioned much earlier. They include the negative marker **ahmō**, conjunctions like **auh** 'what's more, and another thing', adverbials indicating time and place, postpositions in which the possessive **ī-** refers not to a person or thing but to a clause (**īpampa** 'because'), words that introduce questions, and the like. They serve a multiplicity of roles, and their function partially overlaps with postpositional constructions, quantifiers, and locative constructions, which are often included in lists of particles: **īhuān** 'and' (literally 'its-with'), **mochi** 'all' (plural: **mochtīn**), **oncān** 'there' (literally: 'there-place'). Some are transparently derived from nouns: **yohuac** 'at night' < **yohualli** 'night'. Real particles are invariant; they do not undergo inflection (possession, number, person, etc.). However, acting as though they are all charged with grammatical static electricity, they stick to each other in particle aggregates: **yenōceppa** 'again' < **ye** 'already' **nō** 'also' **ceppa** 'once'; **ayocāxcān** 'hardly' < **ah-** 'not' **oc** 'still' **āxcān** 'now'.

Particles and particle aggregates precede whatever else is in the sentence or clause, so in an unpunctuated, uncapitalized text they are a reliable test for the beginning of a new clause/sentence.

NEGATION

If you look back at the exercises involving negation, you will see that the presence of the negative particle **ahmō** does not cause any change in the shape of the verb. All the work is done by the negative particle. Also, remember that this is a particle, and its final long vowel stays long. The vowel does not shorten, even though it's at the end of a word. However, the particle can drop the entire **-mō** and change into a prefix **ah-**, which you have seen in words like **ahtlācatl** 'person who behaves like a beast'. Literally this means 'not-person' or 'non-person'. Other examples are:

ahcualli	bad (literally: not-good)
ahhuel	impossible (literally: not-possible)
ahtlein	nothing (literally: not-what)

However, not all words beginning with **ah-** are negated words. Some are the result of glottal-stop reduplication (**ahāhuiy(a)** 'to enjoy oneself here and there', **ahātōltic** 's.t. very juicy'), some begin with **ahco-** meaning 'above, up' (**ahcotzicuīn(i)** 'to leap up', **ahcolli** 'shoulder'), and some stems really begin with **ah** (**ahhua** 'to scold s.o.', **ahpāztli** 'tub').

There are numbers of negative particles made with **ahmō** and **ah-**:

ahachi	much	(< achi 'a bit')
ahcān	nowhere	(< cān 'where?')
ahmōacah	nobody	(< acah 'someone')
ahmōquēn	in no manner	(< quēn 'how, in what manner?')
ahno	neither	(Cf. nozo 'or')
ahzo	perhaps	(< -zo [no discernible meaning of its own])
ahquēmman	at no time	(< quēmman 'at times')

There are some other negative particles that seem to have lost the **h** of **ah-** or replaced it with **y**:

aya(mō)	not yet	(< ye, ya 'already')
ayāc	nobody	(< āc 'who?')
ayacān	as yet nowhere	(< cān 'where?')
ayaīc	never	(< īc 'when?')

THE PARTICLE **in**

As mentioned above, the particle **in** is sometimes translated as 'the', but that's poor practice. Most of the time, it should not be translated into English at all. If one were going to be absolutely literal about it, one should translate it 'as for ...' or 'with respect to ...', but it is so prevalent in Nahuatl that if one translated it that way every time it appears, one would drown in the verbiage.

Early in the exercises there were some possessive constructions of this sort:

īchān in Xuan	Juan's home
īxoc in Maria	Maria's pot

Very literally, one would translate these 'as for Juan, it's his home' and 'as for Maria, it's her pot' or 'his home with respect to Juan' and 'her pot with respect to Maria'. This is pretty awful in English, but it's the way Nahuatl works. Note that **in** is optional. It doesn't HAVE to be there, but it generally is. It is a very high-frequency word in Nahuatl, and unlike English, which can have at most one occurrence of "as for" in a clause, Nahuatl can have multiple instances of **in**.

THE PARTICLES *īn* AND *ōn*

These *deictic* particles are frequently postposed after the word they refer to (unlike *in*, which always goes immediately before what it refers to). They point to something and say of it 'this here' and 'that there'. Although the convention is to write them solid with the preceding word, they are not prefixes. When they follow a noun, the noun does not drop its absolutive suffix in order to add them on:

yēhhuātlīn	this one here
yēhhuātlōn	that one there
immanīn	at this time
immanōn	at that time

The deictic particle *īn* contrasts in vowel length with *in*, but this is obscured by the traditional orthography. When reading a text that does not mark vowel length, one must distinguish the two by position. If it precedes the referent, it's *in*; if it follows, it's *īn*. In fact, one of the things that these deictic particles often adhere to is *in*:

īnīn tlācatl	this person here
inōn tlācatl	that person there

QUESTION PARTICLES

Questions that should be answered with "yes" or "no" are made by simply sharply raising the intonation at the end of the sentence. Additionally, one may begin the question with the particle *cuix*, which means something like "perhaps, perchance":

Nēchitta?	Does she see me?
Cuix nēchitta?	Does she perchance see me?

Simple answers to yes/no questions include the following particles:

quēmah	yes (rather emphatic)
ca quēmah	yes, indeed
quēmahcatzīn	yes (honorific)
iye, iyetzīn	yes, yeah (in men's speech)
xizo, xizotzīn	yes, yeah (in women's speech)

ahmō	no
ca ahmō	no, indeed
ahmōtzīn	no (honorific)

Questions that are requests for information begin with interrogative particles. Some of them are the following:

āquin	who?
tlein	what?
tlein īpampa	why? (This shortens to tleīpampa .)
quēn, quēnin	how?
quēmman	when?
īc	when?
cān, cānin, cāmpa	where, to/from where?
quēxquich	how much/how many?
quēzquiipa	how many times?

There are more. Check a Nahuatl dictionary under words beginning with **quē**.

To answer cooperatively to an information question, obviously one provides the information requested. But if one wishes to respond negatively, some of the negative responses are the following, which you have already seen above:

ayāc	nobody
ahtleh	nothing
ahquēn	in no manner, no way
ahquēmman, ayaīc	never
ahcān	nowhere

NONINTERROGATIVE TIME PARTICLES

quin	then
yc	already
āxcān	now
mōztla	tomorrow
huīptla	day after tomorrow
yohuac	at night
teōtlac	in the afternoon/evening
tlahcah	during the daytime

yectel	a while ago, the other day
nēpa	formerly
cemihcac	forever
niman	immediately afterward, then

NONINTERROGATIVE PLACE PARTICLES

iz, ici, nicān	here
oncān, ōmpa, nēpa	there
canah	somewhere ³
huehca	faraway
mieccān	in many places
nōhuiyān	everywhere
ahco	above
tlani	below
chico	to the side
īxtlapal	across
nāl	throughout, beyond

Some place particles can be used for either static location or movement in the stated direction. Others indicate motion by adding *-pa*:

iz, nicān	here, to here, from here
ahcopa	upward
huehcapa	from far away
canahpa	from some place

MANNER PARTICLES

iuh, iuhqui	thus
huel	well
nēn, tlapīc	in vain, to no end
chico	irregularly, badly
cen	completely
cuēl	suddenly

³One would expect this to be "cānah," but it is not.

DEGREE PARTICLES

achi	a little, slightly
cencah	much, a lot
huel	to a considerable degree
ilhuiz, ilhuiceh	much more, especially
mach	considerably
zan, zā	only

NUMBER OF TIMES

achchica, achtzan	frequently
cemi	once and for all
icah	sometimes
miecpa	many times
mochipa	always
ceppa	once
ōppa	twice

OTHER PARTICLES

ahzo	perhaps
nō	also
oc	in addition, besides
ach	possibly
nozo	either
ahnozo	neither

SOME PARTICLE AGGREGATES

ahzo, ahzo zan	perhaps
ahzo ahmō, ahzocamō	perhaps not
ahzo zan nōhuiyān	perhaps everywhere
zan cen	together
zan cuēl	soon
zannēn	in vain

zanniman	immediately
māciuhqui (māzo iuhqui)	nonetheless

The particle (y)eh has no discernible lexical or grammatical meaning, but it seems to function as a sort of anchor on the end of particle aggregates:

nōcuēlyeh	on the other hand
quēnocyeh	all the more
cuizahzoyeh	I don't know whether ...
mānocch (mā nozo yeh)	nor

This is by no means an exhaustive list of particles and particle clusters. You will find more in Andrews and in Karttunen's *Analytical Dictionary of Nahuatl*. Some of the clusters do not literally mean the sum of their parts, but fortunately this sort of cluster is usually listed *in toto* in dictionaries (including Molina).

LIGATURES

Particles are not unfamiliar to us, since they have equivalents in English and Spanish, and for the most part, we can give them concise one-word glosses. We will end this study of Nahuatl grammatical structure with something that Nahuatl has and English does not.

We have already encountered ligatures earlier. Some Nahuatl constructions use such an element to join two stems together. (Andrews uses the word *connective*.) Nahuatl has two ligatures. One is *-ti-*, and we have seen it used to tie the locative ending *-tlan* to stems, as in *cuauhtitlan*. It is also used in constructions with the preterite-as-present verbs *cah* 'to be' and *oc* 'to lie stretched out', forming words ending in *-ti-cah*, and *-t-oc* that are often translated as nouns or adjectives.

chicāhu(a)	to become strong
chicāuhticah	it is strong; s.t. strong and stable
tlahcoxēlihu(i)	to divide in half
tlahcoxēliuhtoc	it lies divided in half; s.t. divided

This construction is not limited to these two verbs. It is quite productive and is often seen with these verbs following *-ti-*: *ēhu(a)*, *quīz(a)*, *ahci*, *huetz(i)*, *huīc(a)*, *tlehcō*, *nem(i)*, and *ihca-c* (another preterite-as-present verb). Some of these constructions have

conventional meanings not entirely predictable from their basic meanings. For instance, **-t-ēhu(a)** (< **ti-ēhu(a)**) means 'to start (verb)ing quickly':

cualān(i)	to get angry
cualāntēhu(a)	to start getting angry quickly (literally: to rise to get angry)

The construction with **-ti-nem(i)** means 'to go along (verb)ing', not 'to live (verb)ing':

cualāntinem(i)	to go along getting/being angry
cuīcatinem(i)	to go along singing
tlahmattinem(i)	to go about jesting and practicing trickery (< tlahmat(i) 'to jest')

The construction with **-ti-man(i)** means 'to extend (verb)ing'. It is often found with a first element **cac-** that does not occur as a free form. Compounds with **cac-** all refer to quietness, lack of activity:

cactiman(i)	to lie quiet
cactihcac	to stand quiet
cactoc	to be quiet/to lie quiet
cactihuetz(i)	to be fair weather (literally: to fall quiet)

When the second element is reflexive, the reflexive prefix follows the **-ti-**. Five verbs often occur in reflexive form in this sort of construction, and they have somewhat conventionalized meanings:

-ti-mo-cāhu(a)	to remain (verb)ed
-ti-mo-tēca	to become/begin to be (verb)ed
-ti-mo-tlāliā	to settle down to (verb)ing
-ti-mo-man(a)	to (verb) gradually
-ti-mo-quetz(a)	to (verb) gradually

Examples:

cualāntimocāhu(a)	to remain angry
cualāntimotēca	to begin to become angry
cualāntimotlāliā	to settle down to being angry
cualāntimoman(a)	to gradually become angry
cualāntimoquetz(a)	to gradually become angry

There is a second ligature **-cā-** which is used to join pairs of verb stems, to join stems to **-yō-tl**, and to join nouns to verb stems. When used with verb stems, the first verb is in its preterite-stem form, as it is with the **-ti-** ligature:

cualāncāitta to look at s.o./s.t. angrily

It is also the preterite stem of a verb that is joined to the abstract-noun forming suffix **-yō-tl** by **-cā-**:

cualnēzcāyōtl attractiveness

Nouns derived with the possessor suffixes **-eh**, and **-huah** can be joined to verb stems with **-cā-**:

caleh house-owner, resident

calēhcācāhu(a) to give up residence, to turn over one's house (to s.o.)

You may recall that **-cā-** appears in place of **-qui** when an agentive noun is part of a compound or derived form:

cacchīuhqui shoemaker

cacchīuhcācalli shoemaker's shop

tlahtohqui ruler, leader

tlahtohcāyōtl rule, leadership

In this case, **-cā-** is really the basic form of the agentive suffix, which changes to **-qui** in word-final position.

CONCLUSION

The learning of any language takes much time and practice. Those of us who have learned some Nahuatl know full well that there is much that lies beyond our ken, and that is cause for delight, because we continue to find out new and fascinating things about the way the language works. We doubt there has ever been a blasé scholar of Nahuatl. On the contrary, we have colleagues of four score years who continue their work with relish. It keeps us all young by challenging what J. Richard Andrews calls our "Indo-European mindset." (Karttunen claims to be free of that by virtue of speaking Finnish.) The friar-grammarians of the sixteenth century were an extraordinarily healthy and long-lived group of

men, and we are inclined to credit this to the intellectual challenge of Mesoamerican languages.

We realize that we have taken you on a visit to Nahuatl not unlike a ten-countries-in-eight-days tour, and we beg your forbearance. No one who is not born to it learns a Mesoamerican language by any other means than brute force. We have both found ourselves coming around again and again to the same point, each time understanding a little better what we thought we understood before. We urge you to do the same. Use these grammatical descriptions and these exercises in the way that seems most natural to you. Work on them a while, put them aside, and come back to them. Consult other Nahuatl grammarians such as Garibay, Sullivan, León-Portilla, Horcasitas, Andrews, Lockhart, Canger, Dakin, and Launey. Subscribe to the *Nahua Newsletter*.

Mā xiāhuiyacān

CHAPTER 25 EXERCISES

REVIEW EXERCISE 2

- (1)
 - a. List 20 noun-noun compound words.
 - b. Tell what each noun means.
 - c. For each compound noun, give its component parts and tell what each part means.
- (2)
 - a. List 20 noun-verb compound words.
 - b. as above
 - c. as above
- (3)
 - a. List 20 nouns derived from verbs.
 - b. as above
 - c. Give the verb from which the noun was derived and its meaning.
- (4)
 - a. Give examples of three different kinds of reduplication.
 - b. Give the base form from which each reduplicated form was made.
 - c. Give the meaning of each base form and each reduplicated form.

SENTENCE TRANSLATION EXERCISE

Translate the following English sentences into Nahuatl. Wherever possible, use compound words rather than phrases.

The man gave me this wine here because I was thirsty.

I left the wig inside that pigsty there.

We don't like the book title.

The mermaid weeps continuously because she doesn't have a reed basket.

The water carrier is in the pharmacy.

I don't like maguey cactus worms because they eat maguey plants.

Juan built his doghouse over there in his garden.

Juan's puppies never eat rabbit meat.

Does Maria perchance feed Juan's turkey hens?

Write ten original sentences containing particles. Be sure to use a variety of time, place, manner, and negative particles.

APPENDIX 1: NAHUATL DICTIONARIES

The making of Nahuatl dictionaries has been going on since the mid-sixteenth century. One of the earliest examples of Nahuatl lexicography is a hand-copied version of Antonio de Nebrija's Spanish-Latin dictionary, with the Spanish and Latin in black and with Nahuatl equivalents written in red beneath. (This is in the Ayer Collection of the Newberry Library, and the Benson Latin American Collection has a microfilm. The manuscript is currently being thoroughly analyzed by Mary Clayton.)

The first published dictionary of a New World language was Alonso de Molina's 1555 Spanish-to-Nahuatl dictionary, which also followed Nebrija's Spanish model very closely. (At the same time that Molina was at work on creating a Nahuatl dictionary, other missionary friars were compiling large dictionaries of Yucatecan Maya, Zapotec, Mixtec, Tarascan, etc., all based on Nebrija.) In 1571 Molina published a second Nahuatl dictionary. This one is bilingual, and it remains to this day the dictionary everyone uses in dealing with Nahuatl.

The Spanish-to-Nahuatl half of Molina 1571 is a reworked version of the 1555 dictionary, while the Nahuatl-to-Spanish half is a new compilation based on New World realities. It has Mesoamerican animals and foods in it, for instance. It is not based on Nebrija. The result is that the two halves of the dictionary are about the same size but do not contain all the same things. There are some Nahuatl words, for instance, that one finds only in the Spanish-to-Nahuatl side, and many more Nahuatl words that one finds only in the Nahuatl-to-Spanish side. R. Joe Campbell has published a morpheme index to the Nahuatl-to-Spanish half of this dictionary (*A Morphological Dictionary of Classical Nahuatl*, 1985).

In the seventeenth century a friar named Urbano made a trilingual dictionary with Spanish, Nahuatl, and Otomí, basing it not directly on Nebrija, but on Molina 1555.

In 1611 Pedro Arenas published a Nahuatl phrase book for Spanish speakers who needed to instruct servants, buy things from Nahuatl speakers in the market, ask directions, etc. It proved tremendously popular and went through numerous editions, including one in French published in Paris in 1862. (And, by the way, Emperor Maximilian had a court Nahuatl interpreter and took Nahuatl lessons.)

There is at least one eighteenth-century Nahuatl lexicon, but at that time scholars were getting very detached from direct observation and description in favor of recreating "idealizations," and this dictionary is very misguided in its idealizing.

In 1885 Remí Siméon published a Nahuatl-to-French dictionary in Paris. It is a compilation based on Molina and a number of other sources. It is only Nahuatl-to-French, because by that time scholarly interest was in translating "ancient" (i.e., sixteenth-century) manuscripts into modern European languages. Unlike Molina, who, with his associates, was busily writing confessional guides and Christian doctrines, Siméon and his colleagues had no pressing need to translate anything INTO Nahuatl. (And if you look at any modern scholar's copy of Molina 1571, you will notice that the Nahuatl-to-Spanish side is much more worn than the Spanish-to-Nahuatl side.) An excellent translation of Siméon's French into Spanish was published in 1977 by Siglo Veintiuno (*Diccionario de la lengua náhuatl o mexicana*, Josefina Oliva de Coll, trans.).

In this century, the Summer Institute of Linguistics (an arm of the American Bible Society) has published a number of Nahuatl dictionaries and workbooks. Their dictionaries and glossaries, like those of the missionary friars, are bilingual, because once again they have a ruling interest in translating INTO Nahuatl.

In 1975 J. Richard Andrews published *An Introduction to Classical Nahuatl*, which has an excellent glossary, in which words are arranged in derivational families (so *tlaxcalli* 'bread, tortilla' is to be found under (i)xca 'to bake s.t.'). This was the first effort to make a glossary in which vowel-length and glottal stop were represented since a Jesuit named Clavijero made a glossary for his grammar of Nahuatl in the mid-eighteenth century. And it is MUCH better than Clavijero's wordlist.

Frances Karttunen's *Analytical Dictionary of Nahuatl* was published in 1983, and both R. Joe Campbell's morpheme index to Molina 1571 and John Bierhorst's concordance and dictionary to the *Cantares mexicanos* in 1985.

There are also a number of recent dictionaries based on the speech of particular Nahuatl-speaking communities, not produced by the Summer Institute of Linguistics. These dictionaries share with the SIL dictionaries the characteristic of treating Nahua speech communities atomistically. They tend to be called things like "Vocabulary of the Nahuatl of Santa ..." They all have their own orthographic notations, and generally speaking they are difficult to use in towns other than the ones for which they were created.

HOW TO USE MOLINA'S DICTIONARY

The 1571 Molina dictionary is readily available in a facsimile edition (Porrua 1970), but its format is not always well understood by potential users. For instance, entries for verbs are very compact. Without including any grammatical terminology, they inform the user (who understands what is going on) about verb class membership, and transitivity/reflexivity. This information is conveyed by Molina's citation of the present and preterite forms of the verb together with sample prefixes (subject, object if there is one, reflexive prefix if the verb may be used reflexively).

After the verb at the head of the entry, Molina places a subject prefix, and that is all if the verb is intransitive. If it is transitive, Molina gives the subject prefix and an object prefix. The object prefix may be specific, nonspecific human, nonspecific nonhuman, or reflexive. Some "double-object" verbs take a direct object and an oblique object as well, while derived forms from transitive verbs may take multiple object prefixes. For all these cases, Molina gives sample prefix strings.

For his purposes he has chosen the first person singular for subject and reflexive prefixes: **ni-** and **no-**, respectively; and third person for the other object prefixes: **qu(i)-**, **c-** specific singular, **tē-** nonspecific human (but no vowel length indicated in Molina), and **tla-** nonspecific nonhuman. These are illustrative prefixes and stand in for any combination of person and number within the same pattern:

A reflexive verb given with the prefixes **nino-** 'I-myself' also takes **timo-** 'you yourself', etc.

A transitive verb with **nic-** 'I-it/him/her' also takes **annēch-** 'y'all-me', etc.

Following this format, Molina gives grammatical information by example rather than by using linguistic terminology.

In Molina the citation form for the intransitive verb meaning 'to go out, exit' has the form "quiça.ni." This means that 'I go out, I exit' is "niquiça" (i.e., **niquīza**). The transitive verb meaning 'to make s.t.' appears as "chiua.nic." I.e., 'I-it-make' is "nicchiua" (**nicchīhua**). When the object of this verb is nonspecific human, the sense is 'to engender s.o., to beget s.o.' Molina gives this as a separate entry "chiua.nite." "Nitechiu" (**nitēchīhua**) means literally 'I-someone-make'. In this particular case, there is sufficient lexical difference between usages to justify separate entries, but Molina generally lists as separate entries a transitive verb with each of the different possible object classes—specific, nonspecific human, nonspecific nonhuman, and reflexive—even where the basic sense of the verb remains constant and the different senses with the different object prefixes are entirely regular and predictable. In this sense, Molina 1571 is rather redundant.

An example of multiple object prefixes is Molina's "yeyecoltia.nicte" 'to consult s.o. about something'. Because this is a derived verb made with the causative suffix it has both a direct and an oblique object.

The other piece of grammatical information Molina provides by example is verb class membership. He does this by giving as the last item in the entry the preterite form of the verb. This comes after the gloss, and Molina (whose Spanish is entirely without accent marks) either spells out "preterito" or abbreviates it and then gives the verb form beginning with "o" (antecessive \bar{o} -) followed by the same sample set of subject and object prefixes as at the head of the entry: "oniquiz," "onicchiuh," "onicteyeyecolti," etc. Given both a present and a preterite form of the verb, the user knows whether the verb is Class 1, 2, 3, or 4.

Considering the detail of Molina's information about verbs, it is surprising that animate nouns are not given with their plural forms. Since there are several ways to form the plural and which way a particular noun does so is not predictable from the shape of the noun stem itself, this would seem to be an important piece of information to include in the dictionary. Nonetheless, the plural of "tlacatl" (**tlācatl**) 'person', for instance, is not given as part of that entry. This is not to say, however, that the plural form is not in the dictionary, however. It appears as an independent main entry "tlaca" (**tlācah**) 'people'.

Since Molina does not indicate long vowels or glottal stops, this plural form of **tlācatl** falls together in a single entry with "tlaca" (**tlahcah**) 'during the daytime'.

In Molina there are three separate entries for the plural of **mālli** 'captive, prisoner of war': "maltin," "mamalti," and "mamaltin," all glossed as 'captives'. The latter two are reduplicated forms with the plural suffix **-tin**, one without the final **n** and one with it. Other entries intervene between "mālli" and these entries, and there is no pointer to them from the absolutive singular form. Because dictionary citation forms are given with absolutive suffixes, singular and plural forms in Molina's dictionary are almost always separated by intervening entries. In other words, it's very hard to find out from Molina what the plural form of an animate noun is.

Another piece of information about nouns that cannot be entirely predicted from the absolutive form is how the possessed form is made, whether like **ātl** 'water' it takes **-uh** in the singular, whether it drops a final vowel in possessed form as in **nacatl** 'meat', **innac** 'their meat', and whether it adds the suffix **-yō** to indicate inalienable possession: **nonac** 'my meat (from the market)', **nonacayo** 'my own flesh'.

Possessed forms can often be found in Molina with the possessive prefixes **n(o)-** 'my, or **t(o)-** 'our, but not always, and again there is no sort of cross-reference between the absolutive form and the possessed form.

Other practices of Molina with which a user must be familiar are mainly orthographic:

Molina uses "ç" (always lowercase, even as the initial letter of an entry, where Molina otherwise uses capitals) to represent /s/ before vowels other than /i/ and /e/; "z" is used at the end of syllables, and "s" is not used at all. There are two ways to alphabetize "ç" in a dictionary. One is to treat it as a separate letter that follows c, and the other is not to separate it from c. Treating "ç" as distinct from c creates blocks of "ç"-initial words, while not doing so means c and "ç" are interspersed. Molina is inconsistent between these two approaches, so a user of the dictionary must check both possibilities.

Contrary to modern Spanish usage, the digraph **ch** is also integrated with **c** rather than having a separate section of its own (although the Spanish-to-Nahuatl side of Molina observes the conventional Spanish alphabetization).

Molina treats **i** and **y** as the same for purposes of alphabetization. Somewhat at variance with the convention of writing "y" initially and "i" elsewhere ("yn" 'the, as for', "yuhqui" 'thus', "ylpia" 'to tie s.t.'), in Molina "y" is written adjacent to vowels and "i" is generally used for a full syllabic vowel: "yaotl" 'enemy', "mayana" 'to be hungry', "maytl" 'hand', but "in," "iuhqui," "ilpia." This is not consistent, however, so both "aic" and "ayc" occur (and in contiguous entries at that!).

The sequences **iya** and **iā** are both written as "ia," a practice that obscures the fact that Nahuatl has the vowel /i/ and a consonant /y/ and that in verb paradigms **iya** behaves differently from **iā**.

The same is true for the sequences **ohua** /owa/ and **oā**.

Another pair of letters treated as the same for purposes of alphabetization in Molina are "V" and "u." "V" serves as the uppercase counterpart of "u" and appears word-initially in entries, as in "Vetzi" for **huetz(i)**, while "u" appears intervocalically, where we would expect "hu", and "uh" appears at the ends of syllables. Sometimes "hu" appears syllable-initially, especially where the preceding syllable ends in a glottal stop, as in "tehuatl" (**tehhuātl**).¹

Aside from syllable-final "uh," the letter **h** is marginally used in Molina. It appears mainly in some exclamations and in Spanish loan words. It is also used, though not very often, to indicate the presence of a glottal stop, especially where reduplication applies to a vowel-initial stem: "ahahuia" (**ahāhuiy(a)**) 'to enjoy oneself (repeatedly)', "ihiotl" (**ihīyōtl**) 'breath'.

While Molina's use of "ç" brings together in the C section all words beginning with /s/, he separates /k^w/ before /i/ and /e/ from /k^w/ before /a/ by writing the former as "cu" and

¹ Alternatively, maybe the "h" stands for the glottal stop, and "u" stands for /w/.

the latter as "qu"²: "cui" /k^w/, "qualli" /k^walli/. Thus, /k^wi/- and /k^we/-initial words are in the C section, but /k^wa/-initial words are in the Q section.

Syllable-final /k^w/ is represented by "cu" rather than by the "uc" of later convention. So one finds "tecutli" instead of for *tēuctli*, which can be misleading, since it suggests a three-syllable word, when in fact, there are only two.

Finally, Molina has both "o" and "u" where the two do not contrast in Nahuatl. This use of "u" is not the one in which "u" alternates with "V" to represent phonetic /w/, but is a way of representing a full syllabic vowel. For instance, *yōllohtli* "heart" appears in two separate entries as "yollotli" and "yullotli." In some cases only the citation form with "u" occurs in Molina; more often the sole citation form is with "o." The user must check both possibilities. Often, but not always, the "u" represents long *ō*.

Major omissions from Molina's dictionary are regular notation of glottal stop (the instances of "h" for this being very few) and any indication at all of distinctive vowel length. This leads to single entries in the dictionary that combine the glosses of two (or more) different words. For instance, Molina's "auatl" which he glosses as 'oak, woolly caterpillar, thorn' represents *āhuatl* 'oak', *āhuātl* 'woolly caterpillar', and *ahhuatl* 'thorn'.

The entry "metztli" "moon, or leg of a man or animal, or month" merges *mētztli* 'moon, month' with *metztli* 'thigh'.

The entry "patla.nitla" referring to exchanging something or dissolving something represents *patla* 'to change or exchange s.t.' and *pātla* 'to melt, dissolve s.t.'

Ambiguity pervades Molina's dictionary and can seriously mislead the unwary. Siméon was one of the unwary. It is ever so tempting to construct semantic bridges between items that do not share the same etymology, derivational history, or phonological shape when the spelling conventions render them identical.

Needless to say, Molina 1571 has misprints, inversions of characters, items out of alphabetical order and the like. Be careful of the inversion of "u" and "n," since each piece of type upside down resembles the other exactly.

The operating alphabetical order for the Nahuatl-to-Spanish side of Molina is the following: A, C (including Ç, CH, and CU), E, H, I/Y, M, N, O, P, Q, T (including TL and TZ), V, X.

Siméon differs from Molina in format in several noteworthy ways. The first is that he combines into one entry the different uses of a single item, especially the combination of a verb with different classes of object prefixes which leads to separate entries in Molina. For nouns, plural and possessed forms appear as part of the entry.

² /k^w/ doesn't occur before /o/.

Siméon gives etymological or derivational material that serves as a cross-referencing device within his dictionary. Unfortunately, he is somewhat unreliable in identifying Nahuatl roots. This is partly due to the handicap of not having information about distinctive vowel length and glottal stops, but the problem extends beyond this, so be careful with information from this dictionary.

William Bright in notes for his Nahuatl course at UCLA once quoted the expressed opinion of William Gates on eighteenth-century dictionaries and grammars:

"In every language and dialect, the sixteenth-century writers wrote down what they found, and by sheer necessity (helped often by great linguistic keenness) gave exquisitely accurate recordings. There was little attempt at theorizing; it was first-hand reporting. In the later seventeenth they began to elaborate, wiping out 'irregularities' they did not understand, or which were dying out under Spanish contact. And then in the eighteenth they openly 'corrected' and formalized the languages themselves, to what they thought they ought to be—to make 'good language'. In the nineteenth, practically everything became worthless."

APPENDIX 2: LONG-VOWEL AND GLOTTAL STOP CONTRASTS

The following is a list of words Carochi gives in the last chapter of his grammar. The pairs or triples contrast in ways that are not indicated in the traditional orthography. Carochi appropriated much of this list from an earlier Nahuatl grammar by Antonio del Rincón (1595) but augmented it with additional examples to drive home the important distinctions that are lost when vowel length is not marked and glottal stops are not written. In Carochi's list, not only are long vowels marked with a macron, but short vowels are marked with an acute accent. Glottal stop is indicated with a circumflex mark at the end of words, and grave accent elsewhere. We have not duplicated this redundant system here. Instead we use the system with which you are familiar: macrons to mark long vowels, and the letter **h** for glottal stop. The glosses are translations of Carochi's with some modifications, and the order is as he gives it. It is not a strictly alphabetical list here, among other reasons because Carochi uses "ça" for za and "qua" for cua.

āchtli	older brother of a younger sister
achtli	seed
āhuah	owner of water
ahhua	to scold s.o.
āhuatl	oak
āhuātl	woolly tree worm
ahhuatl	slender thorn
āhuīc	toward the water
ahhuīc	from here to there
ayohtli	gourd
āohtli	water conduit
āmāc	on the edge of the river
āmac	on the paper

āman(a)	to have water in a tub
ahman(a)	to get upset
āquetz(a)	to beat liquid into a foam
ahquetz(a)	to raise one's head up
ahtlācatl	inhuman person
ātlahcatl	seaman, fisherman ¹
ātlācatl	person made of water ²
zahuatl	mange, rash
zāhuātl	name of a river in Tlaxcala
calli	house
cālli	cane pincers, tongs
cē huetzi	one falls
cehuetzi	it ices up
chīchī	to nurse, suckle
chichi	dog
chihchi-	saliva (noun stem, absolutive form: chihchitl)
chihchi	to mend s.t. (transitive verb)
cococ	s.t. that stings the mouth
cocōc	pain, affliction
huehhuetzca	to smile
huehuetzca	to laugh a lot ³

¹This is derived from *ā-tlah* 'place of abundance of water' with the *-ca-tl* suffix used to indicate 'person of, from', as in *Tepoztēcatl* 'person from Tepoztlán'.

²This third contrasting form is not in the list but occurs elsewhere in Carochi.

³To this contrasting set we can add *huēhuetzca* 'to laugh hard, continuously'.

īcac	his shoe
ihcac	he/she/it is standing
yēcoā	to finish s.t.
yecoā	to taste s.t., to copulate with s.o.
ōninomahtequih	I washed my hands
ōninomātequih	I cut my hand
nicmātia	I attach hands to it (a statue)
nicmatiya	I knew it (imperfect)
mētztli	moon, month
metztli	thigh, leg
mīmiloā	to trample about
mimiloā	to roll over and over, to wallow
pachihuiā	to spy on s.o.
pahchīhuiā	to take medicine
pāpāc(a)	to ridicule, insult s.o.
pahpāc(a)	to wash s.t. very well
pāt(i)	to melt
pahti	to get well, to recover one's health
patla	to switch, exchange s.t.
pātla	to melt, dissolve s.t.
pātla	to get tired of waiting (reflexive)
piloā	to hang s.t. up
pīloā	to make s.t. thinner
pīltic	s.t. slender (like thread)
piltic	s.t., s.o. noble, elegant

poloā	to lose, destroy s.t.
pōloa	to mix s.t. with water
cuacuā	to chew s.t.
cuahcuā	to snap, nip at s.t.
cuāuh-	eagle (noun stem, absolutive form: cuāuhtli)
cuauh-	tree (noun stem, absolutive form: cuahuitl)
quehquetz(a)	to kick in rage
quequetza	to trample on s.t.
quiahuātl	rain storm
quiāhuatl	entrance to the house
quihtlani	he asks for it
quitlāni	he wins it
tahtli	father
tātli	you drink water
tēco	it is laid out
teco	it is cut
tēm(a)	to pour s.t. into a container
tem(a)	to bathe in a temazcal (sweat house)
tēpiltzīn	someone's child (honorific/diminutive)
tepiltzīn	vulva (absolutive form without attit. suffix: tepilli)
tēquilia	to hold something out to s.o. (applic. of tēca)
tequiliā	to cut for someone (applic. of tequ(i))
tēxtli	brother-in-law
textli	flour

tlācah	people
tlacah	that is to say (word used to emend s.t. one has said)
tlahcah	in the daytime
tlācoh-	slave (noun stem, absolute form: tlācohtli)
tlacō-	stick, switch, rod (noun stem, absolute form: tlacōtl)
tlahuiā	to summon s.o.
tlāhuiā	to heap earth on s.t. (such as a plant)
tlamat(i)	to be knowledgeable, to know s.t.
tlahmat(i)	to jest
tlamāmalli	load, s.t. that is carried
tlamamalli	s.t. that is drilled, perforated
tlanēhuiā	to borrow s.t.
tlahnehuiā	to mistake one person for another
tlapactli	s.t. which is split
tlapāctli	s.t. which is washed
tlapalli	dye, ink, stain, s.t. dyed
tlahpalli	strength
tlahpaloā	to greet s.o.
tlapaloā	to eat soup
tlātiā	to hide s.t.
tlatiā	to burn s.t.
tlahltlan(i)	to ask questions, to inquire
tlatlān(i)	to win (at gambling)
tlehcahuiā	to raise s.t.
tlecāhuia	to ignite s.t.

tleco	in the fire
tlehcō	to ascend
tōca	to bury s.o., to sow s.t.
toca	to follow s.o.
totōca	to hurry
tōtoca	to run after s.t.
tohtōca	to plant things in various places
tzotzon(a)	to pound, beat s.t.
tzohzon(a)	to pat s.o., s.t.
xēloā	to scatter s.t.
xeloā	to split s.t.
xēxeloā	to carve s.t. up, to quarter a hanged person
xēxēloā	to scatter s.t. evenly
xīhuitl	comet
xihuitl	leaf, year

APPENDIX 3: MATERIAL BORROWED BETWEEN SPANISH AND NAHUATL

NAHUATL BORROWING FROM SPANISH

Nahuatl has borrowed a great many words from Spanish but often with such strong adaptation to Nahuatl pronunciation and grammatical structure that the borrowed words are not recognizable, as in the case of **xāpatoh** from Spanish **sábado** 'Saturday, sabbath'.

From documents written during the colonial period, it is clear that around 1650 there occurred a cluster of marked changes in the way Nahuatl dealt with incoming Spanish material. These include:

(1) A shift beginning around 1650 from using both orthographic **x** and **s** for Nahuatl's palatal /š/ to using just **x** for /š/ and **s** for /s/. This appears to reflect the change in Spanish as spoken in Mexico from retracted to dental [s], which put more phonetic space between what was written in Spanish as **x** and what was written as **s**. Nahuatl speakers no longer perceived what was written as **s** by Spaniards as being pronounced like what was written as **x**. (Even after Mexican Spanish entirely lost palatal [š] and gave up orthographic **x**, Nahuatl continued to use **x** for Nahuatl /š/.)

(2) In the sixteenth century, Spanish /l/, /r/, and /d/ were not perceived as different by Nahuatl speakers and were all identified with Nahuatl /l/. During a transitional period through 1650 undifferentiated /r/, /d/ began to be distinguished from /l/. After 1700, /r/ came to be differentiated from /d/. Nonetheless, even today the way to imitate an old-fashioned, countrified Nahuatl accent is to substitute [l] for /r/ and /d/ in Spanish words.

(3) Around 1650 Spanish loan nouns began to be borrowed to replace Nahuatl nouns. Prior to this time borrowing had been used mainly to augment Nahuatl vocabulary when dealing with introduced items and concepts.

(4) Late in the sixteenth century double plurals came into use with Spanish loan words. For instance: singular: padre, plural: padre-s-meh. During the transitional period of the mid-seventeenth century, these double plurals fell out of use. However, a new type has begun to appear in some Nahuatl communities today for agentive nouns derived with **-qui**: singular: -qui, plural: -que-s.

(5) Until the beginning of the seventeenth century, what few Spanish verbs were borrowed were borrowed as nouns. In the middle of the seventeenth century the strategy of

adding the suffix *-oā* to the Spanish infinitive form appeared almost simultaneously all over Mexico, and the borrowing of Spanish verbs became common.

(6) The borrowing of Spanish grammatical particles, especially temporal adverbs, got underway during the mid-seventeenth century.

(7) Some Nahuatl verbs came to be identified with particular Spanish verbs, and beginning during the first half of the seventeenth century, Spanish idioms built on these verbs began being translated directly into Nahuatl. This was particularly true of Spanish *tener* idioms, which were translated with Nahuatl *piy(a)*.¹

NAHUATL CONTRIBUTIONS TO SPANISH VOCABULARY

One of the most interesting areas for a person who is familiar with Spanish vocabulary (particularly the Spanish spoken in Mexico) is the study of Spanish vocabulary with Nahuatl origins. There is a wealth of material in both common vocabulary and place-names, and there are several substantial dictionaries of these "aztequismos."

Several pronunciation adaptations were made in the process of borrowing Nahuatl words into Spanish. They were necessitated by the fact that Spanish lacks certain sounds which exist in Nahuatl or doesn't have certain of its sounds in the same distribution as Nahuatl. An example of the second case is the fact that Spanish does have /i/, but not in final unstressed syllables. Therefore, Nahuatl words such as *mōlli* 'sauce, gravy' were borrowed into Spanish with final *e*: *mole*. Not having /t^l/, Spanish changed the absolute suffix *-tl(i)* to *-te* and elsewhere often replaced *tl* with *t*.

The following is a list of some Nahuatl loan words in Spanish grouped to show pronunciation adaptations.

(1) Nahuatl *-tl(i)* became Spanish *-te*:

coyote	<	coyotl	coyote
cuate	<	cōātl	snake, twin ²
elote	<	ēlōtl	ear of maize
itacate	<	(i)tacatl	sack lunch, provisions
mecate	<	mecatl	rope

¹For a detailed study of the stages of Nahuatl borrowing from Spanish with examples from notarial texts, see Karttunen and Lockhart, *Nahuatl in the Middle Years: Language Contact Phenomena in Texts of the Colonial Period*.

²It is thought that the use of 'snake' to mean 'twin' has to do with the belief that snakes always travel in pairs.

tecolote	<	tecolōtl	owl
papalote	<	pāpālōtl	paper kite (in Spanish), butterfly (in Nahuatl)
tomate	<	tomatl	tomato
zacate	<	zacatl	grass
zoquite	<	zoquitl	clay, mud

(2) Nahuatl final **i** became Spanish **e**:

mole	<	mōlli	sauce
pozole	<	pozōlli	hominy soup
chile	<	chīlli	chile pepper

(3) Nahuatl absolute **-li** was dropped:

jacal	<	xacalli	hut
metlapil	<	metlapīlli	metate grinder, rolling pin
tamal	<	tamalli	tamale

(4) Nahuatl **tli** became **cle** (or just **le** if the Nahuatl stem already ends in **c**):

escuincle	<	itzcuīntli	kid, child (in Spanish), (type of indigenous dog in Nahuatl)
cacle	<	cactli	indigenous-style shoe, sandal
chicle	<	tzictli	chicle, gum of the zapodilla used in chewing gum

(5) Nahuatl **tz** became **ch** OR **s**:

chicle	<	tzictli	
Malinche	<	Malin(a)l̄zīn ³	
gachupín	<	cactzopiniā	Spaniard ⁴
escuincle	<	itzcuīntli	

³Apparently the woman who became the consort and interpreter of Hernán Cortés received the baptismal name of Marina (or so various eyewitness chroniclers say). The substitution of **l** for Spanish **r** is ubiquitous in Spanish loanwords taken into Nahuatl. However, Carochi claims that **Malintzīn** is the Nahuatl honorific form of **María** (1645:f.9r) rather than **Marina**. Since the intrusion of extraneous **n** into words is also ubiquitous in Nahuatl, we should perhaps take him at his word.

⁴It is believed that **gachupín** is derived from the Nahuatl verb **tzopiniā** 'to jab, prick s.o.' with the noun **cactli** incorporated as a manner adverbial: 'to kick s.o. with one's shoes on'.

(6) Nahuatl **x** /**š**/ became Spanish **ch**:

chicote	<	xīcohtli	whip (in Spanish), bee (in Nahuatl)
chocolate	<	xocolātl	chocolate (in Spanish), bitter beverage (in Nahuatl) ⁵

Compound and derived Nahuatl nouns borrowed into Spanish:

tlacuache	<	tlacuā(ni)tzīn	opossum
ajolote	<	āxōlōtl	(type of edible salamander)
guajolote	<	huehxōlōtl	turkey cock
tejolote	<	texōlōtl	pestle ⁶
zopilote	<	tzopīlōtl	buzzard
jitomate	<	xītomatl	red or yellow tomato (as contrasted with green husk tomato)
guacamole	<	ahuacamōlli	guacamole
metlapil	<	metlapīlli	metate grinder, stone rollingpin
tejocote	<	texocotl	a type of fruit
tocayo	<	tōcāyoh	namesake (in Nahuatl 's.o. or s.t. invested with a name')
tameme	<	tlamāmah	bearer, one who carries a load
pilmama	<	pilmāmah	nursemaid, one who carries a child

NAHUATL PLACE-NAMES

Some Nahuatl locative suffixes are very common in Mexican place-names. Among them are: **-tlān** 'place of ...', **-tlah** 'place of abundant ...', **-ti-tlan** 'below, next to the base of ...', **-c(o)** 'place' (**-co** with consonant stems, **-c** with vowel stems), **-tepē-c** 'at ... hill', **-yān** 'place of habitual ...ing', **-pan** 'on, at', and **-cān** 'place'. A few examples follow, with the official, registered form of each place-name, the basic Nahuatl nouns from which they are derived, and their meanings:

-tlān 'place of...'

⁵This origin of the word **chocolate** is not certain. There really should be **c** rather than **l** in the Nahuatl form. The word has probably been borrowed back and forth between Nahuatl and Spanish (and other Mesoamerican languages) repeatedly.

⁶The **xōlōtl** element in **āxōlōtl** and **huehxōlōtl** seems to be related to **xōlōtl** 'boy servant', but in **texōlōtl** 'rolling pin for grinding', the elements are **textli** 'flour' and **ōlōtl** 'corn cob'.

Acatlan	ācatl	reed
Acaxochitlan	ācatl, xōchitl	reed, flower
Ajuchitlan	ātl, xōchitl	water, flower
Camotlan	camohtli	sweet potato
Cihuatlan	cihuātl	woman
Coatlan	cōātl	snake
Colotlan	cōlōtl	scorpion
Mazatlan	mazātl	deer
Ocotelan	ocotl	pine tree
Tecolotlan	tecolōtl	owl
Teocuitlatlan	teōcuitlatl	precious metal
Tepoztlan	tepoztl	iron, metal
Tototlan	tōtōtl	bird
Cuauhtla	cuāuhtli	eagle ⁷

-tlah 'place of abundant ...'

Tetla	tetl	stone
-------	------	-------

-titlan 'below, next to the base of'

Cuauhtitlan	cuahuitl	tree, woods
-------------	----------	-------------

-c(o) 'place'

Acapulco	ācatl, -pōl	worthless big reeds
Atotonilco	ātl, totōnīlli	water, s.t. heated
Jalisco	xālli, īxtli	sand, surface (face)
Teotlalco	teōtl, tlālli	god, earth
Xochimilco	xōchimīlli	garden
Zacualco	tzacualli	pyramid

⁷This contrasts with the noun **cuauhtlah** 'forest'.

-tepē-c 'at ... hill'

Acaltepec	ācalli	boat, canoe
Coatepec	cōātl	snake
Chapultepec	chapolin	grasshopper
Ecatepec	ēcatl	wind
Jocotepec	xocotl	fruit
Ocatepec	ocotl	pine tree

-pan 'at, on'

Hueyapan	huēi, ātl	big, water
Tuxpan	tōchtli	rabbit

-cān 'place'

Michoacan	michhuah	possessor of fish
-----------	----------	-------------------

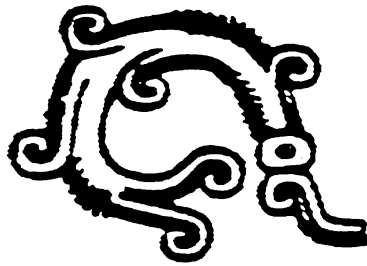
Other:

Cuernavaca	cuahuitl, nāhuac	tree, adjacent to
Iztaccihuatl	iztāc, cihuātl	white, woman
Popocatepetl	popōca, tepētl	to give off smoke, hill ⁸
Coatlichan	cōātl, chāntli	snake, home

⁸Possibly the first element is **popōca** 'to give off smoke off and on'.

**FOUNDATION COURSE
IN NAHUATL GRAMMAR
VOLUME 2:
VOCABULARY AND KEY**

**By
R. Joe Campbell and Frances Karttunen**



**Institute of Latin American Studies
The University of Texas at Austin**



103 034 3931

INSTITUTE OF LATIN AMERICAN STUDIES
Sid Richardson Hall 1.310
University of Texas at Austin
Austin, Texas 78712

Cover Illustration: Depiction of Doña Marina acting as interpreter from "Lienzo de Tlaxcala Manuscript" (partial copy), Anonymous, Mexican, XVI century, and used by permission of the Archer M. Huntington Art Gallery, The University of Texas at Austin, Archer M. Huntington Museum Fund, 1964.

Copyright © 1989 by R. Joe Campbell and Frances Karttunen
All rights reserved.
Printed in the United States of America

The preparation of this volume was made possible in part by a grant from the National Endowment for the Humanities and the support of the Institute of Latin American Studies.

The text of this volume is set in Eurotimes which is marketed by Ecological Linguistics.

Second printing, 1991

Printed at the Institute of Latin American Studies

Third printing, 1998 (Department of General linguistics, University of Helsinki)

TABLE OF CONTENTS

VOCABULARY LIST 1	
PARTICLES, PRONOUNS, AND NOUNS	2
TIME ADVERBS.....	2
PLACE ADVERBS.....	3
INDEFINITE PRONOUNS.....	3
NEGATION	3
QUANTITY	3
ARTICLES AND DEMONSTRATIVES	4
INTERROGATIVES	4
PRONOUNS	4
NUMBERS.....	5
ANIMALS.....	6
PLANTS.....	7
PEOPLE.....	7
AGENTS.....	8
PLACES.....	9
THINGS	10
STUFF.....	11
FOOD.....	11
BODY PARTS.....	12
COLORS	13
IDIOMS AND HANDY EXPRESSIONS	13
VOCABULARY LIST 2	
REVIEW LIST OF NOUNS WITH ABSOLUTIVE SUFFIXES MARKED.....	15
VOCABULARY LIST 3	
POSTPOSITIONS, IRREGULAR VERBS.....	17
POSTPOSITIONS.....	17
IRREGULAR VERBS	18
VOCABULARY LIST 4	
INTRANSITIVE VERBS.....	19
VOCABULARY LIST 5	
PRETERITE VERB FORMS, TRANSITIVE VERBS	20
CLASS 1 PRETERITES.....	20
CLASS 2 PRETERITES.....	20
TRANSITIVE VERB STEMS.....	21
VOCABULARY LIST 6	
VERB CLASSES 3 AND 4.....	23
CLASS 3 VERB STEMS.....	23
CLASS 4 VERB STEMS.....	24
VOCABULARY LIST 7	
VERB STEMS AND DERIVED NOUNS.....	25
VOCABULARY LIST 8	
VERBS BY CLASS.....	27
CLASS 1	27
CLASS 2	28
CLASS 3	30
CLASS 4	32
VOCABULARY LIST 9	
AFFIX REVIEW.....	33
ABSOLUTIVE SUFFIXES.....	33
POSSESSIVE PREFIXES.....	33
POSSESSIVE SUFFIXES.....	33
POSSESSOR SUFFIXES.....	34
PLURAL SUFFIXES FOR NOUNS.....	34
SUBJECT PREFIXES FOR VERBS.....	34
SPECIFIC OBJECT PREFIXES FOR TRANSITIVE VERBS.....	34
NONSPECIFIC OBJECT PREFIXES.....	35
REFLEXIVE OBJECT PREFIXES.....	35
THE ANTECESSIVE PREFIX.....	35

TENSE SUFFIXES.....	35
VOCABULARY LIST 10	
MORE AFFIXES, PURPOSIVE VERBS.....	36
OPTATIVE SUFFIX.....	36
CONDITIONAL SUFFIXES.....	36
DIRECTIONAL PREFIXES.....	36
PURPOSIVE VERBS.....	36
VOCABULARY LIST 11	
ADDITIONAL VERBS, A-M.....	38
VOCABULARY LIST 12	
ADDITIONAL VERBS, N-Z.....	40
VOCABULARY LIST 13	
A PARTIAL LIST OF CAUSATIVE FORMS.....	42
VOCABULARY LIST 14	
A PARTIAL LIST OF BENEFACTIVE/APPLICATIVE FORMS.....	46
VOCABULARY LIST 15	
A PARTIAL LIST OF HONORIFIC VERB FORMS.....	49
VOCABULARY LIST 16	
NONACTIVE VERBS AND DERIVED NOUNS.....	51
A PARTIAL LIST OF NONACTIVE VERB FORMS.....	51
DERIVED INSTRUMENTAL AND LOCATION NOUNS.....	54
VOCABULARY LIST 17	
NECESSARILY POSSESSED FORMS, -yō DERIVATIONS.....	55
NOUNS ATTESTED ONLY IN POSSESSED FORM.....	55
INALIENABLY POSSESSED FORMS WITH -yō.....	56
OTHER POSSESSED FORMS THAT TAKE -yō.....	56
ABSTRACT NOUNS WITH -yō-tl.....	56
CONCRETE NOUNS WITH -yoh.....	57
VERBS WITH -yōhua.....	57
VOCABULARY LIST 18	
DEVERBAL -liz-tli NOUNS.....	59
SOURCE VERBS.....	59
SOURCE NOUN.....	59
DERIVED NOUNS.....	59
VOCABULARY LIST 19	
RESULTANT STATE AND PATIENTIVE NOUNS.....	62
SOURCE VERBS.....	62
EXAMPLES OF RESULTANT STATE NOUNS FROM MOLINA'S DICTIONARY.....	63
EXAMPLES OF PATIENTIVE NOUNS FROM MOLINA'S DICTIONARY.....	65
VOCABULARY LIST 20	
AGENTIVES AND LOCATIVES.....	68
SOURCE NOUNS.....	68
SOURCE VERBS.....	68
SOURCE ADVERBS.....	69
EXAMPLES OF AGENTIVE NOUNS FROM MOLINA.....	69
EXAMPLES OF -yān LOCATIVES FROM MOLINA.....	70
VOCABULARY LIST 21	
DENOMINAL VERBS.....	71
SOURCE NOUNS.....	71
VERBS FORMED WITH -tiya/-tiy(a) AND THEIR PRETERITE FORMS.....	72
VOCABULARY LIST 22	
COMPOUND NOUNS.....	73
SOURCE NOUNS.....	73
VOCABULARY LIST 23	
NOUN-VERB COMPOUNDS.....	74
SOURCE NOUNS.....	74
SOURCE VERBS.....	74
VOCABULARY LIST 24	
REDUPLICATION.....	75
NOUNS.....	75
ADVERB.....	75
VERBS.....	75
VERB SETS WITH SHORT-VOWEL REDUPLICATION.....	76

VOCABULARY LIST 25	
PARTICLES	81
CHAPTER 1 EXERCISE.....	86
SYLLABIFICATION EXERCISE.....	86
CHAPTER 2 EXERCISES	86
POSSESSED NOUN RECOGNITION EXERCISE.....	86
POSSESSED NOUN PRODUCTION EXERCISE.....	87
FURTHER PRACTICE ON RECOGNITION OF POSSESSED NOUNS	88
FURTHER POSSESSED NOUN PRODUCTION EXERCISE	89
PRACTICE ON RECOGNITION OF PLURAL POSSESSED NOUNS	89
PRACTICE ON PRODUCTION OF PLURAL POSSESSED NOUNS	90
PRONOUN REFERENCE EXERCISE.....	91
POSSESSION RESPONSE EXERCISE	92
POSSESSION AND LOCATION EXERCISE.....	93
POSSESSION AND LOCATION PRODUCTION EXERCISE.....	94
POSSESSION AND LOCATION RECOGNITION EXERCISE.....	95
CHAPTER 3 EXERCISES	97
NOUN PLURAL RECOGNITION EXERCISE.....	97
NOUN PLURALIZATION EXERCISE	98
NOUN PLURAL PRODUCTION EXERCISE.....	99
POSSESSOR NOUN EXERCISE.....	100
CHAPTER 4 EXERCISES	100
POSTPOSITION RECOGNITION EXERCISE	100
POSTPOSITION PRODUCTION EXERCISE	101
IRREGULAR VERB RECOGNITION EXERCISE.....	102
IRREGULAR VERB PRODUCTION EXERCISE.....	104
CHAPTER 5 EXERCISES	105
INTRANSITIVE VERB PRODUCTION EXERCISE	105
INTRANSITIVE VERB RECOGNITION EXERCISE	106
INTRANSITIVE VERB PRODUCTION EXERCISE	107
INTRANSITIVE QUESTION EXERCISE.....	108
FURTHER EXERCISES ON QUESTIONS WITH INTRANSITIVE VERBS	110
CHAPTER 6 EXERCISES	111
OBJECT PREFIX EXERCISE.....	111
TRANSITIVE VERB RECOGNITION EXERCISE	111
PREFIX ALTERNATION EXERCISE	112
TRANSITIVE VERB PRODUCTION EXERCISE	113
FURTHER TRANSITIVE VERB RECOGNITION EXERCISE.....	115
FURTHER TRANSITIVE VERB PRODUCTION EXERCISE.....	116
ADDITIONAL TRANSITIVE VERB RECOGNITION EXERCISE	117
ADDITIONAL TRANSITIVE VERB PRODUCTION EXERCISE	118
QUESTION EXERCISE WITH TRANSITIVE VERBS	120
FURTHER QUESTION EXERCISES WITH TRANSITIVE VERBS.....	125
TRANSITIVE VERB EXERCISES WITH <i>āquin</i>	126
CHAPTER 7 EXERCISES	128
REFLEXIVE VERB RECOGNITION EXERCISES.....	128
REFLEXIVE VERB PRODUCTION EXERCISE.....	130
CUSTOMARY PRESENT EXERCISE WITH <i>cānin</i>	131
CHAPTER 8 EXERCISES	133
IMPERFECT VERB RECOGNITION EXERCISE.....	133
IMPERFECT VERB PRODUCTION EXERCISE.....	136
PRETERITE TENSE RECOGNITION EXERCISE.....	136
PRETERITE PRODUCTION EXERCISE	138
ADDITIONAL PRETERITE RECOGNITION EXERCISE	140
ADDITIONAL PRETERITE PRODUCTION EXERCISE	143
PRETERITE-AS-PRESENT VERB RECOGNITION EXERCISE.....	146
CHAPTER 9 EXERCISES	146
FUTURE TENSE RECOGNITION EXERCISE.....	146
FUTURE VERB PRODUCTION EXERCISE.....	149
COMPLEX FUTURE RECOGNITION EXERCISE	152
FUTURE TENSE PRODUCTION EXERCISE.....	153
Monequ(i) AND VERB RECOGNITION EXERCISE	154
Monequ(i) AND VERB PRODUCTION EXERCISE.....	156
Ihcuāc CONSTRUCTION RECOGNITION EXERCISE.....	157

CHAPTER 10 EXERCISES.....	158
VERB INCORPORATION WITH nequ(i) RECOGNITION EXERCISE.....	158
VERB INCORPORATION WITH nequ(i) PRODUCTION EXERCISE.....	159
Quihtōznequi EXERCISE.....	159
Mihtoa EXERCISE.....	160
CONDITIONAL RECOGNITION EXERCISE.....	161
CONDITIONAL PRODUCTION EXERCISE.....	162
COMMAND RECOGNITION EXERCISE.....	163
COMMAND PRODUCTION EXERCISE.....	164
UNACCEPTABLE COMMAND EXERCISE.....	166
COMPLEX COMMAND RECOGNITION EXERCISE.....	170
COMPLEX COMMAND PRODUCTION EXERCISE.....	171
WISH/REQUEST EXERCISE.....	172
CHAPTER 11 EXERCISES.....	173
DIRECTIONAL PREFIX EXERCISE.....	173
PURPOSIVE VERB RECOGNITION EXERCISE.....	174
PURPOSIVE VERB PRODUCTION EXERCISE.....	176
PURPOSIVE OPTATIVE EXERCISE.....	177
CHAPTER 12 EXERCISE.....	179
REVIEW EXERCISE 1.....	179
CHAPTER 13 EXERCISES.....	183
CAUSATIVE VERB RECOGNITION EXERCISE.....	183
CAUSATIVE VERB PRODUCTION EXERCISE.....	185
CAUSATIVE MATCHING EXERCISE 1.....	186
CAUSATIVE MATCHING EXERCISE 2.....	187
CAUSATIVE MATCHING EXERCISE 3.....	187
CAUSATIVE MATCHING EXERCISE 4.....	187
CAUSATIVE MATCHING EXERCISE 5.....	188
CAUSATIVE MATCHING EXERCISE 6.....	188
CAUSATIVE MATCHING EXERCISE 7.....	188
CAUSATIVE MATCHING EXERCISE 8.....	188
CAUSATIVE MATCHING EXERCISE 9.....	189
CAUSATIVE MATCHING EXERCISE 10.....	189
CAUSATIVE-IN-SENSE MATCHING EXERCISE 1.....	189
CAUSATIVE-IN-SENSE MATCHING EXERCISE 2.....	190
CHAPTER 14 EXERCISES.....	190
BENEFACTIVE/APPLICATIVE RECOGNITION EXERCISE.....	190
BENEFACTIVE/APPLICATIVE PRODUCTION EXERCISE.....	192
BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 1.....	193
BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 2.....	193
BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 3.....	194
BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 4.....	194
BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 5.....	194
BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 6.....	195
BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 7.....	195
BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 8.....	195
BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 9.....	196
BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 10.....	196
BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 11.....	196
BENEFACTIVE/APPLICATIVE MATCHING EXERCISE 12.....	197
CHAPTER 15 EXERCISES.....	197
HONORIFIC VERB RECOGNITION EXERCISE.....	197
HONORIFIC VERB PRODUCTION EXERCISE.....	198
ATTITUDINAL SUFFIX RECOGNITION EXERCISE.....	199
CHAPTER 16 EXERCISES.....	200
NONACTIVE VERB RECOGNITION EXERCISE 1.....	200
NONACTIVE VERB RECOGNITION EXERCISE 2.....	200
NONACTIVE VERB RECOGNITION EXERCISE 3.....	201
NONACTIVE AGENTLESS PASSIVE MATCHING EXERCISE 1.....	202
NONACTIVE AGENTLESS PASSIVE MATCHING EXERCISE 2.....	202
NONACTIVE AGENTLESS PASSIVE MATCHING EXERCISE 3.....	202
NONACTIVE AGENTLESS PASSIVE MATCHING EXERCISE 4.....	203
NONACTIVE AGENTLESS PASSIVE MATCHING EXERCISE 5.....	203
NONACTIVE AGENTLESS PASSIVE MATCHING EXERCISE 6.....	203

NONACTIVE AGENTLESS PASSIVE MATCHING EXERCISE 7.....	204
NONACTIVE AGENTLESS PASSIVE MATCHING EXERCISE 8.....	204
NONACTIVE AGENTLESS PASSIVE MATCHING EXERCISE 9.....	204
NONACTIVE IMPERSONAL MATCHING EXERCISE 1.....	205
NONACTIVE IMPERSONAL MATCHING EXERCISE 2.....	205
NONACTIVE IMPERSONAL MATCHING EXERCISE 3.....	205
NONACTIVE IMPERSONAL MATCHING EXERCISE 4.....	206
NONACTIVE IMPERSONAL MATCHING EXERCISE 5.....	206
NONACTIVE IMPERSONAL MATCHING EXERCISE 6.....	206
NONACTIVE IMPERSONAL MATCHING EXERCISE 7.....	207
INSTRUMENTAL NOUN RECOGNITION EXERCISE 1.....	207
INSTRUMENTAL NOUN RECOGNITION EXERCISE 2.....	208
INSTRUMENTAL NOUN RECOGNITION EXERCISE 3.....	208
LOCATION NOUN EXERCISE 1.....	209
LOCATION NOUN EXERCISE 2.....	209
LOCATION NOUN EXERCISE 3.....	210
LOCATION NOUN EXERCISE 4.....	211
CHAPTER 17 EXERCISES.....	211
POSSESSION EXERCISE.....	211
ABSTRACT NOUN FORMATION EXERCISE 1.....	214
ABSTRACT NOUN FORMATION EXERCISE 2.....	215
-yō-hua VERB EXERCISE 1.....	217
-yō-hua VERB EXERCISE 2.....	217
-yoh EXERCISE.....	217
CHAPTER 18 EXERCISES.....	219
-liz-tli EXERCISE 1.....	219
-liz-tli EXERCISE 2.....	219
-liz-tli EXERCISE 3.....	220
-liz-tli EXERCISE 4.....	220
CHAPTER 19 EXERCISES.....	221
RESULTANT STATE AND PATIENTIVE NOUN EXERCISE.....	221
PATIENTIVE NOUN EXERCISE 1.....	222
PATIENTIVE NOUN EXERCISE 2.....	222
PATIENTIVE NOUN EXERCISE 3.....	223
PATIENTIVE NOUN EXERCISE 4.....	224
CHAPTER 20 EXERCISES.....	225
-ni AGENTIVE EXERCISE 1.....	225
-ni AGENTIVE EXERCISE 2.....	226
-ni AGENTIVE EXERCISE 3.....	226
-ni AGENTIVE EXERCISE 4.....	227
-qui AGENTIVE EXERCISE 1.....	228
-qui AGENTIVE EXERCISE 2.....	229
-qui AGENTIVE EXERCISE 3.....	230
-qui AGENTIVE EXERCISE 4.....	230
-yān LOCATION EXERCISE 1.....	231
-yān LOCATION EXERCISE 2.....	231
-yān LOCATION EXERCISE 3.....	232
-yān LOCATION EXERCISE 4.....	232
CHAPTER 21 EXERCISES.....	232
-ti DERIVATION EXERCISE 1.....	232
-ti DERIVATION EXERCISE 2.....	233
-ti DERIVATION EXERCISE 3.....	233
-tiya/-tiy(a) EXERCISE.....	233
-ti-c QUALITATIVE EXERCISE 1.....	234
-ti-c QUALITATIVE EXERCISE 2.....	234
-ti-c QUALITATIVE EXERCISE 3.....	235
-tiā EXERCISE 1.....	235
-tiā EXERCISE 2.....	236
-tiā EXERCISE 3.....	236
-yō-tiā EXERCISE.....	237
-huiā EXERCISE 1.....	237

-huiā EXERCISE 2.....	237
-huiā EXERCISE 3.....	238
-huiā EXERCISE 4.....	238
-oā EXERCISE 1.....	238
-oā EXERCISE 2.....	239
-yō-hua EXERCISE 1.....	239
-yō-hua EXERCISE 2.....	239
-ihu(i) EXERCISE.....	240
CHAPTER 22 EXERCISES.....	240
COMPOUND RECOGNITION EXERCISE 1.....	240
COMPOUND RECOGNITION EXERCISE 2.....	258
CHAPTER 23 EXERCISES.....	260
INCORPORATED OBJECT EXERCISE.....	260
INCORPORATED ADVERBIAL EXERCISE.....	263
ADVERBIAL PRODUCTION EXERCISE.....	267
CHAPTER 24 EXERCISES.....	268
REDUPLICATION RECOGNITION EXERCISE.....	268
REDUPLICATION PRODUCTION EXERCISE.....	269
n > c PATIENTIVE NOUN EXERCISE.....	270
-c-tic EXERCISE.....	271
CHAPTER 25 EXERCISE.....	272
SENTENCE TRANSLATION EXERCISE.....	272

I. VOCABULARY LISTS

VOCABULARY LIST 1: PARTICLES, PRONOUNS, AND NOUNS

These vocabulary items will appear in the exercises coming up. Since they will repeat, you will have the chance to see them in context and absorb them into your expanding understanding of Nahuatl. To begin with, there is no way to acquire this material except to work hard at memorizing. Aim to master this list by the end of the third week.

TIME ADVERBS

achīquin	a little later
achtopa	first
āxcān	today, now ¹
ayamō	not yet
cēcēpa	sometimes
cecpa, ceppa	once
huīptla	day after tomorrow
ihcuāc	when (conjunction)
miacpa	often, many times
mōmōztlach	every day
mōztla	tomorrow
nochipa	always
oc	still
occeppa	again
oncān	then, there
yālhua	yesterday
yēxpā	three times ²
yōlic	slowly

¹A variant form of this is āxān.

²A variant form is ēxpā.

VOCABULARY

PLACE ADVERBS

nicān	here
ōmpa	over there
oncān	there, then ³
nēpa	there
huehca	far
ahco	up above

INDEFINITE PRONOUNS

acah	someone
ayāc	no one
itlah	something
ahtle, ahmō tlein	nothing
occē	another

NEGATION

ahmō, ah-	no, not
-----------	---------

QUANTITY

ocachi	more, many
occē	another
mochi	all ⁴
achi	very
huel	very

³Notice the different vowel-length patterns in **ōmpa** and **oncān**.

⁴A variant form is **nochi**.

tepitzīn little bit⁵

ARTICLES AND DEMONSTRATIVES

in the⁶
 inīn this
 inōn that
 cē a, an⁷

INTERROGATIVES

cānin, cāmpa where?
 quēmman when?
 quēnin, quēn how?
 āquin who?
 tlēica why?
 tlein, tle(h)⁸ what?
 quēxqui how much?
 cātleh, cātlehhuātl which?

PRONOUNS

nehhuātl, nehhua, neh I
 tehhuātl, tehhua, teh you
 yehhuātl, yehhua, yeh he/she/it⁹

tehuān, tehuāntin we

⁵The vowel of **-tzīn** is long in spoken Nahuatl today, but it may have been short in the sixteenth and seventeenth centuries. It is given long here but short in *An Analytical Dictionary of Nahuatl*.

⁶This behaves differently from the English definite article **the**.

⁷Literally: 'one'. This is a modern *calque* (loan translation) based on Spanish **un/una**.

⁸The final **h** of this word is often dropped.

⁹Variant forms are **ehhuātl, ehhua, eh**.

VOCABULARY

amehhuān, amehhuāntin	y'all
yehhuān, yehhuāntin	they ¹⁰

NUMBERS¹¹

cē, cem-, centetl	one
ōme	two
yēyi, yēx-	three ¹²
nāhui	four
mācuilli	five
chicuacen	six
chicōme	seven
chicuēyi	eight
chicunāhui	nine
mahtlactli	ten
mahtlactli oncē	eleven
mahtlactli omōme	twelve
mahtlactli omēyi	thirteen
mahtlactli onnāhui	fourteen
caxtōlli	fifteen
caxtōlli oncē	sixteen
caxtōlli omōme	seventeen
caxtōlli omēyi	eighteen
caxtōlli onnāhui	nineteen
cempōhualli	twenty
cempōhualli ommahtlactli	thirty
ōmpōhualli	forty
ōmpōhualli ommahtlactli	fifty
yēpōhualli	sixty

¹⁰Variant forms are **ehhuān, ehhuāntin**.

¹¹For a fuller treatment of the vigesimal (20-based) counting system, see Andrews, *Introduction to Classical Nahuatl* pp. 397-400.

¹²Variant forms are **ēyi, ēx-**.

yēpōhualli ommahtlactli	seventy
nāuhpōhualli	eighty
nāuhpōhualli ommahtlactli	ninety
mācuīlpōhualli	one hundred
centzontli	four hundred
ōntzontli	eight hundred
yētzontli	twelve hundred
cenxiquipilli	eight thousand

ANIMALS

atemitl	louse
āzcatl	ant
cahuāyoh	horse ¹³
chapolin	grasshopper
chichi	dog
cōātl	snake
coyōtl	coyote
cōlōtl	scorpion
coyametl	pig
cuāuhtli	eagle
cueyatl	frog
epatl	skunk
huītzilin	hummingbird
ichcatl	sheep ¹⁴
itzcuīntli	native Mexican dog
mazātl	deer
michin	fish
miztli	cat
mōyōtl	mosquito

¹³Spanish loan word: **caballo**.

¹⁴This originally meant 'cotton'; then 'wool'; then 'sheep'.

VOCABULARY

ocuilin	worm
pāpālōtl	butterfly
pitzotl	pig
quimichin	mouse
tecolōtl	owl
tocatl	spider
tōchtli	rabbit
tōtōtl	bird
yōlcatl	animal
zāyōlin	fly

PLANTS

ācatl	reed
chīlli	chile pepper
cuahuatl	tree, wood
yetl	bean ¹⁵
metl	maguey cactus
nanacatl, xōlētl	mushroom
ocotl	pine tree
xihuitl	leaf
xōchitl	flower
zacatl	grass

PEOPLE

āhuitl	aunt
cihtli	grandmother
cihuātl	woman, wife
cōlli	grandfather
conētl	son, daughter, child

¹⁵A variant form is etl.

ichpōchtli, ichpocatl	girl ¹⁶
nāntli	mother
oquichtli	man, husband
pilli	child, noble person ¹⁷
tahtli	father
tēlpōchtli, tēlpocatl	boy, youth ¹⁸
tēuctli	lord, chief
tlācatl	person
tlahtli	uncle

AGENTS

āmapōhuani	reader
āmoxpōhuani	book reader
āzacani	water carrier
cahuāyohpahtiāni	horse doctor
chōcani	weeper
choloāni	runaway, fugitive
cochini	sleepy person
cūicani	singer
icxinehnemini	pedestrian
īxhuetzcani	smiling person
pāquini	happy person
tequini	grinder
tenani	moaner

Here you can see that the ending **-ni** means 'one who', and that it is added to verbs to make agentive nouns meaning 'one who (verb)s'. Notice that sometimes the vowel before **-ni** is long and other times it is short. This is because the vowel in question belongs to the verb stem and needs to be learned as part of the verb.

¹⁶Notice difference in vowel length for **ō/o** in these variants.

¹⁷See *An Analytical Dictionary of Nahuatl*, pp. 194-5 about these two senses of the stem **pil-**.

¹⁸Notice difference in vowel length here too.

VOCABULARY

āmiquini thirsty person

āpīzmiquini hungry person

cochmiquini sleepy person

Here **-miqui-ni** means 'one perishing of (thirst, hunger, need to sleep, etc.)'.

michnamacani fish seller

motzīnnamacani prostitute

nacanamacani butcher

pahnamacani druggist

Here **-namaca-ni** means 'one who sells (fish, etc.)'.

calpixqui house steward

cahuāyohpixqui horse groom

ichcapixqui shepherd

pitzopixqui pig herder

teōpixqui priest

tlapixqui caretaker

xōchipixqui gardener

yhuallapixqui night watchman

Here **-pixqui** means 'custodian of ...'

cacchīuhqui shoemaker

iztachīuhqui saltmaker

mīchīuhqui arrowmaker

tomīnchīuhqui coinmaker¹⁹

zoquichīuhqui claymaker

-chīuhqui 'maker of ...' is from the verb **chīhua** 'to make ...'

PLACES

āltepētl town

calli house

chāntli home

¹⁹The Spanish loan word **tomín** means 'money' in Nahuatl.

mīlli	field
ohtli	road
ōztōtl	cave
tepētl	hill

cochīhuayān	bedroom ²⁰
tēmachūlōyān	school
tlacualchihualōyān	kitchen

Here **-yān** means a place where something regularly or habitually goes on.

āmoxcalli	bookstore
āxīxcalli	restroom ²¹
chichicalli	doghouse
ichcacalli	sheepfold
pahcalli	medicine store, pharmacy
pitzocalli	pigsty
teohcalli	church ²²
tōtolcalli	henhouse
xōchimīlli	garden

THINGS

āmoxtli	book
cactli	shoe
caxitl ²³	plate, bowl
chiquihuitl	basket
cītlalin	star
cōmitl, comatl ²⁴	jar, pot
cuēitl	skirt
cuīcatl	song

²⁰Notice the different vowel-length pattern from **cochini**.

²¹Literally: urine house.

²²Notice the difference from **teōtl**, **teōpixqui**; where they have **ō**, this word has **oh**.

²³This has a variant form **caxtli**.

²⁴Notice the vowel-length difference.

mītl	arrow
petlatl	reed mat
tlapechtlī	bed
tlāhtōlli	speech
tōcāitl	name
xōchitl	flower
xoctli	pot
metlatl	metate, corn-grinding stone

STUFF

āmatl	paper
ātl	water
iztatl	salt
nextli	ashes
pōctli	smoke
tecolli	charcoal
tepoztlī	copper, iron, metal
tetl	stone
tlālli	earth, dirt
xālli	sand
zoquitl	mud, clay

FOOD

chīchīhualāyōtl	milk ²⁵
cueyamōlli	frog stew
mazāmōlli	venison stew
nacamōlli	meat stew
nacatl	meat
octli	wine

²⁵Literally: breast-water, teat-water. Notice the vowel-length difference between chīchī 'to suckle' and chichi 'dog'.

pīyohnacatl	chicken meat ²⁶
pitzonacatl	pork
textli	dough
tlaxcalli	bread, tortilla
tōtoltetl	egg

BODY PARTS

ahcolli	shoulder
camatl	mouth
cōtztli	calf
cuāitl	head
ēhuatl	skin
ēlchiquihuitl	chest, rib cage
ēlli	liver
eztli	blood
icxitl	foot
ihtetl	stomach
īxtelolohtli	eyeball
īxtēntli	eyelid
īxtli	face, eye, surface
iztetl, iztitl	fingernail
mahpilli	finger
māitl ²⁷	hand, arm
nacaztli	ear
nenepilli	tongue
omitl	bone
quechtli	neck
tēntli	lip, edge
tēntzontli	beard, moustache
tepotztli	back
tlalhuātl	nerve

²⁶Loan word from Spanish *piyo*.

²⁷This has two stem forms: *mā-* and *mah-*. Notice that Nahuatl does not distinguish 'hand' from 'arm'.

tlancuāitl	knee
tlantli	tooth
tzintli	buttocks
tzontecomatl	head, skull
tzontli	hair ²⁸
xīctli	navel
xopilli	toe
xāyacatl	face
yacatl	nose ²⁹
yōllōtl	heart

COLORS

chīchīltic	red
coztic	yellow
iztāc	white
nextic	blue-gray
tīltic	black
xoxoctic, xiuh-	blue-green

IDIOMS AND HANDY EXPRESSIONS

These are for the most part *calques* (loan translations) from Spanish.

ahmō nicmati	I don't know
niccualitta	I like it
cualli cah	O.K. ³⁰
tlazohcāmati	thank you
tlazohcāmati huel miac	many thanks
ahmō tlein īca	you're welcome
huel tētlāōcoltih	it's a shame

²⁸Also used as name of a unit of 400.

²⁹Also a rocky outcropping on a hillside.

³⁰Modeled on Spanish *está bien*.

ahmō niquilnāmiq̄i	I don't remember it
tlein tiquihtoa	what 'do you say?
tlein ticnequi	what do you want?
māciuhqui	so long, good-by

VOCABULARY LIST 2: REVIEW LIST OF NOUNS WITH ABSOLUTIVE SUFFIXES MARKED

Stem vowels that drop when the absolutive suffix is removed are separated from the stem and the suffix by hyphens: *mā-i-tl*.

ahcol-li	shoulder
āltepē-tl	town
āma-tl	paper
āmox-tli	book
āxcā-i-tl	possession, property
cal-li	house
cax-i-tl	plate
chān-tli	home
chichi	dog ³¹
chiquihu-i-tl	basket
cōā-tl	snake
cōl-li	grandfather
cōm-i-tl	pot
conē-tl	child, offspring of a female
cōtz-tli	calf of the leg
cuahu-i-tl	tree, wood
cuāuh-tli	eagle ³²
cuē-i-tl	skirt
cuīc-a-tl	song
ēl-li	liver
icxi-tl	foot
ihte-tl, ihti-tl	stomach
īxteloloh-tli	eyeball
īxtēn-tli	eyelid
īx-tli	face, eye, surface
izte-tl, izti-tl	fingernail

³¹This noun takes no absolutive suffix.

³²The stems of the words for 'tree' and 'eagle' are distinguished only by vowel length: *cuauh-* 'tree' and *cuāuh-* 'eagle'.

mahpil-li	finger
mā-i-tl	hand
metl-a-tl	metate, grindstone
mīl-li	field
miz-tli	cat
nacaz-tli	ear
nān-tli	mother
nenepil-li	tongue
petl-a-tl	reed mat
pil-li	child, nobleperson
pitzo-tl	pig
quech-tli	neck
tah-tli	father
teō-tl	god
tlacual-li	meal, food
tlapech-tli	bed
tlah-tōl-li	word, speech
tlaxcal-li	bread
tōcā-i-tl	name
toca-tl	spider ³³
tōch-tli	rabbit
tzontecom-a-tl	head
xāyac-a-tl	face, mask
xōch-i-tl	flower
xoc-tli	pot
yac-a-tl	nose

³³The stems for the words for 'name' and 'spider' are also distinguished only by vowel length: tōcā- 'name' and toca- 'spider'.

VOCABULARY LIST 3: POSTPOSITIONS, IRREGULAR VERBS

POSTPOSITIONS

To express certain relationships, mainly positional ones, with nouns, English and Spanish use *prepositions*:

up the tree

on the table

toward you

inside the house

en la casa

por la mesa

sobre el techo

The word preposition indicates that the relational word goes before the noun. Nahuatl, on the other hand, uses postpositions to express these relationships. You may notice that some of them are related to nouns you have already learned. For instance, the one meaning 'inside of' is related to the word for 'stomach'. Postpositions go after nouns and also after possessive prefixes, and you will practice them in the next chapter.

Here is a list of Nahuatl postpositions and their English meanings:

-ca	with, by means of, with the help of (attached to noun stems with -ti-)
-co, -c	in, on (only with nouns, not with possessive prefixes)
-huān	with, in the company of
-hūic	toward, against
-īcampa	behind
-(i)cpac	on top of
-ihtic, ihtec	inside of
-īxco	on the surface of
-īxpan	in front of
-nāhuac	near
-nepantlah	in the middle of
-pa	toward, away from (motion)

-pan	on, in, at
-pal	with the help of, by (someone's) grace
-pampa	because of, on behalf of, through the favor of
-tech	attached to, in contiguity with
-tepotzco	behind
-tlan ³⁴	near, among
-tlān ³⁵	below, next to the base of
-tzālan	among, between
-tloc	close to, near
-tzīntlan	beneath

IRREGULAR VERBS

With very few exceptions, Nahuatl verbs are regular. There are four verb classes and a small number of rules about how each class works. If one learns the stem of a verb and which class it belongs to, one can predict all its forms. Like all languages, however, Nahuatl does have a very few irregular verbs, and it should come as no surprise that they include the verb 'to be', which is complicated and irregular in all languages we know of. (And as we have seen, it is also optional in many Nahuatl sentences.) The other Nahuatl irregular verbs are the one for 'to go' and two for 'to come'. These verbs have several stem forms that must be learned. There will be exercises to practice them in the next chapter.

cah, cat, ye	to be
yā, yauh, hui	to go
huāllā, huāllauh, huālhui	to come
huitz	to come (only one stem, but limited to present tense)

³⁴This has a short vowel and is attached to nouns with **-ti-**.

³⁵This has a long vowel and attaches directly to nouns without using **-ti-**.

VOCABULARY LIST 4: INTRANSITIVE VERBS

calaqu(i)	to enter, to go in
chānti	to dwell, reside
chōca	to weep
coch(i)	to sleep
cualān(i)	to get angry
huetzca	to laugh
huetz(i)	to fall
miqu(i)	to die
nehnem(i)	to walk
nem(i)	to live
patlān(i)	to fly
pāqu(i)	to be happy
pīnāhua	to be ashamed
quīz(a)	to come out, to emerge
temō	to descend
tena	to complain of discomfort, to moan
tlehcō	to ascend
tzahzi	to shout
tzecuīn(i)	to run, jump

**VOCABULARY LIST 5:
PRETERITE VERB FORMS, TRANSITIVE VERBS**

CLASS 1 PRETERITES

<u>Stem:</u>	<u>Gloss:</u>	<u>3rd person singular preterite:</u>
chānti	to dwell, reside	ō-chānti-c
chōca	to weep	ō-chōca-c
huetzca	to laugh	ō-huetzca-c
pīnāhua	to be ashamed	ō-pīnāhua-c
temō	to descend	ō-temō-c
tena	to complain of discomfort, to moan	ō-tena-c
tlehcō	to ascend	ō-tlehcō-c
tzahzi	to shout	ō-tzahzi-c

CLASS 2 PRETERITES

<u>Stem:</u>	<u>Gloss:</u>	<u>3rd person singular preterite:</u>
calaqu(i)	to enter, to go in	ō-calac
coch(i)	to sleep	ō-coch
cualān(i)	to get angry	ō-cualān
huetz(i)	to fall	ō-huetz
miqu(i)	to die	ō-mic
nehnem(i)	to walk	ō-nehnen
nem(i)	to live	ō-nen
patlān(i)	to fly	ō-patlān
pāqu(i)	to be happy	ō-pāc
quīz(a)	to come out, to emerge	ō-quīz
tzecuīn(i)	to run, jump	ō-tzecuīn

Notice that with Class 2 verbs, stems that are written with **qu** before the vowel in parentheses are written with **c** when the vowel is dropped in the preterite. This is a spelling convention carried over from Spanish; there is no change in the pronunciation.

Also notice that stems that end in **m** before the parenthesized vowel have **n** when the vowel is dropped. Here there is a change of pronunciation. When **m** would come at the end of a word, it really changes to **n**.

TRANSITIVE VERB STEMS

ahci	to grab s.t., s.o. ³⁶
ahhua	to scold s.o.
āltiā	to bathe s.o.
cāhu(a)	to leave s.t., s.o. behind
caqu(i)	to hear s.t., s.o.
chīhu(a)	to make s.t., to do s.t.
chiy(a)	to await s.o.
cōhu(a)	to buy s.t.
cuā	to eat s.t.
cuep(a)	to turn s.t., to return s.t.
ēhu(a)	to raise s.t., to get s.o. up
huītequ(i)	to beat, whip s.o., s.t.
ī	to drink s.t.
(i)hcuiloā	to write s.t.
ihtōtiā	to get s.o. to dance, to dance with s.o. ³⁷
(i)lcāhu(a)	to forget s.t., s.o.
(i)lnāmiqu(i)	to remember s.t., s.o.
(i)lpiā	to tie s.t., s.o. up
(i)tta	to see s.t., s.o.
īxmat(i)	to know, recognize s.o.
maca	to give s.t. to s.o.

³⁶The glosses of transitive verb stems will include the abbreviations 's.o.' for 'someone' and 's.t.' for 'something'. In the translation of a sentence containing a transitive verb, in place of 's.o.' or 's.t.', there will be whatever the direct object actually is: 'me', 'you', 'him/her/it', etc.

³⁷Notice that unlike the verbs stems on either side of it in this list, *ihtōtiā* begins with a "strong" *i*.

mat(i)	to know s.t. (a fact) ³⁸
namaca	to sell s.t.
nāmiqu(i)	to find s.t., to meet s.o.
nequ(i)	to want s.t., to desire s.o.
nōtz(a)	to call s.o., to speak to s.o.
piy(a)	to have s.t., to take care of s.t.
quetz(a)	to stand s.t., s.o. up, to stand s.t. on end
tēca	to spread s.t. out
tequ(i)	to cut s.t., s.o.
tlāliā	to set, put s.t. down

³⁸In English we use the verb 'to know' for both facts and people, whereas Nahuatl, like Spanish, has different verbs for 'to know s.t.' (Spanish *saber*) and 'to be acquainted with s.o.' (Spanish *conocer*). For these two senses Nahuatl uses *mat(i)* and *ixmat(i)*, respectively.

VOCABULARY LIST 6: VERB CLASSES 3 AND 4

CLASS 3 VERB STEMS

choloā	to flee ³⁹
(i)hcuiloā	to write s.t.
(i)htoā	to say s.t.
neloā	to stir s.t.
poloā	to destroy s.t.
tēmoā	to seek s.t. ⁴⁰
tlapoā	to open s.t.
xeloā	to divide s.t.
āltiā	to bathe s.o.
celiā	to receive s.t.
(i)lhuīā	to tell s.t. to s.o., to take counsel with s.o. about s.t.
(i)lpiā	to tie s.t., s.o. up
pahtiā	to cure s.o.
pozōniā	to boil s.t.
tlāliā	to set s.t. down
tzoyōniā	to fry s.t.
cholōltiā	to chase s.o., s.t. ⁴¹
cualāntiā	to anger s.o.
mactiā	to teach s.o.
mauhtiā	to frighten s.o.
mictiā	to kill s.o. ⁴²
pāctiā	to make s.o. happy, to cheer s.o. up ⁴³

³⁹This Class 3 verb is intransitive. The others in this list are transitive, but Class 3 membership does not guarantee transitivity.

⁴⁰Notice that this is also different in vowel-length pattern from the Class 1 verb stem *temō* 'to descend'.

⁴¹The verb stems in this sublist are derived *causative* verbs. You will recognize their relationship to other verbs you already know.

⁴²The spelling change may disguise the basic verb stem from you. It is *miqu(i)* 'to die'. The meaning of 'to kill s.o.' is 'to cause s.o. to die'.

⁴³The basic verb stem here is *pāqu(i)*.

pēhualtiā	to shoo, chase s.o., s.t.
quīxtiā	to take out, remove s.o., s.t.
tlacualtiā	to feed s.o., s.t.
tlāhuānaltiā	to get s.o. drunk
tlācatiliā	to beget, engender s.o.

CLASS 4 VERB STEMS

cuā	to eat s.t.
mā	to hunt, catch s.t., to take captives
māmā	to carry s.t.
pā	to dye s.t.
zōmā	to frown in anger

VOCABULARY LIST 7: VERB STEMS AND DERIVED NOUNS

<u>Stem:</u> pōhu(a)	to read s.t.
āmapōhuani	reader, one who customarily reads papers
āmoxpōhuani	book reader, one who customarily reads books
<u>Stem:</u> zaca	to carry, transport s.t.
āzacani	water carrier, one who customarily carries water
<u>Stem:</u> pahtiā	to cure s.o., s.t., to give medicine to s.o., s.t.
cahuāyohpahtiāni	horse doctor, one who customarily cures horses
<u>Stem:</u> āmiqu(i)	to be thirsty (Literally: to perish of thirst)
āmiquini	thirsty person
<u>Stem:</u> āpīzmiqu(i)	to be hungry (Literally: to perish of hunger)
āpīzmiquini	hungry person
<u>Stem:</u> namaca	to sell s.t.
michin	fish
michnamacani	fish seller
pahtli	medicine
pahnamacani	druggist, pharmacist
nacatl	flesh, meat
nacanamacani	butcher, seller of flesh
tzīntli	buttocks
motzīnnamacani	prostitute

This very graphic derived noun is to be found in Molina's 1571 dictionary. A parallel euphemistic derived noun **āhuiyani** (literally: 'one who is customarily happy, contented') is also to be found in Molina, and there is an extended description of the characteristics of an

āhuiyani in Chapter 15 of Book 10 of the *Florentine Codex*. There is nothing of happiness or contentment in the description.

VOCABULARY LIST 8: VERBS BY CLASS

This list reviews verbs you have had in Vocabulary Lists 5 and 6 and adds some new ones that are used in the exercises for Chapter 8.

CLASS 1

(Invariant vowel stems)⁴⁴

Intransitive:

ā	to be present (Preterite-as-present. Pret: -āc)
ahci	to arrive
chānti	to dwell
chōca	to weep, cry
huālahci	to arrive here
ihca	to be standing (Preterite-as-present. Pret: ihcac)
on-o	to be lying stretched out (Preterite-as-present. Pret: on-oc)
onahci	to arrive there
pilca	to be hanging (Preterite-as-present. Pret: -pilcac)
pīnāhua	to be ashamed
huetzca	to laugh
temō	to descend, go down
tena	to moan, complain
tequiti	to work
tlehcō	to climb, ascend
tzahzi	to shout

Transitive:

ahci	to grab s.t. ⁴⁵
------	----------------------------

⁴⁴Examine this list and identify those that end in a vowel preceded by two consonants. Do the same for those that end in a long vowel. All verbs ending in a long vowel (other than Class 3 verbs in -iā and -oā and Class 4 verbs in -(a)ā) or in a vowel following two consonants are members of Class 1. I.e., long vowels don't drop, and short ones don't either if to do so would result in a word-final consonant cluster.

⁴⁵Notice that there is also intransitive **ahci** 'to arrive'.

ahhua	to scold s.o.
cualitta	to like s.t., s.o.
cui	to take s.t.
huāluīca	to bring s.t., s.o.
ī	to drink s.t.
(i)tqui	to carry s.t.
(i)tta	to see s.t., s.o.
maca	to give s.t. (to s.o.)
mōtla	to throw stones at s.o.
neltoca	to believe in s.t.
namaca	to sell s.t. (to s.o.)
tataca	to dig, scrape s.t.
tēca	to lay s.t. down
tōca	to bury, plant s.t.
toca	to follow s.t., s.o.
zaca	to transport s.t.

CLASS 2

Pronunciation/spelling changes are indicated for preterite stems.

Intransitive:

āhuiy(a)	to be happy, contented	(Pret: -āhuīx) ⁴⁶
ātiy(a)	to melt	(Pret: -ātīx) ⁴⁷
calaqu(i)	to enter	(Pret: -calac)
coch(i)	to sleep	
cualān(i)	to get angry	
etiy(a)	to become heavy	(Pret: -etīx) ⁴⁸
huetz(i)	to fall down	
mahu(i)	to be frightened	(Pret: -mauh)
miqu(i)	to die	(Pret: -mic)

⁴⁶The vowel-lengthening that occurs before -x in preterite stems applies to āhuiy(a) more consistently than to chiy(a) and piy(a), so it is given here as the only alternative.

⁴⁷The same is true for the preterite stem of ātiy(a).

⁴⁸The same is true for the preterite stem of etiy(a).

nehnem(i)	to walk	(Pret: -nehhen)
nem(i)	to live	(Pret: -nen)
pāqu(i)	to be happy, to rejoice	(Pret: -pāc)
pēhu(a)	to begin	(Pret: -pēuh)
polihu(i)	to perish	(Pret: -poliuh)
patlān(i)	to fly	
pozōn(i)	to boil	
quīz(a)	to go out, emerge	
tēm(i)	to fill up	(Pret: -tēn)
tlācat(i)	to be born	
tlachiy(a)	to look, stare	(Pret: -tlachix, -tlachīx)
tlahuān(a)	to get drunk	
tom(i)	to become loose	(Pret: -ton)
tzecuīn(i)	to run, jump	
tzoyōn(i)	to fry	
xelihu(i)	to split in half	(Pret: -xeliuh)

Transitive:

ān(a)	to grab s.t.	
āy(i)	to do s.t.	(Pret: -āx)
caqu(i)	to hear s.t., to listen to s.o.	(Pret: -cac)
cāhu(a)	to leave s.t. behind	(Pret: -cāuh)
chīhu(a)	to make, do s.t.	(Pret: -chīuh)
chiy(a)	to wait for s.o., s.t.	(Pret: -chix, -chīx)
cōhu(a)	to buy s.t.	(Pret: -cōuh)
cotōn(a)	to cut s.t.	
cuep(a)	to turn, return s.t.	
ēhu(a)	to raise s.t., to get s.o. up	(Pret: -ēuh)
huītequ(i)	to beat, whip s.o., s.t.	(Pret: -huītec)
ihltlan(i)	to request s.t., to ask for s.t.	
(i)htzom(a)	to sew s.t.	(Pret: -(i)htzon)
(i)lcāhu(a)	to forget s.t., s.o.	(Pret: -(i)lcāuh)
(i)lnāmiqu(i)	to remember s.t., s.o.	(Pret: -(i)lnāmic)
īxmat(i)	to know, recognize s.o.	(Pret: -īxmat, -īxmah)
īxtlāhu(a)	to pay for s.t.	(Pret: -īxtlāuh)

mānōtz(a)	to beckon to s.o.	
mat(i)	to know s.t. (a fact)	(Pret: -mat, -mah)
melāhu(a)	to set s.t., s.o. straight	(Pret: -melāuh)
nāmiqu(i)	to meet s.o., s.t.	(Pret: -nāmic)
nequ(i)	to want s.t., to desire s.o.	(Pret: -nec)
nōnōtz(a)	to chat with s.o.	
nōtz(a)	to speak to s.o., to call s.o.	
pāc(a)	to wash, launder s.t. ⁴⁹	
pēhu(a)	to drive s.t., s.o. ahead of oneself ⁵⁰	
piy(a)	to have, look after s.t.	(Pret: -pix, -pīx)
pōhu(a)	to read s.t., to count s.t.	(Pret: -pōuh)
poztequ(i)	to split s.t. lengthwise	(Pret: -poztec)
quetz(a)	to stand s.t., s.o. up	
tec(i)	to grind s.t.	(Pret: -tez)
tēnēhu(a)	to mention s.t., s.o.	(Pret: -tēnēuh)
tequ(i)	to cut s.t.	(Pret: -tec)
tēm(a)	to fill s.t. up	(Pret: -tēn) ⁵¹
tlāz(a)	to cast, throw s.t. down	
tzacu(a)	to close s.t.	(Pret: -tzauc)
yōcoy(a)	to construct s.t.	(Pret: -yōcox)

CLASS 3

Intransitive:

choloā	to flee
tlahtoā	to speak
chinoā	to burn off land (agricultural practice)

⁴⁹Notice that the preterite stem of **pāc(a)** 'to wash s.t.' is identical to that of **pāqu(i)**: -**pāc**. In context, however, they can be distinguished, because transitive **pāc(a)** requires an object prefix.

⁵⁰Notice the relationship of transitive **pēhu(a)** 'to drive s.t., s.o. ahead of oneself' to intransitive **pēhu(a)** 'to begin'. This is somewhat analogous to the English hunting expression **to start** (game: deer, rabbits, birds, etc.).

⁵¹Notice that the preterite stem of intransitive **tēm(i)** 'to fill up' and that of transitive **tēm(a)** 'to fill s.t. up' are identical: -**tēn**. They can be distinguished in context, however, because transitive **tēm(a)** requires an object prefix.

Transitive:

āltiā	to bathe s.o.
celiā	to receive s.t.
(i)hchinoā	to burn s.t.
(i)hcuiloā	to write s.t.
(i)htoā	to say s.t.
(i)lhuiā	to tell s.t. (to s.o.)
(i)lpiā	to tie s.t., s.o. up
neloā	to stir s.t.
pahtiā	to cure s.o., to treat s.o. with medicine
poloā	to destroy s.t.
pozōniā	to boil s.t.
tēmoā	to seek s.t., s.o.
tlācatiliā	to beget, engender s.o.
tlacualtiā	to feed s.o.
tlāliā	to set, put s.t. down
tlapoā	to open s.t.
tzoyōniā	to fry s.t.
xeloā	to divide s.t.

You will notice that many of these verbs are related to other nouns and verbs with which you are already familiar. Some of these pairs of words are linked in a *causative* relationship: **pozōn(i)** 'to boil', **pozōniā** 'to boil s.t., to cause s.t. to boil'; **tzoyōn(i)** 'to fry', **tzoyōniā** 'to fry s.t., to cause s.t. to fry'; **cuā** 'to eat', **tlacualtiā** 'to feed s.o., to cause s.o. to eat'; **tlācat(i)** 'to be born', **tlācatiliā** 'to beget s.o., to cause s.o. to be born'. The following verbs, all ending in **-tiā** are derived causative verbs.

Causative:

cholōltiā	to chase s.o., to cause s.o. to flee (< choloā)
cualāntiā	to anger s.o., to cause s.o. to become angry (< cualān(i))
machtīā	to teach s.o., to cause s.o. to know s.t. (< mat(i))
mauhtiā	to frighten s.o., to make s.o. fear (< mahu(i))
mictīā	to kill s.t., s.o. (< miqu(i))
pāctīā	to cheer s.o. up, to make s.o. happy (< pāqu(i))

pēhualtiā	to initiate s.t., to make s.t. start (< intrans. pēhu(a))
pēhualtiā	to chase s.t., to make s.t. run ahead (< trans. pēhu(a))
quixtiā	to take s.t., s.o. out, to remove s.t. (< quīz(a)) ⁵²
tlahuānaltiā	to get s.o. drunk, to cause s.o. to get drunk (< tlahuān(a))

CLASS 4

Reflexive:

zōmā	to frown in anger	(Pret: -zōmah)
------	-------------------	----------------

Transitive:

cuā	to eat s.t.	(Pret: -cuah)
mā	to hunt, catch s.t.	(Pret: -mah)
māmā	to carry, bear s.t.	(Pret: -māmah)
pā	to dye s.t.	(Pret: -pah)

⁵²Notice the change from -quīz (the preterite stem of quīz(a)) to quix- before causative -tiā.

VOCABULARY LIST 9: AFFIX REVIEW

ABSOLUTIVE SUFFIXES

-li	for noun stems that end in l
-tli	for noun stems that end in other consonants
-tl	for noun stems that end in vowels
-in	for some stems

Some noun stems and several types of derived nouns take no absolutive suffix.

POSSESSIVE PREFIXES

no-	my
mo-	your
ī-	his/her/its
to-	our
amo-	y'all's
īm-	their
tē-	someone's

POSSESSIVE SUFFIXES

Singular:

-uh	restricted to a small number of noun stems that end in vowels
-hui	restricted to a small number of noun stems that end in consonants

Plural:

-huān	obligatory for all noun stems that have a nonpossessed plural form (mostly animates)
-------	---

POSSESSOR SUFFIXES

- eh for noun stems that end in consonants
 -huah for noun stems that end in vowels and a few that end in consonants

PLURAL SUFFIXES FOR NOUNS

- tin mostly for noun stems that end in consonants
 -meh mostly for noun stems that end in vowels
 -h for some noun stems that end in vowels
 -queh for some derived nouns including those formed with the possessor suffixes
 -eh and **-huah**
 -huān for possessed nouns that take one of the suffixes above when unpossessed

SUBJECT PREFIXES FOR VERBS

- ni- I
 ti- you

 ti- we
 am- y'all

There are no subject prefixes for the third person singular ('he/she/it') and plural ('they').

SPECIFIC OBJECT PREFIXES FOR TRANSITIVE VERBS

- nēch- me
 mitz- you
 qu(i)-, c- him/her/it

 tēch- us
 amēch- y'all
 quim- them

NONSPECIFIC OBJECT PREFIXES

tē-	someone
tla-	something

REFLEXIVE OBJECT PREFIXES

no-	myself
to-	ourselves
mo-	himself/herself/itself, yourselves, themselves

THE ANTECESSIVE PREFIX

ō-	prior to another event (always precedes all other prefixes)
----	---

TENSE SUFFIXES

	<u>Singular:</u>	<u>Plural:</u>
Present:	(none)	-h
Customary present:	-ni	-ni-h
Imperfect	-ya	-ya-h
Future	-z	-z-queh
Preterite	-c	-queh
Pluperfect	-ca	-ca-h

Verbs of Classes 2, 3, and 4 undergo stem changes to form the preterite stem.

Verbs of Class 3 undergo stem changes when the future tense suffix is added.

VOCABULARY LIST 10: MORE AFFIXES, PURPOSIVE VERBS

OPTATIVE SUFFIX

No suffix is added to form the optative singular.

Optative plural: -cān

For verbs ending in -ā the optative is formed as the future is by dropping the -ā and compensatorily lengthening the preceding vowel. This lengthening is only evident in the plural before the suffix -cān.

CONDITIONAL SUFFIXES

Singular: -quiya

Plural: -quiya-h

The conditional is formed by adding the conditional suffixes to the future verb form:

Singular: -z-quiya

Plural: -z-quiya-h

DIRECTIONAL PREFIXES

huāl- in this direction, hither

on- in that direction, thither

PURPOSIVE VERBS

to come to (verb):

Present singular: -co

Present plural: -coh

Future singular: -quūh

Future plural: -quūhuih

Optative singular:	-qui
Optative plural:	-quih

to go to (verb):

Present singular:	-fiuh
Present plural:	-fihuuh
Past singular:	-to
Past plural:	-toh
Optative singular:	-ti
Optative plural:	-tih

These two verbs are irregular:

- 1) They can't appear as freestanding verbs.
- 2) They are suppletive, with different forms for different tenses.
- 3) They are limited in the number of tense forms.

They will be discussed and practiced in the following chapter.

VOCABULARY LIST 11: ADDITIONAL VERBS, A-M

āy(i)	to do s.t. (Preterite: -āx)
āmiqu(i)	to be thirsty
āpīzmiqu(i)	to be hungry
āxcātiā	to take possession of s.t. (< āxcāitl 'property, possessions')
ahxītiā	to complete s.t., to fulfill s.t. (< ahci 'to reach, grasp s.t.')
caccopīn(a)	to remove shoes (< cactli 'shoe', copīn(a) 'to loosen s.t.')
callāliā	to set up housekeeping (Reflexive; < calli 'house', tlāliā 'to put s.t.')
callāliā	to imprison s.o. (Transitive)
caltzacu(a)	to imprison s.o. (< calli 'house', tzacu(a) 'to shut s.o. up')
celiā	to receive s.t.
celiy(a)	to burst into flame or blossom ⁵³ (Preterite: -celiz)
cey(a)	to assent, agree (Preterite: -cez)
chalān(i)	to clank
chicāhu(a)	to be strong (Intransitive)
chicāhu(a)	to strengthen s.t., s.o. (Transitive)
chicoihtōā	to gossip about s.o.
chinoā	to burn s.t. (Usually reduplicated: chichinoā)
chipāhu(a)	to clean, purify s.t.
cochmiqu(i)	to be sleepy (< coch(i) 'to sleep', miqu(i) 'to die')
cochtēca	to lay s.o. down to sleep (< coch(i), tēca 'to stretch s.o. out')
cochtlāz(a)	to bewitch, cast a spell on s.o. (< coch(i), tlāz(a) 'to cast s.o. down')
copīn(a)	to pull s.t. loose, to unmold s.t., to copy s.t.
huālahci	to arrive here
huāluīca	to bring s.t.
huīca	to take, carry s.t.
ī	to drink s.t.
icza	to step on s.t., to trample s.t., s.o.
(i)hneuc(i)	to smell s.t. (Preterite: -ihneuc)
(i)htlacoā	to damage s.t.
ihtlan(i)	to request s.t.
(i)htzom(a)	to sew s.t.
ihu(i)	to be a certain way

⁵³Nahuatl has several verbs which equate blossoming with catching fire or erupting. Another is *cuepōn(i)* 'to explode, for flowers to burst into bloom'.

(i)hyāya	to stink
ilacatzōā	to wrap s.t.
(i)ltequ(i)	to sip s.t.
īmacac(i)	to fear s.t. (Preterite: -īmacaz)
īnāy(a)	to hide s.t. (Preterite: -īnāx)
(i)tqui	to carry s.t.
(i)xca	to roast, bake s.t.
īxpahtiā	to treat s.o., cure the eyes (< īxtli 'eye', pahtiā 'to cure') of s.o.
(i)xtlāhu(a)	to pay for s.t.
machtiā	to teach s.o.
maīn(a)	to twist s.t.
mayāhu(i)	to shove s.o., to throw s.t., s.o. down
mīn(a)	to shoot arrows (< mītl 'arrow') at s.o.
mōtla	to throw stones at s.o. or s.t.

VOCABULARY LIST 12: ADDITIONAL VERBS, N-Z

nāhuatiā ⁵⁴	to give orders to s.o.
nēc(i)	to appear (Preterite: -nēz)
ohtlatoca	to travel the road (of life)
onahci	to arrive there
ōy(a)	to shell s.t. (corn, peas ...) (Preterite: -ōx)
pachoā	to press down on s.t., to control s.o.
pahti	to get well
pāhuac(i)	to cook s.t. (Preterite: -pāhuaz)
palān(i)	to rot
palēhuiā	to help s.o.
pehpen(a)	to choose s.t., to elect s.o.
petlāhu(a)	to uncover s.t., to undress s.o.
pī	to pick s.t. (plants), to pluck s.t.
pītz(a)	to blow on s.t., to play s.t. (a wind instrument such as a flute)
pitzīn(i)	to burst
polihu(i)	to perish
quechtequ(i)	to behead s.o. (< quechtli 'neck')
quēm(i)	to get dressed, to wear clothes
tamachīhu(a)	to measure s.t.
tēmiqu(i)	to dream
tēnnāmiq(i)	to kiss s.o. (< tēntli 'lip, edge')
teōchīhu(a)	to bless s.o.
tepotzihtoā	to gossip about s.o. (< tepotztli 'back')
tequiti	to work
tiāmiqu(i)	to deal, to engage in commerce
tītlan(i)	to send s.o. as a messenger
tlachpān(a)	to sweep
tlahtlaniā	to interrogate s.o., to ask s.o. questions
tlam(i)	to finish, to come to an end

⁵⁴It would make sense for this verb to be related to *nāhuatl* 'clear speech', in which case the vowel of the first syllable should be *ā*, as it is given here. But we have not found a single attested case where the vowel is marked long, and we have found cases where it is specifically marked short.

tlapān(a)	to break s.t., to split s.t. open
tlatiā	to burn s.t.
tlatzīn(i)	to burst with an explosive sound, to thunder
tlaxtlāhu(a)	to pay for s.t.
tlazohtla	to love s.o.
tolīniā	to mistreat s.o. ⁵⁵
tom(i)	to become loose, to come open
tzacu(a)	to close s.t., to enclose s.t., s.o.
tzayān(a)	to split, tear s.t.
tzitzquiā	to grab s.t., s.o.
xelihu(i)	to split, to divide in two (Intransitive)
xīm(a)	to scrape, shave s.t.
xīpēhu(a)	to flay, skin s.t., s.o.
yacān(a)	to govern, guide s.o. ⁵⁶
yēcoā	to finish s.t.
yōcoy(a)	to invent, create, construct s.t. (Preterite: -yōcox)
yohua	for it to get dark, for night to fall
yōl(i)	to live, to be alive
yōllāliā	to console s.o. (< yōl-tlāliā)
zaca	to carry, transport s.t.
zāloā	to stick s.t. together, to glue s.t.
zō	to bleed s.o. (by piercing the skin)
zotlāhua	to faint

⁵⁵Given your current knowledge of the reflexive and this verb, what is the literal meaning of the name Motolinia, by which one of the evangelist friars is known?

⁵⁶The verb for 'to govern s.o.' appears to literally mean 'to lead s.o. by the nose': yacatl 'nose', ān(a) 'to take hold of s.o., s.t.'

VOCABULARY LIST 13: A PARTIAL LIST OF CAUSATIVE FORMS

Class 1 verb stems with *-ltiā*:

chōca	to weep	chōcaltīā	to make s.o. weep
(i)tta	to see s.t., s.o.	(i)ttaltīā	to make s.o. see s.t.
tena	to moan, complain	tenaltīā	to make s.o. moan, complain
tequiti	to work	tequitiltīā	to put s.o. to work

Class 2 verb stems with *-ltiā*:

caqu(i)	to hear s.t.	caquiltīā	to inform s.o. of s.t., to complain
chīhu(a)	to make, do s.t.	chīhualtīā	to make s.o. make, do s.t.

miqu(i)	to die	miquiltīā	to kill s.o., s.t.
nāmiqu(i)	to meet s.o.	nāmiquiltīā	to join s.t., s.o.
nequ(i)	to want s.t., s.o.	nequiltīā	to make s.o. want s.t., s.o.
pāc(a)	to launder s.t.	pācaltīā	to make s.o. launder s.t.
pēhu(a)	to begin	pēhualtīā	to make s.t. begin
tlachiy(a)	to stare	tlachiyaltīā	to make s.o. stare
tlahuān(a)	to get drunk	tlahuānaltīā	to make s.o. get drunk
tlāz(a)	to cast s.t. down	tlāzaltīā	to make s.o. give s.t. up

Class 3 verb stems with *-ltia*:

choloā	to flee	cholōltīā	to chase s.o. ⁵⁷
tlāhuiā	to light the way	tlāhuiltīā	to cause s.o., s.t. to light the way ⁵⁸

Class 4 verb stems with *-ltia*:

māmā	to bear s.t.	māmaltīā	to make s.o., s.t. bear s.t. ⁵⁹
cuā	to eat s.t.	cualtīā	to make s.o., s.t. eat ⁶⁰

⁵⁷Notice elision of stem-final *ā* and compensatory lengthening of the preceding vowel of *-oā* verbs, but no lengthening for *-iā* verbs.

⁵⁸Earlier this referred to firelight of candles or torches or the light of dawn. Now it can also mean to turn on a flashlight or electric lights on the street or in a house.

⁵⁹Notice that the final vowel of class 4 verbs is short before *-ltiā*.

⁶⁰This is almost universally used with the nonspecific object prefix *tla-* and the meaning 'to feed s.o., s.t.'

(1) Change of short a to i before -ltiā:

chōca	to weep	chōquiltiā	to make s.o. weep
maca	to give s.t. to s.o.	maquiltiā	to make s.o. give s.t. to s.o.
tzacu(a)	to lock up s.t., s.o.	tzacuiltiā	to punish s.o.

(2) Loss of l with compensatory lengthening of preceding i:

caqu(i)	to hear s.t.	caquītiā	to inform s.o. of s.t., to complain
coch(i)	to sleep	cochītiā	to make s.o. go to sleep
nem(i)	to live	nemītiā	to nurture s.o.
ī	to drink s.t.	ītiā	to give s.o. a drink ⁶¹
huetzca	to laugh	huetzquītiā	to make s.o. laugh ⁶²
(i)tta	to see s.o., s.t.	itītiā	to show s.t. to s.o.
neltoca	to believe s.t.	neltoquītiā	to make s.o. believe s.t.

(3) Loss of -i-l:⁶³

cualān(i)	to become angry	(cualāniltiā)	cualāntiā	to anger s.o.
mahu(i)	to be frightened	(mahuiltiā)	mauhtiā	to frighten s.o.
miqu(i)	to die	miquiltiā	mictiā	to kill s.o.
nāmiqu(i)	to meet s.o.	nāmiquiltiā	nāmictiā	to join s.t., s.o. ⁶⁴
nequ(i)	to want s.t., s.o.	nequiltiā	nectiā	to make s.o. want s.t.
pāqu(i)	to be happy	pāquiltiā	pāctiā	to make s.o. happy
chōca	to weep	chōquiltiā	chōctiā	to make s.o. weep
tlahuān(a)	to get drunk	(tlahuāniltiā)	tlahuantiā	to get s.o. drunk

(4) Palatalization of stem consonant:

ahci	to arrive	ahxiltiā, ahxītiā	to see s.o. to his/her place
īlot(i)	to turn back	īloçhtiā	to turn s.t., s.o. back

⁶¹Since ī is already long, the compensatory lengthening associated with the loss of l makes no change.

⁶²In this and the following examples, the i that undergoes compensatory lengthening results from changing stem a to i.

⁶³The i may be either the basic stem-final vowel or the result of the change of stem-final a to i. The forms in parentheses are not used.

⁶⁴The form nāmiquiltiā is used with the sense 'to make s.t. even or equal with s.t. else', which nāmictiā is used with the same sense of 'to even things off' plus that of 'to bring people together in marriage'.

mat(i)	to know s.t.	mach <u>h</u> iltiā, mach <u>h</u> ītiā, mach <u>h</u> tiā	to teach, inform s.o. ⁶⁵
nēc(i)	to appear	nē <u>x</u> iltiā, nex <u>h</u> ītiā, nex <u>h</u> tiā	to find s.t.
quīz(a)	to leave	quī <u>x</u> tiā (no other forms)	to make s.o. leave

Example of a causative formed with -liā:

tlācatiliā to engender, give birth to s.o.

Examples of causatives formed with -huiā:

temō	to descend	temohuiā	to lower s.t. ⁶⁶
tlehcō	to ascend	tlehcahuiā.	to raise s.t. up ⁶⁷
panō	to ford a river	panahuiā	to transport s.o. over water

Intransitive/transitive verb pairs where the transitive verb has a causative sense:

cotōn(i)	to snap	cotōn(a)	to cut, break s.t.
man(i)	to spread out flat	man(a)	to spread s.t. flat
tem(i)	to fill up	tem(a)	to fill s.t. up
tom(i)	to come loose	tom(a)	to loosen s.t.
(i)xtlahu(i)	to be restored	(i)xtlahu(a)	to pay for s.t.

pozōn(i)	to boil	pozōniā	to boil s.t.
pahti	to recover	pahtiā	to cure, restore s.o.
tzoyōn(i)	to fry	tzoyōniā	to fry s.t.

Intransitive/transitive verb pairs with -ihu(i) and -oa:

polihu(i)	to perish	poloā	to destroy s.t. or s.o.
xelihu(i)	to split, divide in two	xeloā	to split, divide s.t.

⁶⁵Although all three possible causatives of **mat(i)** are used, the only form of **tlamat(i)** commonly in use is **tlamachtiā**. The latter has more the sense of 'to preach s.t. to s.o.' than 'to teach s.t. to s.o.'

⁶⁶Notice that the final long vowel of **temō** shortens before **-huiā**. Since **tlehcō** 'to ascend' behaves differently from **temō** with respect to causative formation, the best that can be said is that this form is idiosyncratic.

⁶⁷In this and the following example, the final **ō** of the stem is replaced with short **a** before **-huiā**. Essentially, these simply have to be learned individually.

Preterite-as-present verbs:

ihca	to be standing	ihcatiltiā, ihqultiā	to make s.o., s.t. be standing
on-o	to lie spread out	onoltiā	to make s.o., s.t. lie spread out

Suppletive verbs:

cah	to be	yetziā	to make s.t., s.o. to be
ya	to go	huīca	to make s.o. go

**VOCABULARY LIST 14:
A PARTIAL LIST OF BENEFACTIVE/APPLICATIVE FORMS**

caqu(i)	to hear s.t.	caquiliā	to understand what s.o. says
chiy(a)	to await s.t., s.o.	chiyaliā	to await s.t. for s.o.
cui	to grab, take s.o.	cūiliā	to grab s.t. from s.o.
(i)tqui	to carry s.t.	(i)tquiliā	to carry s.t. for s.o.
māmā	to bear s.t.	māmāliā	to bear s.t. for s.o.
pā	to dye s.t.	pāliā	to dye s.t. for s.o.
piy(a)	to care for s.t. for s.o.	piyaliā	to take care of s.t. for s.o.
tequiti	to work	tequitiā	to work for s.o.

(1) Consonant change:

pāhuac(i)	to cook s.t.	pāhuaxiliā	to cook s.t. for s.o.
-----------	--------------	------------	-----------------------

(2) a > i:

ān(a)	to grab, seize s.t.	āniliā	to grab, seize s.t. for s.o.
chīhu(a)	to make, do s.t.	chīhuiliā	to make, do s.t. for s.o.
chōca	to weep	chōquiliā	to weep for someone
cōhu(a)	to buy s.t.	cōhuiliā	to buy s.t. for s.o.
cotōn(a)	to cut s.t.	cotōniliā	to cut s.t. for s.o.
huetzca	to laugh	huetzquiliā	to laugh at s.o.
īnāy(a)	to hide s.t.	īnāyiliā	to hide s.t. from s.o.
ōy(a)	to shell corn, peas, etc.	ōyliā	to shell corn, etc., for s.o.
pechtēca	to bow, humble oneself	pechtēquiliā	to bow to s.o.
pāc(a)	to launder s.t.	pāquiliā	to launder s.t. for s.o.
tlapān(a)	to break s.t.	tlapāniliā	to break s.t. for s.o.
zaca	to transport s.t.	zaquiliā	to transport s.t. for s.o.

(3) a > i, consonant change:

mōtla	to throw stones at s.o., s.t.	mōchiliā	to throw stones at s.t. for s.o.
nōtz(a)	to call s.o.	nōchiliā	to call s.o. for s.o.
quetz(a)	raise s.t.	quechiliā	to raise s.t. for s.o. ⁶⁸

⁶⁸This verb is used to mean 'to build (raise) a house for s.o.'

tlāz(a)	to cast s.t. down	tlāxilia	to throw s.t. from s.o. ⁶⁹
---------	-------------------	----------	---------------------------------------

(4) **ya**-loss:

tlachiy(a)	to stare	tlachiliā	to spy on s.o.
yōcoy(a)	to create, make s.t.	yōcoliā	to create, make s.t. for s.o.

Class 3 **-ia** verbs lose **ā**:

celiā	to receive s.t.	celiliā	to receive s.t. from s.o.
tlātiā	to hide s.t.	tlātiā	to hide s.t. from s.o.
tzitzquiā	to touch, handle s.t.	tzitzquiā	to touch, handle s.t. of s.o.'s
quixtiā	to cause s.o., s.t. to leave	quixtūliā	to remove s.t. for s.o.

A Class 3 **-oā** verb that loses **ā**:

tēmoā	to seek s.t., s.o.	tēmoliā	to seek s.t. for s.o.
-------	--------------------	---------	-----------------------

Some Class 3 **-oā** verbs that replace **-oā** with **-huiā**:

(i)hcuiloā	to write s.t.	(i)hcuilhuiā	to write s.t. to s.o.
piloā	to hang s.t.	pilhuiā	to hang s.t. for s.o.
poloā	to lose, destroy s.t.	polhuiā	to lose s.t. of s.o.'s
xeloā	to divide s.t.	xelhuiā	to divide s.t. with s.o.

Some Class 3 **-oā** verbs that replace **-oā** with **-alhuiā**:

(i)htlacoā	to damage, spoil s.t.	(i)htlcalhuiā	to damage s.t. of s.o.'s
(i)htoā	to say s.t.	(i)htalhuiā	to say s.t. about s.o.
yēcoā	to finish s.t.	yēcalhuiā	to finish s.t. for s.o.

Some Class 3 verbs that replace **-oā** with **-ilhuiā**:

ilacatzōā	to wrap s.t.	ilacatzilhuiā	to wrap s.t. for s.o.
pachoā	to press down on s.t., s.o.	pachilhuiā	to govern for s.o. ⁷⁰

A verb that uses its causative form with applicative sense:

namaca	to sell s.t.	namaquiltiā	to sell s.t. to s.o.
--------	--------------	-------------	----------------------

⁶⁹This verb is used to mean 'to bring about an abortion'.

⁷⁰The verb **pachoā** literally means 'to press down on s.t., s.o.', hence 'to control s.o.', hence 'to govern'. The applicative form means either 'to press s.t. down on s.o.' or 'to press s.t. down for s.o.' The latter sense leads to that of governing on behalf of someone.

Verbs that are applicative in sense but are not applicative derivations:

(i)htzom(a)	to sew s.t.	tlahzomiā	to sew s.t. for s.o.
ihɬlan(i)	to ask s.t.	ihɬlaniā	to ask s.t. of s.o.
(i)xɬlāhu(a)	to pay for s.t.	ɬlaxɬlāhuiā	to pay s.t. to s.o.

**VOCABULARY LIST 15:
A PARTIAL LIST OF HONORIFIC VERB FORMS**

Intransitive verbs with applicative suffixes:

<u>Stem:</u>		<u>3rd person singular honorific:</u>	
chōca	to weep	mochōquilia	he/she-H weeps
miqu(i)	to die	momiquilia	he/she-H dies
tequiti	to work	motequitilia	he/she-H works

Intransitive verbs with causative suffixes:

<u>Stem:</u>		<u>3rd person singular honorific:</u>	
ahci	to arrive	maxiltia, maxītia	he/she-H arrives
āmiqu(i)	to be thirsty	māmiquītia	he/she-H is thirsty
coch(i)	to sleep	mocochītia	he/she-H sleeps
nēc(i)	to appear	monexiltia, monēxītia, monēxtia	he/she-H appears
nem(i)	to live	monemītia	he/she-H lives
polihu(i)	to perish	mopolihuītia	he/she-H perishes
tlachiy(a)	to stare	motlachiyaltia	he/she-H stares
yol(i)	to live	moyoītia	he/she-H lives

Transitive verbs with applicative suffixes:

<u>Stem:</u>		<u>3rd person singular honorific:</u>	
chīhu(a)	to make, do s.t.	quimochīhuilia	he/she-H does it
maca	to give s.t. to s.o.	quimomaquilia	he/she-H gives (it) to him
nāmiqu(i)	to meet s.o.	quimonāmiquilia	he/she-H meets him/her
piy(a)	to take care of s.t.	quimopiyalia	he/she-H takes care of it
tlazohtla	to love s.o.	quimotlazohtilia ⁷¹	he/she-H loves him/her
tlāliā	to set s.t. down	quimotlālilia	he/she-H sets it down
(i)htoā	to say s.t.	quimihtalhua	he/she-H says it

⁷¹One would expect "tlazohtlīliā" as the applicative form, but the tl changes to t before the applicative suffix.

tēmoā	to seek s.t.	quimotēmolia	he/she-H looks for it
-------	--------------	--------------	-----------------------

Transitive verbs with causative suffixes:

Stems:

3rd person singular honorific:

caqu(i)	to hear s.t., s.o.	quimocaquītia	he/she-H hears him/her/it
cuā	to eat s.t.	quimocualtia	he/she-H eats it
mat(i)	to know s.t.	quimomachiltia	he/she-H knows it
		quimomachītia	
neltoca	to believe s.t.	quimoneltoquītia	he/she-H believes it
nequ(i)	to want s.t., s.o.	quimonequiltia	he/she-H wants him/her/it

**VOCABULARY LIST 16:
NONACTIVE VERBS AND DERIVED NOUNS**

A PARTIAL LIST OF NONACTIVE VERB FORMS

-lō added to verb stems of Classes 1 and 2:

ān(a)	to grab s.t.	ānalō
chīhu(a)	to make, do s.t.	chīhualō
cūica	to sing	cūicalō
icza	to step on s.t.	iczalō
(i)tta	to see s.t.	ittalō
mayān(a)	to be hungry	mayānalō
nōtz(a)	to call, talk to s.o.	nōtzalō
pehpen(a)	to choose s.t., s.o.	pehpenalō
pīnāhu(a)	to be ashamed	pīnāhualō
pōhu(a)	to count, read s.t.	pōhualō
quetz(a)	to raise s.t., to stand s.o. up	quetzalō
ūtlan(i)	to send s.o.	ūtlanilō
tlāz(a)	to cast s.t. down	tlāzalō
tlazohtla	to love s.o.	tlazohtlalō

Class 3 verb stems drop final ā, lengthen the preceding vowel in compensation, and add -lō:

āltiā	to bathe s.o.	āltilō
(i)htoā	to say s.t.	(i)htōlō
machtiā	to teach s.t. to s.o.	machtīlō
palēhuiā	to help s.o.	palēhuīlō
poloā	to destroy s.t.	polōlō
tlāliā	to set s.t. down	tlālīlō
tlatiā	to burn s.t.	tlatīlō

-lō added to verb stems of Class 4:

cuā	to eat s.t.	cualō ⁷²
-----	-------------	---------------------

⁷²There is a short **a** in **cualō** where one would expect **ā**.

mā	to hunt s.t.	mālō
māmā	to bear s.t. on one's back	māmālō

(1) *il*-loss:

caqu(i)	to hear s.t.	caqui-lō	>	cacō
(i)tqui	to carry s.t.	(i)tqui-lō	>	itcō
nequ(i)	to want s.t., s.o.	nequi-lō	>	necō
tequ(i)	to cut s.t.	tequi-lō	>	tecō

(2) *a* > *i* before *-lō*, *-il*-loss:

huetzca	to laugh	huetzca-lō	>	(huetzquilō)	>	huetzcō
(i)tta	to see s.t.	(i)tta-lō	>	((i)ttilō)	>	ittō ⁷³
maca	to give s.t. to s.o.	maca-lō	>	(maquilo)	>	macō
namaca	to sell s.t.	namaca-lo	>	(namaquilō)	>	namacō
pāc(a)	to launder s.t.	pāca-lō	>	(pāquilō)	>	pācō
tōca	to bury s.t., s.o.	tōca-lō	>	(tōquilō)	>	tōcō

(3) Alternative forms both in use:

ān(a)	to grab s.t.	ānalō, ānō
tītlan(i)	to send s.o.	tītlanilō, tītlanō
tlāz(a)	to cast s.t. down	tlāzalō, tlāxō

(4) *il*-loss, palatalization of stem consonant:

īmacac(i)	to fear s.o.	īmacaxō
tec(i)	to grind s.t.	texō
tlāz(a)	to throw s.t. down	tlāxō
mat(i)	to know s.t.	machō

(5) *il*-loss, delabialization of *cu*:

(i)hnecu(i)	to smell s.t.	(i)hnecō
-------------	---------------	----------

-hua with verbs ending in *o*, *ō*, and *ī*:

on-o	to be lying stretched out	onohua
zō	to draw blood from s.o.	zōhua

⁷³The form (i)ttalō is also used.

temō	to descend	temōhua
tlehcō	to ascend	tlehcōhua
ī	to drink s.t.	īhua
pī	to pick, pluck s.t.	pīhua

(1) **-hua** with lengthening of stem **i**:

āy(i)	to do s.t.	āyīhua
cui	to grab, take s.t.	cūīhua
(i)tqui	to carry s.t.	(i)tquīhua ⁷⁴
quēm(i)	to put on clothes	quēmīhua

(2) Palatalization of stem consonant with **-hua**:

ahci	to reach, grasp s.t.	ahxīhua
------	----------------------	---------

(3) **-hua** with replacement of stem vowel with **-o-**:

chōca	to weep	chōcohua
miqu(i)	to die	micohua
nem(i)	to live	nemohua

(4) Palatalization of consonant with **-o-hua**:

huetz(i)	to fall down	huechohua
quīz(a)	to go out	quīchoa

Suppletive verbs with **-lohua**:

cah	to be	yelohua
yā	to go	hūīlohua

Example of a verb with **-hua-lō**:

cui	to grab, take s.t.	cūīhualō ⁷⁵
-----	--------------------	------------------------

⁷⁴This is an alternative nonactive form for (i)tqui. The other is (i)tquilō.

⁷⁵This is an alternative form. **Cuīhua** is also used.

DERIVED INSTRUMENTAL AND LOCATION NOUNS

The derived instrumental and location nouns of the exercises are for analysis and dictionary work. It would take a long time to memorize them all, and since derivation is a productive process, there is no end to them. How you should use them is to locate the gloss Molina provided for each derived noun and seek to understand how the noun means what he says it does. This should evoke an "aha!" response at least as often as it proves frustrating. Each noun incorporates a nonactive verb, so analysis sharpens recognition skills. Do not feel you must work your way through all the exercises before moving on.

**VOCABULARY LIST 17:
NECESSARILY POSSESSED FORMS, -yō DERIVATIONS**

NOUNS ATTESTED ONLY IN POSSESSED FORM

-ahhuitz	one's wing
-camanacaztlan	one's cheek
-camapach	one's beard
-cihuāpoh	one's female companion (said only of a woman)
-ciyaya	one's consent
-cochiyān	one's customary sleeping place, bed
-cualnēzcā	one's good appearance
-cuāyōlloh	the crown of one's head
-cuepōncā	the blooming of flowers
-cuxāncō	one's lap
-huāmpoh	one's companion, one's countryman
-huānyōqui	one's relative
-huēinān	one's grandmother
-ihyācā	the stench of s.t.
-itcōca	one's responsibility
-īxcohyān	something of one's own, one's personal possession
-īxtlahtlālloh	one's dirty face
-māmomoloc	one's elbow
-māyēc mā	one's right-hand side
-necuitlahuīlōcā	the sustenance with which one is nurtured
-neltocōcā	the faith others have in one
-tēcocolihcā	one's enemy
-tlanequiya	one's will, desire
-tlazohtlalōcā	the love with which one is loved
-tzīnpan	one's waist
-tzopēlicā	the fragrance of s.t.
-xōtlaca	blooming (of flowers)
-yamāncā	the softness of s.t.
-yohcāuh	one's personal possession, property
-yōlcān	one's homeland, birthplace

INALIENABLY POSSESSED FORMS WITH -yō

-(i)cxitlalhuayō	the tendon of one's leg	
-camanacayō	the gum of one's mouth	
-chinānyō	the stalks of a canefield or cornfield	
-cihuānacayō	one's female genitals	
-ezzō	one's blood	
-ihteyō	one's entrails	
-māyō	the crown (of a tree)	
-nacayō	one's flesh	
-oquichnacayō	one's male genitals	
-tlancuacuayō	one's molar tooth	
-tziñteyō	one's buttocks	
-xōchihcuallō	the crop (of a tree)	(Notice the h in this word.)
-xōchiyō	the flowers (of a plant)	
-ezzō, -tlahpallō	one's blood	
-tlāllō, -zoquiyō	one's body	

OTHER POSSESSED FORMS THAT TAKE -yō

-tēcuiyō	one's lord, ruler	(< tēuctli Notice the i in this word.)
-pillō	one's noble person	(< pilli)

(The most frequent context of use for these possessed forms is extremely polite direct address. One says, "Oh, my lord. Oh, my noble person." Such direct address uses the vocative prefix -e and almost always incorporates the honorific element -tzīn.)

ABSTRACT NOUNS WITH -yō-tl

qualnēzcāyōtl	attractiveness, good appearance
cuepōncāyōtl	the blooming of flowers
ihyācāyōtl	stench
nacayōtl	carnality, s.t. having to do with flesh

nānyōtl	motherhood
tahyōtl	fatherhood
teōpixcāyōtl	priesthood
teōyōtl	divinity
tēnyōtl	fame
tlahtohcāyōtl	kingdom, realm
tōnacāyōtl	daily sustenance
yamāncāyōtl	softness
yōllōtl	heart, life, spirit
nānyōtl, tahyōtl	parenthood

CONCRETE NOUNS WITH -yoh

meyōllohtli	heart of a maguey plant
ococenyollohtli	pine seed
teōyoh	s.t., s.o. invested with divinity
teztonyoh	place full of stone foundations, ruins
teyoh	place full of stones
tē-yoh	famous person, s.t. invested with fame
ūzayoh	s.t. chalky
tōcāyoh	namesake, document with a signature
xocoyōllohtli	fruit pit
yōllohtli	heart, pith, pit, core

VERBS WITH -yōhua

tlīllōhua	to get blackened, covered with soot
tzonyōhua	to get covered with hair
tlāllōhua	to get covered with earth
āzcayōhua	to get covered with ants

There are more **-yōhua** verbs in the exercises. The point is not to memorize more and more derived forms, of which there is no end, but to learn the derivational process so that one can make and recognize new verbs as needed.

VOCABULARY LIST 18: DEVERBAL -liz-tli NOUNS

SOURCE VERBS

chichinaca	to hurt, burn, suffer pain
chichinoā	to burn s.t., s.o.
chinoā	to burn (land)
cochtlāz(a)	to enchant s.o., to place a spell on s.o.
cocoy(a)	to be sick
īxpahti	to cure the eyes for s.o.
pītz(a)	to blow on s.t.
tepotzihtoā	to gossip about s.o.
tlazohtla	to love s.o.
tzīntiā	to establish, found s.t.
zāloā	to stick, glue s.t.
zotlāhua	to faint

SOURCE NOUN

mācēhualli	one of the common people (the opposite of pilli)
------------	--

DERIVED NOUNS

āltepētztīntiliztli	the act of founding a town
āmaihtzomaliztli	bookbinding, the act of sewing paper (into book form)
āmiquiliztli	thirst
āmiquiztli	thirst
chichinaquiztli	pain, burning
chōcaliztli	weeping
chōquiliztli	weeping
chōquiztli	weeping
cochiliztli	sleep, the act of sleeping
cocoliztli	sickness

huetzcaliztli	laughter
huetzquiliztli	laughter
huetzquiztli	laughter
īxcocoliztli	disease of the eye
mācēhuallahtōliztli	act of speaking in the manner of the common people
mātlapītzalitzli	act of whistling with one's hands
miquiliztli	death
miquiztli	death
necuepaliztli	act of returning
nemiliztli	life
nepololiztli	suicide, act of destroying oneself
pāquiliztli	happiness
pīnāhuiliztli	shame
tēcallāliztli	act of imprisoning s.o.
tēchichinoliztli	act of burning a heretic
tēcholōtliliztli	act of chasing s.o.
tēcochtlāzaliztli	act of enchanting s.o.
tēixpahutiliztli	act of curing a sickness of the eyes
tēmachtiliztli	act of teaching
tēmīnaliztli	act of shooting an arrow at s.o.; a sting
tēpahutiliztli	the practice of medicine, the act of curing of people
tēpehpenaliztli	election
tēpōhualiztli	esteem for people
tētepotzihtoliztli	act of gossiping; piece of gossip
tētlazohtlaliztli	love for s.o.
tētōquiliztli	burial
tēyacānaliztli	act of governing s.o.
tlacaquiliztli	act of hearing, understanding
tlaceliztli	act of receiving something
tlachinoliztli	act of burning a field
tlachiyaliztli	act of guarding s.t.
tlachīhualiztli	act of doing s.t., deed
tlacualiztli	the act of eating s.t.
tlamāliztli	the act of hunting s.t.
tlapāliztli	the act of dyeing s.t.
tlapītzalitzli	act of playing a flute or melting metal (with the aid of bellows)

tlapōhualiztli	reckoning (counting, reading), act of counting
tlazāloliztli	act of gluing s.t.
tlācatiliztli	birth
yāōtzahtziliztli	call to battle
yetequiliztli	bean harvesting, the act of cutting beans
yōllohocoliztli	act of being heartsick
zotlāhualiztli	act of fainting

Derivation with **-liz-tli** is highly productive. One cannot memorize all the words ending in **-liz-tli**; it is necessary to learn to recognize forms derived this way from basic verb stems you already know and to be able to look up unfamiliar stems in a dictionary.

**VOCABULARY LIST 19:
RESULTANT STATE AND PATIENTIVE NOUNS**

SOURCE VERBS

canāhu(a)	to make s.t. thin
capān(i)	to crack, pop
caxāhu(a)	to become loose, thin
cayāhu(a)	to deceive, fool s.o.
chamāhu(a)	to flatter s.o.
chapān(i)	to make a wet, slapping sound
chayāhu(i)	to scatter s.t.
chicāhu(a)	to strengthen, fortify s.t.
chicoihtōā	to speak ill of s.o., to slander s.o.
chipāhu(a)	to purify s.t.
cochtēca	to put s.o. to bed
cochtlāz(a)	to cast a spell on s.o. to make him/her sleep
copīn(a)	to pull s.t. loose
cotōn(a)	to cut, trim s.t. off
coyāhu(a)	to widen a hole, to peel s.t.
coyōn(i)	to develop a hole
huahuan(a)	to scrape, scratch, incise s.t.
huapāhu(a)	to support, raise, nurture s.o.
(i)hyān(a)	to hide, conceal s.t.
(i)ltequ(i)	to sip s.t.
mahcēhu(a)	to deserve s.t.
maīn(a)	to wind, twist s.t.
man(i)	for s.t. flat to cover a surface
mayāhu(i)	to shove, knock over s.t., s.o.
mānōtz(a)	to beckon to s.o.
nāmoyā	to rob s.o.
ochpān(a)	to sweep s.t., to clear s.t. of debris and obstacles
patlāhu(a)	to widen s.t.
patzāhu(a)	to mash, deflate, blight s.t.
pāhuac(i)	to cook s.t.

petlāhu(a)	to uncover, undress s.o.
peyāhu(a)	to make s.t. overflow
pīqu(i)	to invent, fabricate s.t.
pitzāhu(a)	to make s.t. thin
pochīn(a)	to ravel s.t., to card cotton or wool
pohpōhu(a)	to clean s.t.
poxāhu(a)	to soften s.t.
poyāhu(a)	to darken s.t.
poztequ(i)	to split, break s.t. lengthwise
quechtequ(i)	to behead s.o.
tataca	to scratch s.t., to dig in the earth
tepēhu(a)	to sow, scatter s.t.
tēnnāmiqu(i)	to kiss s.o. on the lips
tlahuītōm(i)	to collapse
tlapān(a)	to break, split s.t.
tohtōm(a)	to loosen, unwrap s.t.
tomāhu(a)	to fatten s.t.
topēhu(a)	to push, poke s.t.
tzayān(a)	to tear, break s.t.
tzotzōn(a)	to strike, beat s.t., s.o.
xipēhu(a)	to scrape, peel s.t.
xīm(a)	to shave, smooth s.t.
xolēhu(a)	to scrape, peel s.t.
yohua	to get dark, for night to fall
zotlāhu(a)	to weaken s.o., s.t.
zōhu(a)	to open, spread, extend s.t.

EXAMPLES OF RESULTANT STATE NOUNS FROM MOLINA'S DICTIONARY

We have augmented Molina's spelling to make it compatible with what we use here, and we have altered some of the glosses to make them clearer.

tlacactlāxtli	barefoot person or a horse without a horseshoe ⁷⁶
tlacefilli	s.t. which is received

⁷⁶This incorporates the noun stem *cac-* 'shoe'. It does not incorporate *tlāca-* 'person'.

tlachicāhualli	s.t. which is strengthened
tlachicoihtōlli	slander
tlachinōlli	s.t. which is burned
tlachipāhualli	s.t. which is cleansed, purified
tlachīhualli	s.t. which is made or done
tlacochtēctli	s.o. who is put to sleep
tlacohcochtēctli	s.o. (a woman) who is seduced
tlacōhualli	s.t. which is bought
tlacuauhtlāxtli	s.t. (mountain) which is deforested
tlacuācuauhtlāxtli	dehorned animal ⁷⁷
tlacuepalli	s.t. which is turned upside down
tlahcuilōlli	writing, s.t. which is written
tlahuītectli	s.t., s.o. beaten
tlalnāmiectli	s.t. which is remembered ⁷⁸
tlaltectli	sip, s.t. which is sipped ⁷⁹
tlapāhuaxtli	s.t. which is cooked
tlapallatextli	ground colors for painting ⁸⁰
tlapoztectli	s.t. which is broken
tlaquechtectli	s.o. who is beheaded
tlatatactli	tomb, excavation; s.t. which is dug out
tlatectli	s.t. which is cut
tlatēnnāmiectli	s.o. who is kissed on the mouth
tlatextli	s.t. ground
tlatlāxtli	s.t. cast down or dropped
tlayohualli	darkness
tlayōcoyalli	invention, s.t. which is created
tlazālōlli	s.t. glued (to s.t.)

⁷⁷This incorporates the compound noun stem **cuācuauh-** 'antler, horn' (literally: head-tree).

⁷⁸This is from the verb (i)lnāmiqu(i) 'to remember s.t., s.o.'. It does not incorporate **tlāl-** 'earth'.

⁷⁹This is from the verb (i)ltequ(i) 'to sip s.t.'. It does not incorporate **tlāl-** 'earth'.

⁸⁰This is a compound of two nouns, **tlapalli** 'dye, ink' and **tlatextli** 's.t. ground'.

EXAMPLES OF PATIENTIVE NOUNS FROM MOLINA'S DICTIONARY

nenemilizcueptli	s.o. who is converted ⁸¹
tepoztlatzotzōntli	sheet metal
tlaāntli	s.o., s.t. set apart or led
tlaātzotzōntli	fence of posts pounded into wet ground
tlacacopīntli	barefoot person or horse that has a shoe removed
tlacactli	s.t. heard, understood
tlacalcuichochpāntli	s.t. with the soot cleaned off ⁸²
tlacalzazohtōntli	s.o. whose pants (Sp. <i>calza</i>) are unfastened
tlacamatzayāntli	s.o. having a broken jaw
tlacanāuhtli	s.t. trimmed and made thin
tlacaxāuhtli	s.t. weakened
tlacāuhtli	s.t. abandoned
tlachayāuhtli	s.t. scattered
tlachicāuhtli	s.t. fortified
tlachipāuhtli	s.t. purified
tlacochtlāztli	s.o. made drowsy because of a spell
tlacochtlāztli	s.o. who is put to sleep by a spell
tlacopīntli	s.t. which is copied or pulled loose from s.t. else
tlacotōntli	s.t. which is trimmed or cut off
tlacōuhtli	s.t. bought
tlacuauhxiuhcotōntli	leafless tree branches
tlacuātzayāntli	s.o. having a broken head
tlacueptli	s.t. which is turned upside down
tlahuahuantli	s.t. which is marked or ruled
tlahuapāuhtli	s.t. supported, raised, nurtured
tlahuīctli	s.t. carried to another place
tlaihiyōtēntli	s.t. inflated, filled with air ⁸³
tlaihyāntli	s.t. hidden
tlaixcueptli	s.t. which is turned inside out, s.o. who is deceived
tlalcāuhtli	s.t. forgotten ⁸⁴

⁸¹Literally: s.o. who has turned his/her own life.

⁸²This incorporates the noun stem *calcuich-* 'soot'.

⁸³This incorporates the noun stem *ihīyō-* 'breath'.

⁸⁴This is from (i)l*nāmiqu*(i). It does not incorporate *tlāl-* 'earth'.

tlamahcēuhtli	spoils, s.t. deserved ⁸⁵
tlamañintli	s.t. twisted
tlamayāuhtli	s.t. thrown on the ground
tlamānōtzli	s.o. who is beckoned
tlamātzayāntli	s.o. divorced, s.t. which is separated
tlamelāuhtli	s.t. explained, straightened out
tlamāmxōxtli	s.t. stolen
tlapatlāuhtli	s.t. widened
tlapāctli	laundry, s.t. which is washed
tlapehpentli	s.t. which is chosen
tlapēuhtli	s.t. scattered
tlapīctli	invention, s.t. fabricated
tlapochīntli	s.t. (cotton, wool) which is carded
tlapohpōuhtli	s.t. cleaned, scrubbed
tlaquehcotōntli	s.t., s.o. beheaded
tlateāntli	s.t. which has had stones removed from it
tlatemanntli	ground which is paved with stones
tlatepozmeccayōāntli	horse which is without a bridle
tlatetēntli	s.t. which is filled with stones
tlatetzotzōntli	s.t. hammered (with a stone implement)
tlatextli	s.t. ground up
tlatēntzayāntli	s.o. with a broken jaw
tlatēntzonxīntli	s.o. who has his beard trimmed or shaved
tlatlahtōlcotōntli	s.t. whose speech is cut short
tlatlapāntli	s.t. which is broken
tlatlālāntli	trench, s.t. which has had earth removed from it
tlatlālcopīntli	trench, s.t. which has had the earth removed
tlatlālmantli	leveled land
tlatlāztli	s.t. cast down or dropped
tlatlīhuahuantli	s.t. which is drawn or crossed out in ink
tlatohtōntli	s.t. unwrapped, unfastened
tlatomāuhtli	s.t. fattened, grease
tlatopēuhtli	s.t. shoved

⁸⁵Notice that the verb **mahcēhu(a)** 'to deserve s.t.' contrasts with the noun **mācēhualli** 'member of the working class'. The noun cannot be derived from this verb.

tlatōctli	s.t. which is buried
tlatzayāntli	fragment of s.t.
tlatzotzōntli	drum, or s.o. beaten with fists, or s.t. compressed by beating
tlaxcaltexli	bread crumbs
tlaxiuhochpāntli	s.t. weeded with a hoe, cleared of vegetation
tlaxīntli	s.t. which is planed or scraped, s.o. who is shaved
tlaxīpēuhtli	s.t. peeled
tlaxolēuhtli	s.t. scraped or hurt
tlayacāntli	s.o. who is governed or guided
tlayacāntli	s.o. who is governed or guided`
tlayōcoxli	invention, s.t.` created
tlayōlcueptli	s.o. who is led astray or perverted by others
tlayōllapāntli	s.o. who is coerced to the point of consenting
tlayōllohcotōntli	s.o. whose heart is cut out
tlazotlāuhtli	s.t. weakened
tlazōuhtli	s.t. unfolded, spread out

VOCABULARY LIST 20: AGENTIVES AND LOCATIVES

SOURCE NOUNS

cozticteōcuitlatl	gold
ēhuahuēhuētl	tambourine (literally: hide-drum)
ēhuatl	skin, hide
huēhuētl	drum
iztācteōcuitlatl	silver
īxīptlatl	statue, representation, likeness
mecahuēhuētl	guitar (literally: string-drum)
pōchtēcatl	merchant, trader ⁸⁶
teōcuitlatl	precious metal
tlācohtli	slave
tlequiquiztli	gun, firearm
xicohcuitlatl	beeswax
xicohtli	bee
yāōtl	enemy

SOURCE VERBS

chihchīhu(a)	to decorate, arrange s.t., to dress s.o.
cozahuiy(a)	to turn yellow
ēlēhuiā	to desire s.t. or s.o.
huātz(a)	to dry s.t.
(i)chtequ(i)	to steal s.t.
(i)hcuiiloā	to write s.t.
mayān(a)	to be hungry
paloā	to sip, lick s.t.

⁸⁶The **pōchtēcah** were a professional class of long-distance traders who served as an intelligence agency for the Aztec state.

pohpōca	to give off smoke now and then ⁸⁷
quiquic(i)	to whistle, hiss
tehtequ(i)	to hack s.t. up
tētequ(i)	to slice s.t., to carve s.t. in an orderly manner
tlatiā	to burn s.t.
tlātiā	to hide, conceal s.t.
zōmā	to frown in anger (reflexive)

SOURCE ADVERBS

ichtaca	secretly, privately
nēn	in vain, futilely

EXAMPLES OF AGENTIVE NOUNS FROM MOLINA

cūcūini	cricket (one who habitually sings repetitively)
ēhuapitzqui	bagpipe player (literally: skin-blower)
ichtecqui	thief ⁸⁸
micqui	corpse
mozōmāni	one who is angry
nacatētecqui	one who carves meat
tequitqui	worker
tēchixqui	innkeeper, one who waits for people
tēchiyani	innkeeper, one who waits for people
tētōcani	gravedigger, one who buries people
tēyōlquixtiāni	one who angers s.o., one who makes s.o.'s heart depart
tlachixqui	watchguard, sentinel, one who waits for things
tlachiyani	watchguard, sentinel, one who waits for things
tlachtequini	thief

⁸⁷There are two reduplicated forms of *pōca* 'to give off smoke'. One is *pohpōca*, and the other is *popōca*. One of the volcanos at the edge of the Valley of Mexico is *Popōcatepētl* 'hill that gives off smoke'.

⁸⁸This *-qui* agentive noun is idiosyncratic. Because the verb *(i)chtequ(i)* is transitive, the derived noun should begin with *tla-* as the synonymous *-ni* derivation *tlachtequini* does.

tlatlatihqui	one who burns s.t.
tlatlātihqui	one who hides, conceals s.t.
tlatōcani	sower of seeds, one who buries things
yāōtlachiyani	sentinel, one who watches for things enemy-wise

EXAMPLES OF -yān LOCATIVES FROM MOLINA

caxmanalōyān	kitchen shelf, place where dishes are laid out
nenāmictilōyān	place where weddings are performed
omitlālilōyān	ossuary, place where bones are collected
tēilpīlōyān	stocks, jail, place of confinement
tēpilōlōyān	gallows, place where people are hung
tētōcōyān	cemetery
tlahuītecōyān	threshing floor, place where grain is beaten
tlattōyān	window, place from which people customarily see s.t.
-quīxīlōyān	mine (object incorporation of whatever is mined)

VOCABULARY LIST 21: DENOMINAL VERBS

SOURCE NOUNS

ahhuatl	thorn, spine
ahmōlli	soap
āyacachtli	rattle
camanālli	joke
camohtli	sweet potato
chiyantli	chiya, plant the seeds of which are pressed for oil
(i)cnōpilli	fatherless child, orphan, person deserving compassion
ihtacatl	provisions
(i)ztlaca-	s.t. false (Only appears in compound and derived forms)
machiyōtl	sign, representation, example
malacatl	spindle
mālli	captive, prisoner
mātlatl	sling, net
māxtlatl	breechclout, loincloth
metlapilli	stone rolling pin used to grind cornmeal on a metate (metlatl)
nelhuatl	root
petztli	pyrite (used in making mirrors)
quilitl	greens, edible tops of plants
tepitōn	s.t. small, insignificant
teponāztli	log drum
texōlōtl	stone pestle for grinding things in a molcajete (mōlcaxitl)
tzol	sweat, filth
xālli	sand
xāyacatl	mask, representation of a face
xiquipilli	purse, pouch, sack (also used to represent 'eight thousand')

VERBS FORMED WITH **-tiya/-tiy(a)** AND THEIR PRETERITE FORMS

ātiy(a)	to melt, to become like water (Preterite: -ātīx, -ātiyac)
cētiyah, centiyah	to unite, to become as one (Preterite: -cētiyac, -centiyac)
coztiya	to turn yellow (Preterite: -coztiyac)
(i)cnōpiltiya	to become orphaned, destitute (Preterite: -icnōpiltiyac)
tepoztiya	to become hard like metal (Preterite: -tepoztiyac)
tetiya	to harden, to become like stone (Preterite: -tetiyac)
tēlpōchtiya	to become like a young man again (Preterite: -tēlpōchtiyac)
tlāltiya	to turn into earth (Preterite unattested)
yēctiy(a)	to become good (Preterite: -yēctīx, -yēctiyac)

VOCABULARY LIST 22: COMPOUND NOUNS

SOURCE NOUNS

ahtlapalli	wing
ātōlli	beverage made of cornstarch
camatl	mouth
canauhtli	duck
centli	dried ear of maize
chīmalli	shield
comālli	griddle
cōzcatl	ornament, necklace
huapalli	plank, board, beam
huāuhtli	amaranth
huīpīlli	blouse, indigenous woman's garment
(i)cpalli	seat
īcpatl	thread
ocotōchtli	marten (furbearing animal)
quetzalli	rich green tail plumage of the quetzal bird
tēzcatl	mirror
tilmahtli	cloak, indigenous man's garment knotted on one shoulder
tletl	fire
tozquitl	throat
tōnalli	day, warmth of the day, fate
tzōtzopāztli	weaver's reed
xīcalli	gourd vessel
xīctli	navel

VOCABULARY LIST 23: NOUN-VERB COMPOUNDS

SOURCE NOUNS

ayohtli	squash
cocōlli	anger, hurt
cuemitl	cultivated field, furrow
cuetlaxtli	leather
ēcatl	wind ⁸⁹
ihīyōtl	breath

SOURCE VERBS

chalāniā	to crack s.t., to put s.t. out of tune
cuēloā	to fold, bend s.t.
yamāniā	to soften s.t.
tzacu(a)	to enclose s.t.
huahuan(a)	to scrape s.t.
pīloā	to make s.t. thinner
zōhu(a)	to extend s.t.
tlapān(i)	to break, to go to pieces
cōloā	to bend s.t.
pītz(a)	to blow s.t.
capāniā	to cause s.t. to make a cracking sound

⁸⁹This is usually seen in reduplicated form: **ehēcatl**.

VOCABULARY LIST 24: REDUPLICATION

NOUNS

ehēcatl	wind
ihīyōtl	breath
coconētl	doll
nanacatl	mushroom
chīchīltic	(s.t.) red
cecec	(s.t.) cold
totōnqui	(s.t.) hot

ADVERB

ohōme	two-by-two
-------	------------

VERBS

ahāhuiy(a)	to take pleasure here and there
chohchōca	to sob
chōchōca	to weep continuously
cuacuā	to chew or gnaw at s.t.
cuahcuā	to snap, nip at s.t.
cuihcui	to chip away at s.t.
huehhuetzca	to smile
huehuetzca	to laugh a lot
huēhuetzca	to laugh hard, continuously
nehnehem(i)	to stroll, wander
nehnem(i)	to walk
nehnequ(i)	to crave s.t.
pahpāqu(i)	to enjoy oneself
tehtequ(i)	to hack s.t. to pieces
tētequ(i)	to slice s.t.

xehxeloā	to divide s.t. up into individual portions
xehxēloā	to scatter things in piles here and there
xēxeloā	to slice, carve s.t.
xēxēloā	to scatter s.t. evenly
xixīcoā	to defeat s.o. by sustained deceit

VERB SETS WITH SHORT-VOWEL REDUPLICATION

The meanings given here for these verbs are translations of Carochi's glosses. They imply subjects/objects, but these are just the ones that would be appropriate, such as thread or fabric for snapping and tearing, glass and pottery for shattering, water for boiling. The suggested subjects/objects aren't actually part of the verb. The **-n(i)** verbs and the **-ca** verbs are intransitive; the **-tz(a)** verbs are transitive.

chalān(i)	for clay vessels to clatter or for singing to be out of tune
chachalaca	for there to be a lot of this noise
chachalatz(a)	for s.o. to make a lot of this noise
calān(i)	for something to rattle, like pebbles in a jug
cacalaca	for lots of things to rattle like this
cacalatz(a)	for s.o. to do lots of this rattling
pozōni	for water to boil
popozoca	for water to boil a lot, making a lot of noise
popozotz(a)	for s.o. to boil something a lot like this
cuepōn(i)	for a flower to bloom, an egg to burst, or a gun to go off ⁹⁰
cuecuepoca	for many flowers to bloom
cuecuepotz(a)	for s.o. to make many flowers bloom, eggs burst, guns go off
tomōn(i)	for a blister to raise up
totomoca	for many blisters to raise up

⁹⁰The basic meaning of this verb, which is very significant in Nahuatl rhetoric, is 'for s.t. to burst, explode (into bloom, into flame, etc.)'.

totomotz(a)	for s.o. to cause many blisters to raise up
teīn(i)	for glass or s.t. delicate to break.
teteica	for glass or s.t. delicate to break into many pieces
teteitz(a)	for s.o. to break s.t. into many pieces
tlapān(i)	for clay vessels or jugs to break
tlatlapaca	for clay vessels, jugs, or bread to break into many pieces
tlatlapatz(a)	for s.o. to break clay vessels, jugs, or bread into many pieces
tziīn(i)	for a bell or metal to resound
tzitzilica	for bells to ring repeatedly
tzitzilitz(a)	for s.o. to ring bells repeatedly
chipān(i)	for water, blood, grease, or melted wax to drip
chichipica	for water, blood, grease, or melted wax to drip a lot
chichipitz(a)	for s.o. to drip a lot of water, blood, grease, or melted wax
chapān(i)	for clay or dough to plop on the ground
chachapaca	for many pieces of clay or dough to plop on the ground
chachapatz(a)	for s.o. to plop many pieces of clay or dough on the ground
xīfīn(i)	for a wall, a hill, or a situation to fall apart
xixitica	for s.t. to fall completely apart
xixititz(a)	for s.o. to knock s.t. completely apart
cotōn(i)	for thread or rope to part
cocotoca	for a thread, rope, blanket, or net to come apart a lot
cocototz(a)	for s.o. to break and part these things a lot
coxōn(i)	for a vessel of water or a rotten egg to splash when it is shaken
cocoxoca	for many vessels of water or rotten eggs to splash when they are shaken
cocoxotz(a)	for s.o. to make noise, shaking vessels of water or rotten eggs
capān(i)	for hands to clap, knuckles to pop, or sandals to slap

cacapaca	for hands to clap, knuckles to pop, or sandals to slap a lot
cacapatz(a)	for s.o. to clap their hands, pop their knuckles, or slap their sandals a lot
polōn(i)	to stutter
popoloca	to speak badly and mumble
popolotz(a)	to speak to s.o. in this way
molōn(i)	for a fountain to flow or an odor to float
momoloca	for water to gush or for a lot of dust or sand to blow up
momolotz(a)	(little used; would mean to raise such dust)
cualān(i)	to become angry
cuacualaca	(for there to be) noise of boiling bubbles, of a rainshower or storm
cuacualatz(a)	(little used; to cause such a noise)
zolōn(i)	for a river to rush, making noise
zozoloca	for the bellows to hiss or a person to give a death rattle
zozolotz(a)	for one stream of water to make noise, falling on another one
tecūn(i)	for a flame to burn (making noise) or for a heart to beat
tetecuica	for a flame to burn, a heart to beat, or a wound to throb a lot
tetecuitz(a)	to make a lot of noise with feet (with nonspecific object prefix tla-)
comōn(i)	for something heavy like a rock to fall, making noise
cocomoca	for a flame to make noise, as when a field burns
cocomotz(a)	to make such a noise or to make a clatter with feet
chitōn(i)	for a chip, spark, or bead to hop
chichitoca	for many sparks to fly
chichitotz(a)	to make sparks or chips fly
xamān(i)	for eggs, gourds, guitars to break (not clay things)
xaxamaca	for many of these things to break, making a noise
xaxamatz(a)	to break these things into pieces

tzayān(i)	for clothes, cloth, or a wall to rend or split
tzatzayaca	for many of these things to rend or split
tzatzayatz(a)	to rend or split many of these things
xahuān(i)	for water or liquid to fall
xaxahuaca	for water or liquid to fall in great quantity
xaxahuatz(a)	to pour water or liquid in great quantity
patlān(i)	to fly
papatlaca	for a bird to flutter or for a heart to flutter or tremble
papatlatz(a)	(not used)
petlān(i)	for something to spill and shine
pepetlaca	for something to shine a lot
pepetlatz(a)	(not used)

There are also some intransitive **-ca** verbs with reduplicated syllables that have transitive counterparts ending in **-tz(a)**, but are not related to a **-n(i)** form. Moreover, they may have long vowels before **-ca/-tz(a)**:

totōca	to hurry, to make fast progress ⁹¹
totōtz(a)	to hurry s.o. along, to hasten the progress of s.t.
chichinaca	to suffer pain
chichinatz(a)	to cause s.o. pain
popōca	to smoke, to give off vapor
popotz(a)	to smoke s.t. out (like rabbits from a burrow or bees from a hive)
quiquinaca	to mutter through clenched teeth, for a dog to growl or for a pig to grunt
quiquinatz(a)	to growl at s.o.

⁹¹As Carochi points out, this contrasts with **tōtoca** 'to chase, pursue s.o., s.t.' < **toca** 'to follow s.o.' Yet it does not have the basic sense of **tōca** 'to bury s.o., to sow s.t.'

There are other related verbs which have intransitive forms ending in *-ca* and transitive forms ending in *-tz(a)* and initial *(i)h-* instead of reduplication:

(i)hxīca to leak, drip

(i)hxītz(a) to distill s.t.

(i)hzanaca to make a rustling sound like dry leaves or paper

(i)hzanatz(a) to rustle s.t. like leaves or paper

These sets of related verbs are as characteristic of Nahuatl as absolute *-tl(i)*. To speakers of English and Spanish they are remarkable, while in spoken and written Nahuatl they are pervasive. If one were asked to give an example of something special and "exotic" about Nahuatl, these verbs would be a good choice.

VOCABULARY LIST 25: PARTICLES

ach	possibly
achchica, achtzan	frequently
achi	a little, slightly
ahachi	much (< achi 'a bit')
ahcān	nowhere (< cān 'where?')
ahco	above
ahcopa	upward
ahcualli	bad (Literally: not-good)
ahhuel	impossible (Literally: not-possible)
ahmō	no
ahmōacah	nobody (< acah 'someone')
ahmōquēn	in no manner (< quēn 'how, in what manner?')
ahmōtzīn	no (Honorific)
ahno	neither
ahnozo	perhaps (< nozo 'or')
ahquēmman	at no time (< quēmman 'at times')
ahquēn	in no manner, no way
ahtleh	nothing
ahtlein	nothing (Literally: not-what)
ahzo	perhaps
ahzo ahmō, ahzocamō	perhaps not
ahzo zan	perhaps
ahzo zan nōhuiyān	perhaps everywhere
āquin	who?
auh	what's more, and another thing ⁹²
āxcān	now
aya(mō)	not yet (< yc, ya 'already')
ayacān	as yet nowhere (< cān 'where?')
ayaīc	never (< īc 'when?')

⁹²This is used to introduce a new clause or to connect clauses. To connect nouns **īhuān** is used.

ayāc	nobody (< āc 'who?')
ayocāxcān	hardly
ca ahmō	no, indeed
ca quēmah	yes, indeed
cāmpa	to/from where?
cān	where?
canah	somewhere ⁹³
canahpa	from some place
cānin	to/from where?
cemi	once and for all
cemihcac	forever
cen	completely
cencah	much, a lot
ceppa	once
chico	to the side, irregularly, badly
cuēl	suddenly
cuix	is it the case? perhaps? perchance?
cuizahzoyeh	I don't know whether ...
huehca	faraway
huehcapa	from far away
huel	well, to a considerable degree, possible
huīptla	day after tomorrow
īc	when?
icah	sometimes
ilhuiz, ilhuiceh	much more, especially
imman	it is high time for ...
in	as for, with respect to
īn	this
inīn	this one here
inōn	that one there
īpampa	because
iuh, iuhqui	thus
īxtlapal	across
iyē, iyetzīn	yes, yeah (In men's speech)

⁹³One would expect this to be "cānah," but it is not.

iz, ici	here
mach	considerably
māciuhqui	nonetheless (< māzo iuhqui)
mānoceh	nor (< mā nozo yeh)
mieccān	in many places
miecpa	many times
mochi	all (Plural: mochtīn ⁹⁴)
mochipa	always
mōztla	tomorrow
nāl	throughout, beyond
nēn	in vain, to no end
nēpa	there (place), formerly (time)
nicān	here
niman	immediately afterward, then
nozo	either
nō	also
nōcuēlyeh	on the other hand
nōhuiyān	everywhere
oc	still, yet, in addition, besides
ōmpa	there
ōn	that
oncān	there
ōppa	twice
quēmah	yes (Rather emphatic)
quēmahcatzīn	yes (Honorific)
quēmman	when?
quēn, quēnin	how?
quēnocyeh	all the more
quēxquich	how much/how many?
quēzquipa	how many times?
quin	then
teōtlac	in the afternoon/evening
tlahcah	during the daytime

⁹⁴There is a long vowel in the plural ending of this word, although for nouns the plural suffix is **-tīn** with a short vowel.

tlani	below
tlapīc	in vain, to no end
tlein īpampa	why? (This shortens to tleīpampa .)
tlein	what?
xizo, xizotzīn	yes, yeah (In women's speech)
ye	already
yectel	a while ago, the other day
(y)eh	(No discernible lexical or grammatical meaning)
yenōceppa	again
yohuac	at night
zā	only
zan	only
zan cen	together
zan cuēl	soon
zannēn	in vain
zanniman	immediately