

THELMA D. SULLIVAN'S

Compendium of Nahuatl Grammar



Translated from the Spanish by
Thelma D. Sullivan and Neville Stiles

Edited by
Wick R. Miller and Karen Dakin

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In memory of
Angel María Garibay K.

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Preface to the Spanish Edition

Nahuatl has probably been the subject of more studies and publications, as regards its grammatical structure and other aspects of its form, and its dialect variants, than any other American Indian language. There are more than thirty artes alone written during the vice-regal period. Still more numerous are the grammars for the Spanish-, French-, English-, and German-speaking student which have appeared during the last century and a half. To such works must be added the wide range of more specialized studies on phonology, orthography, morphology, and lexicography, as well as on diverse aspects of syntax, toponymy, and etymology. To date, publications of Classical Nahuatl or its different dialect forms now total nearly four hundred.¹

In addition, publications which contain Nahuatl texts of every type are much more numerous. These include transcriptions of ancient literary, historical, or religious texts, often of prehispanic origin, such as the primers, catechisms, confessionals, versions of the Bible and sermons which appeared during the colonial period. Finally, there come the plays, short stories, and narratives on very diverse topics, collected more recently by ethnographers. This list of course is far from complete. Among other things, we must add the series of official documents, vice-regal and municipal proclamations in Nahuatl, as well as the titles of some periodicals and reviews published in the language of Anahuac.

In fact, the Institute of Historical Research--along with other research institutes at the National University of Mexico--has included in its document series a variety of texts in Nahuatl, as well as various works on the grammar of this language. Among them are the Spanish version of the Gramática Náhuatl by Rémi Siméon, translated by Enrique Torroella;² the "Arte de la lengua Mexicana" by Rafael Sandoval, with notes by López Austin;³ Los mil elementos del mexicano clasico by Mauricio Swadesh and Magdalena Sancho;⁴ as well as the Reglas y vocabulario de la lengua mexicana by Francisco Javier Clavijero, in an edition prepared by Arthur J. O. Anderson.⁵

Given the existence of these works and others, among which we should mention the masterly Llave del náhuatl by Angel María Garibay K.,⁶ it seems appropriate to ask a question which comes almost spontaneously to mind: what is the specific purpose of producing this new Compendio de la gramática náhuatl by Thelma D. Sullivan?

In answering this question it is obviously necessary to sketch the main characteristics of the work which is published herein. It also seems opportune to mention the path which Thelma D. Sullivan has followed as an assiduous researcher of Náhuatl language and culture. To this former student of Angel María Garibay K., to whom this work is dedicated, and of the writer also, who is now a teacher herself, we owe contributions produced with sound methodology and critical accuracy. Among other things she has published a series of versions of texts of Sahagún's informants, including those which deal with metaphors and proverbs of Nahuatl, as well as various huehuetlatolli and of the arms and insignia of the ancient Mexicans. In addition, she has completed a meticulous English version of the Historia general de las cosas de Nueva España by Fray Bernardino de Sahagún, based on the manuscripts of Florence and Tolosa. In providing us the present work, Thelma Sullivan does so with all the rich history of her research, as well as with the experience acquired in the courses which she has given on this language.

The fundamental purpose of her book is to offer, with clarity and precision, an analysis of the structure and the vast gamut of elements which form Nahuatl grammar. Thus, after an introduction in which she deals with the general characteristics of the language, its stylistics, phonetics, and forms of representation and writing during the prehispanic and post-Conquest periods,⁷ she goes on to make a thorough study of what is essential and characteristic in the various parts of a sentence within the structure of the Nahuatl language. Since this language is, to a high degree, polysynthetic, its study demands an approach--such as the one carried out here--in which, by means of analysis, one may succeed in determining exactly what are its peculiar forms of expression. In fact, in the treatment of each one of her chapters, Thelma Sullivan presents to us in a scholarly way not only the most obvious subjects of study but also the often subtle implications which are inherent in the very construction and syntax of the language, illustrating them with abundant examples from the classical literature.

If her section on the noun and pronouns is a good demonstration of the accuracy and clarity with which she proceeds, it is above all in that concerning the verb where the merits of this work become clearer. Starting out from the presentation of the structure of the tenses, moods, and voices of the Nahuatl verb, she then approaches the complex possibilities of verbal derivation which are characteristic of this language. For instance, in dealing with the verbal nouns she gives special attention to those which only appear in the possessive form. She also discusses at length the peculiarities of verbs derived from nouns, adjectives, and adverbs, as well as the corresponding transitive forms of verbs which originate from intransitives. Also subject to special consideration are forms derived from verbs, and defective and irregular verbs, some of which are used as auxiliary verbs.

Finally, the vast area of word composition--a subject not always well researched by other authors and the source of problems in translation--is the object of a conscientious analysis. Included are relationships of polysynthesis such as nouns compounded with nouns, nouns with adjectives, and verbs with adverbs, as well as cases of verbs compounded with verbs, adverbial particles, adverbs, adjectives, and nouns.

Since it is not possible here to assess other specific matters on which the author puts forward her point of view, which on occasion enlighten grammatical problems considered difficult to solve, we shall limit ourselves to referring the reader and student of this work to the analytical index which is included at the end. In this index are listed the wide variety of resources which include the forms of composition and structural characteristics of Nahuatl, together with specific notes concerning the different grammatical elements. In my opinion, I would say that the production of this index, which was designed as an instrument for better use of the book, will be of the greatest assistance not only to students of the language but also to researchers working with the ancient texts. (The index has been replaced by a vocabulary with page references, and an expanded table of contents; editors.)

What has been sketched here with regard to the characteristics of this Compendio de la gramática náhuatl, helps one to realize without any further comment the reasons which give rise to the publication of this book. By placing it in the hands of students of the Nahuatl language and culture, the Instituto de Investigaciones Históricas at the National University of Mexico

provides a new tool for the researcher and a valuable aid in the education of future "nahuatlato".

Miguel León-Portilla
 Director of the Instituto de
 Investigaciones Históricas
 Universidad Nacional Autónoma de México
 1976

¹ See Ascensión H. de León-Portilla, "Bibliografía lingüística Náhuatl," Estudios de Cultura Náhuatl, Instituto de Investigaciones Históricas, vol. 10, 1972, 409-41.

² Rémi Siméon, Gramática náhuatl, translated and adapted by Enrique Torroella, México, Universidad Nacional Autónoma de México, Seminario de Cultura Náhuatl, 1962.

³ Rafael Sandoval, "Arte de la lengua mexicana", prologue and notes by Alfredo López Austin, Estudios de Cultura Náhuatl, vol. 5, México, Instituto de Investigaciones Históricas, 1965, pp. 221-76.

⁴ Mauricio Swadesh and Madalena Sancho, Los mil elementos del mexicano clásico, with prologue by Miguel León-Portilla, México, Instituto de Investigaciones Históricas, 1966.

⁵ Francisco Javier Clavijero, Reglas y vocabulario de la lengua mexicana, with Introduction, edition and notes by Arthur J. O. Anderson, and Preface by Miguel León-Portilla, México, Instituto de Investigaciones Históricas, 1974.

⁶ Angel María Garibay K., Llave del náhuatl, Colección de trozos clásicos con gramática y vocabulario para utilidad de los principiantes, second revised and enlarged edition, México, Editorial Porrúa, 1961.

⁷ Much of what was in the Introduction of the Spanish version is, in this version, reorganized and placed in chapter 1. See Preface to the English Edition. [WAM]

Acknowledgments for the Spanish Edition

Various people have aided and abetted me in the preparation of this grammar, and I would like to take this opportunity to express my gratitude to them.

Ing. Guillermo Cabrera, having provided me with copies of all the Nahuatl grammars I was lacking--a most generous gesture, and one for which I cannot thank him adequately.

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Any omission or error in this book is the sole responsibility of the author.

Thelma D. Sullivan

Author's Note for the Spanish Edition

The examples used to illustrate this grammar have been taken, to a large extent, from sixteenth-century texts, principally from the Madrid and Florentine Codices of Fray Bernardino de Sahagún, which are rich and varied in both vocabulary and style.

In the case of texts taken from the Florentine Codex, Dibble and Anderson's paleography has been cited in order to facilitate their access to the student. The source, the book, the page, and the line are indicated in the following way: FC:1, p. 25, l. 10. Translations of the texts, however, are by the author.

A text or sentence translated by the author of a source cited appears in quotation marks. Examples for which the source is not cited are of the author's invention. (There are a few sentences that appear to be from sixteenth-century texts for which no source is cited and for which we have not been able to find the source; editors.)

The spelling and punctuation of all the illustrative texts have been modernized. (See Preface to the English edition; editors.)

Thelma D. Sullivan

Preface to the English Edition

Wick R. Miller and Karen Dakin

Almost immediately after the 1976 publication of the original Spanish edition of the *Compendio*, Thelma Sullivan began thinking of both a revised Spanish edition and an English edition. She sought advice for the revised edition from us as well as from other colleagues. She asked Miller to serve as a contact for the University of Utah Press for publication of the English edition and oversee its production. She contacted Neville Stiles to translate it into English, since she found it difficult to translate her own work from Spanish to English; her plan was to later revise the translation.

Her untimely death in August of 1981 changed our position from that of helpful colleagues to that of editors. She had not completed the changes and revisions in Stiles's translation. The changes were most numerous at the beginning and trailed off to almost nothing in the final chapters. In some cases there was only a marginal notation indicating a planned change.

Sullivan had also begun making changes for the revised Spanish edition. The changes were more numerous than those found in the English version. Most of the revisions were handwritten changes or marginal notes for planned changes in her copy of the *Compendium*. As with the English version, the revisions were thicker and more complete in the beginning chapters. Some of the changes in earlier chapters implied changes in later chapters that were still unmade.

Miller finished the revisions of the Stiles's translation, with Dakin then adding revisions of her own, which often included changes of Miller's revisions. Dakin also wrote chapter 1 (see below), which Miller translated. Dakin also checked all the examples for orthographic consistency and accuracy.

Some of the revisions were simply a matter of finishing ones started by Sullivan; in other cases it was a matter of making later chapters conform to revisions in the earlier chapters. Miller also made some revisions on his own, which consisted primarily of adding introductory and summary paragraphs, cross-references to other parts of the grammar, and the pulling

together in new paragraphs, sometimes wholly new sections, for some grammatical points that were only partly treated or were treated but scattered in several places. He tried to limit the revisions not only to those that would enhance the value of the grammar but also to those that Sullivan would have approved of and were not out of character with her particular analytical approach to Nahuatl.

The chapters were divided into a larger number of titled subsections, in some cases with the divisions differing from the original. The titles serve to produce a more densely labeled table of contents, which should enable readers to find their way through the grammar more readily. A more compact and more readable format was used for giving grammatical rules, grammatical examples, and text examples. On occasion liberties were taken in restating the grammatical rules, but normally the content was not actually changed. On occasion there was an excess of made-up grammatical examples, which was pared down. Sullivan placed the indefinite pronominal prefixes after the verb (see especially chapter 9); we put them in prefix position before the verb, for a more compact and readable format. However, all of the text examples from original sources have been retained, since the profusion of actual sentences is one of the principle strengths of this work by Sullivan.

Sullivan asked Stiles to prepare a vocabulary of all the Nahuatl material that occurred in the compendium. It included both independent words as well as suffixes, to which we have added the prefixes. Dakin added information on vowel length. It appears that not all of the words in the example sentences were included, and we have not done a thorough check to insure that the vocabulary is complete. We have, however, tried to insure completeness for all suffixes, prefixes, and words of grammatical import (e.g., pronouns, adverbs, conjunctions, and the like), and in addition we have added page references to them. With the page references, along with the expanded table of contents, we have been able to dispense with the index.

Footnotes have been eliminated by incorporating them into the text.

Sullivan used a regularized orthography for both the invented examples in the grammatical description as well as for the text examples. It is an hispanicized orthography that has come to be almost traditional for modern works of Classical Nahuatl, one which does not include the orthographic variations that Nahuatl inherited from sixteenth-century Spanish. There were, however, certain things in the original version that she hoped to

change in both the English and revised Spanish editions. In particular she was concerned about the glottal stop and the marking of long vowels, two features that are inconsistently included in the early sources. Sullivan had wanted to be more uniform in the treatment of the glottal stop, particularly since one form of the plural suffix consists simply of this consonant. She had started to insert the glottal stop in all the appropriate forms, and Dakin finished this task. It is included in all the grammatical examples, but not in the text examples unless it was in the original. Sullivan also wanted to mark long vowels, and had started to make the appropriate revisions. However, very few early sources distinguished long and short vowels; one of those was the 1645 edition of Carochi (1892). Therefore, vowel length is marked only in chapter 1 (the chapter on phonology), and in text examples only when it is marked in the original (which essentially means only examples from Carochi).

There were a few places in the regularization that Sullivan missed: for example, occasionally using "qu" in place of "cu" for /k^w/, "u" in place of "o" for /o/, and the like. We hope we have successfully found and changed all such examples. Sullivan wrote "ia" and "oa" for /ia/ and /oa/, but she was inconsistent in her writing of /iya/ and /owa/, which she sometimes wrote as "iya" and "ohua", other times as "ia" and "oa"; we have regularized this aspect of the orthography (see chapter 1).

Some chapters include more revisions than others. Following is an overview of the more important ones:

Chapter 1, Phonology and Writing System, is new. Discussion of the Nahuatl sound system was originally tucked away in the Introduction and was one of the weakest sections. Dakin was working with Sullivan on this portion of the revision at the time of Sullivan's death. Based on notes and conversations between the two of them, Dakin later prepared the Spanish version of the phonology, which is incorporated here, with some changes. With the addition of this chapter, all that is left of the old introduction is a short discussion on structure, style, and prehispanic writing. Hence, the rest of the chapters have been renumbered. It should also be noted that the inclusion of a more systematic and thorough treatment of the sound system presupposed a number of changes in the following chapters, changes we undertook since Sullivan never had an opportunity to complete them.

Chapter 2, Nouns: The "primary suffixes" have been relabeled the "absolute suffixes" and analyzed as a suffix that is added under certain

conditions rather than as part of the stem, which is lost under certain conditions. Such an analysis meant we had to make minor revisions in the treatment of nouns in following chapters. Sullivan also moved the discussion of the possessive nouns to chapter 9.

Chapter 3, Pronouns: Sullivan rearranged the order within the chapter, and we changed some of the headings and added new ones. We augmented the analysis in a few places that were underanalysed, especially in the section on the verb prefixes. We added the new section on indirect objects.

Chapter 5, Indicative Mood of the Verb: In the original edition, the author used the term "preterite tense", but she indicated she wanted to use "past perfect" in the revised editions. She also made some changes in the introductory section of the English translation, but the changes were incomplete. We complete these changes and added some general remarks about the verb as well. We reorganized some of the material in the section on the past perfect.

Chapter 6, Other Moods of the Verb: The section on requests or entreaties was added by pulling together material that was on pages 91, 93, and 94 of the original.

Chapter 9, Verbal Nouns: The section on possessive nouns was in the original chapter 1. Sullivan was not always consistent in her use of "possessive noun" (the formation described in this chapter) and "possessed noun" (any noun with a possessive pronominal prefix); we have tried to make the usage of the two terms consistent. Sullivan indicated that the information on the ligature was to be moved to this chapter, also, but it had to be rewritten in order to fit comfortably here.

Chapter 10, Postpositions: The author indicated the need for a number of revisions, most implemented by her, some by us. The most important changes are found in the introductory sections.

Chapter 16, Derived Verb Forms: The author indicated the need for changes in the section on the applicative, to be in accord with Canger (1980).

Chapter 17, Irregular and Defective Verbs: We have added some introductory remarks to the "be" verbs and a synopsis of both the "be" and the "go" and "come" verbs.

Sullivan's last chapter (Metaphors) has been omitted, in spite of the fact that many readers have found it to be very useful. Stiles's translations of the metaphors were from Spanish, not Nahuatl. Since Sullivan was very particular about Nahuatl translations (into either Spanish or English) and since she did not have an opportunity to review these translations, it seemed best to omit this chapter. Furthermore, it does not really form an integral part of the grammar. Those interested in metaphor can still consult Sullivan's translations in the original Spanish version.

Introduction

Characteristics of the Nahuatl Language

STRUCTURE

The Nahuatl language is largely agglutinative. In other words, it is a language in which two or more stems, with or without affixes, are combined to form a new word.

A noun can be combined with a noun, a noun with a verb, a verb with a verb. Also, any class of affix can be added to a word stem to form a new one or to change its original meaning. For example, calli "house" (stem cal-, with -li, absolutive suffix that is added when the stem is not combined with an affix or another stem) is compounded with other words or affixes to form the following words:

nocal (no-, my): my house
cale' (-e', possessive suffix): owner of a house
calixcuitl (ixcuitl, face): facade of a house
calchihua (chihua, to make): to build a house
cali'tic (i'titl, belly; -c, locative suffix): inside the house

It is evident that agglutination offers Nahuatl great possibilities of expression. As a result of this, words can be formed to describe any abstract or physical reality, as is seen in the following examples:

amiquiliztli (amo, no; miqui, to die; -liztli, action noun suffix):
immortality; the action of not dying
teyotl (teotl, god; -yotl, abstract suffix): divinity; that which
pertains to the deity
tlatiliztli (tlatli, to know something; -liztli, action noun
suffix): wisdom; action of knowing something
mecayotl (mecatl, string; -yotl, abstract suffix): lineage, family
tree; that which is linked by a cord

STYLISTICS

Figurative expressions by means of metaphors and synonyms are characteristic of Nahuatl, both in its prose and poetry. One of the most frequent examples is the metaphor, usually formed by two words which, when combined, express a single idea.

<u>Metaphor</u>	<u>Literal meaning</u>	<u>Metaphorical meaning</u>
in atl, in tepetl	water, hill	city
in cueitl, in huipilli	skirt, blouse	woman
in mitl, in chimalli	arrow, shield	war
topco, petlacalco	in a pouch, in a box	a secret
itla'tol, ii'iyó	his word, his breath	a speech

Two complementary sentences, sometimes synonymous, are also frequent:

Tamoyahuatinemi, tecatocotinemi. You are carried away by the water, you are carried away by the wind. (FC:VI, p. 253, l. 14)

In poctli ehuatoc, ayahuitl onmantoc. The smoke rises, the mist spreads outward. (CM, fo. 7r.)

Tla oc inmatiyán, tla oc imixpan, a yehuantin quichocazquia, quiteopohuazquia. Would that it had been in their lifetime, would that it had been in his presence. Ah, they would have wept, they would have been moved. (FC:VI, p. 152, l. 23)

Redundancy, that is, the repetition of words which are synonymous but which sometimes differ in nuance, is also one of the more notable characteristics of Nahuatl. This form, apart from enriching literary expression, also had a practical use; in the Nahuatl culture, a culture of oral tradition, it served as a valuable mnemonic device. Examples abound:

Cuix nel timotlatiz? Cuix timinayaz? Cuix canapa tonyaz? Cuix teixpampa tehuaz? In truth, shall you hide? Shall you conceal yourself? Shall you go off? Shall you flee? (FC:VI, p. 49, l. 11)

Ace ixquich, ace iuhqui, ace inman in tlayohuaz, in tlalyohuaz in polihuaz. Perhaps this is it. Perhaps this is the end. Perhaps right now darkness will come (and) they will all perish, all disappear. (FC:VI, p. 37, l. 9)

Auh in iuh quicaquiya in Moteuczoma, in cenca temolo, in cenca matataco, cenca ixco tlachiyaznequi in teteo, iuhquin patzmiquiya iyollo, yolpatzmiquiya, cholozquia, choloznequia, mocholtiznequi, mocholtizquia. When Moctezuma heard that many questions were asked, that they were being inquisitive, that "the gods" (the Spaniards) were eager to see his face, he became anxious, his heart was apprehensive. He would have fled, he wanted to flee, he wanted to run away, he would have run away. (FC:XII, p. 26, l. 2)

These forms, the majority of them binary or paired, produce a very marked rhythmic effect both in the poetry and prose. It is obvious that all these possibilities of expression result in a language of varied nuances which give the literature its great beauty and elegance.

PREHISPANIC WRITING

The prehispanic Nahuatl had a hieroglyphic writing. The glyphs they used can be divided into three types:

1. Pictograms. These are the direct representation of the object.

atl	water, represented by a gush of water
calli	house, represented by a house
tletl	fire, represented by flames of fire
tepetl	mountain, represented by a hill

2. Ideograms. This is symbolic representation of a thing or concept by means of an object in which the object loses its literal meaning.

The disk of the sun symbolizes teotl, god.

Water and fire represent atl, tlachinolli, the sacred war.

An enclosure formed by a rope symbolizes nezahualiztli, fasting, or abstinence in general.

A house in flames with the roof collapsing signifies destruction or conquest. If it contains a human figure, transgression.

3. Phonograms. This is the representation of sounds by means of objects whose names contain these sounds. It is known as rebus writing.

co(mitl), bowl + a(tl), water + xomol(li), corner, angle of 90 degrees = coaxamolco, serpents corner. (The interpretation of Peñafiel, p. 79, "in the corner of the blackberries", is wrong.)

aca(tl), reed + pan(tli), flag = acapan, in the reeds

camo(tli), camote + tlan(tli), teeth = camotlan, among the camotes

It must be noted that in most cases the glyphic representations do not belong exclusively to a single category, but are usually a combination of two. Acapan, for instance, is a picto-phonogram. Atlhuelic, symbolized by

a human head with a trickle of water coming out of its mouth, representing atl, water, and huelic, tasty, is an ideo-pictogram. Teotlalpan, represented by the disk of the sun, teotl, and land, tlalli, constitutes an ideo-pictogram.

1

Phonology and Writing System

The alphabet used for Nahuatl was introduced by the early Christian missionaries, using the orthographic conventions of sixteenth-century Spanish. This orthography represents the Nahuatl phonological system reasonably well, but it obscures or underrepresents some phonetic facts of the language. Modern studies, including this one, often use a regularized version of the traditional orthography, regularized so as to represent the Nahuatl sound system in a consistent fashion, thus avoiding the variation and underrepresentation of the sixteenth-century sources.

Original sources seldom marked long vowels and inconsistently and variably marked the glottal stop (/ʔ/). The glottal stop is indicated throughout the grammar, but vowel length is marked only in this chapter. But in quoted examples, the glottal stop and long vowels are marked as in the original source (only examples from Carochi mark the long vowels).

In this chapter, we use a phonemic writing along with a regularized version of the traditional Nahuatl orthography. Slashes (/.../) indicate that words or sounds are written phonemically. When words are written in the traditional orthography, they are unmarked. Quotation marks are used when individual letters or letter sequences of the traditional orthography are discussed. The first three sections (Vowels, Consonants, and Accent) indicate how the Nahuatl phonological system articulates with the regularized traditional orthography that we use. This is followed by a section (Early Orthographic Variation) that describes the variations the student can expect to find when consulting early works and manuscripts. The chapter closes with a section (Morphophonemic Changes) that gives the phonetic changes that roots and affixes undergo in composition.

VOWELS

There are four short vowels, /a/, /e/, /i/, and /o/. The first three correspond closely to the vowels written with the same letters in Spanish; the /o/ varies between the Spanish "u" (or the vowel of English "boot") to a vowel somewhat lower than Spanish "o" (or the vowel of English "caught", in those dialects that distinguish "caught" from "cot").

There are four long vowels, /ā/, /ē/, /ī/, and /ō/. They are pronounced like the short vowels except they are of longer duration.

/ā/: tlālli /kālī/, land
 /ē/: mētzi /mēcī/, moon
 /ī/: quīza /kīza/, to leave
 /ō/: chōca /čōka/, to cry

The contrast between words with long and short vowels is seen in these examples:

achtli /ačī/, seed	āchtli /āčī/, older brother
metzli /mēcī/, thigh	mēztli /mēcī/, moon
pīloa /pīloa/, to hang	pīloa /pīloa/, to make thin
toca /toca/, to follow	tōca /tōka/, to sow

CONSONANTS

Stops

1. The stops are /p/, /t/, /k/, and /kʷ/:

/p/: piya /piya/, to keep
 /t/: teōtl /teōk/, god
 /k/: calli /kallī/, house
 /kʷ/: cuēitl /kʷēik/, skirt

The /p/ and /t/ are represented orthographically by the letters "p" and "t". These sounds correspond closely to English "p" and "t" as in "pick" and "tick".

The /k/ corresponds closely to English "k" as in "kick". It is represented orthographically by "c" when it comes before the vowels /a/ and /o/, when it comes before another consonant, and when it is at the end of a word. It is represented by "qu" when it comes before the vowels /i/ and /e/:

conētl /konēk/, child
 ōquicac /ōkikak/, he heard it
 icxitl /ikšīk/, foot
 quicaqui /kikaki/, he hears it
 ōquicacque' /ōkikakke'/, they heard it

The /kʷ/ corresponds closely to English "qu" as in "quick". It is represented orthographically by "cu" before vowels, and by "uc" at the end of a word or before a consonant:

ōtlacua' /ōtlakʷa'/, he ate it
 ōtlatzauc /ōkacakʷ/, he closed it
 tēuctli /tēkʷī/, lord

When /kʷ/ is at the end of a word, as in ōtlatzauc /ōkacakʷ/, the labialization is voiceless.

The glottal stop

The glottal stop or "saltillo" /ʔ/ is found between vowels, before a consonant, and at the end of a word:

e'ēcatl /e'ēkakʷ/, wind
 o'tli /o'kī/, road
 tlāca' /kākā'/, men

English has no corresponding consonant; it is a sound that is sometimes heard in the middle of English interjections, such as "oh oh!", used to register mild surprise, or the negative interjection "uh uh".

Affricates

The affricates /c/, /č/, and /k/ are each single sounds, but are represented orthographically by double letters: "tz," "ch," and "tl". The /c/, an alveolar affricate, corresponds to English "ts" as in "eats". The /č/, a palatal affricate, corresponds to the English "ch" as in "chick". The /k/ is a lateral affricate, a "tl" sound that has no corresponding English sound:

tza'tzi /ca'ci/, to shout
 mēztli /mēcī/, moon
 tletl /kēk/, fire
 ocēlōtl /osēlōk/, jaguar
 chīmalli /čīmalli/, shield
 chālichihuitl /čāličiwīk/, jade

Fricatives

The fricatives /s/ and /š/ correspond to the English "s" as in "sip" and "sh" as in "ship", respectively. The /s/ is represented orthographically by "c" before /i/ and /e/ and by "z" before /a/ and /o/, before a consonant, and at the end of a word. The /š/ is represented orthographically by "x":

cihuātl /siwāʔ/, woman
 nocēl /nosēl/, I alone
 tīzatl /tīzak/, chalk
 zōlin /sōlin/, quail
 eztli /eski/, blood
 temazcalli /temaskalli/, steam bath
 cochiz /kočis/, he will sleep
 xālli /šālli/, sand
 xōchitl /šōčik/, flower

The lateral

The lateral /l/ corresponds to the English "l" as in "eel". It never appears initially:

ilnāmiqui /ilnāmiki/, to remember

The consonant group /ll/ is pronounced as "ll" in Italian, that is, as a long "l":

tlālli /xālli/, land

Nasals

The nasals /m/ and /n/ correspond to the English "m" and "n" as in "map" and "nap":

tīamantli /xamanki/, thing

Semivowels

The semivowels /w/ and /y/ correspond to English "w" and "y" as in "we" and "you". The /w/ is found before the vowels /a/, /e/, and /i/, where it is written hw. Before a consonant and at the end of a word it is written as wh:

a'huatl /a'wah/, thin thorn
 huel /wel/, well
 huitztli /wicki/, thorn
 cuāuhtli /k'wāki/, eagle
 tēnzouhqui /tēnsowki/, spread out along the edge
 icnTuhtli /iknTwak/, friend

nocnTuh /noknTuh/, my friend
 ōmocāuh /ōmokāw/, he stayed

At the beginning of a word, the semivowel /y/ is found before the vowels /a/, /e/, and /o/:

yacatl /yakak/, nose
 yēctli /yēkki/, straight
 yohualli /yowalli/, night

The vowel sequences /ia/, /ai/, /ie/, and /ei/ sound identical to the sequences with a /y/ between the vowels, namely /iya/, /ayi/, /iye/, and /eyi/. There is, however, a difference in the morphophonemic development of these two types of sequences (see p. 13, and, therefore, for didactic reasons, we write the /y/ when there is evidence that it is in the underlying form:

piya /piya/, to have
 quiyahui /kiyawi/, to rain
 tiyez /tiyes/, you will be

ACCENT

The accent (written in the following examples as /' / over the vowel) usually falls on the penultimate (next to last) syllable, even when the word is modified so that a number of syllables are added to it:

teōtl /téōʔ/, god
 tēteo' /tētéo' /, gods
 teōpantli /teōpánki/, temple

chTmalli /čTmálli/, shield
 nochTmal /nočTmal/, my shield
 chTmaltica /čTmaltíka/, with a shield

The only exception to the rule occurs in the masculine vocative (p. 41), which is marked by an accented /é/ at the end of the word:

cihuatle /čiwaké/, o woman!

EARLY ORTHOGRAPHIC VARIATION

The Spanish orthography of the sixteenth century had still not been systematized. As a result, those places in which there was variation in

Spanish were also the places of variation in the sixteenth-century writing of Nahuatl.

Vowels

The vowels /a/ and /e/ were written "a" and "e," without variants, but not so for the other two vowels, /i/ and /o/. The /i/ was represented by "i," "j," or "y," and frequently two of the variants can be found in the same word:

chjmalli /čTmalli/, shield
ypiltzin /Tpilcin/, his beloved son

The /o/ was represented by "o," "u," or "v":

teotl, teutl, or teutl /teōk/, god

(The use of both "o" and "u" for a single Nahuatl vowel came about because Nahuatl had a single phonemic vowel in the phonetic space occupied by two Spanish vowels.)

Except in Canochi, long and short vowels were almost never distinguished.

Semivowels

Before vowels, the /w/ was represented by "u," "v," or "hu":

uitztli, vitztli, or huitztli /wicki/, thorn

A /w/ in the sequence /owa/ was not always indicated. Thus the impersonal suffix /-owa/ (chapter 7) was sometimes written -oa, sometimes -ohua:

chocoa, or chocohua /čokowa/, there is weeping

The /y/, like the /i/, was written with "i," "j," or "y":

iacatl, jacatl, or yacatl /yakak/, nose

A /y/ between vowels was frequently not written. When /i/ followed, frequently one or the other was not written:

tai, tay, or tayl /tāyi/, we do
pia, piya /piya/, to keep

cea, ceya /seya/, to be willing
ei, ey, or eyi /ēyi/, three

The /k^w/

Before a vowel, /k^w/ was written "cu," except that Molina used "qua" for the sequence /k^wa/. Before a consonant it was written either "uc," "cu," or "cuh," and at the end of a word either "uc" or "cu":

tēuctli, tēcutli, or tēcuhtli, /tēk^wki/, lord
ōtlatzacu, ōtlatzauc /ōk^wak^w/, he closed it

Glottal stop

The glottal stop or saltillo, which was not consistently written, was represented by "h," "ʔ," by the circumflex accent, or by the grave accent:

tlacah /kakaʔ/, man
citli /siʔki/, grandmother
cihuā /siwaʔ/, women
tātli /taʔki/, father

The /s/

The /s/ was written as "c" before /i/ and /e/ and "z" elsewhere (as explained above under Fricatives). In addition, "ç" was sometimes written in place of "z":

çolin, or zolin /sōlin/ quail
çacatl, or zacatl /sakak/, grass

The /š/

The /š/ was represented by "x" or "s":

xochitl /šōčik/, flower
teopisqui /teōpiški/, priest

MORPHOPHONEMIC CHANGES

A number of phonetic changes take place when words are inflected, when derivational suffixes are added, and when words are joined in compounding.

1. Vocalic changes: When two vowels come together, frequently one is lost or they are assimilated into a single vowel:

no- + icnTuh > n-icnTuh, or no-cnTuh, my friend (/no- + iknTuh/ > /n-iknTuh/, or /no-knTuh/)

T- + i'ti > T-i'ti, or i'ti, his stomach (/T- + i'ti/ > /Ti'ti/, or /i'ti/)

Most commonly the /o/ of a pronominal prefix is lost before /e, ē, a, ā, T/, and sometimes short /i/.

2. The affricate /k/ becomes /l/ after /l/:

tITl + -tlan > tITl-lan, on black (/kTl + -lan/ > /kTl-lan/)

huel + tla'toa > huel-la'toa, he speaks well (/wel + ka'toa/ > /wel-la'toa/)

3. There are several changes that effect the nasals /m/ and /n/. An /m/ that comes before a consonant other than /m/ or /p/, or that comes at the end of a word, changes to /n/:

ōm(e) (two) + tlamantli (thing) > ōntlamantli, two things (/ōm(e) + kamankli/ > /ōnkamankli/)

ō-moten, he took a bath; cp. motema, he is taking a bath (/ō-moten/ and /motema/)

no-cōn, my bowl; cp. cōmi-tl, bowl (/no-kōn/ and /kōmi-k/)

Tn-ta', their father; cp. Tm-ācal, their canoe (/Tn-ta'/ and /Tm-ākal/)

An /n/ changes to /m/ before /m/ and /p/:

on (away) + polihui > ompolihui, to go to vanish

An /n/, especially a final /n/, tends to be lost:

Tnān, or Tnā, his mother

chapolin, or chapoli, grasshopper

nocōn, or nocō, my bowl

tēnzouhqui, or tēzouhqui, spread out along the edge (/tēnsowki/ or /tēsowki/)

4. The semivowel /w/ after /a/ and before /m/ and /p/ becomes /m/ and /p/, respectively:

cuāuh + māitl > cuām-māitl, branch of a tree (/k^wāw + māik/ > /k^wām-māik/)

nāuh + pōhualli > nāp-pōhualli, eighty (/nāw + pōwalli/ > /nāp-powalli/)

The rule is optional. Thus both /nāp-pōhualli/ and /nāw-pōhualli/ are found.

5. The semivowel /y/ after /l/ or /s/ is changed to /l/ and /s/, respectively:

pil + -yōtl > pil-lōtl, nobility (/pil + -yōk/ > /pil-lōk/)

ez + -yo' > ez-zo', bloody (/es + -yo'/ > /es-so'/)

6. Changes involving /y/ have been identified by Canger (pp. 27-28.) The /y/ changes to /š/ when it comes before /k/ or /t/ or when it is at the end of a word:

tlapiya /kapiya/, to keep something

tlapixqui /kapTški/, guardian

tlapixtica' /kapTštika'/, he is keeping something

ōtlapix /ōkapTš/, he kept something

If the word contains an /s/, then the change is to /s/:

celiya /seliya/, to bud

ōceliz /ōselis/, it budded

Nouns

THE ABSOLUTE NOUN

A noun that is neither possessed (p. 25) nor pluralized (p. 16) is usually in the absolute. The absolute noun is composed of a stem plus an absolute suffix: -in, -tli, -tl, or -li; for example, *citlal-in* "star". Other examples with -in:

ocuilin, worm
zolin, quail
michin, fish
tollin, rush

A large number of animal and plant names use -in. Some nouns alternate with -tli, which may be a later development:

tochin, or *tochtli*, rabbit
michin, or *michtli*, fish

The -tli, -li, and -tl are variants of the same suffix. The form -tli is used after a stem that ends in a consonant other than l, for example, *cuauh-tli* "eagle". Other examples:

teuctli, lord
ci'tli, grandmother
octli, pulque (fermented drink from maguey juice)
telpochtli, young man

If the final stem consonant is l, the -tl is changed to -li (see p. 12), for example, *cal-li* "house". Other examples:

tlalli, earth
tlapalli, color, red
colli, grandfather
xalli, sand

The form -tl is used after a stem that ends in a vowel, for example, *a-tl* "water". Other examples:

tetl, stone
 ilhuicatl, sky, heavens
 yollotl, heart
 tepetl, hill, mountain

Contrary to the general rule, there are some nouns that do not take the absolutive suffix even when not pluralized or possessed:

ilama, old woman
 huehue', old man
 chichi, dog

(The first two, *ilama* and *huehue'*, lack the absolutive because they are, basically, a kind of agentive noun; see p. 92.)

THE NOUN PLURAL

Only nouns which refer to animate beings, or those which are conceived as such--the heavens, stars, mountains, etc.--are pluralized. Nouns that signify inanimate objects also form the plural when by way of metaphor they refer to animate beings: for example, "the wise men are lights, torches".

The plural is formed in one of four ways: (1) suffix *-tin*, (2) suffix *-me'*, (3) reduplication of the first syllable and suffixing of the glottal stop or saltillo *-'*, or (4) by suffixing *-'* alone.

1. The suffix *-tin* is used with most nouns that use the absolutive suffixes *-tli*, *-li*, or *-in* (that is to say, with most nouns that end in a consonant, such as *nan-tli* "mother", *nan-tin* "mothers"). Examples:

cuauhtli, eagle	cuauhtin, eagles
colli, grandfather	coltin, grandfathers
zolin, quail	zoltin, quails
oquichtli, male	oquichtin, males

2. Most nouns that use the absolutive suffix *-tli* (that is to say, nouns that end in a vowel), use the plural suffix *-me'*, such as *huilo-tli* "dove", *huilo-me'* "doves". More examples:

ilhuicatl, heaven	ilhuicame', heavens
tepetl, hill	tepeme', hills
atl, water	ame', waters
tototl, bird	totome', birds

3. Some nouns that take the absolutive suffix *-tli* (that is to say, some nouns that end in a vowel), reduplicate the initial syllable and add the saltillo *-'*: for example, *cohua-tli* "snake", *co-cohua-'* "snakes". Other examples:

teotl, god	teteo', gods
conetl, child	cocone', children
ticitl, doctor	titici', doctors
mazatl, deer	mamaza', deer (pl.)

It should be noted that while length is seldom marked in the manuscripts, the reduplicated vowel is long (e.g., /tēteo'/ "gods").

4. Some nouns form their plural by simply adding the saltillo *-'*. This method is limited to *cihua-tli* "woman", *cihua-'* "women", *tlaca-tli* "man", *tlaca-'* "men"; to proper names; and to derived nouns having to do with occupations and geographic locations. For example:

mexi'catl, Mexican	mexi'ca', Mexicans
pochtecatl, merchant	pochteca', merchants

Pochtecatl "merchant", *toltecatl* "craftsman", and *amantecatli* "scribe" are proper nouns derived respectively from the toponyms *pochtlan*, *tollan*, and *amantlan*; see chapter 11.

A long vowel (which is normally not marked in the manuscripts) is shortened before a glottal stop: *cihuatl* /siwāx/ "woman", *cihua'* /siwa'/ "women".

Other phenomena in the plural formation

Some nouns both reduplicate and use the suffix *-tin*, as in *ci'-tli* "grandmother", *ci-ci'-tin* "grandmother". Other examples:

teuctli, lord	teteuctin, lords
pilli, nobleman	pipiltin, noblemen
tochtli, rabbit	totochtin, rabbits
citlalin, star	cicitlaltin, stars

The nouns *telpochtli* "young man" and *ichpochtli* "young woman" reduplicate the second syllable and add *-tin*: *telpopochtin* and *ichpopochtin*.

Some nouns can be pluralized in more than one way:

michin, fish
totalin, turkey
ocelotl, jaguar

michime', mimichtin, fish (pl.)
totalme', totoltin, turkeys
oocelo', ocelome', ocelotin,
jaguars

If the noun is possessed, the plural suffix is -huan: cihua-' "women", in-cihua-huan "their women". (See p. 28 for more examples.)

ABSTRACT NOUNS

Abstract nouns are formed by suffixing -yo-, -o- to the stem, to which the absolute suffix -tl is added. The noun expresses a quality or attribute that is independent in meaning from that of the noun from which it is derived. In the case of those derived from place-names, they signify the nation, the attributes, or the style of the place from which the noun is derived. An example: teo-tl "god", teo-yo-tl "divinity, that which is divine". More examples:

yaotl, enemy
tentli, lips
tlanextli, light
nantli, mother
ta'tli, father
nacatl, meat
mexi'catl, the Mexican

yaoyotl, war
tenyotl, fame
tlanexyotl, radiance
nanyotl, motherhood, motherliness
ta'yotl, fatherhood, fatherliness
nacayotl, flesh of the body
mexi'cayotl, the Mexican state,
that which is Mexican in style or
nature
toltecatl, the Toltec
toltecatyotl, the Toltec state, that
which is Toltec in style or
nature

When the stem ends in l or z, the semivowel y of the suffix is assimilated to that consonant (p. 13), as in pil-li "nobleman", pil-lo-tl "nobility"; ez-tli "blood", ez-zo-tl "human blood, lineage". Other examples:

macehualli, commoner
tlilli, black
mahuiztli, famous person

macehuallotl, coarseness, vassalage
tlillotl, blackness
mahuizzotl, honor, glory

The ligature -ca- with agentive nouns and toponyms

Certain agentive nouns (p. 95) form the abstract noun by placing the ligature -ca- between the stem and the abstract suffix. The agentive suffix

(-ni, or -qui,) is dropped: huelnez-qui "courteous person", huelnez-ca-yo-tl "courtesy".

Toponyms which end in -titlan and -chan (chapter 11), also take the ligature when made into abstract nouns:

atitlan

atitlancaoyotl, the nation of
Atitlan, that belonging to
Atitlan, the style of Atitlan

cuauhtinchan

cuauhtinchancayotl, the nation of
Cuauhtinchan, that belonging to
Cuauhtinchan, the style of
Cuauhtinchan

REVERENTIAL, PEJORATIVE, DIMINUTIVE, AND AUGMENTATIVE

These derivations share certain semantic and formal features. The forms are derived by means of suffixes, the plural is made by reduplicating the suffix, and in some cases the derivations lack an absolute form. Derivations based on certain agentive and possessed nouns form the reverential, pejorative, diminutive, and augmentative by placing the ligature -ca- between the stem and the suffix (pp. 95-96).

Reverential

The reverential, which is applied to both animate beings and inanimate objects, denotes respect, endearment, or compassion. The form is derived by means of the suffix -tzin-tli (absolute form) or -tzin (nonabsolute form): cihua-tl "woman", chihua-tzin-tli "revered woman, beloved woman". Other examples:

metl, maguey
totalin, turkey
ta'tli, father
tlaxcalli, tortilla

metzintli, esteemed maguey
totoltzintli, esteemed turkey
ta'tzintli, revered father
tlaxcaltzintli, respected tortilla,
dear tortilla

Examples of the nonabsolute form (-tzin) with nouns that do not take the absolute suffix:

ilama, old woman
huehue', old man

ilamatzin, revered old woman
huehuetzin, revered old man, little
old man

chichi, dog

chichitzin, esteemed dog, little dog

The nonabsolute form -tzin is joined to the stem of proper nouns, whether the proper noun is in the absolute form or not:

Moteuczoma	Moteuczomatzin
Cuauhtemoc	Cuauhtemotzin
Itzcohuatl	Itzcohuatzin
Ahuitzotl	Ahuitzotzin

The nonabsolute form -tzin is also used with nouns denoting endearment or affection when the word is addressed directly to the person so designated:

coco'tli, turtledove	coco'tzin, beloved turtledove
conetl, child	conetzin, dear child
ixpopoyotl, blind man	ixpopoyotzin, beloved blind man

This usage can be seen in the following text taken from an oration:

'Otzin cocotzin, tepitzin conetzin. . . . Oh beloved turtle dove, little one, young thing, my dear child. . . . (FC:VI, p. 99, l. 14)

Plural of the reverential

Noun stems which take the suffix -tzin-tli (absolute form) in the singular take -tzi-tzin-tin in the plural, and those taking -tzin (nonabsolute form) in the singular take -tzi-tzin in the plural. Examples of -tzi-tzin-tin:

cihuatzintli, revered woman, dear little woman
cihuatzitzintin, revered women, dear little women
ocelotzintli, esteemed jaguar
ocelotzitzintin, esteemed jaguars

Examples of -tzi-tzin:

ilamatzin, respected old lady, little old lady
ilamatzitzin, respected old ladies, little old ladies
chichitzin, respected dog, little dog
chichitzitzin, respected dogs, little dogs

The nouns ilama "old lady" and huehue' "old man" have another, less common way of forming the reverential singular and plural:

ilamatcatzintli (sg.)	ilamatcatzitzintin (pl.)
huehuetcatzintli (sg.)	huehuetcatzitzintin (pl.)

Pejorative-diminutive

This form denotes disdain and smallness. It is equivalent to Spanish forms in -illo and -uelo. It is derived by means of the suffix -ton-tli (absolute form) or -ton (nonabsolute form): toch-tli "rabbit", toch-ton-tli "little rabbit". Other examples:

zolin, quail	zoltontli, little quail
telpochtli, young man	telpochtontli, young rascal
tetl, stone	tetontli, small stone
tlapitzalli, flute	tlapitzaltontli, tiny flute

Examples of the nonabsolute form (-ton) with nouns that do not take the absolute suffix:

ilama, old woman	ilamaton, little old woman
huehue', old man	huehueton, little old man
chichi, dog	chichiton, small dog

The nonabsolute form is also used to express pity or contempt when referring to a third person. It is not very common: icno-tl "poor person", icno-ton "poor little fellow, poor wretch".

Plural of the pejorative-diminutive

Noun stems which take the suffix -ton-tli (absolute form) in the singular add -to-ton-tin in the plural, and those taking -ton (nonabsolute form) in the singular add -to-ton in the plural. Examples of -to-ton-tin:

zoltontli, small quail	zoltotontin, small quails
telpochtontli, young rascal	telpochtotontin, young rascals
ocuiltontli, small worm	ocuiltotontin, small worms

Examples of -to-ton:

huehueton, little old man	huehuetoton, little old men
ilamaton, little old woman	ilamatoton, little old women
chichiton, small dog	chichitoton, small dogs

Diminutive

The form denotes smallness with a feeling of some endearment. The suffix, added directly to the stem, makes no distinction between the absolute and nonabsolute (-pil for the singular and -pi-pil for the plural):

<u>Noun</u>	<u>Diminutive (sg., pl.)</u>
cihuatl, woman	cihuapil, dear little woman cihuapipil, dear little women
tototl, bird	totopil, little bird totopipil, little birds
oquichtli, man	oquichpil, little man oquichpipil, little men
ocuilin, worm	ocuilpil, little worm ocuilpipil, little worms

Augmentative

The augmentative denotes a large size with a feeling of disdain. The suffix, added directly to the stem, makes no distinction between the absolute and nonabsolute (-pol for the singular and -po-pol for the plural):

<u>Noun</u>	<u>Augmentative (sg., pl.)</u>
itzcuintli, dog	itzcuinpol, large dog itzcuinpopol, large dogs
conetl, child	conepol, big gross child conepopol, big gross children
ocuilin, worm	ocuilpol, large ugly worm ocuilpopol, large ugly worms
huehue', old man	huehuepol, big old man huehuepopol, big old men

Pejorative

The pejorative signifies what is old, deteriorated, or worn and applies only to inanimate things. It is formed by the suffix -zol-li (for example, cal-li "house", cal-zol-li, "old broken down house"). Examples:

petlatl, mat	petlazolli, an old torn mat
tilma'tli, cloth	tilma'zolli, old worn-out cloth

Pronouns

There are two types of pronouns: pronominal prefixes and independent pronouns. The pronominal prefixes fit into four groups: (1) possessive, (2) subject, (3) object, and (4) reflexive prefixes. Independent pronouns function in various syntactic roles, such as subject and object, without changing form.

THE POSSESSIVE PRONOMINAL PREFIXES

There are six definite possessive prefixes (first, second, and third persons, both singular and plural) and two indefinite prefixes ("someone's," animate, and "something's," inanimate), which are placed before nouns, adverbs, and prepositions:

	<u>Singular</u>	<u>Plural</u>
1st	no-, my	to-, our
2nd	mo-, your	amo-, your (pl.)
3rd	i-, his, her	im-, (in-), their
indf.	te-, one's, someone's, another's (singular and plural)	
indf.	tla-, something's (singular and plural)	

The inanimate indefinite tla- is used only with postpositions (see chapter 10).

Certain common phonetic changes are associated with these prefixes. When a prefix ending in a vowel is added to a stem beginning with a vowel, one of the vowels is normally lost. Because of the operation of phonetic rules, the third person plural prefix im- is more commonly found in the form in-. See p. 12, for details.

POSSESSED NOUNS

The possessive prefixes are added to the noun stem (that is, the form of the noun without the absolute prefix). One must distinguish two groups of noun stems: those that end in a consonant and those that end in a vowel).

1. Nouns whose stems end in a consonant (those that take the absolutive suffixes *-in*, *-tll*, *-ll*) are normally possessed by simply taking the possessive prefix: *cal-ll* "house"; *no-cal* "my house".

<i>nocal</i> , my house	<i>tocal</i> , our house
<i>mocal</i> , your house	<i>amocal</i> , your (pl.) house
<i>ical</i> , his house	<i>incal</i> , their house
<i>tecal</i> , someone's house	

Other examples:

<i>michin</i> , fish	<i>nomich</i> , my fish
<i>totolin</i> , turkey	<i>mototal</i> , your turkey
<i>nantli</i> , mother	<i>inan</i> , his, her mother
<i>ta'tli</i> , father	<i>tota'</i> , our father
<i>huitztli</i> , thorn	<i>amohuitz</i> , your (pl.) thorn
<i>acalli</i> , canoe	<i>imacal</i> , their canoe
<i>tla'tolli</i> , word	<i>intla'tol</i> , their words
<i>nantli</i> , mother	<i>tenan</i> , someone's mother

A few noun stems that terminate in a consonant add the suffix *-hui*:

<i>o'tli</i> , road, path	<i>no'hui</i> , my road
<i>huezhua(z)tli</i> , sister-in-law of a woman	<i>nohuezhui</i> , my sister-in-law

(The vowel of the possessed form of *huezhuaz-tli* is irregularly changed from "a" to "e".)

In some cases the suffix *-hui* may be added or omitted indiscriminately:

<i>ichtli</i> , maguey fiber	<i>nich</i> , <i>nichhui</i> , my maguey fiber
<i>itztli</i> , obsidian knife	<i>mitz</i> , <i>mitzhui</i> , your obsidian knife
<i>oquichtli</i> , man	<i>ioquich</i> , <i>ioquichhui</i> , her man

2. Nouns whose stems end in a vowel (those that take the absolutive suffix *-tl*) form the possessed stem in more than one way.

Some nouns add the suffix *-uh* to the stem when the pronominal prefix is added: *aca-tl* "reed"; *i-aca-uh* "his reed". Other examples:

<i>conetl</i> , child	<i>noconeuh</i> , my child
<i>tetl</i> , stone	<i>moteuh</i> , your stone
<i>yaotl</i> , enemy	<i>iyaouh</i> , his enemy
<i>teotl</i> , god	<i>toteouh</i> , our god
<i>cihuatl</i> , woman	<i>amocihuauh</i> , your (pl.) woman

<i>cohuatl</i> , snake	<i>incohuauh</i> , their snake
<i>tlacatl</i> , man	<i>tetlacauh</i> , someone's husband

Some nouns lose the stem final vowel: *yaca-tl* "nose"; *no-yac* "my nose".
Rare examples:

<i>cuicatl</i> , song	<i>nocuic</i> , my song
<i>nacatl</i> , meat	<i>monac</i> , your meat
<i>malacatl</i> , spindle	<i>imalac</i> , her spindle
<i>matlatl</i> , net	<i>tomatl</i> , our net
<i>petlatl</i> , mat	<i>amopetl</i> , your (pl.) mat
<i>cuitlatl</i> , excrement	<i>incuitl</i> , their excrement
<i>malacatl</i> , spindle	<i>temalac</i> , someone's spindle
<i>matl</i> , hand	<i>noma</i> , my hand
<i>cuaitl</i> , head	<i>mocua</i> , your head
<i>cueitl</i> , skirt	<i>icue</i> , her skirt

The loss of the stem final vowel for noun stems ending in *..hui-tl* (*/.wi-x/*) is disguised by the orthographic conventions used in writing Nahuatl: *chalchihui-tl* "jade"; *no-chalchiuh* "my jade", which are phonemically */čalčiwī-x, no-čalčiw/*. Other examples:

<i>teoxihuitl</i> , turquoise	<i>moteoxiuh</i> , your turquoise
<i>chiquihuitl</i> , basket	<i>ichiquiuh</i> , his basket
<i>tlahuitl</i> , red ochre	<i>totlahuh</i> , our red ochre
<i>cuahuitl</i> , tree, stick	<i>amocuauh</i> , your (pl.) tree, stick
<i>tecozahuitl</i> , yellow ochre	<i>intecozauh</i> , their yellow ochre

An *m* that comes to stand in final position, because of the loss of the stem final vowel, changes to *n* (see p. 12): *tecoma-tl* "vessel"; *no-tecon* "my vessel". Other examples:

<i>comitl</i> , bowl	<i>nocon</i> , my bowl
<i>quemitl</i> , clothes	<i>moquen</i> , your clothes
<i>chinamitl</i> , fence	<i>ichinan</i> , his fence
<i>tenamitl</i> , wall	<i>totenan</i> , our wall
<i>xamitl</i> , adobe, clay	<i>amoxan</i> , your (pl.) adobe, clay
<i>cuemitl</i> , furrow	<i>incuen</i> , their furrow

Some noun stems that terminate in two consonants followed by a vowel add the possessive prefix without further modification: *a'hui-tl*, "aunt"; *n-a'hui*, "my aunt" (phonemically */a'wi-x, n-a'wi/*). Other examples:

<i>icxitl</i> , foot	<i>mocxi</i> , your foot
<i>i'titl</i> , belly	<i>(i)i'ti</i> , his belly
<i>iztitl</i> , fingernail	<i>tizti</i> , <i>tozti</i> , our fingernails

tozquitl, throat
tlatquitl, goods
l'titl, belly

amotozqui, your (pl.) throats
intlatqui, their goods
tei'tl, one's belly

Plural of the possessed noun

The plural noun (p. 16) in the possessive takes the suffix -huan:
cihua-tl "woman"; in-cihua-huan "their women". It must be recalled that only animate beings form the plural. More examples:

oquichtli, man	noquichhuan, my men
conetl, child	moconeahuan, your children
ixhuihtli, grandchild	(i)ixhuihuan, his grandchildren
nantli, mother	tonanhuan, our mothers
ta'tli, father	amota'huan, your (pl.) fathers
ixhuihtli, grandchild	imixhuihuan, their grandchildren
teotl, god	intehuan, their gods
chichi, dog	techichihuan, one's dogs

Possessed form of abstract, reverential, pejorative-diminutive, diminutive, augmentative, and pejorative nouns

The possessed form is made by adding the possessive prefix to the stem (the form without the absolute suffix) with no further changes: teuc-yo-tl "majesty": no-teuc-yo "my majesty". Those that form a plural do so by reduplicating the derivational suffix (see p. 16); the plural possessive suffix -huan is added to this in the possessive form: cihua-tzin-tli "revered woman"; no-cihua-tzin "my revered woman"; no-cihua-tzi-tzin-huan "my revered women".

Examples of abstract nouns (-yo-tl):

pillotl, nobility	mopillo, your nobility
cihuayotl, femininity	icihuayo, her femininity
telpochyotl, youth	totelpochyo, our youth
mahuizzotl, honor, glory	amomahuizzo, your (pl.) honor, glory
coneyotl, childishness	inconeoyo, their childishness
teucyotl, majesty	teteucyo, one's majesty

Examples of the reverential (-tzin-tli, eg.; tzi-tzin-tin, pl.), pejorative-diminutive (ton-tli, eg.; -to-ton-tin, pl.), diminutive (-pil-li, eg.; -pi-pil, pl.), augmentative (-pol, eg.; po-pol, pl.), and pejorative (-zol-li):

cuauh-tzin-tli:	mocuauhtzin, your esteemed eagle mocuauhtzitzinhuan, your esteemed eagles
tla'-tzin-tli:	intla'tzin, their revered uncle intla'tzitzinhuan, their revered uncles
toto-ton-tli:	notototon, my little ugly bird notototonhuan, my little ugly birds
mich-ton-tli:	imichton, his little ugly fish imichtotonhuan, his little ugly fish (pl.)
icniuh-pil:	nocniuhpil, my little friend nocniuhpipilhuan, my little friends
yao-pol:	amoyaopol, your big enemy amoyaopopolhuan, your big enemies
cal-zol-li	mocalzol, your old house

Genitive phrases: possessor noun with third person possessed noun

To show that a noun is a possessor (English "of" or "'s"), the possessor is used with a possessed object noun that has a third person possessive prefix. The possessed object may precede the possessor: i-cal cihua-tl (her-house woman) "the woman's house":

ipetl ci'tli, grandmother's mat
itilma' teuctli, the lord's cloth
itlaxcal iconeuh, his son's tortilla
ichimal toyaouh, our enemy's shield

Or the possessed object may follow the possessor, such as te-teo' in-nan (reduplication-god their-mother) "the mother of the gods":

teuctli icihuauh, the lord's wife
ichpochtli icue, the girl's skirt

THE POSSESSIVE PREFIXES WITH ADVERBS

The possessive prefixes are used with certain adverbs to form words of emphasis, exclusiveness, and inclusiveness.

For the emphatic, "oneself," "of one's own volition," the prefixes are used with no'ma' "as yet" or ixcoyan and nehuiyan "voluntary":

nono'ma'	nixcoyan	nonehuiyan	I myself
mono'ma'	mixcoyan	monehuiyan	you yourself
ino'ma'	ixcoyan	inehuiyan	he himself
tono'ma'	tixcoyan	tonehuiyan	we ourselves
amono'ma'	amixcoyan	amonehuiyan	you yourselves
inno'ma'	imixcoyan	innehuiyan	they themselves

Mono'ma' niqui'toa. I myself say it.
Ixcoyan quichihua. He himself does it.
Tonehuiyan tiquimmictia' We ourselves kill them.

No'matca and ixcotiyan are variants of no'ma' and ixcoyan, but occur less frequently.

The possessive prefixes are used with cel "alone" to indicate exclusiveness. The plural is formed by adding the suffix -tin. Frequently it is preceded by zan "alone".

nocel, I alone	toceltin, we alone
mocel, you alone	amoceltin, you (pl.) alone
icel, he alone	inceltin, they alone

Mocel titlacua. You eat something alone.
Zan toceltin tichoca'. We cry alone.

The plural possessive prefixes are used with nehuan "the two" with the meaning "the two together":

tonehuan, we two
amonehuan, you two
innehuan, the two of them

Tonehuan tiquipiya' in calli. We two take care of the house.
Innehuan cuica'. Those two sing.

VERB PREFIXES: SUBJECT AND OBJECT

Subject prefixes exist only for the first and second persons. The third person is identified by the absence of a prefix:

	<u>Singular</u>	<u>Plural</u>
1st	ni-, I	ti-, we
2nd	ti-, you	am- (an-), you (pl.)
3rd	----, he, she, it	----, they

The plural subject prefixes are used with the plural suffixes: -' in the present and past imperfect and -que' in the future and past perfect (see chapter 5).

The object prefixes are:

	<u>Singular</u>	<u>Plural</u>
1st	nech-, me	tech-, us
2nd	mitz-, you	amech-, you (pl.)
3rd	c-, qu(i)-, him, her, it	quim- (quin-) them
indf.	te-, one, someone (animate, singular and plural)	
indf.	tla-, something (inanimate, singular and plural)	

The prefixes am- (second person plural subject) and quim- (third person plural object) change to an- and quin-, respectively, in many contexts; see p. 12. The m remains only when it precedes a vowel, m, or p:

ammotema', you bathe yourselves
niquima'ci, I capture them
tiquimmachtia', we teach them

In all other contexts it changes to n:

ancochi', you (pl.) sleep
quinnotza', I call them

Only the object prefixes of the third person singular, c- and qu(i)-, are used for inanimate objects, since only animate objects can be plural.

The subject prefixes directly precede the intransitive verb; for example, ni-cochi "I sleep":

nicochi, I sleep	ticochi', we sleep
ticochi, you sleep	ancochi', you (pl.) sleep
cochi, he sleeps	cochi', they sleep.

The glottal stop (-'), which marks plural subject, is often absent in Nahuatl texts.

The subject prefix precedes the object prefix in the transitive verb; for example, *ni-mitz-notza* (I-you-call), "I call you":

<i>tinechnotza</i> , you call <u>me</u>	<i>antechnotza'</i> , you (pl.) call <u>us</u>
<i>nimitznotza</i> , I call <u>you</u>	<i>tamechnotza'</i> , we call <u>you (pl.)</u>
<i>tignotza</i> , you call <u>him</u> or <u>her</u>	<i>tiquinnotza</i> , you call <u>them</u>

In the case of the third person subject, for which there is no subject prefix, only the object prefix is added: *nech-notza* (me-call), "he calls me"; *tech-notza* (us-call), "he calls us"; *tech-notza-*' (us-call-plural), "they call us".

Form of the third person object prefixes

The third person singular object prefix has two pronunciations, phonemically /k-/ or /ki-/ and is written in three ways, "c-", "qu-", and "qui-." The usage is controlled by the surrounding sounds: "c-" and "qu-" (both phonemically /k-/) are used when a vowel precedes or follows; *qui-* is used in all other cases (that is, when it neither precedes nor follows a vowel):

<i>niccaqui</i> , I hear <u>him/her</u>	<i>nicaltia</i> , I bathe <u>him/her</u>
<i>quicaqui</i> , he hears <u>him</u>	<i>caltia</i> , he bathes <u>him</u>
<i>anquicaqui'</i> , you (pl.) hear <u>him</u>	<i>ancaltia'</i> , you (pl.) bathe <u>him</u>
<i>niquehua</i> , I lift <u>him</u> up	<i>tiquitta</i> , you see <u>him</u>

As the above examples show, when the /k/ sound precedes /e/ or /i/, the prefix is written "qu" instead of "c", which is in accord with the Spanish-based orthographic conventions of Nahuatl (see p. 6).

Expressed third person objects

The definite third person object prefixes are used only when the object is expressed in a sentence by a noun or an independent pronoun:

<i>Niccu</i> in <i>tlaxcalli</i> .	I eat (<u>it</u>) the <u>tortilla(s)</u> .
<i>Tiquitta</i> in <i>teuctli</i> .	You look at (<u>him</u>) the <u>lord</u> .
<i>Anquinnotza'</i> in <i>cihua'</i> .	You (pl.) summon (<u>them</u>) the <u>women</u> .
<i>Quitlauhtia'</i> in <i>inta'</i> .	They beg (<u>him</u>) <u>their father</u> .

Indefinite third person objects: te- and tla-

The indefinite prefixes *te-* (animate, for people) and *tla-* (inanimate, for things) have been seen in their role as indefinite possessors used with nouns (see preceding section). They are also used with verbs as an indefinite object "one," "someone," "another" (animate), or "something" (inanimate). These prefixes are placed in the object position, between the subject prefix and the verb, such as *ni-te-caqui* (I-someone-hear) "I hear someone":

<i>Nitlacaqui</i> .	I hear something.
<i>Niteitta</i> .	I see someone.
<i>Nitlatta</i> .	I see something.

The indefinite object prefixes are used only when the object is not expressed in the sentence by a noun or an independent pronoun.

Indirect objects

The direct object prefixes are also used for the indirect object. The subject prefix precedes the two object prefixes. The rules of usage for an expressed and indefinite third person object given in the last two sections apply to the indirect object as well. The two object prefixes are usually to be interpreted as indirect object first, direct object second. The form of the plural direct object prefix after an indirect object prefix is *-im* (*-in*), in place of the usual *-quim*. If there are two object prefixes the order is not governed by the direct vs. indirect object distinction but rather by the person: first and second person precede third persons, expressed third person prefixes precede indefinite third person prefixes, and the indefinite animate (*te-*) precedes the indefinite inanimate (*tla-*).

<i>Ti-nech-im-maca</i> in <i>chichime'</i> .	(you-to me-them-give), You give the dogs to me.
<i>Ti-nech-tla-maca</i> .	(you-to me-something-give), You give something to me.
<i>Ti-quin-tla-maca</i> in <i>cocone'</i> .	(you-to them-something-give), You give something to the children.
<i>Quin-tla-ttitia</i> in <i>teteuctin</i> .	(to them-something-show), He shows something to the lords.
<i>Ni-te-tla-maca</i> .	(I-to someone-something-give), I give something to someone.
<i>Ti-te-tla-ttitia</i> .	(you-to someone-something-show), You show something to someone.

Ni-c-te-maca in tlaxcalli. (I-it-to someone-give),
I give the tortilla(s) to someone.
Qui-te-itltia in lcal. (It-to someone-show),
He shows his house to someone.

Only one object prefix is used when both a direct and indirect singular object are expressed in the sentence:

Ni-c-maca tlaxcalli in nopiltzin. (I-it/to him-give),
I give the tortilla(s) to my son.

VERB PREFIXES: THE REFLEXIVE

no-, myself	to-, ourselves
mo-, yourself	mo-, yourselves
mo-, himself, herself	mo-, themselves

(The reflexive prefix ne- is used with passive and impersonal verbs. See p. 75 and 78.)

The reflexive prefix is placed after the subject prefix, as ni-no-tema, "I bathe myself":

ninotema, I bathe myself	titotema', we bathe ourselves
timotema, you bathe yourself	amotema', you bathe yourselves
motema, he bathes himself	motema', they bathe themselves

These prefixes can be used reciprocally in the plural, and thus titocaqui' can mean both "we hear ourselves" and "we hear each other".

In some sixteenth-century documents from Tlaxcala, both ni-no- and ni-mo- (singular) and ti-to- and ti-mo- (plural) are found for the first persons of the reflexive (see Archivo General del Estado de Tlaxcala, pqte. 1, "Juan Pérez y esposa contra Ana Xipaltzin").

There are a number of verbs that are reflexive in construction but intransitive in meaning:

ninozahua, I fast
nintlaloa, I run

Some verbs are both reflexive and transitive in construction but only transitive in meaning:

nicnocuitlahuia, I take care of him
nicnotla'to'catia, I regard him as ruler

Some verbs are rendered intransitive in meaning in their reflexive form:

ninotlalia, I sit (lit., "I seat myself")
ninocholotia, I flee (lit., "I make myself run")

Reflexive prefixes in combination with object prefixes

The object prefixes, functioning as either direct or indirect objects, are found in combination with the reflexive prefixes. When combined with the indefinite prefixes te- or tla-, the reflexive prefix comes before the indefinite:

ni-no-te-tla'to'catia (I-myself-someone-), I regard someone as ruler
ni-no-tla-maca (I-myself-something-), I give myself something

When combined with other object prefixes, the reflexive prefix comes after the object prefix, such as ni-mitz-no-tla'to'catia (I-you-myself-regard as ruler), "I regard you as ruler":

ti-c-mo-tla'to'catia in Moteuczoma, you regard Moctezuma as ruler
qui-mo-tla'to'catia in Moteuczoma, he regards Moctezuma as ruler
ti-quin-to-tla'to'catia in Mexi'ca', we regard the Mexicans as rulers

SUBJECT PREFIXES JOINED WITH NOUNS AND ADJECTIVES

Hahuatl does not have a verb "to be" as such. Instead, a subject prefix that is used with the verb is placed before a noun or an adjective, which then translates into English as "to be." It is used only in the first and second persons, since the third persons lack a subject prefix. Thus, teuctli "lord" can also mean "he is a lord". Examples are found with absolute nouns:

niteuctli, I am a lord
titeuctli, you are a lord

It is found with plural nouns:

titeuctin, we are lords
anteuctin, you (pl.) are lords

It is found with verbal nouns:

nitlamatini, I am a wise man
 titlamatinime', we are wise men
 titeopixqui, you are a priest
 anteopixque', you (pl.) are priests

It is found with adjectives:

nipitzahuac, I am slim (lit., "I became slim")
 tipitzahuaque', we are slim (lit., "we became slim")
 ticualli, you are good
 ancualtin, you (pl.) are good

It is found with possessed nouns (nouns with the possessive prefixes) to show relationships between people, such as ni-mo-nan (I-your-mother), "I am your mother"; ti-(i)-nan (you-his-mother), "you are his mother":

nimoconeuh, I am your child
 namoconeuh, I am your (pl.) child
 ni(i)coneuh, I am her child
 ni(l)nconeuh, I am their child
 niteconeuh, I am someone's child
 titeconeuh, we are someone's children

INDEPENDENT PRONOUNS

Unlike the pronominal prefixes, the independent pronouns do not have different forms when functioning as subject, object, or possessor.

Personal Pronouns

The independent personal pronoun has three forms in the singular and two in the plural. In each case the first form is the longest, and the others are shortened forms of the first one.

ne'huatl, ne'hua, ne'	I, me, my
te'huatl, te'hua, te'	you, your
ye'huatl, ye'hua, ye'	he, she, it, him, her, his
te'huantin, te'huan	we, us, our
ame'huantin, ame'huan	you, your (pl.)
ye'huantin, ye'huan	they, them, their

These pronouns are not used instead of but rather in addition to the pronominal prefixes. They frequently have an emphatic meaning. Following are examples of independent pronouns used with pronominal prefixes:

Annopilhuan ca namonan namota in nehuatl. You (pl.) are my sons and I, I am your (pl.) mother, I am your (pl.) father. (FC:VI, p. 87, l. 8)

Cuix ninochiuh? Cuix ninoyocox? Cuix niquito, Ma ne in? Did I make myself? Did I create myself? Did I say, "Is this I?" (FC:VI, p. 89, l. 8)

Auh yehuantin in Centzonhuitznahuatl, inic momatiya . . . oncan yez in altepetl . . . auh ca amo quinec in yehuatl Huitzilopochtli. And they, the Centzonhuitznahua thought . . . that the city was going to be there . . . but he, Huitzilopochtli, did not want that. (CRON. MEX., p. 35, l. 12...13, p. 36, l. 1)

Cuix ye te in tiMoteuczoma? Conito: Ca nehuatl in namotechihcauh in niMoteuczoma. Are you by chance Moctezuma? He said: "Certainly, I am your servant, I am Moctezuma. (FC:XII, p. 31, l. 28) (Techihqui means "ancestor", and, by extension, "chief of a noble family" or "he who governs". The phrase can be translated literally as "I am your people's ancestor".)

Yehuantin in huel neltic in intlatal. Their words were checked thoroughly. (FC:VII, p. 7, l. 3)

Indefinite pronouns

aca', someone, one	aca'me', some (pl.)
itla', something	itla'me', some (pl., only for animate beings)

Aca' in quicaqui ita'. Someone listens to his father.

Aca'me' in miqui'. Some die.

Itla' in nomacehual. Something is my reward.

Itla'me' in teteuctin? Are the lords something?

Negative Indefinite pronouns

ayac, no one, none	ayaque', none (pl.)
a'tle, nothing	a'tleitin, a'tleme', none (pl., only for animate beings)

Ayac in quicaqui ita'. No one listens to his father.
Ayaque' in miqui'. No one (pl.) dies.
A'tle in nomacehual. Nothing is my reward.
A'tleitin (or a'tleme') in teteuctin. The lords are nothing

Interrogative pronouns

ac, aqui, aquin? who?
 aqui'que? who? (pl.)
 tle', tlei, tlen, tlein? what?
 catle', catli, catlehuatl? which? in what way?

Ac (aqui, aquin) in te'huatl? Who are you?
Aqui'que' in tlale'que'? Who are the owners of the land?
Tle' (tlei, etc.) tiquitta? What do you see?
Catle' in mocal? Which is your house?
Catlehuatl in nemi? In what way does he live?

Relative pronouns

When the interrogative pronouns ac, tle', and catle' and their variants are preceded by in or any other word, they become relative pronouns:

In nantli in aquin quichihua in tlacualli. The mother is the one who prepares the meal.
In aqui'que' tla'toa' in a'mo tlaçaqui'. Those who speak do not listen.
 Niquitta in tlein ticchihua. I see what you are doing.
 Quimati in tlei in moma'cehual. He knows what your reward is.
 Tla niquitta catlia in itlal in Mexicatli. Let me see which are the Mexican's lands. (Chimalpain, Vol. III, fo. 190, l. 38)
 Yehuantin (Tolteca) quitlatlalitiyaque . . . tle' tonalli catli cualli. catli yectli, auh, catli in amo cualli. They (the Toltecs) decided . . . which signs were good, which were fortunate, and which were bad. (FC:X, p. 168, l. 33...35)

Demonstrative pronouns

If a noun follows, the demonstrative pronouns are:

inin, this
 inon, that
 ini'que' in, these
 ini'que' on, those

Examples:

Inin cihuatl nechtlauhtia. This woman begs me.
 Tiquimmachtia ini'que' in pipiltin. You teach these children.
Inon teocalli in iteocal Tlaloc. That temple is the temple of Tlaloc.
 Niquimitta ini'que' on tlaca'. I see those men.

The demonstrative pronouns are in "this" and on "that" when a noun does not follow. They are used after a noun:

Cochi in piltzintli in. This boy is going to sleep.
 Niquitta in calli on. I see that house.

They can also follow the third person independent pronoun, in much the same way as they can follow a noun:

Tle in ye'huatl in? What is this?
 Niqui'toa in ye'huatl on. I speak with that one.

Lastly they can follow a verb, in the capacity of its object:

Aquin quichihua in? Who does this?
 Ticmaca on. You give that.

The final n of in and on tend to disappear (see p. 12). For example, one frequently finds calli i "this house", calli a "that house".

Observe the following examples:

inin, in:

Inin ihuitl quizaya ipan ic cemilhuatl febrero. In ipan ihuitl in miquiya pipiltzintin. This festival fell on the first day of February. In this festival young children died. (CMP, fo. 250r., l. 6; Vol. VI, pl.)

Auh in no iuh quito in. And he said this in the same way. (CMA, fo. 62r., l. 21, 2nd col.; Vol. VI, p. 135)

Yehuatl in:

In yehuatl in, motenehua Titlacahuan quitoaya in yehuatl ilhuicahua, tlahticpaque. Of this one who was called Titlacahuan, they said that he was the master of the heavens and of the earth. (FC:III, p. 11, l. 4)

4

Vocative

The vocative indicates the person to whom a statement is directed. In English it consists of a noun or proper noun, sometimes preceded by the exclamation "oh!" (e.g., "Son, open the door!" "Bring me the book, John!" "Oh, mother, help me!").

There are three vocative forms: one used by men, one used by women, and one used by both. These shall be referred to as the masculine, feminine, and general vocative.

MASCULINE VOCATIVE

The suffix -é is added to the noun or proper noun. The suffix is accented, but the accent is not usually marked in the manuscripts. All types of nouns form the vocative, such as the absolute, plural, possessive, and possessed: teo-tl "god"; teo-tl-é "oh god!"; te-teo'-é "oh gods!"

cihuatl, woman	cihuatlé, oh woman! cihua'é, oh women!
conetl, child	conetlé, oh child! cocone'é, oh children
nitzcuin, my dog	nitzcuiné, oh my dog! nitzcuinhuané, oh my dogs!
tlale', landowner	tlale'é, oh landowner! tlale'que'é, oh landowners!
Moteuczoma, Moctezuma	Moteuczoma'é, oh Moctezuma!

When a noun ends in the absolute suffix -tli or -li, the final vowel of the suffix is assimilated into the -é:

cuauhtli, eagle	cuauhtlé, oh eagle!
telpochtli, young man	telpochtlé, oh young man!

Nouns that end in the reverential suffix -tzin form the vocative either in -tziné, which denotes affection or tenderness, or -tzé, which is more masculine and severe:

nopiltzin, my dear son	nopiltziné, oh my dear son! (tenderly)
	nopiltzé, oh my son! (sternly)
nota'tzin, my dear father	nota'tziné, oh my dear father! (tenderly)
	nota'tzé, oh my father! (sternly)

A newly elected ruler was addressed in the following manner:

Tlacatlé, tlatoanlé, tlazotzintlé, tlazotlé, chalchiuhtlé,
teoxihuhtlé, maquiztlé, quetzallé. . . . Oh lord, oh king, oh
esteemed one, oh respected one, oh jade, oh turquoise, oh gem, oh
feather of the quetzal. . . . (FC:VI, p. 47, l. 9)

FEMININE VOCATIVE

The feminine vocative is formed by simply raising the voice and accenting the final syllable. Occasionally it is preceded by the interjection o "oh!"

A mother says to her daughter:

Inin tlatolli nochpochtzin, cocotzin tepitzin, huel moyollocaltitlan
xictlali. Oh my dear daughter, my little dove, my little one,
place these words securely in your heart. (FC:VI, p. 101, l. 35)

A midwife says to a group of women:

O nopilhuantzitzin, tlazotitlacatzitzintin, toteocihuan. Oh my dear
daughters, esteemed ladies, our ladies! (FC:VI, p. 158, l. 7)

GENERAL VOCATIVE

The general vocative consists of the particle in followed by the noun or proper noun prefixed by the second person subject prefix, ti- in the singular and an- in the plural:

in ticihuatl, oh woman; oh you (who are) a woman
in ancihua', oh women; oh you (who are) women

in titeuctli, oh lord; oh you (who are a) lord
in anteteuctin, oh lords; oh you (who are) lords

Observe the use of the general vocative in the following example:

Ca amech(hu)almotlalilia in toteucyo in tlalticpaque in
amehuantzitzin, in anhuehuetque. To be sure, our lord, master of
the world, places you here, you who are the elders. (FC:I, p.
153, l. 2)

Indicative Mood of the Verb

GENERAL REMARKS CONCERNING VERBS AND THEIR CONJUGATION

The citation form: third person singular present indicative

Students of European languages are used to seeing the infinitive form of the verb as the citation form in a grammar or dictionary: for example, English "(to) cry", Spanish "llorar". In this grammar the third person singular of the present indicative is used as the citation form. It is the simplest form, since the third person is marked by the absence of a pronominal prefix and the singular and indicative are marked by their lack of a suffix: for example, choca "he cries". This form will be referred to as the stem, and when used as the citation form, it will be translated by the English infinitive ("to cry") rather than by its literal meaning ("he cries").

Transitive verbs must occur with an object prefix. Therefore, tense forms are cited with the third person singular prefix c-, qu(i)-: for example, ana "to take" (stem form), q-c-an "he took (it)" (past perfect form).

Many dictionaries follow an entry by the pronominal prefixes that they can take, thereby indicating if a verb is intransitive, transitive, or reflexive. Thus, Molina cites "choca.ni llorar [to cry]", which is to be read as ni-choca "I cry", intransitive; "ana.nite tomar [to take]", which is to be read as ni-te-ana "I take someone", transitive; and "ana.nitla", which is to be read as ni-tla-ana "I take something".

Person markers: the pronominal prefixes

A verb contains a subject prefix to indicate the first and second person, singular and plural; the absence of a prefix marks the third person subject. If the verb is intransitive, it can contain only a subject prefix.

A transitive verb also contains an object prefix, for the first, second, or third person, which follows the subject prefix. The verb must always include the object prefix, even when the object is indicated by an expressed noun in the sentence; however, the prefixes are different for those cases in

which the object is expressed (definite) and when the object is unexpressed (indefinite).

If the verb takes an indirect object, there can be two object prefixes: one for the direct, the other for the indirect object.

A reflexive verb contains a reflexive prefix which comes after the subject prefix. There is a reflexive prefix for all persons.

Details are given in chapter 3 on the form of the prefixes, as well as the order of prefixes when an indirect object prefix or reflexive prefix is found with a direct object prefix.

The particle on-

The particle on- is often included in a verb. It is frequently used simply to add elegance in rhetoric, but sometimes it reinforces the meaning and provides greater emphasis and on other occasions it signifies distance in space and duration in time. It is placed most commonly just before the stem, after all the pronominal prefixes, but not always, as described below.

With intransitive verbs, the particle on- follows the subject prefix, and the vowel of the subject prefixes ni- and ti- is lost. Examples with choca "to cry":

n-on-choca, I cry	t-on-choca-', we cry
t-on-choca, you cry	am-on-choca-', you (pl.) cry
on-choca, he cries	on-choca-', they cry

With transitive verbs, the particle on- follows the definite object prefix. Examples with itta "to see":

ni-mitz-on-itta, I see you
 ti-nech-on-itta, you see me
 ti-mitz-on-itta-', we see you
 tech-on-itta, he sees us
 quim-on-itta, he sees them

With the third person object prefix c-, the subject prefixes ni- and ti- become no- and to-. Examples with i'toa "to speak":

no-c-on-i'toa, I speak to him
 to-c-on-i'toa, you speak to him
 to-c-on-i'toa-', we speak to him

The particle on- precedes the indefinite object prefixes:

n-on-te-itta, I see someone
 n-on-tla-itta, I see something

The particle -on is placed between the subject and reflexive prefixes. Examples with caqui "to hear":

n-on-no-caqui, I hear myself
 t-on-mo-caqui, you hear yourself
 on-mo-caqui, he hears himself
 t-on-to-caqui-', we hear ourselves
 am-on-mo-caqui-', you hear yourselves
 on-mo-caqui-', they hear themselves

When the verb is both reflexive and transitive, the particle -on follows the direct object and precedes the reflexive prefix. Examples with cuitlahuia "to take care of":

ni-mitz-on-no-cuitlahuia, I take care of you
 c-on-mo-cuitlahuia, he takes care of him
 an-quim-on-mo-cuitlahuia-', you (pl.) take care of them
 tech-on-mo-cuitlahuia-', they take care of us

Verb endings

Most verbs end with the vowels a, i, o, ia, or oa:

<u>a</u>	chihua, to do; itta, to see
<u>i</u>	nemi, to live; miqui, to die
<u>o</u>	temo, to descend; tle'co, to ascend
<u>ia</u>	palehuia, to help; tlaughtia, to request, beg
<u>oa</u>	i'toa, to speak; poloa, to destroy

The exceptions are four defective verbs that end with a consonant: i'cac "to be standing"; onoc "to be lying"; yauh "to go"; and huallauh "to come" (see chapter 17).

PRESENT TENSE

The present tense is indicated by the absence of a suffix. The suffix -' is added in the plural. Examples with choca "to cry":

nichoca, I cry
tichoca, you cry
choca, he cries

tichoca', we cry
anchoca', you (pl.) cry
choca', they cry

Meaning and use of the present tense

1. Present action. The present tense is used to denote an action which takes place at the time when the verb is stated:

Izcatqui nican ompehua in Crónica Mexicayotl. Here begins the Chronicle of the Mexican people. (CRON. MEX., p. 11, l. 1)

Ye quiza, ye nahualquiza in amoyaohuan. Now they are leaving, now your enemies are stealing away. (FC:XII, p. 65, l. 17)

2. Posterior action. It is used to express one action in the past that follows another. The first verb is in one of the past tenses, the second in the present. In the following examples the translations are not literal but in accord with the English rules for the agreement of tenses; the Nahuatl tenses are indicated in parenthesis:

Ruh in onyaque (past perf.) in yaoc, niman ye ic quitlaltoca (pres.) in tohuengo. And when they went to war, then they buried Tohuengo. (FC:III, p. 19, l. 13)

In aquin quitemiquiya (past imperf.) in ical tlatla (pres.), mitoaya ye miquiz. Who dreamed that his house was burning, they said he would soon die. (CMA, fo. 85v., l. 3; Vol. VI, p. 110)

3. Historic present. In Nahuatl, as in English, the present tense is used to actualize and give a dynamic quality to a narrative:

Ruh niman ye ic hualolini in ye ic hualcalaquizque nican Mexico. Niman ye ic mocecencahua, moyaochichihua. And then they undertake the march to enter (here) Mexico. Then they ready themselves, they array themselves for battle. (FC:XII, p. 37, l. 4)

In tlatoque, in pipiltin . . . zan ye in ompa in quimaquia, in netoltia in inpilhuan in calmecac. The lords, and the noblemen . . . they put their sons in the Calmecac, they promise them to it. (FC:III, p. 59, l. 5)

4. Habitual. A customary or habitual action that is carried out in a similar fashion repeatedly is expressed by the present tense:

In yehuantin teocuitlapitzaque in tecoltica ihuan xicocuitlatica tlatlalia, tlaquiloa inin quipitza teocuitlatl in coztic ihuan iztac. The goldsmiths make a figure, they make a design out of charcoal and beeswax, by means of which they cast the gold and silver. (FC:XI, p. 73, l. 3)

In icuac (ocelotl) quitta, in icuac quinamiqui, in quimixnamictia anqui, in tlaminqui amo motlaloa, amo choloa. When (the jaguar) sees, when he encounters, when he confronts a hunter, a huntsman, he does not run away, he does not flee. (FC:XI, p. 2, l. 18)

PAST IMPERFECT TENSE

The past imperfect tense suffix is -ya in the singular, -ya-' in the plural: ni-choca-ya "I was crying, I used to cry"; ti-choca-ya-' "we were crying, we used to cry". All three persons, singular and plural, with choca "to cry":

nichocaya	tichocaya'
tichocaya	anchocaya'
chocaya	chocaya'

In most sources, the y of the suffixes is usually not written after stems ending with i, such as nemi "to live" (e.g., ni-nemi-a "I was living, used to live"), but it is written in the work (see p. 9):

ninemiya, I was living, I used to live
tinemiya', we were living, we used to live

Meaning and use of the past imperfect tense

1. Incompleted action in the past. The past imperfect tense expresses a continuous action in the past:

Ruh in ixquich macehualli, cenca tlai'iyohuiaya, mayanaya. And all the people were suffering greatly, they were starving. (FC:XII, p. 100, l. 8)

Ruh ceppa in icuac tlachpanaya in Cohuatlicue, ipan ohualtemoc ihuitl iuhquin ihuitelolotli. And once when Coatlicue was sweeping, a ball of feathers descended upon her. (FC:III, p. 2, l. 1)

2. Repeated or habitual action in the past. The past imperfect is also used in narratives and in descriptions of actions occurring in the past of a customary, habitual, or repeated nature.

Tlacaxipehualiztli icuac in miquiya mamaltin. In the festival of Tlacaxipehualiztli was when captives used to die. (CMP, fo. 250r., l. 22; Vol. VI, p. 1)

Auh in yehuantin huehuetque inic tenonotzaya, amo quinenquixtiaya intlato. And when those elders used to admonish people, they did not declare their words in vain. (FC:IX, p. 30, l. 15)

PAST PERFECT TENSE

There are four ways of forming the past perfect. Notwithstanding, there are certain commonalities. In all cases, the perfect marker q- is placed before the verb, and the plural is formed by adding the suffix -(q)ue' to the verb stem.

1. Dropping the stem final vowel is the most common process. The plural is formed by adding -que' to this shortened stem: o-ni-coch "I slept", o-ti-coch-que' "we slept". Examples with cochi "to sleep":

onicoch, I slept	oticochque', we slept
oticoch, you slept	oancochque', you (pl.) slept
ococh, he slept	ocochque', they slept

More examples, giving just the third person forms of the past perfect (along with the third person object prefix, q- or qu(i)-, for transitive verbs):

Stem	Perf. Sg.	Perf. Pl.
ana, to take	ocan	ocanque'
tlacati, to be born	otlacat	otlacatque'
mati, to know	oquima'	oquimatque'
	oquimat	

(The regular past perfect for mati "to know" would be oquimat, but oquima' is more common.)

Verbs that end in "qui" change the "qu" to "c": caqui "to hear, listen", o-qui-cac (past perfect singular), o-qui-cac-que' (past perfect plural). These are changes in accord with the Spanish based orthographic convention of Nahuatl; see p. 6. Written phonemically these forms are: /kaki/, /o-ki-kak/, /o-ki-kak-ke'/. Other examples are:

Stem	Perf. Sg.	Perf. Pl.
miqui, to die	omic	omicque'
nequi, to want	oquinec	oquinecque'

When verbs ending in ma and mi lose the final vowel, the m in final position and before q (in the plural) changes to n (see p. 12):

Stem	Perf. Sg.	Perf. Pl.
i'tzoma, to sew	oqui'tzon	oqui'tzonque'
toma, to open, undo	oquiton	oquitonque'
nemi, to live, go around	onen	onenque'

When the vowel is lost from a final sequence of "hua" (/wa/) and "hui" (/wi/), it is rewritten "uh" (/w/) in accord with the orthographic conventions for the writing of /w/ (see p. 8-9): ehua "to raise up", e-qu-euh, o-qu-euh-que' (past perfect singular and plural); pachihui "to be full", o-pachih-que' (past perfect singular and plural). Phonemically these forms are /e-wa/, /o-k-ew/, /o-k-ew-ke'/; /pachiwi/, /o-pachiw/, /o-pachiw-ke'/. More examples:

Stem	Perf. Sg.	Perf. Pl.
cahua, to leave, abandon	oquicauh	oquicauhque'
chihua, to do, make	oquichih	oquichihque'
polihui, to perish	opolih	opolihque'
ciyahui, to become tired	ociyah	ociyahque'

2. The second manner of forming the past perfect is the addition of -c; in the plural, the -que' replaces the -c: tlazo'tla "to love", o-qui-tlazo'tla-c, o-qui-tlazo'tla-que' (past perfect singular and plural). The verbs which form the past perfect in this manner are:

(a) Verbs that end in q:

Stem	Perf. Sg.	Perf. Pl.
temo, to descend	otemoc	otemoque'
tle'co, to ascend	otle'coc	otle'coque'
izo, to draw blood from oneself	oizoc	oizoque'
pano, to cross a river	opanoc	opanoque'

(b) Verbs that end in ca:

<u>Stem</u>	<u>Perf. Sg.</u>	<u>Perf. Pl.</u>
maca, to give	oquimacac	oquimacaque'
toca, to sow, bury	oquitocac	oquitocaque'
teca, to place, lay out	oquitecac	oquitecaque'
popoca, to smoke	opopocac	opopocaque'

(c) Some monosyllabic verbs belong here:

<u>Stem</u>	<u>Perf. Sg.</u>	<u>Perf. Pl.</u>
i, to drink	oquic	oquique'
pi, to gather plants	oquipic	oquipique'
cul, to take, receive	oquicuc	oquicucique'

(d) Verbs that have a sequence of two consonants before a final vowel:

<u>Stem</u>	<u>Perf. Sg.</u>	<u>Perf. Pl.</u>
a'ci, to arrive	oa'cic	oa'cique'
itqui, to take, carry	oquitquic	oquitquique'
itta, to see	oquittac	oquittaque'
tlathui, to dawn	otlathuic	---

(e) Intransitive verbs that are derived by adding the suffix -ti (see p. 159) to monosyllabic noun roots:

<u>Stem</u>	<u>Perf. Sg.</u>	<u>Perf. Pl.</u>
cualti, to become good	ocualtic	ocualtique'
teti, to become stone	otetic	---
ati, to water	oatic	oatique'
palti, to get wet	opaltic	opaltique'

(f) Intransitive verbs derived from adjectives by adding the suffix -a (see p. 163):

<u>Stem</u>	<u>Perf. Sg.</u>	<u>Perf. Pl.</u>
ezoa, to be covered with blood	oezoac	oezoaque'
iztaya, to be salty	oiztayoac	oiztayoaque'
mahuiza, to be honorable	omahuizoac	omahuizoaque'
tizaya, to cover oneself with chalk	otizayoac	otizayoaque'

3. A third process is used for most stems that end in /ya/. The final /a/ is dropped, and as noted by Una Canger (pp. 27-28) the preceding /y/ is changed to /š/ ("x") or to /s/ ("z") in verbs that contain /s/ (see p. 13):

<u>Stem</u>	<u>Perf. Sg.</u>	<u>Perf. Pl.</u>
ayi, to do	ocax	ocaxque'
piya, to keep	oquipix	oquipixque'
chiya, to wait	oquichix	oquichixque'
yocoya, to invent	oquiyocox	oquiyocoxque'
ceya, to be willing	ocez	ocezque'
celiya, to sprout	oceliz	ocelizque'

4. Lastly, the past perfect of some verbs is formed by adding a glottal stop. If the stem ends with oa or ia, the a is dropped:

<u>Stem</u>	<u>Perf. Sg.</u>	<u>Perf. Pl.</u>
ma, to hunt	oquima'	oquima'que'
pa, to dye	oquipa'	oquipa'que'
cua, to eat	oquicua'	oquicua'que'
ihua, to send	oquihua'	oquihua'que'
mama, to carry on one's back	oquimama'	oquimama'que'
zoma, to get angry	omozoma'	omozoma'que'
i'toa, to speak	oqui'to'	oqui'to'que'
machtia, to teach	oquimacht'i'	oquimacht'i'que'
altia, to bathe	ocalti'	ocalti'que'

Alternate past perfect formations

Some verbs form the past perfect in more than one way:

<u>Stem</u>	<u>Past perfect</u>
paca, to wash	oquipac, or oquipacac
iztaya, to turn white	oiztaz, or oiztayac
cozahuiya, to become yellow	ocozahuiz, ocozahuizac, or ocozahuix
a'huiyaya, to be fragrant	oa'huiyax, or oa'huiyac

Intransitive verbs derived from nouns by adding the suffix -tiya have two past perfect formations, one in which the -c ending is added, the other in which the final vowel is dropped and /y/ is changed to /š/ ("x"):

Stem

cuatiya, to become good
tetiya, to become hard
atiya, to become watery
paliya, to become wet

Past Perfect

ocualtiyac, or ocualtix
otetiyac, or otetix
oatiyac, or oatix
opaliyac, or opaltix

There are some verbs ending in -hua that are both intransitive and transitive. There are two past perfect forms, one for the intransitive in which -c is added, the other for the transitive in which the vowel is dropped:

Stem

chicahua: to become stronger (intr.)
to strengthen (tr.)
chipahua: to clean oneself (intr.)
to clean (tr.)
toyahua: to overflow (intr.)
to spill (tr.)
tomahua: to become fat (intr.)
to fatten (tr.)

Past Perfect

ochicahuac (intr.)
oquichicauh (tr.)
ochipahuac (intr.)
oquichipauh (tr.)
otoyahuac (intr.)
oquitoyauh (tr.)
otomahuac (intr.)
oquitomauh (tr.)

Perfect marker o-

The perfect marker o- is a particle or clitic, which may be omitted or it may be placed before an adverb that precedes the verb: huel o-tla'to', huel tla'to', or o-huel tla'to' "he spoke well" are all possible.

Past perfect suffix -c

There are indications in certain texts that the past perfect ending -c in the singular used to be -qui at an earlier period:

Otlacatqui Centeotl Tamiyohuanichan. Centeotl was born in Tamoanchan. (CMP, fo. 279r., l. 10; Vol. VI, p. 59)

Otlacauhqui in moyollotzin. Your heart bestowed something. (FC:VI, p. 65, l. 3)

Meaning and use of the past perfect tense

1. Action completed in the past. The past perfect tense expresses an action which has terminated in the recent past:

Auh ihuan niman icuac quitlatique in teocalli. And it was only when they burned the temple. (FC:XII, p. 103, l. 13)

Auh in imezzo in tiacahuan iuhquin atl ic totocac. And the blood of the warriors flowed like water. (FC:XII, p. 54, l. 4)

It is also used when the perfect tense is called for in English ("to have" plus the past participle):

Ca amo niquiz. . . . Azo tehuinti, anozo temicti. I will not drink it (the pulque) . . . ; it has made people drunk, or it has killed them. (AN. CURUH., fo. 6., l. 28...29)

Quimittiti, quimixpanti in . . . cozcatl. Quimilhui: Ca otimahuizoque in matlalteoxihuitl. He showed them, he revealed to them . . . the necklace. He said to them: "We have admired the fine, blue turquoise." (FC:XII, p. 9, l. 15)

2. Action completed in the recent past. It is used for one past action before another, which in English is often rendered by the past perfect ("had" plus the past participle):

Auh in cequintin in toyaohuan in ohualquittaque, moquetzque. And when some of our enemies had seen it, they rose to their feet. (FC:XII, p. 113, l. 31)

Icuac mic in Moteuczoma, in oqnmic, niman quihualmamaltique in itoca Apanecatl. When Moctezuma died, when he had died, they made Apanecatl carry him on his back. (COD. 1576, p. 84, l. 26)

3. Future action preceding another:

Moztla in otitemachtique, titlacuazque. Tomorrow, after we have preached, we shall eat. (OLM, p. 209, l. 12)

PLUPERFECT TENSE

The pluperfect is formed by adding -ca in the singular and -ca- in the plural to the perfect form; cochi "to sleep", o-coch (past perfect), o-coch-ca (pluperfect):

onicochca, I had slept
oticochca, you had slept
ocochca, he had slept

oticochca', we had slept
oancochca', you (pl.) had slept
ocochca', they had slept

More examples, giving just the third person singular forms (past perfect "he called", pluperfect "he had called"), with verbs that form their past perfect through vowel loss:

Stem	Past Perf.	Pluperf.
notza, to call	oquinox	oquinoxca
mati, to know	oquima'	oquimatca
	oquimat	
nemi, to live	onen	onenca
caqui, to hear	oquicac	oquicacca

Examples with verbs which form the perfect by changing /y/ to /š/ ("x") or /s/ ("z") or by adding -':

Stem	Past Perf.	Pluperf.
tlachiya, to watch	otlachix	otlachixca
cua, to eat	oquicua'	oquicua'ca

However, verbs which form the perfect by adding -c do not include this ending in the past perfect:

Stem	Past Perf.	Pluperf.
temo, to descend	otemoc	otemoca
cui, to take	oquicuic	oquicuica
choca, to cry	ochocac	ochocaca

Meaning and use of the pluperfect tense

The pluperfect expresses an action in the remote past. Sometimes it has a nuance of duration in time. This tense is rarely used, and this same action is expressed more frequently by means of the past perfect tense.

In Coahuatepec, ihuicpa Tollan . . . ompa (a)nenca cihuatl, itoca, Cohuatlicue. In Coatepec, near Tula . . . there had lived a woman, whose name was Coatlicue. (FC:III, p. 1, l. 16)

Inic otlamanca in nican Mexico. Thus the customs had been established here in Mexico. (FC:III, p. 14, l. 36)

Ihuan omanca in ihuicalli. And there also was a house of feathers (in Tula). (FC:X, p. 166, l. 20)

FUTURE TENSE

The future tense suffix is -z in the singular, -z-que' in the plural; cochi "to sleep", cochi-z future singular, cochi-z-que' future plural:

nicochiz, I will sleep	ticochizque', we will sleep
ticochiz, you will sleep	ancochizque', you will sleep
cochiz, he will sleep	cochizque', they will sleep

More examples:

Stem	Future Sg.	Future Pl.
caqui, to hear	quicaquiz	quicaquizque'
choca, to cry	chocaz	chocazque'
nemi, to live	nemiz	nemizque'
temo, to descend	temoz	temozque'
maca, to give	quimacaz	quimacazque'
tlazo'tla, to love	tlazo'tlaz	tlazo'tlazque'
chiya, to wait for	quichiyaz	quichiyazque'
pohua, to count, tell	quipohuaz	quipohuazque'

Verbs of two syllables or more that end in ia and oa lose the final vowel:

Stem	Future Sg.	Future Pl.
machtia, to teach	quimachtiz	quimachtizque'
palehuia, to help	quipalehuiz	quipalehuizque'
l'toa, to speak	qui'toz	qui'tozque'

Originally, the singular of the future ended in -z-qui, and occasionally it is found in ancient texts:

Mazatl igollo ica mozcaltizqui tonan Tlalteuctli. With stags' hearts our mother, Goddess of the Earth, will be nourished. (CMP, fo. 275v., l. 10; Vol. VI, p. 52)

Meaning and use of the future tense

1. The future tense is used for absolute future action:

Ixquich tiquinpehuazque tiquimacizque, ic maniz in taltepeuh. We shall conquer everybody, we shall take them captive, (and) thus our city shall be established. (CRON. MEX., p. 65, l. 1)

Ca onchocaz, ca onelcicihuiz in huehue. Certainly he will cry, certainly the old man will sigh. (FC:VI, p. 74, l. 20)

2. The future tense is used for obligatory future actions, corresponding to English "to have to," "must":

Izcatqui in mocuicatzin in ticmehuiliz. Here is your song which you have to sing. (AN. CURUH., fo. 6, l. 36)

Inic tinemiz. Amo ahuc titlachiyaz amo tinanacaztlachiyaz. You have to go around in that manner. You must not look everywhere, you must not look from one side to another. (FC:VI, p. 101, l. 1)

O izcatqui in otli totocaz, ihuin tinemiz in. Oh, I have here the path which you have to follow, thus you must live. (FC:VI, p. 101, l. 23)

3. It is used in subordinate clauses for uncertain future action in volition (order, suggestion, proposition), and it often corresponds to the English infinitive and subjunctive:

Tlanahuatia in ticitl, cenca huellacuaz, huel atliz. She orders the midwife to eat, to drink very well. (FC:VI, p. 157, l. 26)

Monequi amo quittaz in tlein tecualani. It is not desirable that she should see what angers people. (FC:VI, p. 156, l. 9)

4. It is used in subordinate clauses that correspond to English temporal clauses such as those in "when":

Auh in icuac tihualmocuepaz, oc ceppa tipiltontli, timochihuaz. And when you return, you will become a child once again. (FC:III, p. 16, l. 15)

In ye moztla onehuazque . . . niman ye ic mamohuia. On the day before they come out . . . they wash their heads. (FC:IX, p. 9, l. 8...9)

5. It is used in subordinate clauses with the meaning of "so that," "in order to." The conjunction ic and inic "in order to" need not be present:

Ticahua telpochtiz. We leave him so that he will become a young warrior. (FC:III, p. 49, l. 28)

Tiquitoa in tlatatl . . . calaquiz Calmecac. We speak to the lord . . . so that he may enter the Calmecac. (FC:III, p. 59, l. 33...34)

Ye yauh quimmomacaz in teteo. Now he is going to surrender himself unto the gods. (FC:XII, p. 116, l. 14)

Aquin tlatquiz, aquin tlamamaz in tonaz, in tlathuiz? Who will carry out the duty, who will take it upon himself to light the way, to wake up? (FC:VII, p. 4, l. 6)

It is also used in this fashion after the conjunctions ic and inic "in order to":

Izcatqui ic tonquizaz in itze'ecayan. Here are (the papers) so that you can pass through the place of the winds of obsidian knives. (FC:III, p. 41, l. 11)

Ca yehuatl tlatotiz inic tinemizque. Well he works so that we may live. (COD. 1576, p. 47, l. 2)

6. It is used in conditional clauses after intla "if":

Intla ticmitiz, motech quizaz, ihuan quiyamaniliz in monacayo. If you were to drink it, you would get drunk and your flesh would be healed. (FC:III, p. 16, l. 7)

Desire expressed by nequi "want"

Desire is expressed by the verb nequi, followed by a verb in the future:

Nicnequi in tiyaz Tlaxcallan. I want you to go to Tlaxcalla. (MOL. GR., fo. 60v., l. 17)

Onicnec ntlacuaz. I wanted to eat. (OLM, p. 86, l. 23)

Desire is also expressed by joining the verb nequi to the future of the verb (see p. 226):

nitlacuaznequi, I want to eat
 nitlacuaznequiya, I wanted to eat

A similar meaning can be expressed with -tlani; see p. 227.

6

Other Moods of the Verb

THE IMPERATIVE

The imperative expresses as much exhortation and command as request and entreaty. It is used in all three persons, singular and plural, and is formed with the stem as follows:

1. In the first and third persons the particle ma preceding the verb serves as the marker of imperative. Sometimes it is indicated by manozo, manoce', contractions of ma a'nozo and ma a'nozo ye, respectively (see CAR, p. 516).

2. In the second persons, the prefix xi- is used in place of the subject prefixes ti- and am-. It seems that this prefix gives a different meaning to the second persons which express the direct command.

3. The suffix -can is added to form the plural.

4. The vetative (the negative imperative) is indicated by the negative adverb macamo or its syncope maca which is placed before the verb.

Affirmative examples with chihua "to do, make":

ma nitlachihua, let me do something!
 xitlachihua, do (sg.) something!
 ma tlachihua, let him do something!
 ma titlachihuacan, let us do something!
 xitlachihuacan, do (pl.) something!
 ma tlachihuacan, let them do something!

Vetative (negative) examples:

macamo (or maca) nitlachihua, don't let me do anything!
 macamo (or maca) xitlachihua, don't do anything! (sg.)
 macamo (or maca) tlachihua, don't let him do anything!
 macamo (or maca) titlachihuacan, don't let us do anything!
 macamo (or maca) xitlachihuacan, don't do anything! (pl.)
 macamo (or maca) tlachihuacan, don't let them do anything!

Verbs which end in ia and oa usually lose the final a:

machtia, to teach	ma nitemachtli, let me teach someone!
palehuia, to help	xitepalehui, help someone!
i'toa, to speak	xitla'tocan, speak (pl.)!
poloa, to destroy	ma tlapolocan, let them destroy something!

The vowel does not drop if there is a semivowel between the two vowels, as in piya "to keep", chiya "to wait for", and pohua "to count":

Ma cualtiya, ma yectiya, ma chipahua in iyollo. Let him become good, let him become pure, let his heart be cleansed. (FC:VI, p. 175, l. 33)

[Editor's note: The final vowel is dropped in ia if the sequence is part of a suffix without an underlying /y/, such as in the case of the causative suffix -tia, -itia, or the applicative suffix -lia, -ilia, -(i)huia (chapter 16). But it is not dropped if it is part of the inchoative suffix -ya (a suffix not treated in this grammar), such as cualtiya /k^waltiya/ "to recover", or if it is part of the verb root, such as piya "to keep".]

An archaic form of the imperative prefix xi- was xa-, and it appears as such in some ancient poems and songs. For example:

Cihuatontla xatenotza! Woman, summon the people! (CMP, fo. 276v., l. 4)

[It is the editors' opinion that xa is from xi-ya. Otherwise, it would be difficult to account for the development of /š/ ("x") before the vowel a.]

Use of the imperative

The imperative is used as a command or exhortation:

Quenami in notatzin? Ma niquitta, ma ixco ntlachiya. How is my father? Let me see him, let me look at his face. (AN. CUAUH. fo. 4, l. 6)

Xonhuetzi, xonmoyahui in tleco. Hurl yourself, throw yourself into the fire. (FC:VII, p. 5, l. 20)

Huel xitlato, huel xitetlapalo. Speak well, greet the people well. (FC:VI, p. 130, l. 18)

Examples of the vetative:

Macaxitlananguili, awh macaxitlato, zazan xitlacaqui. Don't reply and don't speak, just listen. (FC:VI, p. 122, l. 29)

Macaximoyolitlacalhui in tlatatl. Don't let the man get angry. (COD. 1576, p. 86, l. 7)

Macamo nimiqui! Don't let me die! (FC:VII, p. 8, l. 8)

Macamo ximomauhtican. Don't be afraid (pl). (FC:III, p. 19, l. 19)

Requests or entreaties

Request or entreaty (that is, a genial command, short and sweet) is expressed by means of the particles ma or tia placed before the second persons and tia before the first and third persons. They are used to express a command with gentleness and courtesy, requesting and encouraging that the command be carried out. These particles are equivalent to the English "would you be so kind as," "please," "would you be good enough to," etc. In the second persons, the use of tia indicates greater pleasantness, courtesy, and affection:

tia ntlachihua, please, let me do something!
 ma (or tia) xitlachihua, please, do something (sg.)!
 tia tlachihua, please, let him do something!
 tia titlachihuacan, please, let us do something!
 ma (or tia) xitlachihuacan, please, do something (pl.)!
 tia tlachihuacan, please, let them do something!

The following examples of the second persons appear in texts:

Ma xicmotlaocolili, ca momacehuatlzin. Please, have pity, for he is your vassal. (FC:VI, p. 8, l. 18)

Ma ximomaxtlati, ma ximotlapacho. Put on the loincloth, cover yourself, please. (FC:III, p. 18, l. 20)

Tia xammocuepacan, tia xontlachiyacan in Mexico. Please (be so good as to) return, please look towards Mexico. (FC:XII, p. 34, l. 2)

Tia xiquinhualnotzacan in tiachcahuan. Call the warriors (request). (COD. 1576, p. 83, l. 5)

The following examples of the first and third persons appear in texts:

Tla nimitzhuipillapacho, tla nimitzhuipilquimilo. Let me cover you up, let me wrap you in my shawl. (Ruiz de Alarcón, p.179, l. 20)

Tla xihualhuiyan nooquichtihuan . . . tla toconittacan tonahualtezcauh. Please come, my brothers . . . , let's see our magic mirror. (Ruiz de Alarcón, p. 120, l. 20...25)

Tla quimocaquti in teotl in Capitán. Be kind enough to listen to the god, to the Captain (Cortés). (FC: XII, p. 121, l. 28)

Imperative with the future tense

The imperative mood can be expressed in the future tense, but it is very rare. It is formed with the verb in the future tense preceded by the particle ma for the affirmative and maca or macamo for the vetative. The second persons take the subject prefixes ti- and am-, and not the prefix xi-.

Vetative of caution

The vetative of caution is used to express a command or exhortation which warns or advises that an action should not be carried out. It corresponds to the English "be careful not to," "mind you don't," "take care not to."

It is formed by placing the particle ma (here with negative meaning) or manen before the past perfect form of the verb; the a- which normally precedes the subject prefix is omitted. In the plural, the suffix -tin is added in place of the -que':

ma (or manen) nicoch, be careful (mind, take care) that I don't sleep!

ma (or manen) ticoch, be careful (etc.) that you don't sleep!

ma (or manen) coch, be careful (etc.) that he doesn't sleep!

ma (or manen) ticochtin, be careful (etc.) that we don't sleep!

ma (or manen) ancochtin, be careful (etc.) that you (pl.) don't sleep!

ma (or manen) cochtin, be careful (etc.) that they don't sleep

Those verbs that take -c in the singular past perfect take -' or -ti instead: ma ticmaca' or ma ticmacati "be careful that you don't give it".

According to some grammarians, the singular can also be formed by adding the suffix -ti to the past perfect of the verb:

ma (or manen) nicochti, be careful (etc.) that I don't sleep!

ma (or manen) ticochti, be careful (etc.) that you don't sleep!

ma (or manen) cochti, be careful (etc.) that he doesn't sleep!

Olmos (1875:82ff.) gives the suffix -ti and Molina (1945, fo. 59v) gives -ti or -tin for all persons. According to Rincón (p. 24) the past perfect is used or -ti added to it in the singular and -tin in the plural. Galdo Guzmán (p. 313), Carochi (p. 425), and Vetancourt (p. 575) only give the past perfect without the suffix for the singular and -ti or -tin for the plural. Carochi says that -ti takes a glottal stop in the plural; and if the past perfect takes the suffix -c, then this suffix is left off and a glottal stop is added. According to Carranza (p. 100), the singular of this mood always ends in -ti and the plural in -tin or -tique. Sandoval has the last word on this subject (1965:27). He says: "The vetative imperative with manen is neither used, nor understood."

The following examples appear in the texts:

Ruh ma ica tiquelehui, ma ica ticnec in tlapalli, in nechichihualli. And be careful that you never (on no occasion) desire, that you never yearn for the colors, the makeup. (FC:VI, p. 101, l. 11)

Hueca yohuan ximehua, ma titechpinauhti. Get up during the night; mind you don't put us to shame. (FC:VI, p. 130, l. 20)

Huel motemmatiya in ootzin . . . ma quiquimichtin mocuepti in impihuan. The pregnant women feared greatly . . . that their sons would become mice. (FC:VII, p. 8, l. 35...36)

Ma techtlahueliti in teteo. Mind the gods do not get angry with us. (COL. DOCE, p. 106, l. 8)

OPTATIVE AND SUBJUNCTIVE

The verbal form of the optative and subjunctive are identical to the imperative; only the particles placed before the verb differ.

The optative expresses desire or hope; for example, "Oh, that I may eat!" or "Would that I might eat!" The subjunctive is limited to conditional sentences; for example, "If I were to eat, I would get fat," and to phrases which express an uncertain action: "I would have eaten."

The optative is formed by placing the particle ma before the verb, or to give greater emphasis, macuele' or mayecuel, sometimes manozo or manoce', is used (see p. 61). For the negative, the particles are maca or macamo.

For the subjunctive, the conjunction intla "if" or its syncope tla is placed before the verb in affirmative conditional sentences and intlaca or intlacamo "if not" in the negative. Sentences which express an uncertain action do not take any particle.

Optative (affirmative):

ma nicochi, oh that I may sleep!
 ma xicochi, oh that you may sleep!
 ma cochi, oh that he may sleep!
 ma ticochican, oh that we may sleep!
 ma xicochican, oh that you (pl.) may sleep!
 ma cochican, oh that they may sleep!
 (also: macuele' nicochi, mayecuel nicochi, oh that I may sleep!; etc.)

Optative (negative):

maca nicochi, oh that I may not sleep!
 maca xicochi, oh that you may not sleep!
 maca cochi, oh that he may not sleep!
 maca ticochican, oh that we may not sleep!
 maca xicochican, oh that you (pl.) may not sleep!
 maca cochican, oh that they may not sleep!
 (also: macamo nicochi, oh that I may not sleep!; etc.)

Subjunctive (affirmative):

intla nicochi, if I sleep!
 intla xicochi, if you sleep!
 intla cochi, if he sleeps!
 intla ticochican, if we sleep!
 intla xicochican, if you (pl.) sleep!
 intla cochican, if they sleep!
 (also tla nicochi, if I sleep!; etc.)

Subjunctive (negative):

intlaca nicochi, if I don't sleep!
 intlaca xicochi, if you don't sleep!
 intlaca cochi, if he doesn't sleep!
 intlaca ticochican, if we don't sleep!
 intlaca xicochican, if you (pl.) don't sleep!
 intlaca cochican, if they don't sleep!
 (also intlacamo nicochi, if I don't sleep!; etc.)

The following examples appear in texts:

Ma atoco, ma polihui . . . in acuallotl, in ayecyotl. Oh that the evil, the corruption, may be carried away by the water, oh that it may be destroyed. (FC:VI, p. 175, l. 32)

Macaxixtomahuatinemi. Oh that you may not go around insane. (FC:VI, p. 217, l. 40)

Intlaxichuetzca, omotlahuelitic. If you laugh at him, poor you! (FC:VI, p. 215, l. 33)

Intlaca oc tiyectli, intla ye ticihuatl . . . aic ihuiyan tiyez. If you are no longer a virgin, if you are already a woman, . . . you will never be in peace. (FC:VI, p. 102, l. 8...9)

Past Imperfective and past perfective of the optative and subjunctive

The past tenses are formed with the suffix -ni in the singular and -ni- in the plural. The o- placed in front of the verb denotes the past perfective, but it is not found very frequently. This tense is used more in conditional sentences.

Optative (affirmative):

ma nicochini, would that I were to sleep, that I had slept
 ma xicochini, would that you were to sleep, that you had slept
 ma cochini, would that he were to sleep, that he had slept
 ma ticochini', would that we were to sleep, that we had slept
 ma xicochini', would that you (pl.) were to sleep, that you had slept
 ma cochini', would that they were to sleep, that they had slept
 (also: macuele' nicochini, would that I were to sleep, that I had slept, mayecuel nicochini; etc.)

Optative (negative):

maca (or macamo) nicochini, would that I were not to sleep, that I had not slept
 (similarly for the other persons)

Subjunctive (affirmative):

intla (or tla) nicochini, if I were to sleep, if I had slept
 (similarly for the other persons)

Subjunctive (negative):

intlaca (or intlacamo) nicochini, if I were not to sleep, if I had not slept
(similarly for the other persons)

Examples:

Mā cualli ic ōninemini. Would that I were to live (had lived) well.
(CAR., p. 426, l. 27)

Maca (macamo) nechittani. If only he were not to see (had not seen) me.

Intla (intlaca, intlacamo) xicochini, tleica a'mo achto ic otinechihui'? If you slept (had slept) (if you didn't sleep, had not slept), why didn't you tell me first?

Another form of the optative and subjunctive past perfect

Another form is made by using the appropriate particles with the past perfect form of the verb. Like the past perfect itself, the verb does not always appear with the initial q-. The second persons use the prefixes ti- (singular) and am- (plural) in place of xi-.

Optative (affirmative):

ma onicoch, would that I were to sleep
ma oticoch, would that you were to sleep
ma ococh, would that he were to sleep
ma oticochque', would that we were to sleep
ma oancochque', would that you (pl.) were to sleep
ma ocochque', would that they were to sleep
(also: macuele' onicoch, mayecuel onicoch, would that I were to sleep; etc.)

Optative (negative):

maca (or macamo) onicoch, would that I were not to sleep
(similarly for the other persons)

Subjunctive (affirmative):

intla (or tla) onicoch, if I were to sleep
(similarly for the other persons)

Subjunctive (negative):

intlaca (or intlacamo) onicoch, if I were not to sleep
(similarly for the other persons)

Test examples:

ŋa mitzyocoli in toteucyo. If only our lord were to lead you.
(FC:VI, p. 34, l. 10)

Auh intla ye huel xonmixti no oncan on, can huitz teahuiztli? And if you paid close attention as well, from where would the criticisms come? (FC:VI, p. 97, l. 7)

Future optative and subjunctive

The future optative and subjunctive are formed by using the appropriate particles with the future form of the verb. The second persons use the prefixes ti- (singular) and am- (plural) in place of xi-.

Optative (affirmative):

ma nicochiz, would that I may sleep, shall have slept
ma ticochiz, would that you may sleep, shall have slept
ma cochiz, would that he may sleep, shall have slept
ma ticochizque', would that we may sleep, shall have slept
ma ancochizque', would that you (pl.) may sleep, shall have slept
ma cochizque', would that they may sleep, shall have slept
(also: macuele' nicochiz, mayecuel nicochiz, would that I may sleep, shall have slept; etc.)

Optative (negative):

maca (or macamo) nicochiz, would that I may not sleep, shall not have slept
(similarly for the other persons)

Subjunctive (affirmative):

intla (or tla) nicochiz, if I may sleep, shall have slept
(similarly for the other persons)

Subjunctive (negative):

intlaca (or intlacamo) nicochiz, if I may not sleep, shall not have slept
(similarly for the other persons)

Text examples:

Ma ihuiyan, ma yocoxca tonmonemitiz in tlalticpac. Would that you may live on earth in peace (and) tranquility. (FC:VI, p. 103, l. 15)

Maca tle ic tonmizolotehuaz. Oh that you may not leave disgrace behind you. (FC:VI, p. 103, l. 16)

Intla ic timonemitiz, intla achi tictocaz tlalticpac, manen cana ic ticnihti in monacayotzin. If you should live, if you should remain for a while on earth, in no way may it be that you make friends with your body. (FC:VI, p. 102, l. 4)

Future conditional subjunctive

This tense denotes a possible, desired, necessary, or conditional action. It is frequently used in conditional sentences.

It is formed by adding the suffix -quia in the singular, -quia- in the plural, to the future form of the verb. It may take the initial a- of the past perfect, but it is not obligatory.

No particle is placed before the verb in the affirmative, and the negative is indicated by a'mo "no, not". For example, ni-cochi-z-quia "I might sleep, I would sleep, I would have to sleep, I would have slept; I must or should sleep, I would like to sleep". Forms in the three persons are:

nicochizquia	ticochizquia'
ticochizquia	ancochizquia'
cochizquia	cochizquia'

Text examples:

Auh in iuh quicaquiya in Moteuczoma, in cenca temolo . . . cholozquia. When Moctezuma heard that many questions were being asked about him . . . he wanted to flee. (FC:XII, p. 26, l. 1...4)

Iuhquima ic tlaxtlahua, ye'ica ca omiquizquia. That is why he pays, because (if not) he would have died. (CMP, fo. 255v., l. 8)

A ma oc yehuan quicaquini quimatini inin tlamahuizolli. . . . A ca chocazquia, ca teopozquia, ca yehuantin tlamahuizozquia auh tlatlazocamatizquia. Ah, if only they had heard, if only they had known of this wonder . . . ! Ah, they would have cried, they would have been stirred, they would have marveled, and they would have been grateful. (FC:VI, p. 137, l. 21...27)

The subjunctive in conditional sentences

The conditional sentence consists of two clauses, the subordinate clause which expresses the condition and the main clause which expresses the possible consequences: "If I work" (subordinate, conditional) "I shall eat" (main, consequence).

The conditional sentence in Nahuatl is expressed in the following ways:

1. Present of the subjunctive: condition.
Future of the indicative: consequence.

Intla nipa xiyauh . . . ompa tihuetziz. If you go over there . . . , you will fall. (FC:VI, p. 101, l. 32...33)

Intla tehua tontlatoa, te motech motemaz. If you say it, they will attribute it to you. (FC:VI, p. 122, l. 33)

2. Past perfect of the subjunctive: condition.
Future of the indicative: consequence.

Intla oipan tiya motlahuical . . . aoc ic ihuiyan tinemiz. If you were to betray your husband you would no longer live in peace. (FC:VI, p. 103, l. 10...12)

3. Past imperfective of the subjunctive (-ni): condition.
Future conditional of the subjunctive (-z-quia): consequence.

Inin tlatolli oc cenca huel neyollotilozquia, intla ic temachtiloni. These words would be of the greatest inspiration if the people were to be taught with them. (FC:VI p. 99, l. 10)

Ca yehuatl tonatiuh yezquia in metztli, Teucciztecatl, intla ic achto onhuetzini tleco. So Teucciztecatl, the moon, would have

been the sun if he had hurled himself into the fire first.
(FC:VII, p. 8, l. 26)

4. Past perfect of the subjunctive (-ni): condition and consequence.

Intla onitlacuani, ye onimitzilhuiani. If I had eaten, I would
have already told you so. (OLM, p. 130, l. 21)

7

The Passive and the Impersonal

THE PASSIVE VOICE

The passive of the verb expresses an action which is carried out on the subject of the sentence. In other words, the subject of the verb is the object of the action, as opposed to the active, in which the subject carries out an action that the object receives; for example, "they call me" is active and "I am called" is passive.

Only transitive verbs form the passive. The passive is made by adding one of three forms of the passive suffix to the stem: (1) -lo, (2) -o, or (3) -hua.

1. The passive with the suffix -lo is the most common: notza "to call", notza-lo "to be called (singular)", notza-lo- "to be called (plural)". In the present, the forms of this verb are:

ninotzalo, I am called
tinentzalo, you are called
notzalo, he is called

tinotzalo', we are called
annotzalo', you (pl.) are called
notzalo', they are called

Other examples:

Indicative

chihua, to make
pohua, to count
tlazo'tla, to love
quetza, to stand up

Passive

chihualo, it is made
pohualo, it is counted
tlazo'tlalo, it is loved
quetzalo, it is stood up

Verbs which end in ia and oa lose the final vowel before adding the passive suffix:

Indicative

machtia, to teach
palehuia, to help
i'toa, to speak
poloa, to destroy

Passive

machtilo, it is taught
palehuilo, it is helped
i'tolo, it is spoken
pololo, it is destroyed

2. The suffix -o replaces the final stem vowel of some verbs that end in a or i:

itta, to see	itto, it is seen
ana, to take	ano, it is taken
i'tlani, to request	i'tlano, it is requested
paca, to wash	paco, it is washed
toca, to bury	toco', they are buried
caqui, to hear	caco, it is heard
nequi, to want	neco', they are wanted

The "qu" is changed to "c", which is only an orthographic change (see p. 6); the pronunciation /k/ is unchanged.

3. Some verbs which end in i take the suffix -hua:

i, to drink	ihua, it is drunk
ai, to do	aihua, it is done
pi, to gather herbs	pihua, grass is gathered
cui, to take	cuihua', they are taken
quemi, to dress	quemihua', they are dressed

Consonant changes

Some verbs change the last consonant of the stem; t or tz and c or s (/s/) change to ch and x (/š/), respectively:

a'ci, to reach	a'xihua, it is reached
teci, to grind	texo, it is ground
mati, to know	macho, it is known
imacaci, to fear	imacaxo, it is feared

Alternate forms of the passive

Some verbs have two passive forms:

itqui, to carry	itquihua, itco, it is carried
tlaza, to throw	tlaxo, tlazalo, it is thrown
icza, to trample	icxo, iczalo, it is trampled
itta, to see	itto, ittalo, it is seen

Verbs which end in na and ni add -lo or replace the final stem vowel with -o:

ana, to take	ano, analo, it is taken
pepena, to choose	pepeno, pepenalo, it is chosen
i'tlani, to request	i'tlano, i'tlanilo, it is
requesteditlani, to send	titlano, titlanilo, it is sent

The reflexive pronoun of the passive: ne-

The pronoun ne- replaces mo- in the passive when the verb is reflexive and transitive. (This pronoun is used especially with the impersonal; see p. 70.)

Active: Quimocuitlahua in nopiltzin. He looks after my son.
Passive: Necuitlahuilo in nopiltzin. My son is looked after.

The passive use of the reflexive

The passive is also expressed by the third person singular of the reflexive in the active voice:

Mochihua in tlaxcalli. Tortillas are made.
Mi'toa in tla'tolli. Words are said.

The passive of the verb which has two objects

When the object is expressed, the verb does not receive the object prefix as is required in the active:

Mi-mac-o in xochitl. I am given flowers.
Mi-macht-lo in tla'tollotl. I am taught traditions.

Alternatively, the object may be incorporated into the verb:

Mi-xochi-mac-o. I am given flowers
Mi-tla'tollo-macht-lo. I am taught traditions.

Only the indefinite object prefixes te- and tla- are combined with the verb:

Mi-tla-maco. I am given something.
Ti-tla-cualilo. Something is eaten for you.

Other tenses and moods of the passive

After adding the passive suffix, the verb is conjugated according to the rules for the active: the present is indicated by the lack of a suffix (-' in the plural), and the suffixes for other tenses and moods follow the passive suffix.

Past Imperfect:

ninotzaloya, I was called, I used to be called
 tinotzaloya', we were called, we used to be called
 nicacoya, I was heard, I used to be heard
 ticacoya', we were heard, we used to be heard
 niquemihuaya, I was dressed, I used to be dressed
 tiquemihuaya', we were dressed, we used to be dressed

Past perfect:

oninotzaloc, I was called
 otinotzaloque', we were called
 onicacoc, I was heard
 oticacoque', we were heard
 oniquemihuac, I was dressed
 otiquemihuaque', we were dressed

Pluperfect:

oninotzaloca, I had been called
 otinotzaloca', we had been called
 onicacoca, I had been heard
 oticacoca', we had been heard
 oniquemihuaca, I had been dressed
 otiquemihuaca', we had been dressed

Future:

ninotzaloz, I shall be called
 tinotzalozque', we shall be called
 nicacoz, I shall be heard
 ticacozque', we shall be heard
 niquemihuaz, I shall be dressed
 tiquemihuazque', we shall be dressed

Imperative:

ma ninotzalo, let me be called!
 ma tinotzalocan, let us be called!
 xicaco, be heard!
 xicacocan, be heard (pl.)!
 maca niquemihua, don't let me be dressed!
 maca tiquemihuacan, don't let us be dressed!

Given that the formation of most of the optative and subjunctive tenses are the same as the imperative, we shall limit ourselves here to those two that are not identical:

Past imperfect and perfective subjunctive and optative, suffix -ni (-ni-', pl):

ma (or macuele', or mayecuel) ninotzaloni, would that I were called, that I had been called
 ma (or macuele', or mayecuel) tinotzaloni', would that we were called, that we had been called
 maca (or macamo) ninotzaloni, would that I were not called, that I had not been called
 maca (or macamo) tinotzaloni', would that we were not called, that we had not been called
 intla (or tla) ninotzaloni, if I were called, I had been called
 intla (or tla) tinotzaloni', if we were called, we had been called
 intlaca (or intlacamo) ninotzaloni, if I were not called, I had not been called
 intlaca (or intlacamo) tinotzaloni', if we were not called, we had not been called

The future conditional subjunctive and optative are formed by the suffixes -z-quia (-z-quia-', pl):

ninotzalozquia, I were, I would be, I would have been, I should be, I would like to be called
 tinotzalozquia', we were, we would be, we would have been, we should be, we would like to be called

Use of the passive

In Nahuatl, the agent of the passive is never expressed. For example, the English sentence "I am warned by my father" is not expressed in Nahuatl in the passive, but in the active: nechnonotza in nota', "my father warns me". However, one can say ninonotzalo "I am warned" without mentioning the agent.

Auh intla noce omiquito, yehuan achto caquitilo in pochtecahuehuetque. And if he died, the old merchants were informed first. (FC:1U, p. 69, l. 11)

lc tenmachoc in itonal macuilli. For that reason the sign of the number five was feared. (FC:1U, p. 71, l. 15)

Auh zan mochi yehuatl in tecuani xihuitl in ompa cualo. And all the harmful herbs are eaten there. (CMA, fo. 84r., l. 13; Vol. VI, p. 111)

In icuac ye choquilliloz oyaomic, oc cemilhuitica in iehuillo icalpalca. Before he who died in the war was lamented, his figure remained one more day in his calpulli. (Ehuillotl was a wooden frame, covered with finery and paper decorations, which represented the merchant who had died in combat or on his travels; FC:1U, p. 69, l. 28)

THE IMPERSONAL

The impersonal denotes an action carried out by an unspecified agent; for example, "one lives," "there is life," "time was gained," "there is illness," "all fall ill," "there is fear."

Both transitive and intransitive verbs form the impersonal. Since the agent is unspecified, it takes neither subject pronouns nor the plural suffix; thus, the form is identical with the third person singular. It takes the same three endings as the passive, -la, -o, and -hua, and certain intransitive verbs take -ohua.

The impersonal of transitive verbs

Transitive impersonal verbs take one of three object prefixes: te- for people, tla- for things, and ne- for the reflexive and reciprocal. Although these are object prefixes, they are often rendered as subjects in English:

notza, to call	tenotzalo, the people are called, one calls people, they are called
chihua, to make	tlachihualo, things are done, one does things
caqui, to hear	necaco, they hear themselves
tequi, to cut	teteco, people are cut, they are cut
mati, to know	tlamacho, something is known, one knows something
quemí, to dress	nequemihua, they dress one another

When the verb has direct, indirect, or reflexive objects, the placement of the prefixes follows the rules given in chapter 3:

tetlamaca, he gives something to someone
tetlamaco, something is given, offered to someone
motemaca, he surrenders himself to someone
netemaco, people surrender themselves

The impersonal of intransitive verbs

The majority are formed with the passive suffixes -la, -o, and -hua:

tlachiya, to watch	tlachiyalo, one looks, they all look
tlahuana, to get drunk	tlahuanalo, everybody gets drunk, there is drunkenness
cuica, to sing	cuico, one sings, there is singing
huetzca, to laugh	huetzco, one laughs, there is laughter
yoli, to live	yolihua, one lives, there is life
cochi, to sleep	cochihua, one sleeps, everyone sleeps

Intransitive verbs which add -ohua

The impersonal is formed for some intransitive verbs by dropping the stem final vowel and adding -ohua.

1. Those verbs which end in hua (/wa/) and hui (/wi/) drop both the vowel as well as the preceding /w/):

ehua, to get up	eohua everybody gets up
teo'cihui, to be hungry	teo'ciohua, there is hunger

2. Some verbs which end in ca and qui:

choca, to cry	chocohua, there is weeping, everybody cries
miqui, to die	micohua, one dies, everybody dies

3. Other intransitive verbs which take this ending:

nemi, to live	nemohua, one lives, there is life
temo, to descend	temohua, one descends, everybody descends
tie'co, to ascend	tie'cohua, one ascends, everybody ascends

4. Some verbs change the last consonant of the stem; t or tz, and c or a (/s/) change to ch and x (/š/), respectively:

huetzi, to fall	huechohua, one falls, there is falling
quiza, to leave	quixohua, one leaves, there is leaving
teci, to grind	texohua, it is ground
neci, to appear	nexohua, one appears, there is appearance

The impersonal of inchoative intransitive verbs

Intransitive verbs which are inchoative form the impersonal by placing the prefix tlā- before the bare stem (no suffix is added):

cuecuechca, to tremble	tlacuecuechca, one trembles, everybody trembles
ixtonehua, to get angry	tlaxtonehua, one gets angry, there is anger
polihui, to get lost	tlapolihui, one gets lost
huaqui, to dry oneself	tlahuaqui, one dries, there is drought
cueponi, to sprout	tlacueponi, it sprouts, there is sprouting

Other tenses and moods of the impersonal

Impersonal verbs are conjugated like passive verbs. After adding the impersonal suffix, the verb is conjugated according to the rules for the active: the present is indicated by the lack of a suffix, and the suffixes for other tenses and moods follow the impersonal suffix.

Text examples:

Teponazolo, tlapitzalo . . . cuico . . . ayacacholo. The drums sound, the flutes play . . . there is singing . . . the little bells move. (FC:11, p. 83, l. 11...12...13)

In icuac xelihui yohualli, mec pehua in micohua. When it is midnight, they begin to die. (FC:11, p. 83, l. 15)

Nemauhtiloc, neizahuiloc, tlatenmachoc, netenmachoc. Nenonatzalo, nececentlalilo, neo'ololo, nechochoquililo, techoquililo. There was fear, there was terror, there was anguish, there was distrust. They spoke amongst themselves, they assembled, they congregated,

they cried with one another, there was sorrow among the people. (FC:XII, p. 25, l. 8)

Notice the use of the active reflexive and the impersonal in the following (text):

Inic mitoaya ehuatlatilo, icuac in cempohualxihuitl oneaquiloc in Imehuayo tlaca, zatepan contlatiaya. It is called "the skins are hidden" because when the human skins had been removed for twenty days, they used to hide them. (CMP, fo. 250r., l. 57; Vol. UI, p. 1)

Zan no iuhqui impan mochihuaya in Cihuapipiltin; in nauhxihuitl tzonquizaya in tlamaniloya Mictlanteuctli. The same thing was done for the Cihuapipiltin; when the four years was over, offerings were made to Mictlanteuctli. (CMA, fo. 84v., l. 36, 2nd Col.; Vol. VII, p. 112)

Verbal Directional Suffixes

MOVEMENT AWAY: TO GO TO

The indicative mood: present and future -tiuh (sg.), -tihui-' (pl.)

The suffixes -tiuh in the singular, -tihui-' in the plural, are added to the stem. They serve both the present and the future: choca "to cry", choca-tiuh "to go to cry, will go to cry (sg.)", choca-tihui-' (pl.). Verbs which end in ia or oa lose the final vowel.

The form denotes a future action which the subject will complete in another place. Examples with choca "to cry" for the three persons, singular and plural:

nichocatiuh	tichocatihui'
tichocatiuh	anchocatihui'
chocatiuh	chocatihui'

Test examples:

Ruh ca itech tacitiuh, itech tipachihuitiuh, itech timotzotzonatiuh in temamauhti atl. And certainly, you are going (you will go) to approach, you are going (will go) to reach, you are going (will go) to expose yourself to the dangers of the terrifying waters. (FC:IV, p. 62, l. 10)

Titotecatihui, titotlalitihui, ihuan tiquinpehuatihui, in ipan hueyi cemanahuatl onoque in macehualtin. We are going (will go) to establish ourselves, we are going (will go) to make firm foundations, and we are going (will go) to conquer the people throughout this world. (CRON. MEX., p. 24, l. 1)

The indicative mood: past -to (sg.), -to-' (pl.)

The suffixes -to, singular, and -to-', plural, are added to the stem to form the past perfect; there are no past imperfect or pluperfect forms: (e)-choca-to "went to cry (sg.)", (o)-choca-to-' (pl.). It denotes an

action which someone went to carry out in another place. In other words, it is a completed action in the past:

(o)nichocato, I went to cry	(o)tichocato', we went to cry
(o)tichocato, you went to cry	(o)anchocato', you (pl.) went to cry
(o)chocato, he went to cry	(o)chocato' they went to cry

Text examples follow:

Nictemotiuh in canin otlahuelmatito, in canin omotlalito. I am going to look for him where he went to be happy, where he went to establish himself. (CRON. MEX., p. 40, l. 5)

Auh in oconilhuito. Niman quihualito, amo nican niccaquiz. And they went to speak to him. Then he went to say "I must not hear it here." (FC:XII, p. 18, l. 4)

Other moods of the verb: -ti (sg.), -ti-', -tin (pl.)

To form the imperative, vetative, vetative of caution, optative, and subjunctive, the suffixes -ti, singular, and -ti-' or -tin, plural, are added to the stem, and the particle appropriate in each case (see chapter 6) is placed before the verb:

Xiquittati in tenochtli. Go (pl.) and see the cactus. (CRON. MEX., p. 64, l. 6)

The gentle command is indicated by the particle ma before the verb:

Nopiltzin, ma ximocuicati. My dear son, go and sing. (AN. CUAUH, fo. 6, l. 36)

Mexicaye, ma titlataltlauhti in Tepanohuayan. Oh Mexicans, let's go and beg (those of) Tepanohuayan! (CRON. MEX., p. 68, l. 4)

Manozo nechitlaniti in Ichpoch. Let them go and request his daughter for me. (CRON. MEX., p. 91, l. 7)

MOVEMENT TOWARD: TO COME TO

The indicative mood: present and past -co (sg.), -co-' (pl.)

The suffixes -co in the singular, -co-' in the plural, are added to the stem. They serve both the present and the past perfect: cochi "to sleep", (o)cochi-co "to come to sleep; came to sleep, had come to sleep (sg.)", (o)cochi-co-' (pl.). Verbs ending in ia or oa lose the final vowel.

The form denotes an action which is done, was done, or has been done after reaching somewhere. The o- indicates past action, although this may be omitted. Examples with cochi "to sleep" for the three persons, singular and plural:

(o)nicochico	(o)ticochico'
(o)ticochico	(o)ancochico'
(o)cochico	(o)cochico'

Text examples:

Ticpalehuico in atl, in tepetl. Azo huelitiz ca zan ic ixtlahuico. We come to help the city. Perhaps with this it will be possible to come to make a recompense. (FC:XII, p. 91, l. 9)

Nican mitoa . . . in quenin oacico, ocalaquico in huehuetque. Here it is said . . . how they arrived (they came to arrive) how the elders came to enter. (CRON. MEX., p. 3, l. 1...10)

The indicative mood: future -quiuh (sg.), -quihui-' (pl.)

The suffixes -quiuh, singular, and -quihui-', plural, are added to the stem: cochi "to sleep", cochi-quiuh "will come to sleep (sg.)", cochi-quihui-' (pl.).

The form indicates an action which will be done when the person arrives somewhere. Examples with cochi "to sleep" for the three persons, singular and plural:

nicochiquih	ticochiquihui'
ticochiquih	ancochiquihui'
cochiquih	cochiquihui'

Text examples:

Zan xiquimonilhui, zan niccahuaquiuh. Tell them that I shall come to take them (the bones) away. (LEY. SOL., fo. 76, l. 37)

Ticmomachitiquiuh in matzin, in motepetzin. You will come to know your city. (FC:XII, p. 42, l. 10)

Other moods of the verb: -qui (sg.), -qui-' (pl.)

To form the imperative, vetative, vetative of caution, optative, and subjunctive, the suffixes -qui, singular, and -qui-', plural, are added to the stem, and the particle appropriate in each case is placed before the verb:

Tiacahuane, xihualhuiyan, xicxichuencuaqui in Yaotl. Oh brave ones, come, come to eat the offerings of the navel of Yaotl. (CRON. MEX., p. 82, l. 16)

Ma conmopiyeliqui in matzin, in motepetzin. Let him come to take charge of your city. (FC:VI, p. 204, l. 16)

9

Verbal Nouns

The feature of the Nahuatl language that permits one part of a sentence to be derived from another contributes noticeably to the enrichment of its vocabulary. Nouns derived from verbs, which we call verbal nouns, are very numerous and the possibilities for forming them are almost unlimited. We have classified them in the following way: action nouns, agentive nouns, patient nouns, instrumental nouns, locative nouns, action received, action completed, and place and time. Possessive nouns are also considered, even though they are derived from other nouns, because they share a number of characteristics with the agentive nouns.

Each type is characterized by the form of the verb stem (unchanged stem, past perfect stem, or passive-impersonal stem) from which it is derived and the prefixes or suffixes that can be added.

ACTION NOUNS

These nouns denote the abstract quality, result of action, or state which the verb signifies.

The forms are made by adding -liz-tli, -iz-tli (absolute form) or -liz, -iz (nonabsolute form) to the stem of transitive or intransitive verbs. Nouns derived from transitive verbs are combined with the object pronominal prefixes te- (for people) or tla- (for things); those from reflexive verbs, with the passive-impersonal prefix ne-.

Intransitive verb:

cochi, to sleep

cochi-liz-tli, sleep, action of sleeping

Transitive and reflexive verb:

te-pohua, to respect someone

te-pohua-liz-tli, respect for people

tla-pohua, to count something

tla-pohua-liz-tli, a count of things

mo-pohua, to be proud

ne-pohua-liz-tli, pride

Other examples:

nemi, to live	nemiliztli, life, way of life
te-zohua, to bleed someone	tezohualiztli, bleeding, action of bleeding someone
tla-pitza, to play the flute, to cast metal	tlapitzaliztli, action of playing the flute, casting metal
mo-zahua, to fast	nezahualiztli, fasting

Verbs which end in ia and oa lose the final vowel:

te-machtia, to teach someone	temachtiliztli, teaching of people
tla-(l)'toa, to speak to say something	tla'toliztli, speech, language
m(o)-i'totia	ne'totiliztli, dance

Verbs which end in ca are changed to qui:

choca, to cry	choquiliztli, crying
toca, to sow	toquiliztli, sowing
tla-tataca, to scratch something	tlatataquiliztli, scraping, action of scraping

Possessed form of the verbal action noun

The possessive pronoun is used with the nonabsolute form of the noun:

miquiliztli, death	nomiquiliz, my death
nemiliztli, way of living	monemiliz, your way of living
temachtiliztli, teaching	totemachtiliz, our teaching
ne'totiliztli, dancing	inne'totiliz, their dancing

(The short form miquiztli "death", nomiquiz "my death" is also found.)

Examples of action nouns:

Ca teoxihuitl huel popoca, ca chalchihuitl ololihuic . . . momati chapahuacanemiliztli. Like a shining turquoise, like a round jade . . . is deemed to be the chaste life. (FC:VI, p. 113, l. 15...16)

Ximocuitlahui in tlachpanaliztli, in tletlaliliztli. Take care of the sweeping, of the lighting of the fire (to sweep, to light the fire). (FC:VI, p. 130, l. 19)

Quinmacullia in Tloque Nahuaque in inchoquiz . . . in imelcicihuiliz, in intlatlatlauhtiliz. The supreme god, lord of the universe, receives their weeping . . . , their sighs, their entreaties. (FC:VI, p. 114, l. 2...4)

AGENTIVE NOUNS

The noun indicates the person responsible for an action, the agent who completes it.

There are three agentive formations. In each of the three, nouns from intransitive verbs are usually found with an object prefix, te- for people or tl- for things; those from reflexive verbs are usually found with the reflexive pronoun mo-. There is no special absolute form of the noun.

1. The suffix -ni is added to the stem; -me', one of the plural suffixes used with underived nouns, is used for the plural:

cuica, to sing	cuicani, singer
	cuicanime', singers
nemi, to live	nemini, inhabitant
	neminime', inhabitants
te-cehua, to pacify people	tecehuani, peacemaker
	tecehuanime', peacemakers
tla-mati, to know something	tlamatini, wise man
	tlamatinime' wise men
mo-machtia, to learn	momachtiani, student
	momachtianime', students

2. The suffixes -qui, singular, -que', plural, are added to the past perfect form, omitting the initial o- of the past perfect:

Stem	Perfect	Noun
miqui, to die	omic	micqui, the dead one
		micque', the dead ones
calpiya, to have a house	ocalpix	calpixqui, intendant
		calpixque', intendants

tla-pohua, to guess	otlapouh	tla'pouhqui, prophet tla'pouhque', prophets
te-tema, to bathe someone	oteten	tetenqui, bather tetenque', bathers
mo-tepantia, to construct	omotepanti'	motepanti'qui, builder motepanti'que', builders

Note that tla'toani "king", derived from tla-(i)'toa "to speak", makes the plural as tla'to'que' "kings". It seems that tla'toanime', the plural of tla'toani, and tla'to'qui, the singular of tla'to'que', fell into disuse.

3. The past perfect form of the verb, with -que' in the plural, but without -qui in the singular. The initial o- is omitted:

Stem	Perfect	Noun
tla-(i)'cuiloa, to paint	otla'cuilo'	tla'cuilo', painter tla'cuilo'que', painters
te-poloa, to conquer	otepolo'	tepolo', conquerer tepolo'que', conquerers
tla-namaca, to sell something	otlanamacac	tlanamacac, vendor tlanamacaque', vendors
te-itionia, to make someone sweat	oteitoni'	teitoni', he who makes someone sweat teitoni'que', they who make someone sweat
te-tla-maca, to give something to someone	otetlamacac	tetlamacac, donor tetlamacaque', donors

Alternate formations

Many agentive verbal nouns have two or three different forms:

tlatatacac, tlatatacani	scraper
temachti', temachtiani, temachti'qui	teacher, he who teaches people
mocayahuani, mocayahuiqui	joker, he who jokes
tla'cuilo', tla'cuiloani	painter

Examples:

In cualli tetla . . . tlapiyani, tepiyani. The good uncle . . . is guardian of things, guardian of people. (FC:X, p. 3, l. 28...29)

In ticitl xiuhiximatini, tlanelhuayoiximatini, cuauhiximatini, teiximatini. The doctor is an expert in herbs, roots, trees, (and) stones. (FC:X, p. 53, l. 12)

Inique in Tolteca . . . mocuiltonoanime catca. These Toltecs . . . were rich. (FC:X, p. 170, l. 20...24)

Tetlaxinqui in onez . . . ixpan quihuica in tetlaxinqui in tlatoni. When an adulterer appeared . . . they took the adulterer before the king. (FC:X, p. 172, l. 19...21)

In yehuantin teocuitlapitzque ihuan tlatzotzonque in axcan ic tlachichihua no quinequi in chichiltic tepoztli. The goldsmiths and the forgers who work now also need copper. (FC:IX, p. 76, l. 6)

Tlaxcalnamacac, tlacualnamacac . . . tlanecuilo. The tortilla vendor, the food vendor . . . was a businessman. (FC:X, p. 69, l. 4...5)

Cihuatlampa ehecatl . . . huel tececmicti, tepinehualti tepineuh, tetetzilihuiti. The wind from the west . . . is the one which kills the people with cold, which turns the people pale, which makes the people stiff, which makes the people tremble. (FC:VII, p. 14, l. 22...25)

Possessed form of agentive nouns

All three formations of the agentive nouns (whether with suffix -ni added to the stem, suffix -qui added to the past perfect, or the past perfect with no suffix added) form the possessed noun in the same way. The ligature -ca- is placed between the past perfect form of the verb, and the singular suffix -uh, or the plural suffix -huan. The agentive suffix (-ni or -qui) is dropped when the ligature is added. The possessive pronominal prefix is used with this form: tla-mati-ni "wise man", i-tla-mat-ca-uh "his wise man", tla-mat-ca-huan "his wise men":

Verbal noun

tlá'cuilo', tla'cuiloani,
painter

calpixqui, intendant

huehue', old man

micqui, the dead one

Possessed noun

notla'cuilo'cauh, my painter
notla'cuilo'cahuan, my painters

mocalpixcauh, your intendant
mocalpixcahuan, your intendants

tohuehuetcauh, our old man
tohuehuetcahuan, our old men

immiccauh, their dead one
immiccahuan, their dead ones

The fact that huehue' "old man" and ilama "old woman" are not irregular nouns lacking absolute suffixes--as, among others, Olmos (1875:33) and Carochi (p. 406) classify them--but verbal nouns derived from huehueti and ilamati "to become old" (masculine and feminine, respectively), is reflected both in their way of forming the plural, huehuetque' and ilamatque', and in the possessive, which for the latter is nilamatcauh "my old woman", tilamatcahuan, "our old women".

Examples:

In Otomitl in itoca itech quiza . . . in achto inteyacancauh mochiuh in Otomi. The name Otomitl is derived . . . from he who first became their chief of the Otomis. (FC:X, p. 176, l. 29...30)

In cuauhtli, in ocelotl, in tonatiuh iteahuilticauh, in itetlamacacauh. The warrior eagle, the warrior jaguar is the (his) joyous one, the (his) purveyor (of food) for the sun. (FC:VI, p. 15, l. 5)

POSSESSIVE NOUNS

The possessive noun is generally designated a derived noun, but it is better considered a verbal noun. The verb, which in turn is derived from a noun, never exists as such by itself; the suffixes that derive the possessive noun are added directly to a noun, not a verb. However, the deverbal nature of the possessive noun is evident from two of its characteristics: first, its meaning ("one who owns," "one who possesses" the noun); and second, its forms (the plural and possessed forms are like those of agentive verbal nouns). Also, the possessive noun, like the agentive noun, lacks an absolute form.

The possessed noun designates the possessor of something, or one who has mastery over the the noun; that is, "owner of," "he who has or possesses," "master of," "expert skilled in."

The possessive noun is formed by adding -e' or -hua' to the noun stem: ocuil-in "worm", ocuil-e' or ocuil-hua' "possessor of worms, he who has worms". The choice of suffix depends in part on the nature of the final sound of the noun stem.

1. When the stem ends in a consonant, -e' or -hua' is added, sometimes indiscriminately. In many cases regional usage predominates; the suffix -hua', for example, was prevalent in Tlaxcala (Olmos 1875:38):

tzontli, hair
oquichtli, man
tamalli, tamale

tzone', he who has hair
oquichhua', wife, she who has a man
tamale', or tamalhua', he who has tamales

Some orthographic changes occur in the nouns that take the ending -e'.

(a) When the stem ends in /s/, the "z" changes to "c":

nacastli, ear
teponastli, hollow-log drum

nacace', he who has ears
teponace', master of the drum

(b) When the stem ends in /k/, the "c" becomes "qu":

cactli, sandals
tlactli, torso

caque', he who has sandals
tlaque', he who has a torso

2. When the stem ends in a vowel, -hua' is added: mi-tl "arrow", mi-hua' "possessor of arrows".

conetl, child (of a woman)

conehua', she who has a child,
mother

teotl, god
alo, parrot
yecatl, good drink

teohua', he who has god: priest
alohua', owner of parrots
yecahua', expert in making good
drink

(Yecahua, yectlacuale, is defined as "a woman who knows how to prepare food and drink well" in CMA, Memoriales con Escolios, fo. 96r., No. 27.)

3. Many nouns whose stems end in i preceded by another vowel, convert the "i" to "y":

cueitl, skirt	cueye', she who has a skirt
tocaitl, name	tocaye', possessor of, he who has, a name
maitl, hand	maye', he who has hands

4. Some noun stems lose the final vowel, and the shortened form, ending in a consonant, takes either -e' or -hua', indiscriminately:

caxitl, bowl	caxe', caxhua', possessor of a bowl
cuiatl, song	cuique', maestro of singing
icxitl, foot	icxe', he who has feet

The plural of the possessive noun

The plural is formed with the suffix -que', as in a-hua' "possessor of water", a-hua'-que' "possessors of water":

nacace', he who has ears	nacace'que', they who have ears
oquichhua', wife, she who has a man	oquichhua'que', wives, they who have men
cueye', she who has a skirt	cueye'que', they who have skirts
caxe', possessor of a bowl	caxe'que', possessors of bowls

The possessed form of the possessive noun

The ligature -ca- is placed between the possessive noun (in either -e' or -hua') and the singular suffix -uh, or the plural suffix -huan. The possessive pronominal prefix is placed before this form, as in cal-e' "owner of a house", no-cal-e'-ca-uh "my owner of a house", no-cal-e'-ca-huan "my owners of a house":

caxe', owner of a bowl	mocaxe'cauh, your owner of bowls mocaxe'cahuan, your owners of bowls
cueye', owner of a dress	icueye'cauh, her owner of a skirt icueye'cahuan, her owners of skirts
teohua', priest	toteohua'cauh, our priest toteohua'cahuan, our priests inteohua'cauh, their priest inteohua'cahuan, their priests teteohua'cauh, someone's priest teteohua'cahuan, someone's priests

THE LIGATURE -CA- IN DERIVATIONS OF VERBAL NOUNS

The ligature -ca-, which seems to be an archaic form of the suffix -qui (Sullivan 1980b), is used in the possessed form of agentive nouns and possessive nouns (p. 91 and 94), in the derivation of intransitive verbs from agentive nouns (p. 160), in the formation of abstract nouns from toponyms (p. 18-19), and in compounds involving verbal nouns and certain adjectives (p. 216 and 219).

The ligature is also used when agentive nouns form the basis for abstract nouns, the reverential, pejorative-diminutive, diminutive, and augmentative (p. 18-19). All three formations of the agentive nouns (whether with suffix -ni added to the stem, suffix -qui added to the past perfect, or the past perfect with no suffix added) form these derivations in the same way: the agentive noun suffix (-ni or -qui) is dropped, and the ligature -ca- is placed between the past perfect form of the verb and the particular derivational suffix.

Abstract nouns

Agentive and possessive nouns made into abstract nouns, by the suffixes -yo-tl (absolute), -yo (nonabsolute), use the ligature -ca-, as in tla-(i)'toa-ni "lord, king", tla-'to-ca-yo-tl "majesty":

teopixqui, priest	teopixcayotl, priesthood
huelnezqui, courteous person	huelnezcayotl, courtesy
tla'cuilo', painter	tla'cuilo'cayotl, art of painting
tlale', owner of land	tlale'cayotl, land ownership

The ligature -ca- is optional when the abstract suffix is added to huehue' "old man", and ilama "old woman": huehue'-yo-tl, or huehuet-ca-yo-tl "antiquity"; ilama-yo-tl, or ilamat-ca-yo-tl "female old age" (p. 92).

Reverential

Agentive and possessive nouns made into reverential nouns, by the suffixes tzin-tli (absolute), -tzin (nonabsolute), use the ligature -ca-, as in tla-e' "owner of land", tla-e'-ca-tzin-tli "revered owner of land":

temachtiani, teacher	temachticatzintli, esteemed teacher
tlachixqui, watchman	tlachixcatzintli, revered watchman

tla'cuilo', painter
conehua', mother

tla'cuilo'catzintli, esteemed painter
conehua'catzintli, revered mother

Pejorative-diminutive

Agentive and possessive nouns made into pejorative-diminutive nouns, by the suffixes -ton-tli (absolute), -ton (nonabsolute), use the ligature -ca-, as in cax-e', or cax-hua' "owner of bowls", cax-e'-ca-ton-tli, or cax-hua'-ca-ton-tli "little owner of bowls":

nemini, inhabitant
calpixqui, intendant
tezoc, bloodletter

nemicatontli, small inhabitant
calpixcatontli, small intendant
tezocatontli, wretched bloodletter

Diminutive and augmentative

The diminutive -pil and the augmentative -pol can either be added directly to agentive nouns ending in -ni, or they can be added to the ligature form that lacks the -ni:

tla'toani, lord, king

tla'toanipil, little king
tla'to'capol, big ugly king

Other agentive nouns and possessive nouns use the form with the ligature -ca- in the usual fashion:

micqui, corpse

miccapil, small corpse
miccapol, large corpse

tlanamacac, salesman

tlanamacacapil, small salesman
tlanamacacapol, big salesman

conehua', mother

conehua'capil, dear mother
conehua'capol, wretched mother

PATIENT NOUNS

Patient nouns denote the object, be it person or thing, which receives the action expressed by the verb. They are analogous to the past participle in English (e.g., "counted"). There are two forms: those derived from impersonal-passive verbs, and those derived from past perfect verbs. If the verb is transitive or reflexive, an object prefix is included: te- for people, tla- for things, and ne- for reflexive.

Impersonal-passive patient nouns

Those impersonal-passive verbs that end with the suffix -la drop the o, and those that end with -o, -ohua, or -hua simply drop the ending. If the noun is neither possessed nor plural, an absolute suffix is added, -tli, -li, or -tl, depending on the nature of the preceding sound. The plural is formed with -tin or -me'.

Stem	Imper-pass	Noun
tla-cua, to eat something	tlacualo	tlacualli, food
teci, to grind	texo	textli, flour
tla-quemi, to dress oneself in something	tlaquemihua	tlaquemiti, clothes
piya, to keep	piyalo	piyalli, deposit
ma'cehua, to deserve	ma'cehualo	ma'cehualli, merit
nahuatia, to order	nahuatilo	nahuatilli, law
tenahuatia, to command	tenahuatilo	tenahuatilli, order, law
m(o)-ixcuitia, to take an example	neixcuitilo	neixcuitilli, example
tlahuia, to light	tlahuilo	tlahuilli, light
tla-(i)tqui, to carry something	tlatquihua	tlatquitl, goods, clothes
tla-pohua, to count something	tlapohualo	tlapohualli, a count

Notice the following nouns derived from machtia "to teach":

mo-machtia, to be taught	nemachtilli, teaching, what is taught
te-machtia, to teach someone	temachtilli, teaching, what people are taught
tla-machtia, to teach something	tlamachtilli, disciple, he who is taught something

For plural:

tla-pachoa, to govern	tlapacholli, the governed tlapacholtin, tlapacholme' (pl.)
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Past perfect patient nouns

These nouns are simply the past perfect form of the verb, but without the initial o-. If the noun is neither possessed nor plural, an absolute suffix is added, -tli or -tl, depending on the nature of the preceding

sound. The plural is formed with -tin or -me'. These forms are not very common.

Stem	Perfect	Noun
tla-chihua, to make something	otlachiuh	tlachiuhitli, work
tla-quemi, to dress oneself in something	otlaquen	tlaquentli, clothes
tla-pohua, to count	otlapouh	tlapouhtli, a count
te-no'notza, to tell someone a story	oteno'notz	teno'notztli, a story
mo-xima, to cut one's hair	omoxin	nexintli, haircut

For plural:

tlapiqui, to create	tlapictli, creature
	tlapictin, creatures

The possessive of patient verbal nouns follows the regular rules; that is, the possessive prefix is placed before the nonabsolute form, and the plural form is followed by -huan:

tlamachtilli, disciple	notlamachtil, my disciple
	notlamachtilhuan, my disciples

Examples of patient nouns:

In tlamatini tlahuilli. The wise man is a light. (FC:X, p. 29, l. 17)

Ca yehuantin quipehualtitiyaque in cexiuhlapohualli, in tonalpohualli. They initiated the year count (and) the day count. (FC:X, p. 168, l. 32)

Aquin iciuhca quinextia tlatquitl, ca ipiltzin in Quetzalcohuatl. He who acquires the goods quickly is the son of Quetzalcoatl. (FC:X, p. 170, l. 26)

Tle machiyotl, tle octacatl yez, tle neixcuitilli yez? What will be the model, what will be the measuring stick, what will be the example? (FC:X, p. 191, l. 15)

In intlaquen, in intilma catca ichtli. His clothes, his cloaks were of maguey fiber. (FC:X, p. 183, l. 5)

Notice how tlachiuhitli and tlachihualli are used indifferently in the following two texts:

Inic tlachiuhitli zan mochi pilihuittl. Thus is the craftsmanship, completely of royal feathers (of a prince). (CMA, fo. 68r., l. 30, 2nd Col.; Vol. VI, p. 149)

Inic tlachihualli zan mochi toztli. Thus is the craftsmanship, wholly of yellow parrot feathers. (CMA, fo. 68r., l. 31, 2nd Col.; Vol. VI, p. 149)

INSTRUMENTAL NOUNS

Instrumental nouns denote the material or immaterial instrument with which an action is undertaken.

The forms are made by adding -ni to the impersonal-passive form of the verb. Those derived from transitive verbs are combined with the object pronominal prefixes te- (for people) or tla- (for things); those derived from reflexive verbs, with the impersonal reflexive prefix ne-: tla-tequi "to cut something", tla-tec-o (impersonal-passive), tla-tec-o-ni "knife, with which something is cut". There is no absolute form. Being impersonal, these instrumental nouns do not have a possessive form; instead, instrumental nouns derived from the nonimpersonal form of the verb with the suffix -ya (p. 104) are used for the possessed noun.

Stem	Imper-pass	Noun
miqui, to die	micohua	micohuani, poison
atli, to drink	atlihua	atlihuani, vessel
tla-copina, to mold something	tlacopinalo	tlacopinaloni, mold
te-ilnamiqui, to remember someone	teilnamico	teilnamiconi, memory
mo-(i)tta, to see oneself	neitto	neittoni, mirror

Examples:

Inic ocnquimilo tlacopinaloni, oc no omilhuittl in huaqui. When the cast iron mold was completely covered, in two more days it dried. (FC:IX, p. 75, l. 6)

Ruh intla cana otzatzaya(n) . . . ic mozaloa in tlazaloloni. And if it breaks somewhere . . . it is stuck together with glue. (FC:IX, p. 78, l. 6...8)

In oacic intlacachihualizpan . . . niman quinotza in ticiti . . . imac tlacatihuani. And when the time arrived for childbirth . . . they summoned the midwife . . . who had the delivery in her hands. (FC:VI, p. 159, l. 6...6...7)

LOCATIVE NOUNS

Locative nouns denote the place where the action is undertaken. There are two forms, one made with the suffix -yan, the other with -can. There is no absolutive form or plural.

Locative noun formed with the suffix -yan

The suffix -yan is added to the impersonal-passive form of the verb: tema "to descend", tem-ohua (impersonal-passive), tem-ohua-yan "place where one descends". Those derived from transitive verbs are combined with the object pronominal prefix te- (for people) or tla- (for things); those derived from reflexive verbs, the impersonal reflexive prefix ne-: te-machtia "to show, teach", te-machtia-lo (impersonal-passive), te-machtia-lo-yan "place where one teaches".

Stem	Imper-pass	Noun
cochi, to sleep	cochihua	cochihuayan, bedroom
michma, to fish	michmalo	michmaloyan, place for fishing
te-piloo, to hang someone	tepilolo	tepiloloyan, place where people are hung, gallows
mo-tlatia, to hide oneself	netlatilo	netlatiloyan, hiding place
tla-caqui, to hear something	tlacaco	tlacacoyan, court (law)

Inchoative transitive verbs, which make the impersonal by placing the prefix tla- before the verb stem (p. 80), use this form for making the locative:

Stem	Imper-pass	Noun
celiya, to come to life again	tlaceliya	tlaceliyayan, place where things come to life again
huaqui, to dry	tlahuaqui	tlahuaquiyan, place where there is drought

Examples:

In tlalticpac . . . in amicohuayan, in teocihuayan, cecmicohuayan, chocohuayan. The earth . . . is a place of thirst, a place of hunger, a place where one dies of the cold, a place for wailing. (FC:VI, p. 176, l. 35...37)

Ocontzatzacuaco in izquicampa quixohuayan, calacohuayan. They came to close the exits, the entrances, everywhere. (FC:XII, p. 53, l. 10)

In netlatiloyan: oncan quintlatiaya in Cihuateteo imehuayo. The hiding place: there they hid the skins of (the women who represented) the Cihuateteo. (FC:II, p. 175, l. 23)

Locative noun formed with the suffix -can

The ending -can is both a postposition (p. 122) as well as a suffix that can be added to the past perfect stem of transitive verbs which contain an object prefix: te- for people or tla- for things; the initial o- of the past perfect is omitted from the noun: tla-(i)'cuiloo "to paint something", otla-'cuilo' (past perfect), tla-'cuilo'-can "a place where they paint things".

Stem	Perfect	Noun
te-cuiltonoa, to make someone rich	otecuiltono'	tecuiltono'can, place of wealth
te-celtia, to make someone happy	otecelti'	tecelti'can, place of happiness
tla-xima, to carve wood	otlaxin	tlaxincan, place where they carve wood
tla-(i)'toa, to speak, command	otla'to'	tla'to'can, place of command, palace

[Carachi (p. 454) has noted: "The preposition [postposition] cān is added to the third persons of the past perfect of verbs that are usually active

transitives, rarely that are neuter [intransitive], and less often that are reflexive."

The noun object itself can be incorporated into the verb instead of the object prefix: chihua "to make", comi-tl "bowl": con-chihua "to make bowls", o-con-chiuh (past perfect), con-chiuh-can "place where they make bowls". (Cp. the compounds given on p. 217-18)

Examples:

Ninotlaza . . . temauhtican. I hurl myself . . . into the place of fear. (FC:U1, p. 5, l. 5...6)

In tlalticpac techochoctican, teellelaxitican. The earth is a place of sorrow, a place for wailing. (FC:U1, p. 93, l. 18)

Otimaxitico in tlalticpac . . . in iteopouhcan, in iciyauhcan. You have arrived on earth . . . place of his anguish, place of his fatigue (of the god). (FC:U1, p. 176, l. 35...37)

VERBAL NOUNS WHICH APPEAR ONLY IN THE POSSESSED FORM

The following classes of verbal nouns are used only with a possessive pronoun prefix.

Suffix -ca: action received

These nouns denote an action which the subject (represented by the possessive pronoun) receives.

This formation is limited to transitive verbs. It is made by adding the suffix -ca to the passive form of the verb: te-ilnamiqui "to remember someone", ilnamic-o (passive), no-(i)lnamic-o-ca "a remembrance that someone has of me".

These verbal nouns are direct counterparts of those of action, which end in -liztli: teilnamiquiliztli means the action of remembering someone, while noilnamicoca means the remembrance which someone has of me, with which I am remembered.

Stem	Passive	Noun
tlayecoltia, to serve	tlayecoltilo	notlayecoltiloca, your service
neltoca, to believe	neltoco	ineltococa, belief in him
mictia, to murder	mictilo	tomictiloca, our death
pohua, to respect	pohualo	amopohualoca, your (pl.) respect

Nouns derived from reflexive verbs take the passive reflexive prefix ne-. Nouns derived from verbs that take two objects, a direct and indirect, take an object prefix, te- for people or tla- for things:

ma-cocolia, to hate oneself	inecocoliloca, his hate for himself
(te-)tla-popolhuilia, to pardon (someone) for something	motlapopolhuiloca, your pardon, pardon for you

Examples:

Ruh in iahuiltiloca in tloque nahuaque, in itlailanililoca, in itlatoltemoloca. And it is the (his) joy of the Supreme God, it is the plea for something from him, it is the quest for his word. (FC:U1, p. 74, l. 35)

Te momac maniz in matlalatl, in toxpalatl in ipapacoca, in ia'atiloca in cuitlapilli, in atlapalli. In your hands are the blue water, the yellow water, the (its) purification, the (its) purity of the people. (FC:U1, p. 76, l. 9) (In cuitlapilli, in atlapalli, "tail, wing", is a metaphor for people, those who are governed. It is inferred that the head and body symbolize those whom they govern.)

Suffix -ca: action completed

These nouns indicate the result of the action expressed by the verb. It frequently denotes a state or condition.

Only intransitive verbs allow this type. The noun is made by adding the suffix -ca to the past perfect form of the verb in which the initial o- is omitted: miqui "to die", o-mic (past perfect), no-mic-ca "my death".

Stem	Perfect	Noun
polihui, to perish	opolihuh	nopolihuhca, my destruction
celiya, to be fresh	oceliz	mocelizca, your freshness

nemi, to live	onen	inenca, his life, his livelihood
cuepa, to return	ocuep	tocuepca, our return
pehua, to begin	opeuh	amopeuhca, your (pl.) beginning
cochi, to sleep	ococh	incochca, their sleep

Contrary to the rule, n-euhca "breakfast" is not derived from the intransitive ehua "to get up", but from its reflexive form ne-ehua.

Examples:

In zan ye iyo tlazotli, in inenca, in imanca, in iyolca in cemanahuatl. It is the only precious thing, the (its) life, the (its) food, the (its) sustenance of the world. (FC:UI, p. 36, l. 24)

In ixquich tomicca ticihuatzitzintin in ipan tititzin. For all of us who are women, our death is in our wombs. (FC:UI, p. 158, l. 10)

Suffix -ya: instrumental

The noun denotes the instrument with which the action of the verb is carried out. It has the same meaning as the instrumental nouns derived from the impersonal which end in -ni; they only differ in their formation.

The suffix -ya is added to the verb stem. The derivatives of transitive verbs add the object prefixes te- (for people) or tlā- (for things); those of reflexive verbs, the reflexive prefix ne-: te-cua "to eat someone", no-tecua-ya "my ferocity".

te-mina, to draw a bow	moteminaya, your arrow (instrument for shooting people with)
polihui, to destroy oneself	ipolihuiya, his destruction
tlachiya, to look at	totlachiaya, our view
mo-pa'tia, to cure oneself	innepa'tiyaya, their medicine, their remedy

Examples:

Ruh ye quicotoniliz in ipolihuiya, in iacoquizaya. And he will bring him his destruction, his exaltation. (FC:UI, p. 84, l. 29)

In oncan icihuitilo in motepoloaya, in motetlatiaya. And there will be hastened your destruction of someone, your annihilation of someone. (FC:UI, p. 44, l. 23)

Suffix -yan: place and time

The noun denotes the location of the action of the verb, or the time, depending on the context.

The suffix -yan is added to the stems of transitive and intransitive verbs: temo "to descend", no-temo-yan "the place or time of my descent". The derivatives of transitive verbs take the object prefix te- (for people) or tlā- (for things); those of reflexive verbs, the impersonal reflexive prefix ne-.

tlacati, to be born	motlacatiyan, the place or time of your birth
tlā-cua, to eat something	itlacuayan, his dining room, his mealtime
mati, to know	tomatiyan, in our time, in the time of our knowing
mo-teca, to lie down	innetecayan, their place or time to lie down

Verbs that in hua and hui add the suffix -yan to the past perfect form of the verb, omitting the initial o-. Nouns derived from reflexive verbs use the active reflexive prefix mo- rather than the passive-impersonal ne-.

Stem	Perfect	Noun
cehui, to rest	oceuh	noceuhyan, place or time of my rest
nepanahui, to join together	onepaniuh	inapaniuhyan, his place or time of joining together
mo-chihua, to be made	omochiuh	imochiuhyan, his place or time of being made

Examples:

Oncan maltiaya innealtiayan catca tlamaceuhque. There they used to bathe, in the bathing place of the penitents. (FC:II, p. 171, l. 7)

Oncan intemoyan in ixquichtin quetzaltotome. There was the place of descent for all the quetzal birds. (FC:IX, p. 21, l. 15)

Tla oc inmátiyan, tla oc imixpan. Would that it were still in his time! Would that it were still in his presence. (FC:VI, p. 152, l. 23)

In matlalatl, in tozpalatl in inepaniuhyan. The place where the blue water (and) the yellow water come together. (CRON. MEX., p. 3, l. 7)

10

Postpositions

The Nahuatl postposition is equivalent to the English preposition, with the difference that the postposition is a suffix placed after the noun or pronoun instead of before it. Like the English preposition, the Nahuatl postposition expresses a relationship between an element and its term or complement. The relationship may be locative (in, on, near, underneath, etc.), instrumental (with, by, by means of), directional (from, toward), or temporal (in the time of).

Postpositions with possessive pronominal prefixes

The postpositions can combine with the possessive pronominal prefixes, for example:

nopan, on me	topan, on us
mopan, on you	amopan, on you (pl.)
ipan, on him, her, it	impan, on them
tepan, on someone	
tlapan, on something	

When the vowel of a pronominal prefix is joined to the vowel of a postposition, usually one vowel or the other drops (see p. 12):

no- + -icpac > nocpac, above me
to- + -icampa > ticampa, behind us
i- + -icpac > icpac, above him

The vowel does not always drop, however, especially if the vowel of the pronominal prefix is not *a*:

i- + -icpac > iicpac, above him
te- + -icpac > teicpac, above someone
tla- + -icampa > tlaicampa, behind something

Postpositions with nouns

As a rule, the postposition is added to the noun stem; that is, the form without the absolute suffix:

tlazol-li, filth

tlazol-pan, in the filth

A few monosyllabic noun stems take the postposition with the absolutive suffix:

a-tl, water
o'-tli, road

a-tl-ixco, on the water
o'-tli-pan, on the road
o'-tli-ca, along the road
oc-tli-ca, with pulque

oc-tli, pulque

The ligature -ti-

The ligature -ti- is a connecting device used with nouns but never with pronominal prefixes. It is placed between the stem of a noun and these postpositions: -ca "place or time of", -icpac "above", -tech "near", and -tlan "among".

xochi-tl, flower
tlal-li, earth
cal-li, house
tepe-tl, hill

xoch-ti-ca, with flowers
tlal-ti-(i)cpac, on earth
cal-ti-tech, near the house
tepe-ti-tlan, close to the hill

Postposition with noun and copy pronoun

When the complement of the postposition is a noun, it can be expressed in two ways: (1) the postposition can be suffixed to the noun, or (2) the postposition can be added to a third person pronominal prefix which is a copy of the noun.

calli, house

cal-i'tic (or)
i-'tic cal-li, inside the house

noyac, my nose

noyaca-pan (or)
i-pan noyac, on my nose

The copy forms are, literally, "inside it, the house" and "on it, my nose". The copy pronoun with the postposition can be placed before or after the noun.

The pronoun agrees in number with the noun it is copied from; that is, singular if the noun is singular, plural if the noun is plural:

itloc . . . in tonan, in tota, next to (her/him) . . . our mother,
our father (FC:UI, p. 164, l. 23...23...24)

intloc . . . in yolizmatque, beside (them) . . . the scholars.
(FC:UI, p. 215, l. 27...27)

Some postpositions, such as -tloc in the above examples, can be suffixed only to pronouns. For such postpositions, then, the only way they can be combined with a noun is with a copy pronoun.

Six classes of postpositions

There are six classes of postpositions:

1. Postpositions that combine with either nouns or pronominal prefixes:

- pan "upon, above; in the time of; with, by means of; for, on behalf of; concerning"
- icpac "on, above, on the top of, at the head of"
- tlan "in, among, with, together with, under; next to, close to"
- tech "on, in, next to, close to; concerning; by, at"
- ca "with, with help from, through, by means of, by, along, of"
- nahuac "next to, beside, near to; with, together with"
- tzalan "between, among, in the middle of"
- nepantla' "in the middle of, among, between"

2. Postpositions that combine only with nouns:

- c, -co "in, within, inside, on, through; in the time of"
- nalco "beyond, on the other side of"
- chi "down, down toward"
- can, "where, place of, in the time of"
- tla' "where something abounds, place where something is abundant, time when something abounds"
- teuh "like, in the manner of, similar to"

3. Postpositions that combine only with pronominal prefixes:

- pal "through, by, by means of, with the help of"
- pampa "for, because of"
- tloc "with, beside, together with, in the company of"
- huan "with, together with, in the company of, accompanied by"
- huic "toward, against"
- icampa "behind"

4. Postpositions derived from nouns:

- ixco, -ixtlan, -ixpan, from ixtli "face, eye"
- i'tic, -i'tec "inside, within", from i'titl, i'tetl "belly"
- tepotzco "behind, in the absense of", from tepotztli "back"
- cuac, -cuatlan "on top of, at the tip", from cuaitl "head"
- tzonco, tzontlan "on top of, at the tip" from tzontli "hair"
- icxitlan "at the foot of, bottom of" from icxitl "foot"
- tenco, -tempan, -tenxipalco "at the side of, edge of" from tentli, tenxipalli "lip"
- tzintlan "under, at the foot of" from tzintli "year, base, cement"
- nacazco "by the side, in the corner of" from nacaztli "ear"
- yacac "on the tip of" from yacatl "nose"
- ixcuac "at the front of" from ixcuaitl "face"
- cuitlapan "behind" from cuitlapantli "back, shoulder"

5. Double and triple postpositions formed with:

- pa, -copa (-cpa), -huic "toward" or "from"

6. Reverential, diminutive, and pejorative:

- tzinco, reverential and diminutive
- tonco, pejorative

POSTPOSITIONS THAT COMBINE WITH EITHER NOUNS OR PRONOMINAL PREFIXES

Postposition -pan: upon, above; in the time of; with, by means of; for, on behalf of; concerning

The postposition -pan is essentially locative and temporal. It is used less frequently as an instrumental and causal. It can be added to nouns: tlal-li "land", tlal-pan "on, above the land".

atl, water	apan, on, above the water
calli, house	calpan, in, on the house
tepetl, hill	tepepan, in, on top of the hill
chinamitl, reed fence	chinampan, on, over the reed fence
xihuitl (xo-), herb	xopan, in the spring
nezoliztli, bleeding	nezolizpan, in the time of the bleeding

The postposition can be combined with the pronominal prefixes:

nopan, on me	topan, on us
mopan, on you	amopan, on you (pl.)
ipan, on him, her, it	impan, on them
tepan, on someone	
tlapan, on something	

Locative usage:

Oncan mochi quihualcuita incalpan mochihuaya tetehtitl. They used to take there all the offering papers that had been made in their houses. (CMP, fo. 250r., l. 14; Vol. VI, p. 1)

Ruh oc huel yohuainepantla in apan temoya. And precisely at midnight he went down to the water (into the water). (AN. CUAUH., fo. 4, l. 36)

Ruh ihuan tolpan onohuaya macuilhuitl. And they also used to sleep on reeds for five days. (CMP, fo. 250v., l. 44; Vol. VI, p. 2)

Iccen cotoni mecatl, niman mochintin inpan yauh in huepantli. Finally the rope snapped, and at once the wood went on top of them all. (FC:III, p. 26, l. 13)

Temporal usage:

In ce cipactli mitoaya yectli tonalli. In aquin inpan tlacatiya, pilli, tlatoani, mochihuaya. They said that 1 Lizard was a good sign. He who was born on it would become a nobleman, a king. (CMP, fo. 300r., l. 1; Vol. VI, p. 85)

In ipan 13 Acatl, quilmach ye inpan in tlatcat, in axcan ommantihuh Tonatiuh. In (the year) 13 Reed, it is said that the Sun which exists now was born in it (that year). (AN. CUAUH. fo. 2, l. 48)

Instrumental usage:

Ruh in yehuatl Teucciztecatl in inpan tlamacehuaya mochi tlazotli. And this Teucciztecatl did penance with all precious things. (FC:VII, p. 4, l. 26)

Causal usage:

In tlatoque, ca quimocuitlahuitihui, ca inpan tlatotihui in cuemitl, in apantli. The kings go looking after, they go speaking on behalf of the furrows, the irrigation canals (agriculture, cultivation). (FC:VI, p. 90, l. 27)

Explicative usage:

Amo zan iyo in pani neciz in mocnoyo, ca mopan mitoz titololxochton, titlanixiquipile. Your humanity is not to be shown superficially, for about you (concerning) they will say that you are a hypocrite, a pretender. (Lit., "you are a dejected little flower, you have your sack (hidden) below.") (FC:VI, p. 111, l. 6)

Postposition -icpac: on, above, on the top of, at the head of

It is added to nouns using the ligature -ti-: tepe-tl "hill", tepe-ti-(i)cpac "on top of the hill".

cuauhtli, tree	cuauhticpac, above the tree
tlalli, earth	tlalticpac, on the earth
oztotl, cave	oztoticpac, above the cave
xochitl, flower	xochiticpac, above the flower

The postposition can be combined with the pronominal prefixes:

nocpac, above me	tocpac, above us
mocpac, above you	amocpac, above you (pl.)
icpac, icpac, above him, her, it	imicpac, above them
teicpac, above someone	
tlacpac, above something	

Examples:

Nextlahualoya in nohuiyan tepeticpac. Sacrifices were made everywhere on top of the mountains. (FC:II, p. 42, l. 7)

In oncan motlalique . . . tlacpac olotontli in tepetl. There they settled . . . on top of a round hill. (FC:XII, p. 74, l. 2...3)

Ompa quitlecahuiaya (in tlepilli) . . . icpac teocalli. They took (the torch) there . . . to the top of the temple. (FC:VII, p. 29, l. 14...15)

In oquittaque icpac ca, icpac icac moquetztica in cuauhtli in yehuatl in tenochtli. They saw that there was an eagle on top of the cactus; he was upright and proud on top of it. (CRON. MEX., p. 65, l. 11)

locelocopil in icpac contlaliticac. His conical hat of jaguar (skin) is placed on his head. (CMP, fo. 261v., l. 2; Vol. VI, p. 24)

Postposition -tlan: in, among, with, together with, under; next to, close to

It is usually added to the noun with the ligature. However, some nouns use both forms, with and without the ligature, indifferently: a-tl "water", atlan or a-ti-tlan "in, next to the water".

cuauhtli, tree	cuauhtatlan, among, near the trees
tilma'tli, blanket	tilma'tatlan, among, next to the blankets
tepetl, hill	tepetitlan, near the hill
acatl, reed	acatlan, acatitlan, among, near the reeds
icxitl, foot	icxitlan, at, among the feet
calli, house	callitlan, among, close to the houses

When -tlan is added directly to a noun (with no ligature) stem that ends with l, the tl of the postposition assimilates to l (see p. 12): tlal-li "earth", tlal-lan "on, under the earth".

chimalli, shield	chimallan, among the shields, next to the shield
colli, grandfather	collan, among the grandfathers
xalli, sand	xallan, on, under the sand

The postposition can be combined with the pronominal prefixes:

notlan, with me	totlan, with us
motlan, with you	amotlan, with you (pl.)
itlan, with him, her, it	intlan, with them
tetlan, with someone	
tlatlan, with something	

Examples:

Auh niman oncan atlan hualquiz ce tlamacazqui Tlaloc. And there a (god) Tlaloc tlamacazqui then emerged from the water. (LEY. SOL., fo. 82, l. 42)

Ca amo quiltitlan, ca amo cuauhtitlan in oanyolque, in oantlacatque. You (pl.) were not born, you did not come into the world among the plants, among the trees. (FC:VI, p. 90, l. 8)

In otimoquixtico in mixtitlan, in ayauhtitlan. You have come out from among the clouds, from among the mists. (See metaphor 19, p. 348 of the Spanish edition of Compendio de la Gramática Náhuatl) (FC:XII, p. 42, l. 26)

Auh in tehuatl amo cuahuitl, amo tetl ticmoliniz, motlan ticmicuaniliz. And you must not attract the stones, the sticks (the punishment) to you, you must keep them away from you. (FC:VI, p. 97, l. 5)

Auh in cequintin intlan momaquixtique, intlan cacalacque in ohuel micque. And among them (the dead) some were saved, they were placed among those who had died. (FC:XII, p. 53f., last line)

Postposition -tech: on, in, next to, close to; concerning; by, at

The ligature -ti- usually comes between the noun and -tech, but some nouns can use both forms, with and without the ligature: cal-li "house", cal-tech, or cal-ti-tech "close to, next to the house".

tepanlli, wall	tepanlitech, on, next to the wall
maitl, hand	matitech, on, with the hand
cactli, sandal	cactitech, on, next to, concerning the sandal
tlalli, earth	tlaltech, tlaltitech, on, close to the earth

It can be used with the pronominal prefixes:

notech, next to me	totech, next to us
motech, next to you	amotech, next to you (pl.)
itech, next to him, her, it	intech, next to them
tetech, next to someone	
tlatech, next to something	

Examples:

5 Acatl. Ipan xihuitl tlaltech (o)acico in Chichimeca. 5 Reed. The Chichimecas arrived (came arriving) on earth this year. (AN. CUAUH. fo. 1, l. 40)

Imatitech quihualanque in Espanoles. The Spaniards took him (Cuauhtémoc) by the hand. (FC:XII, p. 117, l. 7)

Ihuan intla aca itech quittazque tlazoltontli . . . azo icpac, anoza itilmatitech ic cacil. And if they saw a bit of dust on him . . . or on his head or on his cloak, they took it away. (FC:II, p. 76, l. 22...23)

Niman ye ic tlecohua in mecatitech. Then they all climb (on) the ropes. (FC:II, p. 109, l. 1)

Huel itech pehtica, huel itech quiztica in Quetzalcohuatl in ixquich in toltecayotl, in nemachtli. It originated from him, from (him) Quetzalcoatl came all the handicrafts, (all) the knowledge. (FC:III, p. 13, l. 19)

Intla itla acualli oncan mitoa . . . intla tehuau tontlatoa, te motech motemaz. If anything bad is said there . . . (and) if you repeat it, it will be attributed to you. (FC:VI, p. 122, l. 31...35)

Postposition -ca: with, with help from, through, by means of, by, along, of

The postposition indicates the instrument with which an action is undertaken; the instrument may be an object or a person.

The -ca is added to the noun using the ligature: te-tl "stone", te-tl-ca "with a stone".

chimalli, shield	chimaltica, with a shield
xochitl, flower	xochitica, with flowers
chichahuaztli, little bell	chichahuaztica, with a little bell
quetzalli, quetzal feathers	quetzaltica, with quetzal feathers

Some monosyllabic noun stems that end in a consonant use the form with the absolutive suffix -tli and do not use the ligature:

o'-tli, road	o'-tli-ca, along the road
oc-tli, pulque	oc-tli-ca, with pulque

The -ca denotes duration of time when added to ilhuitl "day" or xihuitl "year" and compounded with a number:

cemilhuitl, one day	cemilhuitica, for one day
omilhuitl, two days	omilhuitica, for two days
eyilhuitl, three days	eyilhuitica, for three days

If the number is reduplicated it means "every (so many) days":

o'omilhuitica, every two days
ye'eyilhuitica, every three days
cecempohualilhuitica, every twenty days

The postposition can be combined with the pronominal prefixes:

noca, with me	toca, with us
moca, with you	amoca, with you (pl.)
ica, with him, her, it	inca, with them
teca, with someone	

(I have not found -ca with tla-, the indefinite prefix for things.)

Examples:

Itech quitlatlaliaya amatatehuitl oltica tlaolchipinilli. They used to put offering papers splattered in rubber on them (some sticks) (FC:II, p. 42, l. 21)

Intzon in mamaltin . . . chichilicpatica quicuitlalpia. The ends of the captives' hair . . . they tie with red thread. (FC:II, p. 106, l. 29...30)

Ca mixcoyan in teuhtica, in tlazoltica timilacatzoa. You have covered yourself of your own free will with dirt, with filth. (FC:VI, p. 32, l. 5)

Mocuacuapotonia iztac totolihuitica. The heads were adorned with white feathers. (FC:II, p. 72, l. 4)

Tlacualtica ihuan tilmatica tlamanaloya ihuan in tlein yoyolli. Offerings were made with food and with clothes and with every type of animal. (CMP, fo. 254v., l. 2; Vol. VI, p. 10)

Intlaca xo(n)ciya, moca onmahuiltiz. If you do not agree, they will scoff at you. (In other words, "you are the instrument by which one will joke." In the following example teca has the same meaning.) (FC:VI, p. 98, l. 5)

In amo cualli pochtecatl . . . teca mocayahua. The bad merchant . . . cheats the people. (FC:X, p. 43, l. 4...5)

Postposition -nahuac: next to, beside, near to; with, together with

It can be added to nouns: a-tl "water", a-nahuac "near the water, the coast".

cuahuitl, tree	cuahnahuac, near the tree (former name for Cuernavaca)
calli, house	calnahuac, close to the house
huitztli, thorn	huitznahuac, beside the thorn
xalli, sand	xalnahuac, near the sand

It can be used with the pronominal prefixes:

nonahuac, next to me	tonahuac, next to us
monahuac, next to you	amonahuac, next to you (pl.)
inahuac, next to him, her, it	innahuac, next to them
tenahuac, next to someone	
tlanahuac, next to something	

Examples:

In icuac in ye ompehuac anahuac pochteca, oncan moxeloaya in Tochtepec. Centlamantli ompa calaquiya in anahuac Ayotlan, no centlamantli ompa calaquiya in anahuac Xicalanco. When the merchants set out for the coast, they split up at Tochtepec. One group went to the coast of Ayotlan (and) another group went to the coast of Xicalanco. (FC:IX, p. 17, l. 17)

Auh yehuatl in motlapolhuiani, niman quinnehicoa in icalnahuac tlaca. And he who was robbed of something, then called an assembly of the people who were near his house (his neighbours). (CMA, fo. 58v., l. 31; Vol. VI, p. 128)

Auh in yohualtica inic tlenamacoya . . . inic macuilpa tlathuinahuac. And throughout the night offerings were made to the fire . . . on the fifth time it was near dawn. (CMP, fo. 271v., l. 24...28; Vol. VI, p. 44)

Itloc, inahuac ximocalaquican in toteucyo. Go near, close to our lord. (FC:VI, p. 91, l. 25)

Postposition -tzalan: between, among, in the middle of

It is added to nouns: cal-li "house", cal-tzalan "between, among, in the middle of the houses".

acatl, reed	acatzalan, among, in the middle of the reeds
xochitl, flower	xochitzalan, among, in the middle of the flowers
cuauhtli, eagle	cuauhtzalan, among, in the middle of the eagles
tepetl, hill	tepetzalan, between, in the middle of the hills

It is combined with indefinite pronominal prefixes, the plural prefixes when referring to people, and the third singular prefix, but only when referring to plural object:

---	totzalan, between us
---	amotzalan, between you (pl.)
itzalan, between them (objects)	intzalan, between them
tetzalan, between people	
tlatzalan, between somethings	

Examples:

Auh niman ono ceppa ya'que in toitzalan, in acatzalan. And then they went again among the rushes, among the reeds. (The *o* of *ono* is the perfect marker separated from the verb *ya'que*, the past perfect of *yauh* "to go".) (CRON. MEX., p. 65, l. 9)

Intlan quiquiza, intzalan quiquiza . . . teci cihua. They pass among, they pass in the middle of the women who are grinding (e.g., maize). (FC:XII, p. 49, l. 16...17)

Itzalan quiquiztihui . . . in izquipantli tlahuiltetl. They go passing between . . . all the rows of torches. (FC:II, p. 95, l. 33...34)

Postposition -nepantla': in the middle of, among, between

Nepantla' is a locative adverb which is also used as a postposition. It can follow a noun: a-tl "water", a-nepantla' "in the middle of the water".

tlalli, earth	tlalnepantla', in the middle of the earth
yohualli, night	yohualnepantla', midnight
cuauhtl, tree	cuahnepantla', among the trees
acatl, reed	acaneptantla', among the reeds

Like -tzalan, -nepantla' is combined with indefinite pronominal prefixes, the plural prefixes when referring to people, and the third singular prefix, but only when referring to plural object:

---	tonepantla', among us
---	amonepantla', among you (pl.)
inepantla', among them (objects)	innepantla', among them
tenepantla', among people	
tlaneptantla', among somethings	

Examples:

Inin etzalmacehualiztli yohualnepantla in pehuaya. The dance of the etzalli (a dish of maize and boiled beans) began at midnight. (FC:II, p. 79, l. 35)

Niman inpetl mehua, ithualnepantla quitzetzelo. Then their mat is picked up, and they shake it in the middle of the patio. (FC:VI, p. 132, l. 12)

Auh inic tlenamacoya nappa in cemilhuatl. . . . Inic expa icuac inepantla tonatihu. Offerings were made to the fire four times a day. . . . The third one was at midday. (CMP, fo. 271v., l. 18...22; Vol. VI, p. 44)

Auh niman ye ic quilpia, in xocomecatl, in oncan inepantla in xocotl. And then they tie (tamales) to the ropes from the tree trunk, halfway up the tree trunk. (FC:II, p. 105, l. 28)

POSTPOSITIONS THAT COMBINE ONLY WITH NOUNS

Postposition -c, -co: in, within, inside, on, through; in the time of

The position referred to can be both inside or above the object. It is rarely used for time.

The form without the vowel, -c, is used with polysyllabic noun stems that end in a vowel: atoya-tl "river", atoya-c "in, through the river".

ilhuicatl, sky	ilhuicac, in, through the sky
tepetl, hill	tepec, in, on the hill
caxitl, bowl	caxic, in, inside the bowl
oztotl, cave	oztoc, in, inside the cave
yacatl, nose, tip	yacac, on the nose, on the tip

Nouns stems ending in ai (phonemically /-ayi/) drop the second syllable before adding -c:

cuaitl (/k ^w ayix/), head	cuac (/k ^w ak/), in, on the head
maitl (/mayix/), hand	mac (/mak/), in the hand

Monosyllabic noun stems that end in a vowel, such as a-tl "water", te-tl "stone", do not take this postposition, but instead take -pan, or -tlan "in", or -i'tic "inside", or others of similar meaning. One exception is tle-tl "fire", which takes the form of the postposition ending with the vowel, tle-co "in the fire".

Examples:

In cuacuacuiltin quihualteca techcac. The (priests) who had their hair cropped lay him down on the sacrificial stone. (FC:II, p. 108, l. 6)

Quicuiya in lezzo caxtica ihuan azo amatl contlazaya in caxic, quichichinaltiaya in eztli. They took his blood in a bowl and maybe they placed paper inside the bowl which soaked up the blood. (CMP, fo. 255v., l. 2; Vol. VI, p. 12)

Auh ye imac onoc tlenamacac tlamacazqui in tecpatl inic queltequiz tlaaltilli. And the flint knife which will open the breast of the sacrificial victim is in the hand of the priest who makes offerings to the fire. (Tlaaltilli, "something which is bathed", means the one who was destined to be sacrificed and who was bathed and painted beforehand.) (CMP, fo. 255r., l. 4; Vol. VI, p. 11)

The form with the vowel, -co, is used with noun stems that end in a consonant: acal-li "canoe", acal-co "in the canoe".

ocuilin, worm	ocuilco, in the worm
tlatilli, mound	tlatilco, in, on the mound
ithualli, patio	ithualco, in, inside the patio
tlapantli, roof	tlapanco, in, on the roof
chita'tli, mesh shoulder bag	chita'co, in, inside the shoulder bag

The form -co is usually used with nouns whose stems end in mi. The final vowel is dropped, and the consonant is changed to n:

tenamitl, wall	tenanco, in, on the wall
cuemitl, ridge	cuenco, in, on the ridge

But there is some variation; for example, comi-tl "bowl", comi-c "in, on the bowl".

Examples:

In tonacayotl, in tlazopilli, in teteo inhueltiuh in cuenco momahuilanaltitoc. The food, precious child, sister of the gods, is being dragged through the ridges (i.e., between furrows). (FC:VI, p. 39, l. 20)

Auh in ompa tianquizco, ompa onnechicahuia in ixquich macehualtin. And all the people gather there in the market. (CMP, fo. 250r., l. 41; Vol. VI, p. 1)

Auh in inpilhuan, zan chitaco, huacalco, in huapahuaya. And their children were brought up in mesh shoulder bags, in packs. (AN. CURUH. fo. 1, l. 47)

Nauhcampo quiyahua in tlemaitl . . . ic niman ocontema in tlecuazco. He raises the incenseholder to the four directions . . . then he throws the charcoals into the hearth. (CMP, fo. 254v., l. 17...18; Vol. VI, p. 10)

Inin mochiuh ye inneehualco. This was carried out when the penance was concluded. (In the CMP, Memoriales con Escolios, fo. 162r., No. 75, Sahagún gives the meaning of neehualco as "the finishing or end of the period during which penance was done".) (FC:VII, p. 5, l. 3)

Postposition -nalco: beyond, on the other side of

This is used only with a-tl "water": a-nalco "beyond, on the other side of the water".

Postposition -chi: down, down toward

This is found only with tlal-li "earth" and is rarely used: tlal-chi "in the ground, down toward the earth".

Niman ye ic hualtemo hualcenpantitihui, auh in oacico tlalchi, niman ic momoyahua. Then they descended, they went in a line, and when they had arrived down there, they split up. (FC:II, p. 108, l. 17)

Postposition -can: where, place of, in the time of

It is a postposition of time and place. It is used in making verbal nouns (p. 101), with numbers (p. 155), and in the following formations:

1. It is used with possessive nouns (p. 93) formed by the suffixes -hua' and -e': mich-hua' "one who has fish", mich-(h)ua'-can "place of those who have fish".

amaqueme', one who has a paper dress	amaqueme'can, place of one who has a paper dress
cozohuipile', she who has a yellow shawl	cozohuipile'can, place of she who has a yellow shawl
tehua', owner of stones	tehua'can, place of the owners of stone
colhua', he who has a grandfather	colhua'can, place of those who have grandfathers

2. Sometimes it is used with a noun not formed with one of the above suffixes (-hua', -e'), but this is not very common: ixtlahua-tl "plain, savanna", ixtlahua-can "place of the plain, savanna".

3. It is added to the stem (without the absolute suffix) of certain primary adjectives (p. 143): cual-li "good", cual-can "good place or time".

ohui', dangerous	ohui'can, dangerous place
yectli, fine	yeccan, fine place, a good time

4. It is used with some adjectives derived from intransitive verbs by the suffix -c (p. 145), but without the suffix -c: izta-c "white", izta-can "white place".

chipahuac, clean	chipahuacan, clean place
i'yac, smelly	i'yacan, smelly place

5. It is used with adjectives derived from nouns by the suffix -yo' (-lo', -zo'): xal-lo' "sandy", xal-lo'-can "sandy place".

ezzo', bloody	ezzo'can, bloody place
tlallo', covered in earth	tlallo'can, place covered in earth

Examples:

2 Tecpatl xihuitl. Niman ic micuanique in Acalhuacan in Mexico. The year 2 Flint. Then the Mexicans moved to Acalhuacan (place of those who possess canoes). (COD. 1576, p. 20, l. 1)

Auh in catlitiz, in quitlamacaz in Tonatiuh, in Tlalteuctli in ixtlahuacan. And he will provide drink, he will offer food to the Sun, to the Lord of the Earth on the plain. (FC:VI, p. 11, l. 24)

In ixquich in izquican icac cacahuatl ca intonal in tlatoque. All the cacao everywhere belongs to the kings. (CMA, fo. 60r., l. 36; Vol. VI, p. 131)

Ca oyaque, ca omotecato in tochenchan in apochquiyahuayocan, in atlecallocan. So they went, they went to settle in our house, a place without a chimney, a place without a draught. (FC:VI, p. 152, l. 20)

Postposition -tla': where something abounds, place where something is abundant, time when something abounds

Garibay (1961:54) and Swadesh and Sancho (p. 67), treat this suffix as purely indicating "abundance". However, according to the interpretations given by Olmos (1875:177), Rincón (p. 19), Carochi (p. 418) and Sahagún (CMA, Memoriales con Escolios, fo. 92v., No. 5), its true meaning seems to be "place or time of abundance".

It combines with nouns: xochi-tl "flower", xochi-tla' "garden; where flowers abound".

cuahuatl, tree	cuauhtla', wood, in the wood; where trees are abundant
zacatl, grass	zacatla', pasture; where grass is abundant
heuhue', old	huehuetla', time of extreme old age
xalli, sand	xalla', sandy place; where sand abounds
tlapalli, color	tlapalla', where colors abound, place of abundant color

Examples:

In Teochichimeca . . . in hueca nemi, in cuauhtla, in zacatla, in ixtlahuacan, in texcalla nemi. The Teochichimecas . . . lived far away, they lived in the woods, in the pastures, on the plains, among the rocks. (FC:X, p. 171, l. 29...32)

In mintontli, huihuixcani, totolcani, chochopinini, oacic huehuetla, ilamatla. The great-great-grandfather (or the great-great-grandmother) is someone who trembles, coughs, (and) totters. He (or she) has reached the "time of extreme old age". (The phrase in quotation marks is Sahagún's interpretation) (CMA, fo. 92r. and v., No. 5, l. 23; Vol. VI, p. 207)

Postposition -teuh: like, in the manner of, similar to

It is principally used to compare a person with a precious object in poems and in the huehue'tla'tolli, the rhetorical discussions of the elders: maquiz-tli "bracelet", maquizteuh "like a bracelet".

chalchihuitl, jade	chalchihueteuh, like a jade
teoxihuitl, turquoise	teoxihueteuh, in the fashion of turquoise
quetzalli, quetzal feather	quetzalteuh, like a quetzal feather
cozcatl, necklace	cozcateuh, similar to a necklace

Examples:

Oncan xamantoque, in tepilhuan . . . ca oncan cozcateuh, quetzalteuh timotemanilia. There (on the battlefields) lie the sons of noblemen, torn to pieces . . . , you place them there like necklaces, like quetzal feathers. (FC:VI, p. 12, l. 25...26)

Cuix cana tetech timaxitiz in yaoc. . . . In ipalnemohua, in oncan motepepenilia in cozcateuh, quetzalteuh motehuipanilia. Perhaps you will capture someone in the war somewhere. . . . There, he by means of whom one lives selects the one who is like a necklace, he lines up the one who is like a quetzal feather. (FC:VI, p. 193, l. 17...18)

POSTPOSITIONS THAT COMBINE ONLY WITH PRONOMINAL PREFIXES

These postpositions cannot be suffixed to a noun. Therefore to be used with a noun, it must be done by means of a copy pronoun, which is amply

illustrated in the following section. Most, but not all, of the postpositions in this group refer only to people; those that do so cannot combine with the inanimate indefinite prefix tla- "something".

Postposition -pal: through, by, by means of, with the help of

The postposition is instrumental, denoting the person by means of whom an action is completed. It does not combine with the indefinite prefix for things, tla-.

nopal, by me	topal, by us
mopal, by you	amopal, by you (pl.)
ipal, by him, her	impal, inpal, by them
tepal, by someone	

Examples:

Intlacatl in niccuaz auh azo aca nocniuh achitzin ipal oniccuaitlacual, azo aca nechtlatlania in cuix onitlacua, auh ye ic noconnanquilia, "Tepal onitzopilot". If I should have nothing to eat and through (him) some friend of mine I eat a little of his meal, (and) if by chance someone asks me if I have eaten, I shall reply "Through someone I became a vulture". (FC:VI, p. 229, l. 16)

Ca ye iuhca toyollo ipan yolihua, ipan tlacatihua, ipan nezcatilo, ipan nehuapahualo. We know with what destiny one is born, with what character one comes into the world, by whom one is suckled, by whom one is strengthened. (COL. DOCE, p. 105, l. 8)

Cuix huel cana tetech timaxitiz in yaoc, in oncan tetlilania, tetlapalania in ipal nemohua? Will you not perhaps capture someone in the war somewhere, where he by means of whom one lives lists the people with black ink, with red ink? (FC:VI, p. 193, l. 17)

Auh intla tepal otlama, icuac mopotonia. And if he took a captive with the help of another his head was adorned with feathers. (FC:VIII, p. 76, l. 5)

Postposition -pampa: for, because of

It denotes a cause or reason which may be either a person, object, or circumstance. When it is an object or circumstance, it is expressed by

using *i-*, the third person singular pronominal prefix. The postposition is not used with *tla-* "something".

nopampa, for me	topampa, for us
mopampa, for you	amopampa, for you (pl.)
ipampa, for him, her, it	impampa, for them
tepampa, for someone	

Examples:

Nopampa atihualla. You came for my sake. (Olm., p. 175f., last line)

In ipampa in notepalehuiz, ic nechtlazotlazqula. Because of my help he should love me. (FC:VI, p. 223, l. 10)

Ipampa mitoa Otonchichimeca ca popoloca ihuan otontlatoa. For this reason they are called Otonchichimecas, since they speak a coarse tongue and they speak Otomi. (FC:X, p. 175, l. 20)

Tēpampa nitlatzacua. I atone for the errors of another (pay for another). (CAR, p. 416, l. 40)

Postposition *-tloc*: with, beside, together with, in the company of

The postposition *-tloc* means the same as *-nahuac*, and they are often found as a pair. It does not combine with *tla-* "something".

notloc, with me	totloc, with us
motloc, with you	amotloc, with you (pl.)
itloc, with him, her	intloc, with them
tetloc, with someone	

Note that Tloque' Nahuaque', one of the names for Tezcatlipoca with respect to the supreme deity, is formed by the postpositions *-tloc* and *-nahuac* compounded with the possessive suffix *-e'* "owner of", "he who has control over". Some researchers such as Garibay and León-Portilla translate the name as "Lord of the Close and Near". Its figurative meaning is "Lord of the Universe", the owner and cause of everything. Or, as Paredes says (p. 35), "with whom and in whom we live; he who is close, present, and next to everything".

Examples:

ihuian tetloc, tenahuac ximonemiti. Live in peace with the people, at the people's side. (FC:VI, p. 91, l. 33)

Ruh ximocuitlahui . . . in amxtli, in tlacuilolli. Intloc, innahuac ximocalaqui in yolizmatque, in tlamatini. Be diligent . . . concerning the books, the paintings. Place yourself next to, beside (them), the scholars, the sage. (FC:VI, p. 215, l. 26...)

In cihuapipiltin . . . in mochipa, in cemicac . . . in motlamachtia in itloc, in inahuac, in tonan, in tota tonatuh. The deified women (those who died in childbirth) . . . are forever, eternally . . . happy next to, at the side of our mother, our father, the Sun. (FC:VI, p. 164, l. 22...23...24)

Postposition *-huan*: with, together with, in the company of, accompanied by

The postposition is associative and only refers to people. The inanimate prefix *tla-* "something" is not used with *-huan*. It is related to the copulative conjunction ihuan (p. 270), and nehuan "the two (together)" (p. 30).

nohuan, with me	tohuan, with us
mohuan, with you	amohuan, with you (pl.)
ihuan, with him, her	inhuan, with them
tehuan, with someone	

Examples:

Mohuan nitlacuaz. I shall eat with you. (OLM, p. 177, l. 4)

Tēhuān onitlacnopilhui'. I have obtained something good in the company of others. (CAR, p. 417, l. 6)

Cemmanyān quincahua in telpopochtin in oc cemilhuitzintli inhuan ontequit, ontlacotic intachcahuan. He is abandoning forever the young men (and) their chiefs with whom, for a short time, he has worked, he has labored. (FC:VI, p. 128, l. 11)

In icuac cuico yohualtica . . . oncan tehuan nemi, tehuan mitotia, tehuan mitoa cuicohuanaya. When there is singing in the night . . . he goes there with the others, he dances together with the others, (he does) what they call dancing and singing together with the others. (FC:III, p. 53, l. 6...7)

Postposition -huic: toward, against

The postposition is directional and is not combined with tla- "something".

nohuic, toward me	tohuic, toward us
mohuic, toward you	amohuic, toward you (pl.)
ihuic, toward him, her	ihuic, toward them
tehuic, toward someone	

Contrary to the general rule, -huic is found in a text added to the absolute form of the noun cuitla-tl "excrement", and by extension "bottom": icuitlahuic hualhuilohua, "they all went back" (toward their rear) (FC:II, p. 78). Cuitlahuic might be considered as a postposition derived from a noun, and which belongs to the next group of postpositions considered on p. 129.

Examples:

Ma itla ic teixco, teicpac tinen, auh ma no itla ic tehuic tehua.
Let it not be that you offend someone with something nor that you rise up against someone with something. (FC:VI, p. 91, l. 35)

Ca oc tatzintli, ca oc ticonetzintli, oc tipiltzintli. . . ihuic mitzitoque in toteucyo, in Tloque Nahuaque. When you were still a small babe, when you were still a small infant, when you were still a little girl. . . they earmarked you for (toward him) our lord, Master of the Universe. (FC:VI, p. 216, l. 23...24)

O zan cuel ixquich in; ic ninoquixtia in amohuic. This is all (that I have to say); with that I fulfill my obligations to you. (FC:VI, p. 92, l. 10)

Amo tehuic mixtlapalaa, mauhcatlacatl atehuic mixyeyecoa. He does not dare to do anything against the people, he is a timid man, he does not stand in opposition to the people. (OLM, p. 225, l. 12)

Postposition -icampa: behind

nicampa, behind me	ticampa, behind us
micampa, behind you	amicampa, behind you (pl.)
icampa, behind him, her, it	imicampa, behind them
teicampa, behind someone	
tlaicampa, behind something	

Examples:

Ma ompa anyazque in tochan in icampa nican ca Cuauhtepetl. You (pl.) will go to our house which is there behind Cuauhtepetl. (AN. CURUH., fo. 23, l. 42)

Achtopa quixyauhtemia, zatepan quimailpia icampa quihuihuiquilia in ima. First he covered his face with (powder made of) yauhtli then they tied his hands, they used to pull them behind him. (Yauhtli is a medicinal plant used as an incense.) (FC:II, p. 107, l. 32)

Auh in ixquichtin Ihuanyolque cihuatl quitepehuitihui, cololhuitihui, iuhquin tlalli cuecuetlaca icampa. And all the woman's relatives go grouped around her, they go surrounding her, it was as if the earth were howling behind her. (FC:VI, p. 131, l. 15)

POSTPOSITIONS DERIVED FROM NOUNS

The postpositions in this group are derived from body parts. Thus -ixco "on the surface of" is derived from ix-tli "face" with the postposition -co. But it must be remembered that often the noun with the postposition keeps its original meaning, so not always is the combination a derived postposition; for example: A'onmati iixco, icpac, "He does not know that it is on his face, on his head."

Postpositions -ixco, -ixtlan, -ixpan (from ixtli, face, eye)

These are only compounded with one or two nouns and are more frequently combined with the pronominal prefixes.

1. Postposition -ixco "upon, on the surface of, opposite to":

tlalli, earth	tlalixco, upon, on the surface of the earth
xalli, sand	xalixco, upon, on the surface of the sand (Jalisco)
nixco, upon me	tixco, upon us
mixco, upon you	amixco, upon you (pl.)
ixco, upon him, her, it	imixco, upon them
teixco, upon someone	
tlaixco, upon something	

Examples:

In ye nohuiyan itech omotlali in xicocuitlatl, zatepan tecolatl ixco moteca in xicocuitlatl. When the beeswax had been placed (in the center of the mold), then the charcoal paste was put over (it) the beeswax. (FC:IX, p. 74, l. 27)

Tlalpan quitecaya . . . teometl, ixco quitzetzeloaya zacatl. In the ground they would place . . . fine magueys, (and) they scattered straw over them. (CMP, fo. 252r., l. 38...39; Vol. VI, p. 5)

2. Postpositions -ixpan, -ixtlan "in front of, in the presence of" are combined only with the pronominal prefixes:

nixpan, in front of me	tixpan, in front of us
mixpan, in front of you	amixpan, in front of you (pl.)
ixpan, in front of him, her, it	imixpan, in front of them
teixpan, in front of someone	
tlaixpan, in front of something	

or

nixtlan	tixtlan
mixtlan	amixtlan
ixtlan	imixtlan
teixtlan	
tlaixtlan	

Examples:

Cantlatzcotona in iyolla, ixpan commayahui in Xiuhteuctli. They tear out his heart (and) they hurl it in front of (him) Xiuhtecutli (God of Fire). (FC:II, p. 108, l. 8)

Quinyacana in ixpan Ahuizotzin, ixpan quitequilia in ixquich . . . in ompa mochihua Tzinacantlan. They take them in front of (him) Ahuizotl, (and) in his presence relate everything . . . which occurred in Tzinacantlan. (FC:IX, p. 22, l. 28...30)

Auh in ohuatemoc, imixpan hualquiza, imixtlan hualquiza in mamaltin. And when he went down, he passed in front of, he passed by (them) the captives. (FC:II, p. 107, l. 24)

Niman ye hualquiza in cohuatl, niman ye teixtlan quiza. Then the snake comes out, it passes at once in front of the people. (CMA, fo. 58v., l. 47; Vol. VI, p. 128)

Postpositions -i'tic, -i'tec: inside, within (from i'titl, i'tetl belly)

These postpositions are combined with nouns and pronominal prefixes:

calli, house	cali'tic, inside the house
atl, water	atli'tic, inside the water
tlalli, earth	tlali'tic, inside the earth
ni'tic, inside me	ti'tic, inside us
mi'tic, inside you	ami'tic, inside you (pl.)
i'tic, inside him, her, it	imi'tic, inside them
tei'tic, inside someone	
tla'tic, inside something	

or

ni'tec	ti'tec
mi'tec	ami'tec
i'tec	imi'tec
tei'tec	
tla'i'tec	

Examples:

Auh niman ic oncan acico toli'tic, acai'tic in Mexicatzinco. And then they arrived there within the reeds, within the rushes near Mexicatzinco. (CRON. MEX., p. 59, l. 5)

Ca cuahuitl, tetl iitic tlachiya, tlacaqui in toteucyo. Our lord sees, he hears what is inside (them) the sticks, the stones (i.e., he knows everything). (FC:VI, p. 91, l. 30)

Ma nen teuhtli, tlazolli tiquilnamic . . . ; omotlahueliitlic intla mitic xiquelehui. Take care not to think about the filth, about dirt (sex). . . . Be you pitied if inside of you you desire this. (FC:VI, p. 215, l. 6...7)

Nitelelaxitia, teitic nictepehua, nicaquia in tlexochtli, tlecuahuitl. I afflict the people, inside the people I throw, I place my hot coals (and) sticks in order to produce fire. (OLM, p. 220, l. 11)

Postposition -tepotzco: behind, in the absence of (from tepotztli back)

This postposition is only combined with the pronominal prefixes:

notepotzco, behind me	totepotzco, behind us
motepotzco, behind you	amotepotzco, behind you (pl.)
itepotzco, behind him, her, it	intepotzco, behind them
tepotzco, behind someone	
tlatepotzco, behind something	

Examples:

itepotzco quitlaz in ichpochtzintli, in piltzintli, in toconetzin.
The girl has pushed the child, our child, behind her. (FC:VI, p. 180, l. 35)

Cuix oc . . . intepotzco hualmotlamachitia? Do they perhaps now
. . . in their absence know about things here? (FC:VI, p. 152, l. 18...18)

Some other postpositions derived from nouns

Most of the following postpositions which are derived from nouns are only combined with the possessive pronominal prefix i- (third person singular) and tlā- (indefinite inanimate). Nevertheless, exceptions are found to this rule, and some postpositions are used with nouns, such as -tenco, -tempan, and -tenxipalco.

1. Postpositions formed from cuaitl "head" and tzontli "hair": -cuac, -cuatlan, -tzonco, -tzoztlan "on top of, above, at the tip".

Atlal: Ynic tlaxintli tomahuac, hueyac. Mamazyo, tepoztli in icuac
ca, cuauhtica in quitlaza. The spear thrower: It is made from a
thick, long piece of wood. It has feathers and copper at the tip.
They launch it with a stick. (In my translation of the texts on
arms and insignia of the Mexica (Sullivan 1972:189), I confused
icuac "at the tip" with icuac "when" in this text.) (CMA, fo.
69r., l. 6; Vol. VI, p. 169)

Tlaltitech peuhiticac onaciticac in itzonco. (The papers) start near
the ground and reach the top (of the pole). (FC:VI, p. 140, l. 2)

Canin mach itzontlan, icuatlan oniquiz in toteucyo? Where have I
passed over, upon (offended) our lord? (FC:VI, p. 241, l. 17)

2. Postposition formed from icxitl "foot": -icxitlan "at the foot of, at the bottom of"

Example:

Ruh in oacito tlacxitlan, in icxitlan Huitzilopochtli, maana . . .
in icxitlan Huitzilopochtli. And when he reached the bottom of,
the foot (of the temple) of Huitzilopochtli, he stretched his arms
out . . . at the foot (of the temple) of Huitzilopochtli. (FC:VI,
p. 112, l. 28...29)

3. Postpositions formed from tentli, tenxipalli "lips": -tenco, -tempan,
-tenxipalco "at the side of, at the edge of"

Examples:

In cohuatl caxtenco hualmoteca. The snake is positioned at the side
of the bowl. (CMA, fo. 58v., l. 45; Vol. VI, p. 128)

Huel momacuauhtilia inic huel onquiza, onmacana atenco, atenxipalco.
They make a great effort to leave, to take the canoes to the
water's edge, to the riverbank. (FC:VII, p. 14, l. 19)

Teoatempa, tlachinoltempan tihualihualoc. You have been sent to
the edge of the battlefield. (Teoatl, tlachinolli, "the sea, the
conflagration" is a metaphor for war, especially the sacred war,
and the plague. See metaphor 21, p. 348 of the Spanish edition of
Compendio de la Gramática Náhuatl) (FC:VI, p. 171, l. 24)

Quetzititeca itenca in temalacatl. He is stretched out at the edge
of the stone of the gladiatorial sacrifice. (FC:VI, p. 52, l. 7)

4. Postposition formed from tzintli "year, base, cement": -tzintlan
"under, at the foot of"

Examples:

In oacico in cuahuitl itzintlan, niman oncan omotlalique. When they
arrived under a tree they settled there. (COD. 1576, p. 6, l. 1)

Inic nauhcan Poyauhtlan, zan itzintlan . . . in tepetl, Tepetzinco.
The fourth place was Poyauhtlan, at the foot of the . . . hill,
Tepetzinco. (FC:VI, p. 43, l. 11...11)

In oncan (o)motlalique tlatzintlan itocayocan Zacamolco. They
settled there at the foot of it (a hill), in the place called
Zacamolco. (FC:XII, p. 74, l. 2)

5. Of less frequency are:

<u>Postposition formed from:</u>	<u>Postposition:</u>
nacaztli, ear	-nacazco, by the side of, in the corner of
yacatl, nose	-yacac, on the tip of
ixcuaitl, face	-ixcuac, at the front of
cuitlapantli, back, shoulder	-cuitlapan, behind

DOUBLE AND TRIPLE POSTPOSITIONS

The postpositions -pa and -copa are added to the noun or pronominal prefix which are combined with the postpositions -c, -co, -chi, -i'tic, -lxpan, -tlan, -tech, -tloc, and -hulc.

The suffixes -pa and -copa are directional and denote movement away from or toward the complement of the postposition.

Double postpositions

tlali'tic, inside the earth	tlali'ticpa, from or toward the inside of the earth
ilhuicac, in the sky	ilhuicacpa, ilhuicacopa, from or toward the sky
caltitlan, next to the house	caltitlampa, from or toward the house
tlalchi, in the earth	tlalchipa, from or toward the earth
tlahuitl, light	tlapcopa (from tlauhcopa), from or toward the light; east
notech, about, concerning me	notechpa, notechcopa, for me, on my behalf
motloc, at your side	motlocpa, from your side, toward you
imi'tic, within, inside them	imi'ticpa, from inside them
teixpan, in the presence of someone	teixpampa, from or toward the presence of someone

When -pa and -copa are added to the postposition -huic (which has the same meaning, "toward" or "from"), -huic indicates a more intensive directional movement:

nohuic, toward or against me	nohuicpa, nohuicopa
ihuic, toward or against him	ihuicpa, ihuicopa
amohuic, toward or against you (pl.)	amohuicpa, amohuicopa

tehuic, toward or against someone	tehuicpa, tehuicopa
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Sometimes the postposition -pa is added directly to the noun or pronominal prefix:

cuitlapantli, back	icuitlapampa, behind him, in his absence
mayauhcantli, right hand	tlamayahcampa, to the right of something

Triple postpositions

These consist of adding the postposition -huic to nouns and pronominal prefixes that already contain double postpositions. They are not very frequent. They intensify the directional movement:

ilhuicacpa, ilhuicacopa, from or toward the sky
ilhuicacpahuic, ilhuicacopahuic (same meaning)
tlai'ticpa, from or toward the inside of something
tlai'ticpahuic (same meaning)

Examples of double and triple postpositions:

In iuh nez, iuhquin ilhuicacpa hualla. Thus he appeared as if he came from the sky. (FC:XII, p. 115, l. 8)

In iuh ittoya ompa tlapcopa. So it was seen toward the east. (FC:XII, p. 1, l. 11)

Ompa (o)hualpeuh in tonatiuh icalaquiyampa, auh ompa itztia in iquizayampa. It departed (the comet) from the west (the place where the sun sets) and went toward the east (the place where the sun rises). (FC:XII p. 2, l. 17)

Rzo ayotl, niman iuh motlalia in tecolli in icacallo inic . . . iticpa hualitztica in itzontecon. Perhaps it was a tortoise (which they caste), then (a clay mold) was made (and) charcoal from its shell such that . . . it would move its head, in and out (FC:IX, p. 73, l. 25...26)

Ruh in Marqués, niman ye ic quihuallaza in ihuicpa Tenochca. Then the Marquis (Cortés) launched an attack against (them) the Tenochcas. (FC:XII, p. 82, l. 10)

Cualli in quitoa pani, auh in itic amo cualli in quitoa tehuicpa.
Outwardly he says good things, underneath it all he says malicious
things against the people. (FC:VI, p. 221, l. 17)

REVERENTIAL, DIMINUTIVE, AND PEJORATIVE POSTPOSITIONS

The postpositions are -tzinco, for respect or affection, and -tonco for scorn.

Added to noun stems

They can be added directly to noun stems, and these are usually geographic names:

mitl, arrow	mitzinco, on the little arrow
xilotl, ear of maize	xilotzinco, on the little ear of maize
nochiztli, wood louse	nochiztonco, on the bad wood louse
xihuitl, turquoise	xihuitonco, xiuhtonco, on the ugly turquoise

(Mitzinco and xilotzinco, Peñafiel, Pl. XVIII and XXXU; nochiztonco, and nochiztli, Robelo, p. 143; xihuitonco, Caso, p. 51.)

Added to noun with a postposition

They can be added to all noun plus postposition combinations except those with -ca:

imac, in his hand	imactzinco, in his revered hand, in his little hand
tollan (Tula), among the reeds	tollantzinco, little place among the reeds
milpan, in the field	milpantonco, in the small field
nocaltitech, next to my house	nocaltitechtonco, next to my house

Added to possessive pronoun with a postposition

Only -tzinco, not -tonco, can be used with a pronominal prefix that has a postposition:

nopal, for me	nopaltzinco
inca, for them	incatzinco
motloc, near you	motloctzinco
tehuicpa, against someone	tehuicpatzinco

Examples of -tzinco, -tonco:

Omitzonmomaquilique in anemihqui, in tlazotic . . . in
inxillantzinco, in intozcatlantzinco, in cepohuatoc. They gave
you incomparable, precious (words) . . . which are hoarded in
their venerable hearts, in their venerable throats. (FC:VI, p.
216, l. 10...14)

Ye achica, cemihuitl anquimotlamahuizalhuilia in toteucyo in
itlalticpactzinco. For a short time, for one day you do honor to
our lord with something in his venerable world. (FC:VI, p. 195,
l. 24)

At oconmomaquiliz . . . in nelli motolinia, in motloctzinco, in
monahuactzinco mocalaquiani. Perhaps you will give it . . . to
the true lowborn, to he who settles near you, at your venerable
side. (FC:VI, p. 8, l. 34...35)

Mixpantzinco ninalahua, ninotepotlamia. I slip, I stumble in your
venerable presence. (FC:VI, p. 187, l. 23)

Family Names

The family name is derived from the place-name.

Toponyms which end with the postposition -c, -co replace this ending with -catl in the singular, -ca- in the plural:

Toponym	Family Name (sg. and pl.)	
Mexi'co	mexi'catl	mexi'ca'
Tenanco	tenancatl	tenanca'
Chalco	chalcatl	chalca'
Atlixco	atlixcatl	atlixca'

Toponyms in which the postposition -can has been added to possessive nouns ending in the suffix -e', -hua', or to adjectives ending in the suffix -ya' (-lo', -zo'), also replace the postpositional ending with -catl in the singular, -ca- in the plural:

Toponym	Family Name (sg. and pl.)	
Amaqueme'can	amaqueme'catl	amaqueme'ca'
Michhua'can	michhua'catl	michhua'ca'
Rhuexoyo'can	ahuexoyo'catl	ahuexoyo'ca'
Tollo'can	tollo'catl	tollo'ca'

According to Carochi (p. 460), toponyms derived from possessive nouns may also form the family name by omitting the locative suffix and without the addition of another suffix. Thus from Michhua'can comes the family name michhua' "a person from Michhuacan", michhua'que' "people from Michhuacan".

Toponyms ending in the postposition -tla' (-la' after l) add -catl in the singular, -ca- in the plural:

Toponym	Family Name (sg. and pl.)	
Cuauhtla'	cuauhtla'catl	cuauhtla'ca'
Zacatla'	zacatla'catl	zacatla'ca'
Xalla'	xalla'catl	xalla'ca'

Toponyms derived from noun stems with the postposition -can replace this ending with -cameca-tl, singular, and -cameca-, plural. These are not very common:

Toponym	Family Name (sg. and pl.)	
Xaltocan	xaltocamecatl	xaltocameca'
Tepetocan	tepetocamecatl	tepetocameca'
Xochiacan	xochiacamecatl	xochiacameca'

Toponyms ending in -man replace this suffix with -meca-tl in the singular, -meca- in the plural:

Toponym	Family Name (sg. and pl.)	
Acolman	acolmecatl	acolmeca'
Oztoman	oztomecatl	oztomeca'
Chalman	chalmecatl	chalmeca'

Toponyms formed with the postposition -pan add -eca-tl in the singular, -eca- in the plural:

Toponym	Family Name (sg. and pl.)	
Tlalpan	tlalpanecatl	tlalpaneca'
Apan	apanecatl	apaneca'
Tlacopan	tlacopanecatl	tlacopaneca'
Itztapalapan	itztapalapanecatl	itztapalapaneca'

Toponyms formed by adding the postposition -tlan (-lan after l) directly to the noun (i.e., in which the ligature -ti- is not used) replace the postposition with -teca-tl in the singular, and -teca- in the plural:

Toponym	Family Name (sg. and pl.)	
Tepoztlan	tepoztecatl	tepozteca'
Acatlan	acatecatl	acateca'
Cholollan	chololtecatl	chololteca'
Tollan	toltecatl	tolteca'

Toponyms which end in the postposition -tlan and are preceded by the ligature -ti-, those that end in the verbal noun suffix -yan (p. 105), and those formed in other ways are unmodified. Instead they are followed by calqui "inhabitant" (calque', plural), chane' "he who has a house" (chane'que', plural), or tlacatl "man" (tlaca', plural):

Toponym	Family Name (sg. and pl.)
Cuauhtitlan	Cuauhtitlan calqui, Cuauhtitlan calque' Cuauhtitlan chane', Cuauhtitlan chane'que' Cuauhtitlan tlacatl, Cuauhtitlan tlaca'
Atitlan	Atitlan calqui, Atitlan calque' Atitlan chane', Atitlan chane'que' Atitlan tlacatl, Atitlan tlaca'
Tlapacoyan	Tlapacoyan calqui, Tlapacoyan calque' Tlapacoyan chane', Tlapacoyan chane'que' Tlapacoyan tlacatl, Tlapacoyan tlaca'
Cuauhtinchan	Cuauhtinchan calqui, Cuauhtinchan calque' Cuauhtinchan chane', Cuauhtinchan chane'que' Cuauhtinchan tlacatl, Cuauhtinchan tlaca'

An exception to the rule is Tenochtitlan, which, although it should belong to this group, makes its family name with tenochcatl, singular, tenochca', plural.

Adjectives

There are three types of adjectives: (1) primary adjectives, (2) adjectives which are derived from nouns, with the suffix -yo', and (3) adjectives which are derived from verbs. Most of the primary and some of the derived adjectives share a characteristic with nouns; namely, they take the absolutive suffix (p.15). The plural form of the derived adjectives shows affinities with the agentive and possessive nouns discussed in chapter 9.

PRIMARY ADJECTIVES

These adjectives are not as numerous as those derived from nouns and verbs. The principle primary adjectives are:

<u>Singular</u>	<u>Plural</u>	
cualli	cualtin, or cuacualtin	good
hueyi	hue'hueyi, hue'hueyin, or hue'hueyintin	big
ixquich	ixquichtin	all, every
miyec	miyectin, miyequin, or miyequintin	many, much
mochi	mochin, mochtin, or mochintin	all
nelli,	---	true
ohui'	---	dangerous
yectli	yectin, or ye'yectin	good, fine
yancuic	---	new, recent

(Also izqui, which is synonymous with ixquich.)

ADJECTIVES DERIVED FROM NOUNS AND THE VERB SUFFIX -YO'

This adjective indicates possession of the object or quality implicit in the noun and denotes that the object or its possessor is full of, is covered in, or simply has the quality of the noun. In this last case it may be compared to possessive nouns in -e', -hua' (p. 93).

They are derived from nouns by adding the suffix *-yo'*, which may be from an independent verb **yoo* in the archaic period of the language (the asterisk with **yoo* indicates that the form is not attested in any manuscripts, but is a hypothetical form, reconstructed by the use of historical linguistic methods). In accord with regular changes (p. 13), the *y* of the suffix is changed to *l* or *z* when the noun ends with *l* or *z*. When referring to people, the plural is formed with the suffix *-que'*; when referring to objects, the plural is formed by reduplicating the first syllable, which is followed by a glottal stop: *zoqui-tl* "mud", *zoqui-yo'* "muddy", *zoqui-yo'-que'* (plural for people), *zo'-zoqui-yo'* (plural for things).

<i>iztatl</i> , salt	<i>iztayo'</i> , salty, full of salt
<i>teotl</i> , god	<i>teoyo'</i> , divine, holy
<i>tlalli</i> , earth	<i>tlallo'</i> , covered in, full of earth
<i>quetzalli</i> , quetzal feather	<i>quetzallo'</i> , covered with, that which has quetzal feathers
<i>eztli</i> , blood	<i>ezzo'</i> , bloody, covered in blood
<i>mahuizotl</i> , glory	<i>mahuizzo'</i> , illustrious, glorious

Examples:

Teconeuh in amo cualli . . . teuhyo, tlazollo. The bad daughter (of someone) . . . is full of filth, full of rubbish (vice). (FC:X, p. 3, l. 5...6)

In *tlatoani . . . imacaxyo, tleyo, mahuizyo, teyo, tocayo.* The king . . . is respectful, famous, illustrious, he is the one who has repute, the one who has renown. (FC:X, p. 15, l. 12...13)

In *chimal ihuiteteyo, amapanyo imac mani.* His shield, which has small balls of feathers, which has little paper flags, is in his hand. (CMP, fo. 261r., l. 36; Vol. VI, p. 23)

In *chcahuipilli . . . ipan tlazotl tlaticuetlaxtyotili, no memecayo cuetlaxtica.* The quilted shirt . . . is trimmed with leather, (and) also has leather straps. (CMA, fo. 68r., l. 1...1; Vol. VI, p. 149)

Notice here the same noun, one time combined with *-e'* (possessive noun, chapter 9), another time with *-yo'*:

Motlilozac, ixmichihuahe, ixmichihuaahyo. (His face) was painted black, he had a paste made with amaranth on his face, his face was covered with amaranth paste. (FC:I, p. 2, l. 30)

ADJECTIVES DERIVED FROM VERBS

Adjectives formed with *-c*, *-tic*

The suffixes *-c*, *-ti-c* (*-que'*, *-ti-que'* in the plural) are usually used with intransitive verbs. The adjective indicates an attribute that is expressed by the verb. Most verbs take either one or the other suffix, but those which end in *-hua* can take either suffix. The rules for using each of these suffixes are as follows:

The form *-c*, *-que'* is added directly to the verb stem. If the stem ends with two vowels, the second one is lost: *chipahua* "to clean oneself", *chipahua-c* "clean", *chipahua-que'* (plural). If the stem ends with the suffix *-ya*, the final suffix is lost: *tlilti-ya* "to paint oneself black", *tlilti-c* "black", *tlilti-que'* (plural).

<i>l'ya</i> , to stink	<i>i'yac</i> , smelly
<i>piyaztiya</i> , to become long, slim	<i>piyaztic</i> , long and slim
<i>xoxoctiya</i> , to turn green	<i>xoxoctic</i> , green
<i>alahua</i> , to slip	<i>alahuac</i> , slippery
<i>cuechahua</i> , to get wet	<i>cuechahuac</i> , wet, damp
<i>pitzahua</i> , to be thin	<i>pitzahuac</i> , thin

Thérel Siméon, 1963:340, gives the etymology of *piyaztic* as being from *piyazhua*, which in my opinion is mistaken, since *piyazhua* is a transitive verb from *piyaz-tli*, "tube, pipe", and means to make something with a tube (see p. 191). Along with Olmos, 1875:53, he also makes a mistake with the etymology of *coltic* (p. 109), which should be from *coltiya* and not *colihui*.]

Contrary to the general rule, *cococ* "heartbroken, sorry" is from a transitive verb, *cocoa* "to feel sorry for".

The suffix *-ti-c* (*-ti-que'*, pl.), which is often preceded by *c* or *z* (e.g., *-cti-c*, *-zti-c*), is added to a shortened form of the verb stem: *pitza-hua* "to be thin", *pitza-cti-c* "thin", *pitza-cti-que'* (plural):

<i>malacachoa</i> , to go round in a circle	<i>malacachtic</i> , circular
<i>maxelihui</i> , to scatter	<i>maxelic</i> , scattered
<i>cayoni</i> , to be pierced	<i>cayoctic</i> , pierced (also <i>cayonqui</i> , see p. 148)
<i>cuechahua</i> , to get wet	<i>cuechactic</i> , wet, damp
<i>alahua</i> , to slip	<i>alactic</i> , alaztic, slippery

Many verbs form the adjectives in both ways. Examples:

In atl itztic, in atl cecec topan quichihua in toteucyo. Our lord showers cold water, icy water, upon us. (FC:VI, p. 254, l. 4)

In huel patlahuac, in huel xopalehuac quetzalli. A very wide, very green quetzal feather. (FC:VI, p. 252, l. 1)

(Metztli) iuhquin comalli hueyipol, huel tehuilacachtic malacachtic, iuhquin tlapalli, chichiltic. (The moon) is like a large disk, very round, circular, (and) is red in color, bright red. (FC:VII, p. 3, l. 9)

Ayahcozamalotl huitolihqui, tlahuitoltic, coltic. The rainbow is a curve, arched, curved. (FC:VII, p. 18, l. 11)

Adjectives in -ni

The formation of these adjectives shows some similarity to the first type of deverbal agentive nouns (p. 89). There are two ways of forming them, each one with a different meaning.

1. The suffix -ni is added to the stem of intransitive verbs. The plural is formed with -me'. This adjectival form is not common.

The adjective signifies the resultant condition caused by the action of the verb: nemi "to live", nemi-ni "alive", nemi-ni-me' (plural) (Molina gives these forms in the Spanish-Nahuatl part of his dictionary, fo. 19r., under "bivo", the old Spanish orthography for "vivo", alive, but not in the Nahuatl-Spanish section):

miqui, to die	miquini, mortal
pozoni, to boil	pozonini, boiled
celiya, to blossom	celiyani, blossomed
mayana, to be hungry	mayanani, hungry

Examples:

Auh in octli quitlalique ompa in tepetl chichinauhia, auh in ipampa pozonini octli, quitocayotique Pozonaltepetl. And they made the pulque there in the mountains of Chichinauhia, and because the pulque was foamy, they called them the Mountains of Foam. (FC:X, p. 193, l. 8)

Oconmopetlacaltemilito . . . in itzmolini, in celiyani, in xotlani, in cueponini in xiuhtzintli in motechcopatzinco huitz. (The gods) have kept in a chest . . . all that is green, fresh,

blossomed, sprouted, the plants which come from you. (FC:VI, p. 36, l. 17...19)

2. The suffix -ni is added to the passive form of the verb. The plural is formed with -me'. They are analogous in meaning to English adjectives ending in -able or -ible, and like these indicate that the subject can be, or is worthy of, what the verb signifies: tlazo'tla "to love", tlazo'tla-lo-ni "lovable, worthy of being loved", tlazo'tla-lo-ni-me' (plural).

Stem	Passive	Adjective
cua, to eat	cualo	cualoni, edible, worthy of being eaten
i, to drink	ihua	ihuani, drinkable, worthy of being drunk
nonotza, to warn	nonotzalo	nonotzaloni, worthy of being warned
piya, to keep	piyalo	piyaloni, worthy of being kept

(By extension cualoni and ihuani mean "food" and "drink".)

Since the passive does not have an object, these adjectives are not combined with object prefixes te-, tl-, or ne-. (Carochi, p. 447, says that those adjectives derived from verbs which have two objects, or those derived from reflexive verbs with an object, are compounded with one of these prefixes depending on its meaning. He offers as examples those given here in condensed form: from tētlapo'polhuia "to pardon someone for something" are derived tēpo'polhuiloni "a thing worthy of pardoning someone", tlapo'polhuiloni "a person worthy of being pardoned for something"; from motēcuitlahuia "to care for someone" we get motēcuitlahuilōni "worthy of being cared for".)

Examples:

Auh inin ticmoquixtilia in anemihqui, in tlazotli, in cuihuani, in piyaloni, in neyollotiloni in i'iyotli, in tlatolli. And this which you state, all that is incomparable, precious, are expressions, words, worthy of being received, worthy of being kept safe, worthy of being remembered. (FC:VI, p. 63, l. 23)

Ca zan ye mapizmiquilia in huapaloni, in izcaltiloni, in conetzintli. For now the one who is worthy of being reared, who is worthy of being strengthened, the child, is dying of hunger. (FC:VI, p. 3, l. 24)

In tlatatl huey huecapan, mahuiztic, imacaxtli, tlamauhtia, tlacamachoni. The lord is very illustrious, he is an admired, respected, feared person, he is worthy of being obeyed. (FC:X, p. 15, l. 4)

In cualli tlazopilli mahuiztililoni, tlazotlalonii, piyaloni. The good nobleman is worthy of respect, worthy of love, worthy of appreciation. (FC:X, p. 16, l. 30)

Adjectives in -qui

The suffix -qui, singular, -que', plural, is added to the past perfect of both transitive and intransitive verbs. The adjective denotes the effect which is implicit in the verb, and is analagous to the English past participle in meaning (see also Patient adjectives, following section). The formation is identical with the second type of agentive deverbal noun (p. 89-90), except that, unlike the deverbal noun, object prefixes are not included in the derivations from transitive verbs: polacqui "to submerge", o-polac (past perfect), polac-qui "submerged", polac-que' (plural).

<u>Stem</u>	<u>Past Perfect</u>	<u>Adjective</u>
malina, to twist	omalin	malinqui, twisted
coyoni, to be pierced	ocoyon	coyonqui, pierced
poztequi, to break	opoztec	poztecqui, broken
pozoni, to be boiled	opozon	pozonqui, boiled

(Coyonqui "pierced" also has the form coyoctic; see p. 145.)

Examples:

(D)quito in Mictlanteuctli: Tla xoconpitzā in notecciz. . . . Ah amo coyonqui in itecciz. Mictlanteuctli said: Sound my conch shell. . . . But his shell was not perforated. (LEY. SOL., fo. 76, l. 27...29)

Roc huel yaque in at huehuentzitzin, at ilamatzin, at cocoxque. Perhaps the old men, the old women (and) the sick could go no longer. (FC:X, p. 170, l. 37)

Huel chalchiuhtic, huel teoxiuhtic, huel acatic, huel ololiuhqui. Just like a jade, just like a turquoise, very long, very round. (FC:VI, p. 248, l. 24)

In ixquich in celic, in itzmoliqui . . . motechcopatzinco huitz. All that is fresh, that blossoms . . . comes from you. (FC:VI, p. 36, l. 20...22)

Patient adjectives

These adjectives are equivalent in meaning to the English past participle (see also adjectives in -qui, preceding section), such as "closed" in the phrase "a closed door."

Their formation is almost identical to the formation of patient deverbal nouns (p. 96-98), and like the deverbal nouns, the adjectives may be formed in two ways.

1. They may be derived from the impersonal form of the verb. Those that end with the suffix -lo drop the o, and those that end with -o, -ohua, or -hua simply drop the suffix. The indefinite inanimate object prefix tla- and the absolutive suffix (-li or -tli) are added to this form. The plural is formed with -tin: pohua "to count", pohua-lo (impersonal), tla-pohua-li-li "counted"; i'mati "to do something skillfully", i'mach-o (impersonal), tla-'mach-tli "embroidered".

<u>Stem</u>	<u>Impersonal</u>	<u>Adjective</u>
coyonia, to perforate	coyonilo	tlacoyonilli, perforated
quentia, to dress	quentilo	tlaquentilli, dressed
tlalia, to compose, to arrange	tlalilo	tlatlatilli, composed, arranged
teci, to grind	texo	tlatextli, ground
paca, to wash	paco	tlapactli, washed
ana, to pull up	ano	tlaantli, plucked

Olmos (1875:43, 55), Molina (1945, fo. 11r.) and Carochi (p. 448) say that when these words are combined with ne- and te- they are nouns, and when they are combined with tla- they are adjectives. Rémi Siméon, in his dictionary, classifies many of these words as nouns and verbal adjectives, which, in my opinion is completely justified. It is very probable that in Nahuatl, some of these words that end in the absolutive suffix (-li or -tli) and are derived from verbs, may be used as nouns and adjectives as in the case with some Spanish past participles with which these words have an equivalence in meaning. For example, "vestido" when used as a noun means a "dress", but when used as an adjective means "dressed". Similarly, tlapohualli as a noun means "a count", and as an adjective means "counted", referring to an object.

2. A second way is to add the indefinite inanimate object prefix tla- and the absolutive suffix (-li or -tli) to the past perfect form of the verb: yacana "to guide", o-yacan (past perfect), tla-yacan-tli "guided".

Stem	Past Perfect	Adjective
cuepa, to return	ocuep	tlacueptli, returned
tamachihua, to measure	otamachiuh	tlatamachiuhtli, measured
tlapana, to break	otlapan	tlatlapantli, broken
tema, to place	oten	tlatentli, placed

Examples:

In amo cualli cuachnamacac . . . quinamaca cuachpalan . . . tlachichitl, tlaixtectli, tlaizaguilli. The bad garment salesman . . . sells used garments . . . those which are repaired, patched up, darned. (FC:X, p.63, l. 11...16...17)

In cihuamontli, cihuatlantli, tlaatlantli. The daughter-in-law is a requested, solicited woman. (FC:X, p. 8, l. 8)

Ihuitz chalchihuitl, inic tlaezhuilli, tlaezotilli tapachtli. Their thorns were of jade (and the blood with which they were) covered, stained, was from a red conch shell. (FC:VII, p. 4, l. 28)

Ye motocaz in tlaelimictli, in tlapopoxalli. It is now necessary to sow the cultivated lands, the worked fields. (FC:VII, p. 19, l. 14)

13

Numerals

This chapter is a synthesis of the Nahuatl numerical system and only deals with the more frequent numerical forms. For a more detailed study, see Molina's dictionary, p. 118-22.

CARDINAL NUMBERS

The Nahuatl numerical system is vigesimal. The first twenty cardinal numbers are:

ce	1	ma'tlactli once	11
ome	2	ma'tlactli omome	12
eyi, yeyi	3	ma'tlactli omeyi	13
nahui	4	ma'tlactli onnahui	14
macuilli	5	caxtollí	15
chicuace	6	caxtollí once	16
chicome	7	caxtollí omome	17
chicueyi	8	caxtollí omeyi	18
chiconahui	9	caxtollí onnahui	19
ma'tlactli	10	cempohualli	20

Macuilli "five" is from mai-tl "hand" plus cui "to take". According to Simeón (1963:xxxii, n. 3) ma'tlactli "ten" is from mai-tl "hand" plus tlactli "torso"; it could also be derived from mai-tl "hand" and agui "to put". Cempohualli, formed from ce "one" and pohua "to count", means "one count" and represents the Nahuatl numerical unit.

cempohualli	20
ompohualli	40 (2 X 20)
eyipohualli	60 (3 X 20)
nauhpuhualli	80 (4 X 20)
macuilpohualli	100 (5 X 20)
chicuacempohualli	120 (6 X 20)
chicompohualli	140 (7 X 20)
chicueyipohualli	160 (8 X 20)
chiconauhpuhualli	180 (9 X 20)
ma'tlacpohualli	200 (10 X 20)
ma'talactli oncempohualli	220 (11 X 20)
ma'talactli ompohualli	240 (12 X 20)

ma'talactli omeyipohualli	260 (13 X 20)
ma'talactli onnauhpuhualli	280 (14 X 20)
caxtolpohualli	300 (15 X 20)
caxtolli oncempohualli	320 (16 X 20)
caxtolli omompohualli	340 (17 X 20)
caxtolli omeyipohualli	360 (18 X 20)
caxtolli onnauhpuhualli	380 (19 X 20)

Both nappohualli and nauhpuhualli are found for 80 (and similarly for 180, 280, and 380); see p. 13.

The nineteen numbers between one multiple of twenty and another do not change. Only the unit of twenty which precedes them is changed, as for example in the count from twenty to forty:

cempohualli once	21
cempohualli omeme	22
cempohualli omeyi	23
cempohualli onnahui	24
cempohualli ommacuilli	25
cempohualli onchicuace	26
cempohualli onchicome	27
cempohualli onchicueyi	28
cempohualli onchiconahui	29
cempohualli omma'tlactli	30
cempohualli omma'tlactli once	31
cempohualli omma'tlactli omeme	32
cempohualli omma'tlactli omeyi	33
cempohualli omma'tlactli onnahui	34
cempohualli oncaxtolli	35
cempohualli oncaxtolli once	36
cempohualli oncaxtolli omeme	37
cempohualli oncaxtolli omeyi	38
cempohualli oncaxtolli onnahui	39
ompohualli	40

In the same way the count continues in units of twenty, ompohualli, eyipohualli, nauhpuhualli, etc., until one arrives at caxtolli onnauhpualli ipan caxtolli onnahui, 399 (380 + 19); ipan "on it" (3rd person singular of -pan, see p. 110) is employed to link together different types of numerical units).

Beginning with centzontli, 400 (from ce "one" and tzontli "hairs"), the count continues in units of 400 plus units of twenty and the lesser numbers:

centzontli	400
centzontli ipan macuilpohualli	500
centzontli ipan ma'tlacpohualli	600
centzontli ipan caxtolpohualli	700
ontzontli	800
etzontli	1,200
nauhtzontli	1,600
macuiltzontli	2,000
ma'tlactzontli	4,000
ma'tlactli oncentzontli	4,400
caxtolli oncentzontli	6,000
caxtolli onnauhtzontli	7,600 (19 X 400)

This count continues in units of 400 until it reaches caxtolli onnauhtzontli, ipan caxtolli onnauhpuhualli, ipan caxtolli onnahui, 7,999, or $7,600 + 380 + 19$.

The final series of units begins with cenxiquipilli, 8,000 (from ce "one" and xiquipilli "bag"), and the count continues to combine the unit xiquipilli with the lesser units and numbers:

onxiquipilli	16,000 (2 X 8,000)
macuilxiquipilli	40,000 (5 X 8,000)
ma'tlacxiquipilli	80,000 (10 X 8,000)
caxtolli omome xiquipilli	136,000 (17 X 8,000)
cempohualxiquipilli	160,000 (20 X 8,000)
centzonxiquipilli	3,200,000 (400 X 8,000)
cempohualtzonxiquipilli	64,000,000 (20 X 400 X 8,000)

The single numbers are of general and undifferentiated use.

Numeral classifiers

There are four nouns which are combined with numerals to count objects of diverse types and shapes.

1. Tetl "stone" is used to refer to round objects:

centetl	1	ma'tlactetl	10
ontetl	2	ma'tlactetl once	11
yetetl	3	caxtoitetl	15
nauhtetl	4	cempohualtetl	20
macuiltetl	5	macuilpohualtetl	100

2. Pantli "flag" is used to indicate rows of people or objects:

cempantli	1	ma'tlacpantli	10
ompantli	2	ma'tlacpantli once	11
epantli	3	caxtolpantli	15
nappantli	4	cempohualpantli	20
macuilpantli	5	macuilpohualpantli	100

3. Tlamantli "thing" is used to designate pairs or groups of people or objects, or different things:

centlamantli	1	ma'tlactlamantli	10
ontlamantli	2	ma'tlactlamantli once	11
etlamantli	3	caxtolamantli	15
nauhtlamantli	4	cempohualamantli	20
macuillamantli	5	macuilpohualamantli	100

4. Qlotl "corn cob" is used to count things which roll:

cemolotl	1	ma'tlacolotl	10
omolotl	2	caxtolotl	15
yeolotl	3	tlamic	20
nauholotl	4	ompohualotl	40
macuilolotl	5	macuilpohualotl	100

(Tlamic "twenty" is the only variant among the numerals. From tlami "to finish", it alludes to having completed a "count of twenty".)

There are special forms for counting in twenties:

1. Tecpantli is only used for people and objects in rows of twenty:

centecpantli	20
ontecpantli	40
etecpantli	60

2. Ipilli refers to groups of flat objects:

cemipilli	20 mats, etc.
omipilli	40 mats, etc.
eyipilli	60 mats, etc.

(Since this form does not appear in Carochi, it is not known if the second element of these forms is -ipilli or -i'pilli [editors' note].)

3. Quimilli is used for groups of objects which are wrapped up:

cenquimilli	20 blankets, etc.
onquimilli	40 blankets, etc.
yequimilli	60 blankets, etc.

Particles and suffixes which take numerals

Before a number, oc "yet" means "another", "another two", or "two more", etc.:

oc ce (oc centetl, oc centlamantli),	another
oc ome (oc ontetl, oc ontlamantli),	two more
oc macuilli (oc macuiltetl, oc macuillamantli),	five more
oc ma'tlactli (oc ma'tlactetl, oc ma'tlactlamantli),	ten more

Reduplication of the first syllable of the number signifies "one by one", "two by two", etc. The number ma'tlactli "ten" reduplicates the second syllable:

cecen (cecentetl, cecentlamantli),	one by one
oome (oontetl, oontlamantli),	two by two
mamacuilli (mamacuiltetl, mamacuillamantli),	five by five
ma'tlatlactli (ma'tlatlactetl, ma'tlatlactlamantli),	ten by ten

The locative ending -can (p. 101 and 122) denotes place when added to a number:

ceccan, in 1 place	ma'tlaccan, in 10 places
occan, in 2 places	cempohualcan, in 20 places
macuilcan, in 5 places	cempohualcan onceccan, in 21 places
chicuaceccan, in 6 places	macuilpohualcan, in 100 places

Notice that m + c becomes cc; that is, /m + k/ becomes /kk/.

The suffix -pa after a number signifies time:

ceppa, 1 time	ma'tlacpa, 10 times
oppa, 2 times	cempohualpa, 20 times
nappa, 4 times	cempohualpa onceppa, 21 times
macuilpa, 5 times	macuilpohualpa, 100 times

Notice that m + p becomes pp, and uh + p (/w + p/) also becomes pp; see p. 13.

When oc "yet" is placed before numbers ending in -can or -pa, it indicates another place or time:

oc ceccan, in another place
 oc occan, in 2 other places
 oc nauhcan, in 4 other places
 oc macuilcan, in 5 other places

oc ceppa, another time
 oc oppa, 2 more times
 oc nappa, 4 more times
 oc macuilpa, 5 more times

Reduplication of the initial syllable (the second syllable of ma'tlactli "ten") of the numbers of place and time indicates each place, each time:

cececcan, in each place
 ooccan, in every 2 places
 nanauhcan, in every 4 places
 mamacuילcan, in every 5 places
 ma'tlatlacan, in every 10 places
 cecempohualcan, in every 20 places

ceceppa, every time
 ooppa, every 2 times
 nanappa, every 4 times
 mamacuιλpa, every 5 times
 ma'tlatlacpa, every 10 times
 cecempohualpa, every 20 times

The suffix -ixtin is added to simple numbers and to those combined with nouns such as tetl (for round things), tlamantli (groups of things), etc. The meaning is "the two", "the three", etc. (that is, the total of the group). The particle in sometimes precedes:

omextin (onteixtin, ontlamanixtin), the two
 eyixti (eteixtin, etlamanixtin), the three
 macuixtin (macuildeixtin, macuillamanixtin), the five
 chicomextin (chiconteixtin, chicontlamanixtin), the seven
 ma'tlaquixtin (ma'tlacteixtin, ma'tlactlamanixtin), the ten
 ma'tlaquixtin omome (ma'tlacteixtin omome, ma'tlactlamanixtin omome), the twelve

ORDINAL NUMBERS

To form ordinal numbers, ic or inic is placed before the cardinal number:

ic, inic ce (ic, inic centetl; ic, inic centlamantli), first
 ic, inic ome (ic, inic ontetl; ic, inic ontlamantli), second
 ic, inic macuilli (ic, inic macuiltetl; ic, inic macuillamantli) fifth
 ic, inic ma'tlactli (ic, inic ma'tlactetl; ic, inic ma'tlactlamantli), tenth

Verbs Derived from Nouns, Adjectives, and Adverbs

Transitive and intransitive verbs are derived from numerous nouns, adjectives, and adverbs by adding certain verbal suffixes to the stem of the word. In general terms, it can be stated that the meaning of the derived intransitive verb is to be or to become what is indicated by the stem, and the meaning of the transitive verbs is to make someone or something change into or to effect an action designated by the stem.

The formation of the past perfect tense of these derived verbs has been given in chapter 5. Because of the peculiarities associated with certain of the suffixes it is convenient to sometimes recapitulate the rules. Other tenses and moods are usually formed in the regular fashion.

DERIVED INTRANSITIVE VERBS

Suffix -ti, -tiya

The meaning of the resulting verb is to be or become what is designated by the stem. The suffix -ti is added to some stems, -tiya to other, and some stems take both forms of the suffix: te-tl "stone", te-tl, te-tiya "to become hard or like a stone"; ohui' "dangerous", ohui'-ti "to be dangerous, to be in danger". The suffix is phonemically /-tiya/ (p. 9), which contrasts with the causative suffix /-tia/ (p. 173).

Verbs derived from nouns:

<u>tlaco'tli</u> , slave	<u>tlaco'ti</u> , to be a slave, to work like a slave
<u>ixpopoyotl</u> , blind person	<u>ixpopoyoti</u> , to become or be left blind
<u>atl</u> , water	<u>ati</u> , <u>atiya</u> , to become water, to melt
<u>tochtli</u> , rabbit	<u>tochti</u> , <u>tochtiya</u> , to become like a rabbit, to be savage

Verbs derived from adjectives:

cualli, good	cualti, cualtiya, to be good, become good
nelli, true	nelti, neltiya, to come true, become true

Verbs derived from numerals:

ce, one	ceti, cetiya, to become one, to be united
ome, two	onti, ontiya, to become two

Verbs derived from adverbs:

nen, in vain	nenti, to be frustrated, to turn out in vain
imman, at the time	immanti, to be time, for the time to arrive
moztla, tomorrow	moztlati, to dawn
luh, thus, in this way	luhti, to be thus, to be in this way

Agentive and possessive nouns use the ligature -ca- with -ti

Agentive and possessive verbal nouns use the ligature -ca- (p. 95) in derived forms, including these derivations. All three formations of the agentive nouns (whether with suffix -ni added to the stem, suffix -qui added to the past perfect, or the past perfect with no suffix added, p. 89-90) form the derivation for the intransitive verb in the same way: the suffix -ni or -qui is dropped, and the ligature -ca- is placed between the past perfect form of the verb, and the suffix -ti: tla'toa-ni "king", tla'to'-ca-ti "to be or become king". Examples follow of verbs derived from agentive verbal nouns in -ni, from agentive verbal nouns in -qui, from agentive verbal nouns derived from the past perfect, and from possessive nouns derived by means of -e' and -hua':

temictiani, murderer	temicti'cati, to be or become a murderer
tonalpouhqui, fortune-teller	tonalpouhcati, to be or become a fortune-teller
calpixqui, mayordomo	calpixcati, to be or become a mayordomo
temachti', teacher	temachti'cati, to be or become a teacher
tla'cuilo', painter	tla'cuilo'cati, to be, or become a painter

tlale', landowner	tlale'cati, to be or become a landowner
teohua', priest	teohua'cati, to be or become a priest

These verbal nouns that end in -ni are less frequently found without the ligature -ca-, with the suffix -ti added directly to the noun, without dropping the suffix -ni. From tlalchihwani "farmhand" (lit., "land worker") the verb tlalchihwaniti is formed.

The past perfect for verbs in -ti and -tiya

1. Verbs formed with -ti from monosyllabic stems or from stems ending in a consonant make the past perfect by adding -c:

<u>Verb</u>	<u>Past Perfect</u>
teti, to become hard	otetic
tochti, to be like a rabbit	otochtic
tlaco'ti, to work like a slave	otlaco'tic

2. Verbs formed with -ti from polysyllabic stems that end in a vowel make the past perfect by dropping the vowel:

<u>Verb</u>	<u>Past Perfect</u>
tlacati, to be born	otlacat
ixpopoyoti, to be blind	oixpopoyot

3. Verbs formed with -tiya have two past perfect forms: in one, -c is added to the stem, in the other the final a is dropped and the /y/ in -tiya is changed to x (phonemically /š/, see p.53).

<u>Verb</u>	<u>Past Perfect</u>
tetiya, to become hard	otetiyac, otetix
tochtiya, to be like a rabbit	otochtiyac, otochtix

Examples of -ti and -tiya:

In miyeccan quiza itlachihual octli, ic mitoa, centzontochti. Pulque has its effect in many ways; that is why they say: "He becomes like the four hundred rabbits". (FC:10, p. 16, l. 36)

In *otitochtiyac*, in *otimazatiyac*. He became like a rabbit, he became like a stag. (A metaphor which indicates a person has become savage; see metaphor 65, p. 355 of the Spanish edition of *Compendio de la Gramática Náhuatl*.) (FC:VI, p. 253, l. 23)

No ihuan mitoa in aquin ipan *tlacatiya* (nahui ehecatl) . . . *tiyacauhtiz*, *oquichtiz*, *tlamauhtiz*. And they also say that he who is born on it (the sign 4 Wind) . . . will be captain, will be brave, will be terrifying. (FC:IV, p. 49, l. 12...14)

Miyahuati, *xiloti* . . . inic xotla, inic cueponi, inic ixtli, *yollotli quitquitinemi*. It is an ear of maize, it is a corn cob of green maize . . . thus it blossoms, thus it turns green, thus it goes around bearing a face, a heart. (A metaphor which means someone begins to be intelligent.) (OLM, p. 212, l. 18...19)

Suffix -ihui, -cihui, -ahui, -icihui

The meaning of the resulting verb is to become or to be like what is designated by the stem. Many of these verbs are metaphorical and a large number mean to suffer from ailments.

The verb can be formed from nouns and adjectives. Usually -ihui or -cihui is added to stems ending in a vowel, and -ahui or -icihui to those ending in a consonant, but there are exceptions.

Verbs derived from nouns:

tlilli, black	tlilihui, to blacken
tochtli, rabbit	tochicahui, to become like a rabbit, to be a savage
cuatequixquitl, dandruff	cuatequixquicahui, to have dandruff
cohuatl, snake	cohuacahui, to suffer from gout

(The last derivation reflects the association of gout, along with water, to the snake.)

Verbs derived from adjectives:

chichiltic, red	chichilicahui, to blush, redden
huitztic, pointed	huitzahui, to be pointed
nacatzatzatl, deaf	nacatzatzahui, to become deaf
tepiton, small	tepitonahui, tepitonihui, to become small

The past perfect is formed by dropping the final vowel, as described on p. 50.

Examples:

Quimilhuiaya: Macamo xoconittacan in metztli, miquiz, anoce *tencuaihuiz* in amoconeuh. They used to say (to the pregnant women): "Don't look at the moon. Your child will die or will have his lips cracked." (FC:V, p. 190, l. 9)

Ruh in icuac . . . ic hueya *malacachihui*, zan iuh nenti oc ceppa *tepitonahui*. And when (the moon) . . . grows like that, when it becomes round, little by little it becomes smaller again. (FC:VII, p. 3, l. 19...20)

In icuac cualometztli . . . in ootzin . . . itztli incamac anoce inxillan quitlaliaya ipampa inic amo . . . impilhuan . . . *tenpatzhuizque*, *tennecuilhuizque*, *ixpatzihuizque*, *ixnecuilhuizque*, *ixhuacalihuique*. When there was an eclipse of the moon . . . the pregnant women . . . used to place obsidian in their mouths or on their abdomens so that their children would not have distorted mouths, so that they were not wry-mouthed, so that they were not cross-eyed, so that they were not blind in one eye, so that they were not squinting. (FC:VII, p. 8, l. 33...35... p. 9, l. 2...4...5)

Suffix -a

The meaning of the resulting intransitive verb is to become or be transformed into what is designated by the stem. The suffix -a is added to adjectives derived from nouns with the suffix -yo' (p. 143-44; -lo' or -zo' after l or z, see p. 13); the glottal stop in the suffix -yo' is dropped when -a is added:

ayo', watery, full of water	ayoa, to be watered, to be full of water
iztayo', salty	iztayoa, to be salted, to be full of salt
ezo', ezzo', bloody	ezoa, to be angry
tlallo', full of earth	tlalloa, to be full of, to be covered in earth, to be transformed into earth
mahuizo', glorious	mahuizoa, to become glorious

The last two examples illustrate the fact that a resulting double zz or ll is sometimes reduced to a single consonant.

Transitive and reflexive forms of verbs in -a

Some of these verbs can be made transitive or reflexive simply by using the object or reflexive pronominal prefixes with them; for example, *ni-tla-mahuizoa* "I am astonished".

Past perfect and future for verbs in -a

The past perfect for the intransitive is formed with the suffix -c, for the transitive by dropping the final vowel and adding the glottal stop. The future is formed by adding -z to the full form for the intransitive, but to the form with the final vowel dropped for the transitive (Olmos, 1875:143). Thus, for *mahuizoa* "to become glorious":

Past Perfect

o-mahuizoac (intr.)
o-tla-mahuizo' (tr.)

Future

mahuizoaz (intr.)
tla-mahuizoz (tr.)

Examples:

Tehuatl ticmamaz in atl, in tepetl . . . tehuatl timalacayoaz, tehuatl tecauhyoaz tehuatl ticehualloaz, motlan mocalaquiz in cuitlapilli, in atlapalli. You have to bear the city on your back . . . you have to be a tree with dense foliage, you have to be the shade, you have to be the shelter, the people will take refuge under you. (FC:VI, p. 184, l. 16...18)

Inin mochihuaya nappa cemilhuitl: icuac in yohuatzinco ihuan nepantla tonatiuh, ihuan icuac in ye ommotzcaloa . . . ihuan icuac in oncalaqui. It was carried out four times a day: at daybreak and at midday and when (the sun) it begins to set . . . and when it disappears. (ommozcaloa is from itzcallo' "laid across") (FC:VII, p. 35, l. 15...18)

DERIVED TRANSITIVE AND REFLEXIVE VERBS

Suffix -lia

These verbs mean to make someone or something be what is designated by the stem.

The suffix -lia is added to intransitive verbs derived by the suffix -ti, *tiya*, (p. 159) omitting the ya of -tiya:

<i>cuaiti</i> , to be good	<i>te-cuaitilia</i> , to make someone be good
	<i>tla-cuaitilia</i> , to make something be good
<i>tlacati</i> , to be born	<i>te-tlacatilia</i> , to beget, breed
	<i>tla-tlacatilia</i> , to create, give human form to something
<i>texti</i> , to become flour	<i>tla-textilia</i> , to change something into flour
<i>icnoti</i> , to be poor	<i>te-icnotilia</i> , to impoverish someone
<i>ceti</i> , to become one	<i>te-cetilia</i> , to unite people, to make them friends
	<i>tla-cetilia</i> , to unite, gather things together
<i>ohui'ti</i> , to be dangerous	<i>mo-ohui'tilia</i> , to place oneself in danger
	<i>te-ohui'tilia</i> , to place someone in danger
	<i>tla-ohui'tilia</i> , to make something worse

The past perfect is formed by omitting the final vowel and adding a glottal stop (p. 53).

Examples:

In ticmotequimaca in paquiztli, ye timomictia, ca timohuitilia. When you submit yourself excessively to pleasure, then you are killing yourself, for you put yourself in danger. (FC:VI, p. 117, l. 30)

Ticcuaitiliz, ticyamaniliz in motlatol, in motozqui. You must make them good, you must mellow your words, your voice. (FC:VI, p. 122, l. 16)

Notice the verb mahuiztilia in the passive voice:

In cualtin, in yectin, in cualli ingollo . . . mahuiztililo. Those who are good, those who are upright, those who are pure in heart . . . are revered. (FC:VI, p. 116, l. 10...11)

Suffix -huia

Verbs derived by -huia mean to undertake the action designated by the meaning of the stem.

Transitive and reflexive verbs are derived from nouns and some adverbs by adding the suffix -huia to the stem: tepexi-tl "cliff", mo-tepexi-huia "to throw oneself over a cliff", te-tepexi-huia "to throw someone over a cliff"

Verbs derived from nouns:

iztatl, salt	tla-(i)ztahuia, to salt something
eztli, blood	m-ezhuia, to cover oneself in blood
	tla-ezhuia, to stain something with blood
huacalli, carrying rack	tla-huacalhuia, to carry something in a huacal
tetl, stone	tla-tehuia, to hit, scrape, polish something with a stone

Verbs derived from adverbs:

achtopa, first	tl-achtopahuia, to be the first to do something
no'ma', spontaneously	tla-no'ma'hui, to do something spontaneously
tlamach, kindly	te-tlamachhuia, to treat someone kindly

Examples:

In cualli in igollo in inpan tlatlatzini, huiteco ca quinnequi, quimelehuia in Tlaloque. Thunderbolts fall on those who are pure in heart; they are hit by the thunderbolt because the Tlaloque want them, they desire them (for themselves). (Quimelehuia is from elli "liver", which is considered to be the seat of one's emotions.) (FC:VI, p. 115, l. 10)

In icuac tlatolo, intla itla acualli oncan mitoa . . . oc cenca intla tonmocencamahuia . . . te motech motemaz. When something is said, if they say something bad there . . . especially if you say one word . . . it will be attributed to you. (FC:VI, p. 122, l. 31...34...35)

Intla omotepexihui tlahuanqui in anozo cana ohuetz, mitoa: "omotoch(h)ui". If the drunkard fell off the cliff, if he fell down somewhere, they say: "He became a rabbit" (he became drunk on pulque). (FC:VI, p. 16, l. 35)

In toteucyo, in tloque, in nahuaque, ca ote mitzmapilhui. Our Lord, Master of the World, of the Universe, he has pointed you out. (FC:VI, p. 49, l. 10)

Suffix -tia

The suffix -tia derives transitive verbs (1) from nouns and (2) from derived adjectives with the suffix -yo'. These two types have different meanings.

1. The verbs derived from nouns mean to do something for someone, provide the object for someone, or for oneself if the verb is reflexive. If the verb has an indirect reflexive object along with a direct object, it means to appropriate or use the object for oneself:

cactli, sandals	mo-cactia, to be provided with sandals
	te-cactia, to provide someone with sandals
calli, house	mo-caltia, to build oneself a house
	te-caltia, to make someone a house
	mo-te-caltia, to appropriate someone's house
chimalli, shield	mo-chimaltia, to make oneself a shield
	te-chimaltia, to make someone a shield
	mo-te-chimaltia, to use someone as a shield (for protection)
tla'toani, king	mo-tia'to'catia, to consider oneself as a king

te-tla'to'catia, to give a king to
the people
mo-te-tla'to'catia, to take someone
for a king

axcaitl, provisions

mo-axcatia, to provide oneself with
goods
te-axcatia, to give someone goods
mo-tla-axcatia, to appropriate,
provide oneself with goods

Examples:

Nextepehualli, otlamaxalli nicnonantia, nicnotatia. I take for a mother, I take for a father, the ashes, the crossroads. (A metaphor referring to licentious people who gather on the roads; see metaphor 36, p. 350 of the Spanish edition of Compendio de la Gramática Náhuatl.) (FC:VI, p. 247, l. 18)

In oteotlatoque inic tehuatl omitznantique, omitztatique in atl, in tepetl. They spoke in divine words when they gave you as a mother, when they gave you as a father to the city. (FC:VI, p. 49, l. 20)

Tipatilioti in Tloque Nahuaque . . . ca mitzmotentia, mitzmocamachaltia, ca mitzmonacastia. You are the image of the Lord of the world, of the universe . . . it takes you as its lip, it takes you as its jaw, it takes you as its ears. (FC:VI, p. 50, l. 34...36)

Onimitzpanti, onimitzteteuhti. I provided you with a flag, I provided you with papers for the sacrifice. (A metaphor which expresses despair in someone because another is not paying attention, or a warning that the person will soon be punished; see metaphor 7, p. 346 of the Spanish edition of Compendio de la Gramática Náhuatl.) (FC:VI, p. 242, l. 5)

2. Verbs derived from adjectives ending in the suffix -yo' (-lo' and -zo' before l and z, p. 13) place someone, something, or oneself (if the verb is reflexive) in the condition signified by the adjective. The glottal stop of the suffix -yo' is dropped when -tia is added:

tlallo', full of, covered
in earth
ayo', watery

tla-tlallotia, to fill up or cover
with earth
tl-ayotia, to soak something, or
to fill it with water

xallo', sandy

tenyo', famous

ezo', ezzo', bloody

tla-xallotia, to cover or fill with
sand

mo-tenyotia, to become famous

te-tenyotia, to make someone famous

m-ezetia, to cover oneself with
blood

te-ezetia, to cover someone with
blood

tla-ezetia, to cover something with
blood

The past perfect derived from nouns as well as the past perfect derived from verbs is formed by omitting the final vowel of the suffix -tia, and adding a glottal stop (p. 53).

Examples:

Motenyotia, moitauhcaoyotia. He becomes famous, he becomes illustrious. (FC:VI, p. 248, l. 1)

Cuix quintenyotiz, quintocayotiz, quinitauhcaoyotiz in huehuetque, in ilamatque? Perhaps (the newborn) will make the old men (and) women famous, celebrated, illustrious? (FC:VI, p. 181, l. 24)

In teezzo, in tetlapallo huel nicnezzotia, nicnotlapallotia. I cover myself with another's blood, with another's red (liquid). (A metaphor which indicates that one takes another's sound advice.) (OLM, p. 214, l. 15)

Intransitive Verbs and Their Corresponding Transitive Forms

There are three groups of intransitive verbs which form corresponding transitive verbs by changing their endings: (1) intransitive verbs whose ending -i is replaced by -a for the transitive verb; (2) intransitive verbs ending in -i to which is added -a to form the transitive verb; and (3) intransitive verbs whose ending -ahui or -ihui is replaced by -oa for the transitive verb.

1. Intransitive verbs that end in -i with corresponding transitive verbs ending in -a:

Intransitive

temi, to be full; to be
lying down
cotoni, to be broken
mani, to be stretched out,
extended
tzopi, to be finished
tomi, to be undone

Transitive

tla-tema, to fill; to place
something
tla-cotona, to break something
tla-mana, to put something on the
floor
tla-tzopa, to finish something
tla-toma, to undo something

2. Intransitive verbs that end in -i with corresponding transitive verbs that add -a:

Intransitive

tlami, to be finished
pa'ti, to be cured
pozoni, to be boiled,
to be stirred
cualani, to be angry

Transitive

tla-tlamia, to finish something,
to destroy something
te-pa'tia, to cure someone
tla-pozonia, to boil something
te-cualania, to make someone angry

3. Intransitive verbs ending in -ahui or -ihui with corresponding transitive verbs ending in -oa:

Intransitive

polihui, to perish
 chinahui, to be burnt
 colihui, to be twisted
 i'tlacahui, to be damaged

Transitive

te-poloa, to destroy someone
 tla-chinoa, to burn something
 tla-coloa, to twist something
 tla-'tlacoa, to damage something

16

Derived Verb Forms

The derived verb forms, causative, applicative, frequentative, reverential, and pejorative, can be created from transitive and intransitive verbs and from primary and derived verb stems. They are conjugated for tense and mood according to the regular rules.

CAUSATIVE

The causative is used to urge, cause, or make someone carry out the action of the verb. The person made to carry out the action is the object of the causative verb, and, thus, an intransitive verb made into a causative becomes a transitive verb, and a transitive verb made into a causative becomes a transitive verb which takes two objects. Hence, all causative verbs are transitive. The object may be nonreflexive (e.g., object prefixes such as te-, tla-), or reflexive (e.g., reflexive prefixes such as mo-, aa-).

One group of verbs does not form a causative: those verbs derived from nouns by adding the suffix -ti, -tia to the noun and those verbs derived from adjectives by adding the suffix -ti, -tia to adjectives that end in -yo (p. 159-60, 163, 168).

The basic technique for forming the causative is to add the suffix -tia, -itia to the verb stem. There are some variants, and in some cases the verb stem is changed before the suffix is added. Many verbs have two or even three causative forms. The ways in which the causative is formed can be classified as follows:

1. The suffix -tia, -itia is added to the stem, which is unchanged; for example, the intransitive verb yoli "to live", te-yoli-tia "to make someone live"; transitive verb tla-caqui "to hear (something)", te-tla-caqui-tia, or te-tla-caqui-itia "to inform someone about something (to make someone hear something)":

cochi, to sleep
 nemi, to live

tla-ma'cehua, to merit
 something

te-cochitia, to make someone sleep
 ma-nemitia, to behave oneself
 te-nemitia, to feed someone
 te-tla-ma'cehualtia, to make
 someone merit something

tla-cua, to eat something te-tla-cualtia, to make someone eat

2. Some verbs change final ca to qui before adding the causative suffix:

huetzca, to laugh te-huetzquitia, to make someone laugh
 totoca, to run te-totoquiltia, to make someone run
 tla-neltoca, to believe something te-tla-neltoquitia, to give someone faith in something

3. Some intransitive verbs which end in -i add the causative ending -itia to their corresponding transitive form which ends in -a (chapter 15):

cueponi, to blossom tla-cueponaltia, to make something blossom
 cualani, to get angry te-cualanaltia, to make someone angry

The last verb has a second form, cualanitia.

4. In some cases the suffix -tia or -itia is added to the passive-impersonal form of the verb (chapter 7):

Stem	Pass-Imper	Causative
quiza, to leave	quixohua	tla-quix-tia, to take something out, to make it come out
neci, to appear	nexohua	te-nextia, te-nexitia, te-nexiltia, to show, make someone see
a'ci, to arrive	a'xihua, a'xohua	te-a'xitia, te-a'xiltia, to take someone, make someone arrive
tla-mati, to know something	macho	te-machtia, to teach

(Contrary to the general rule, the causative of mati does not acquire a second object.)

5. Some forms display irregularities:

e'co, to arrive te-e'cahuia, to make someone arrive
 tle'co, to ascend tla-tle'coltia, tla-tle'cahuia, to lift something up
 temo, to descend tla-temohuia, to lower something

The reflexive form of the causative

If the subject of the verb (the one that does the causing) is reflexive, the regular active reflexive pronouns are used:

nemi, to live mo-nemitia, to behave oneself

But if the object of the causative verb (the one made to do something) is reflexive, then the passive-impersonal form of the pronoun ne- (p. 75) is used:

mo-zoma, to hate oneself ni-quin-ne-zomaltia, I make them hate each other
 mo-macahua, to separate ti-tech-ne-macahualtia, you make us separate

Examples:

Tlazotlanqui tlahuiztli . . . zan ipan momalitotiaya . . . zan ic tetlamahuizoltia. On the expensive ensignia . . . they created the dance of the captives . . . (and) like that they made the people admire it (the dance). (FC:II, p. 45, l. 19...20...21)

Ruh inic huel quintlahuelcultiaya . . . quimonxiccotona. Ic niman in xipeme tlapayinaltiaya. And they used to provoke their anger . . . nipping off their umbilical cords. Then the Xipeme made them run away. (FC:II, p. 49, l. 8...9)

Niman no ic coniyahuilia in tonatiuh. Mitoa ic catlitia. Then he also offers (the blood) to the Sun. That is why they say, "He gives him drink" (he makes the sun drink). (FC:II, p. 52, l. 13)

In the next example, notice the passive voice of a(')xitia, the causative form of a'ci "to arrive".

Ruh in ye iuhqui in oaxitiloque tlapac, ixpan in Huitzilopochtli. And thus they were taken up (they made them arrive) in front of (the image of) Huitzilopochtli. (FC:II, p. 47, l. 7)

APPLICATIVE

The applicative has the following meanings: (1) it expresses an action which benefits someone; for example, "I do something for you"; (2) it expresses an action which deprives someone; for example, "I take the clothes from my sister"; and (3) it expresses an action motivated by someone; for

example, "I laugh at you" (i.e., "you made me laugh"). The person benefited, deprived, or motivated by the action is the object of the applicative verb. Thus, an intransitive verb made into an applicative becomes a transitive verb, and a transitive verb made into an applicative becomes a transitive verb which takes two objects, with the second object being an indirect object. Hence, all applicative verbs are transitive.

Verbs compounded with body-part nouns (e.g., *te-icxilpia* "to tie someone's feet") and those which are derived from adjectives ending in *-ya'* (e.g., *tenyaa* "to be famous", p. 163) do not form the applicative.

The suffix has three forms, (1) *-lia*, (2) *-ilia*, and (3) *-(l)huia*. It is added to the verb stem: for example, intransitive verb *nemi* "to live", *te-nemi-lia* "to inquire into another's life"; transitive verb *tla-cua* "to eat something", *te-tla-cua-lia* "to eat something belonging to someone". Some stems are unchanged, others show consonant or vowel modifications when the suffix is added.

The use of the three forms of the suffix is as follows:

1. Most verbs form the applicative with *-lia*.

a. In some cases *-lia* is added to an unmodified verb stem:

<i>tequiti</i> , to work	<i>te-tequitilia</i> , to work for someone
<i>tla-piya</i> , to keep something	<i>te-tla-piyalia</i> , to keep something for someone
<i>tla-cui</i> , to take something	<i>te-tla-cuilia</i> , to take something from someone
<i>tla-caqui</i> , to hear something	<i>te-tla-caquilia</i> , to hear what someone says

b. Most verbs that end in *ia* lose the *a* before adding *-lia*:

<i>te-tlatlauhtia</i> , to ask someone	<i>te-tla-tlatlauhtilia</i> , to ask someone for something
<i>tla-quixtia</i> , to take something out	<i>te-tla-quixtilia</i> , to take something out for someone
<i>tla-cotonia</i> , to divide something	<i>te-tla-cotonilia</i> , to divide something for someone

Notice that if the verb ends in *ia*, the vowel is not dropped: *chiya* "to wait for", *tlachiya* "to watch", and *piya* "to keep"; the applicative is *chiyalia*, *tlachiyalia*, and *piyalia*. The regularity of the rule is not always apparent in manuscripts, since /ia/ and /iya/ are often written in identical fashion.

0. A stem ending in *ca* changes to *qui*:

<i>huetzca</i> , to laugh	<i>te-huetzquila</i> , to laugh at someone
<i>choca</i> , to cry	<i>te-choquila</i> , to cry for someone
<i>tla-zaca</i> , to haul something	<i>te-tla-zaquila</i> , to haul something for someone

2. When the suffix *-ilia* is added, the verb stem often undergoes a change in its final consonant:

<i>tla-mati</i> , to know something	<i>te-tla-machilia</i> , to know something about someone
<i>te-a'ci</i> , to take someone prisoner	<i>te-tla-a'xilia</i> , to take a prisoner for someone
<i>tla-quetza</i> , to stand something up	<i>te-tla-quechilia</i> , to construct a house for someone

Some verbs which end in *a*, and which are preceded by a consonant or semivowel, lose the vowel before the suffix:

<i>tla-ana</i> , to take something	<i>te-tla-anilia</i> , to take something from someone
<i>tla-mana</i> , to offer something	<i>te-tla-manilia</i> , to offer something to someone
<i>tla-chihua</i> , to do something	<i>te-tla-chihuilia</i> , to do something for someone
<i>tla-ma'cehua</i> , to merit something	<i>te-tla-ma'cehuilia</i> , to strive to be deserving for someone

3. The forms *-lhuia* and *-huia* are added to verb stems that end in *aa*.

a. Some stems replace the *aa* with *a* before adding *-lhuia*:

<i>tla-yecoa</i> , to finish something	<i>te-tla-yecalhuia</i> , to finish something for someone
<i>tla-(i)'toa</i> , to say something	<i>te-tla-'talhuia</i> , to say something to someone
<i>tla-(i)'tlacoa</i> , to damage something	<i>te-tla-'tlacalhuia</i> , to damage something belonging to someone

b. Some stems replace the *aa* with *l* before adding *-lhuia*:

<i>tla-pachoa</i> , to hide something	<i>te-tla-pachilhuia</i> , to hide something from someone
<i>tla-tequipanoa</i> , to work	<i>te-tla-tequipanilhuia</i> , to work for someone

c. Some stems drop the final a before adding -lhuia:

tla-tlapoa, to open something	te-tla-tlapolhuia, to open something for someone
te-cocoa, to hurt someone	te-tla-cocolhuia, to hurt someone in something
zacamoa, to clear land	te-zacamolhuia, to clear land for someone

d. When the stem ends in loa, the oa is omitted and -huia is added:

tla-poloa, to destroy something	te-tla-polhuia, to destroy something for someone
tla-(i)'cuiloa, to paint something	te-tla-'cuilhuia, to paint something for someone
tla-xeloa, to divide something	te-tla-xelhuia, to divide something with someone

Notice that the rule does not apply to words like pohua "to count" and temohua "to search": applicative pohuilia and temolia, respectively. Since manuscripts often show these verbs as poa and temoa (seemingly to contain the sequence /oa/ rather than /owa/), they appear as apparent exceptions to the rule.

[Editor's note: Canger (p. 118-31) has argued convincingly that this form of the suffix is the result of a metathesis which took place in a period before Classical Nahuatl. The transitive verbs ending in oa used to end in a short vowel plus the suffix *-wa. On adding the suffix *-lia, the *l and *w changed places to give the classical form -lhuia /-lwia/. Thus, it is assumed that yecoa "to finish (something)" (which corresponds to the intransitive verb yeca-hui /yeka-wi/ "to be finished") was earlier *yeka-wa, with the sequence *awa changing to modern oa. The modern form yecalhuia /yeka-l-wia/ then would be from an earlier transitive stem plus the suffix -lia, *yeka-wi-lia. The *a changed to *i before *lia (as does the *a in choca, choquilia), and the classical form is derived through the interchange of the *l and *w and loss of the vowel after *w. (An asterisk indicates a phonetic sequence or word that is not attested in the historical record, but is a hypothetic form that is reconstructed by means of the techniques of historical linguistics.) KD]

The reflexive form of the applicative

As with the causative, the passive-impersonal form of the reflexive prefix, ne- (p. 75), is used in the applicative:

mo-zoma, to get angry	ni-mitz-ne-zomalia, I get angry with you
mo-tlatia, to hid oneself	ti-c-ne-tlatilia', we hide ourselves from him

Examples:

Auh in tlaxoxopehualiztli nicchiuilia, in Tloque Nahuaque, in ipetlapan, in icpalpan. And I badly manage the government for the master of the world, of the universe. (Since the two objects of the verb, tlaxoxopehualiztli and Tloque Nahuaque, are in the third person, only one is indicated in the verb. Literally, "I stamp on the master of the world, of the universe, on his mat, on his chair".) (FC:U1, p. 87, l. 13)

Imac quimanilia in cuauhxicalli. He places the Vessel of the Eagle in his hands. (FC:U1, p. 88, l. 16)

Ma za(n) iuh xipolihui quenin tipolihuiz, ma tictecuepili. Destroy yourself as you like; don't get even with anybody. (FC:U1, p. 91, l. 37)

At itla momacehual, at itla ticmahuizalhuiz in toteucyo. Perhaps in something you will be worthy, perhaps in something you will glorify our lord. (FC:U1, p. 110, l. 34)

INTENSIVE-FREQUENTATIVE

The intensive-frequentative is a rich and varied system which expresses these concepts:

1. An action which is carried out intensively (abbreviated "intens."); and/or
2. A repeated, continuous and prolonged action, that is a repeated action (abbreviated "rep."); or
3. A repeated action in different times or places which is undertaken by one or several subjects; that is, a pluralized action (abbreviated "pl.").

There are two ways of forming the intensive-frequentative, by reduplication or by adding the suffixes -ca and -tza.

Reduplicated intensive-frequentative

Reduplicating the initial syllable of the stem is a common method for forming the intensive-frequentative for all types of verbs, transitive and intransitive verbs, primary and derived verbs. When the vowel of the reduplicated syllable is long, it designates an intensive and/or repeated action:

tla-zaca, to haul	tla-zāzaca, to haul something hurriedly (intens.)
tla-tequi, to cut something	tla-tētequi, to slice something (rep.)

When the reduplicated syllable has a glottal stop it indicates a pluralized action:

tla-za'zaca	to haul many things; or to transport an object to or from various places; or various people carry an object
tla-te'tequi	to tear something to bits, to cut something into many pieces

In the above examples we have indicated the long vowel and glottal stop, but unfortunately these phonetic features are not often found in the texts (see discussion on this point on p. 5) and the student must rely on the context of the sentence in order to arrive at the precise meaning of the frequentative. Carochi says (p. 472): "To know . . . how it [the frequentative] should be pronounced, whether with or without the glottal stop, and to know what the verb means exactly when the first doubled syllable has a glottal stop, and when it has a long accent [long vowel], is the most difficult thing encountered in this language . . . which not even the very experts of this language can reasonably explain. If it is not preserved it will be a barbarism and a very great impropriety, and this difficulty must be the reason why the authors of the grammars do not deal with it."

More examples, this time without marking length or glottal stop:

paqui, to be happy	papaqui, to be very happy (intens. and rep.)
tla-paqui, to enjoy something	tla-papaqui, to enjoy something several times (pl.)

choca, to cry	chochoca, to cry a lot (insens.); to cry on different occasions, or several people to cry (pl.)
te-notza, to call someone	te-nonotza, to warn, to pray (intens. and rep.); to call someone several times (pl.)
te-toca, to follow someone	te-totoca, to pursue someone (intens. and rep.)
te-itta, to see someone	te-iitta, to stare at someone (intens. and rep.); to visit someone frequently (pl.)
tla-itta, to see something	tla-iitta, to examine something (intens. and rep.)
te-tla-maca, to give something	te-tla-mamaca, to share something among several people (pl.)

When the initial stem syllable is reduplicated three times it gives a greater sense of plurality:

Zān ne'ne'nentiniemi, zan moque'que'quetztiniemi, zān ma'a'ahuilti'tiniemi. He just goes around from place to place, he just loafes about from place to place, he just goes around enjoying himself here and there. (CAR, p. 474, l. 19)

(Since this example is from Carochi, vowel length and the glottal stop are indicated.)

Reduplication of the object prefix tla-

When the action of the verb falls on several things, the frequentative can be formed by repeating the object prefix tla-:

tla-palaa, to like something	tlatla-palaa, to like several things
tla-paca, to wash something	tlatla-paca, to wash several things

The frequentative with a distributive meaning

When the frequentative verb is for plural action, it often has a distributive character, and refers to each one of the subjects or objects of the action:

Zatepan quimeltetequiya. Afterwards, they used to cut open each one's chest. (CMP, fo. 253r.)

Quincuacuatihuiya in cocohua. Each one used to go eating a snake.
(CMP, fo. 253v., l. 41; Vol. VI, p. 8)

Intensive-frequentative formed with the suffixes -ca and -tza

This form of the intensive-frequentative is made with intransitived verbs which end with -ni. The initial syllable of the verb is reduplicated, and the suffix -ni is replaced with -ca. The intensive-frequentative can be made transitive by using, instead, the suffix -tza. Verbs which allow these forms denote an action associated with noise and full of impetus; for example: teyi-ni "a vessel to break, making a lot of noise"; te-teyi-ca "to smash itself noisily and fall to pieces" (intrans.); tla-te-teyi-tza "to smash something noisily, and make it fall to pieces" (trans.).

pozoni, to boil	popozoca, to boil intensively and noisily tla-popozotza, to boil something intensively and noisily
cotoni, rope or thread to break	cocotoca, to be torn to pieces or to be undone tla-cocototza, to tear to pieces or undo rope, thread, material
moloni, water to flow	momoloca, to flow fast tla-momolotza, to make a lot of water flow fast
xitini, to become ruined	xixitica, to become ruined and fall to pieces tla-xixititza, to destroy something, making it fall to pieces
tlapani, to break (of clay and similar objects)	tlatlapaca, to break into pieces tla-tlatlapatza, to break something into pieces
poloni, to speak unclearly	popoloca, to stutter; to mumble; to speak a barbarous language te-popolatza, to mumble to someone; to speak to someone in a barbarous language

These verbs can also form the frequentative by simply reduplicating the first syllable: teyini "to break (of a clay vessel)"; te-teyini "to fall to pieces (of a clay vessel)".

Examples of intensive and repetitive action:

Ce xihuitl mozahua, cenca no motolinia . . . huel tatonehua, huel chichichina in ingollo, in innacayo. They fast for one year; they also suffer a great deal . . . they grieve much; their hearts and their bodies hurt a lot. (FC:III, p. 8, l. 14...15)

Auh in icuac in tzonquizaya in innezahualiz, cenca papaquiya. And when the fasting was over, they rejoiced greatly. (FC:III, p. 9, l. 2)

(0)pozon in ati . . . iuhquin momoloca, iuhquin xixitemomoloca. The water boiled . . . it bubbled, it boiled noisily. (FC:XII, p. 2, l. 22)

Niman ye ic cuecuetlaca in tletl, iuhquin tetecuica. Then the fire crackles, (and) roars a lot. (FC:XII, p. 63, l. 15)

Examples of pluralized action:

Quihuica ichan inic quicuazque. Ompa quixexeloa, quitetequi. They take (the body of the sacrificial victim) to his house (that of the man who captured him) so that they may eat it. There they divide it up, they cut it into pieces. (FC:II, p. 47, l. 26)

In quezqui quitecuilia in itilma . . . ithualnepantla tlatli ic quihuihuitequi in tilmatl. He takes so many blankets from the people . . . he throws each one on the ground in the middle of the courtyard. (FC:II, p. 57, l. 22...23)

Auh in icuac oiuccic, niman cuacualo, netech quimomamaca. And when (the etzalli, a dish of maize and boiled) beans was cooked, then they would eat it, they would share it amongst themselves. (FC:II, p. 79, l. 21)

REVERENTIAL

Like the reverential noun, the equivalent verb reflects respect or veneration or affection or pity which one person feels for another.

The reverential is formed by doing two things to the verb. First, all verbs occur with their appropriate reflexive object prefix (p. 34). Second, a suffix is added, the particular suffix depending on the type of verb:

1. Intransitive verbs are in the causative, adding the suffix -tia, -itia:

<u>Intransitive verb</u>	<u>Reverential form</u>
nemi, to live	mo-nemi-tia

(Some intransitive verbs use the applicative form; see below.)

2. Transitive verbs are in the applicative, adding the suffixes -lia, -ilia, -(l)huia:

<u>Transitive verb</u>	<u>Reverential form</u>
te-namiqui, to meet	mo-te-namiqui-lia

(Some transitive verbs use the causative form; see below.)

3. Reflexive verbs add the suffix -tzinoa, usually to the past perfect form of the verb:

<u>Reflexive verb</u>	<u>Reverential form</u>
mo-poloa, to be destroyed	mo-polo'-tzinoa

The reverential form of intransitive verbs

Intransitive verbs form the reverential with the suffix -tia, -itia:

<u>Intransitive verb</u>	<u>Reverential form</u>
polihui, to be destroyed	mopolihuitia
cochi, to sleep	mocochitia
tlachiya, to watch	motlachiyaltia
ehua, to depart	mehuitia, mehualtia
a'ci, to reach	ma'xitia, ma'xiltia
neci, to appear	monexitia, monextia, monexiltia

There are some exceptions to the general rule.

1. Intransitive verbs formed from nouns with the suffix -ti (p. 159) use the applicative form in -lia:

tequiti, to work	motequitilia
tla'to'cati, to be king	motla'to'catilia
(i)cnoti, to be an orphan	mocnotilia

2. Some intransitive verbs which end in aa form the reverential with the applicative:

ayacachoa, to ring a bell	mayacachilhuia
teponazoa, to play the teponaztli drum	moteponacilhuia

tliaqui "to die" forms the reverential as miquilia or miquitia. Calaaqui "to enter" uses its corresponding transitive form calaquia.

The reverential form of transitive verbs

Transitive verbs form the reverential with the suffix -lia, -ilia, -(l)huia:

<u>Transitive verb</u>	<u>Reverential form</u>
piya, to keep, have	mopiyalia
tlatlauhtia, to request	motlatlauhtilia
tlalia, to place	motlalilia
temoa, to look for	motemolia
i'toa, to speak	mi'talhuia
chihua, to do	mochihuilia
chihualtia, to make someone do something	mochihualtilia

(The last form, chihualtia, is the causative of chihua.)

Many transitive verbs use the causative form for the reverential:

caqui, to hear	mocaquitia, mocaquiltia
nequi, to want	monequiltia
toloa, to swallow	motololtia
i'iyohuia, to get tired	mi'iyohuiltia
mati, to know	momachitia, momachiltia
cua, to eat	mocualtia

itia "to see" forms the reverential as itztilia or ittilia.

To form the reverential of an applicative verb, the suffix -lia is added after omitting the final q of the preceding applicative suffix:

te-tla-piyalia, to guard something for someone	te-tla-mopiyalilia
te-tla-yecalhuia, to finish something for someone	te-tla-moyecalhuilia

The reverential form of the reflexive verb

The reverential is made by adding -tzinoa to the past perfect form of the verb from which the initial q- has been omitted:

<u>Reflexive verb</u>	<u>Reverential form</u>
mo-zahua, to fast	mo-zauhtzinoa
mo-mati, to think	mo-ma'tzinoa
mo-cocaa, to be ill	mo-coco'tzinoa

Verbs which form the past perfect by the suffix -c omit the -c:

mo-teca, to lie down	mo-tecatzinoa
mo-tataca, to scratch one- self	mo-tatacatzinoa
mo-cui, to be respected	mo-cuitzinoa

The use of -tzinoa as a reverential suffix of intensity

The suffix -tzinoa is added to the reverential form of a transitive or intransitive verb in order to intensify the respect, affection, or pity which is expressed. This also makes the style more elegant.

<u>Verb</u>	<u>Reverential</u>	<u>Intensive- Reverential</u>
tlacati, to be born	mo-tlacatilia	mo-tlacatili'tzinoa

In ye motlacatilitzinoa in ipiltzin tlatoni. The very revered son of the king is born.

Tense, mood, and person of the reverential form

The conjugation of the reverential forms of the verb follows the regular rules. Reflexive reverential verbs formed with the suffix -tzinoa are conjugated like verbs in oa. The reverential form is rarely found in the passive voice or the imperative; according to Olmos (1875:167), such forms are only used in the third person singular.

Examples follow:

Tlacatle, totecoe . . . ac nehuatl, ac ninomati in intlan
tinechmicuanilia . . . in mocnihuan. Oh lord, oh our lord . . .
who am I, who do I think I am so that you may place me . . .
among your friends? (FC:VI, p. 41, l. 7...15...17)

Amanozoc tictotemachilican in toteucyo, quen quimonnequiltia. Ah,
let us have hope in our Lord, in what he may decide. (FC:VI, p.
146, l. 13)

Totecuhuan a ca ocomontlatilique in chalchihuitl, in maquitzli, in
teoxihuitl. Our lords have hidden the jades, the bracelets, the
turquoise. (FC:VI, p. 35, l. 16)

The reverential and frequentive:

In oncan mani in matlatl, in tozpalatl inic timotepapaquilia, inic
timoteahaltilia, in titloque, in tinahuaque. There is the blue
water, the yellow water with which you, the Lord of the World, of
the Universe, wash, purify the people. (FC:VI, p. 26, l. 10)

The reverential and applicative:

Otlaltitech, tommaxitico, oitech tomopachihuiltico in matzin, in
tepetzin . . . in oachitzinco nimitzonnopiyellili. You have
reached the earth, you have come to your city . . . which I have
guarded for you for a short time. (FC:XII, p. 42, l. 10...13)

The reverential and reflexive:

Azo titomacehualtiz, azo achica cemilhuitl
timitzotlanehuitzinozque. Perhaps we will be worthy, perhaps for
a short while, for one day we shall have you lent to us. (FC:VI,
p. 184, l. 22)

PEJORATIVE

The pejorative denotes disrespect and is little used. The suffix *-poloa* is added to the past perfect form of the verb from which the *o-* has been omitted:

Verb	Pejorative form
notza, to call	notzpoloa
tlatlauhtia, to request	tlatlauhti'poloa
cochi, to sleep	cochpoloa
chihua, to do	chiuhpoloa

If the past perfect is formed by the suffix *-c*, that suffix is omitted in the pejorative:

maca, to give	macapoloa
tlazo'tla, to love	tlazo'tlapoloa
choca, to cry	chocapoloa

Examples follow:

Ninozauhpoloa. I, who am poor, fast. (OLM, p. 131, l. 22)

Onictlazo'tlapōlo in a'cualli, in a'yēctli. I, a wretched creature, have loved evil, all that is detestable. (CAR p. 472, l. 45)

Quitlatlauhtipolo' in teuctli. He, poor unfortunate man, begged the lord.

Irregular and Defective Verbs

These verbs are classified into two groups:

1. Those meaning "to be (located)": ca' "to be (located)"; i'cac "to be standing"; onoc "to be lying down, stretched out, or seated"; and mani "to be extended".
2. Those meaning "to go" and "to come": yauh "to go", huallauh "to come", and huitz "to come".

"BE" VERBS

Nahuatl distinguished two senses of English "to be". The first (corresponding roughly to Spanish "ser") is its use in a predicate nominative ("I am a lord") or predicate adjective ("you are good"). In the present tense, Nahuatl uses no verb, but instead places the subject prefix before the noun or adjective (p. 35). In tenses other than present, the verb ca' is used. The second sense is "to be located" (corresponding roughly to Spanish "estar"). The verb ca' is used for general location. The choice of the other three, i'cac, onoc, and mani, depends on the shape and nature of the subject as viewed in the Nahuatl world.

"to be (located)": ca'

The verb has two stems, ca' and ye. In the present it is used only to mean "to be located"; in other tenses it is used for both "to be located" as well as in a predicate nominative and predicate adjective sense.

1. Present, ni-ca' "I am (located)":

Singular	Plural
nica'	ticate'
tica'	ancate'
ca'	cate'

There is another singular form in the present, catqui, which is used primarily in the third person, and is preceded by iz: iz catqui "he is here, here it is".

2. Past tense, used for imperfect, past perfect, and pluperfect, (o)-ni-catca "I was, had been":

<u>Singular</u>	<u>Plural</u>
(o)nicatca	(o)ticatca'
(o)ticatca	(o)ancatca'
(o)catca	(o)catca'

3. Future, ni-yez "I will be":

<u>Singular</u>	<u>Plural</u>
niyez	tiyezque', tiyezque'
tiyez	anyezque'
yez	yezque'

4. Imperative, xi-ye "be!" (singular), xi-ye-can (plural):

<u>Singular</u>	<u>Plural</u>
niye	tiyecan
xiye	xiyecan
ye	yecan

The imperative forms are preceded by the appropriate particles, ma ye, or tla ye "let him be!" for the affirmative, maca ye, or macamo ye "don't let him be!" for the negative.

5. In the present, the optative and subjunctive use the same forms as the imperative, placing before it the appropriate particles: ma, macuele', or mayecuel for the affirmative optative, maca or macamo for the negative optative, tla, or intla for the affirmative subjunctive, and intlaca or intlacamo for the negative subjunctive.

6. The single past tense for optative and subjunctive, used for the imperfect, past perfect, and pluperfect, is formed by using the same particles as are used in the present, along with the optative and subjunctive past tense suffix -ni, (e.g., ma ni-ye-ni, macuele' ni-ye-ni, or mayecuel ni-ye-ni "if only I were, if only I had been"):

<u>Singular</u>	<u>Plural</u>
niyeni	tiyeni'
xiyeni	xiyeni'
yeni	yeni'

(arranza (p. 170) gives yezquia as the past perfect for the optative and subjunctive moods.

7. The future for the optative and subjunctive is formed by using the appropriate particles with the future of the indicative.

8. The impersonal is:

Present	yelohua, there is, there are, one is, they all are
Past perfect	oyelohuac, there was, there were, one was, they all were
Future	yelohuaz, there will be, one will be, they all will be

9. The reverential form is mo-yetztica'.

10. Combined with the verbal directional suffixes, the forms for movement are:

Present and future	yetiuh, he goes to be, will go to be
Past perfect	oyeto, he went to be
Imperative	xiyeti, go to be!

for movement toward:

Present and past perfect	(o)yeco, he comes to be, came to be
Future	yequiuh, he will come to be
Imperative	xiyequi, come to be!

Examples showing location:

A iz nica in mitoa niticitl. Here am, she who is called a midwife. (FC:Ul, p. 158, l. 17)

Acamapichtli . . . tlatocat in Tenochtitlan cempohualxihuitl once. Ihuian, yocoxca in catca, ayatle yaoyotl ipan mochiuh. Acamapichtli ruled as king for twenty-one years in Tenochtitlan.

There was peace and tranquility, in his reign there was still no war. (FC:VIII, p. 1, l. 10...10)

Quimilhuia (Cocoxtli): "Campa yezque?" Oquilhuique in itlatocahuan . . . : "Ma ye ompa yeti in tepetitlan in nican Tizaapan." (Cocoxtli) said: "Where shall they be?" His lords told him . . . : "Let them go to be there near the hill here in Tizaapan." (CRON. MEX., p. 50, l. 1...2...3)

Campa tihui? Ma zan nican tiyecan in acai'tic. Where are we going? Let us be here among the reeds. (CRON. MEX., p. 59, l. 11)

Examples of ca' for the predicate nominative in the nonpresent:

Tle machiyotl, tle octacatl yez, tle nelxcuitilli yez? What will be the model, what will be the measuring stick, what will be the example? (FC:X, p. 191, l. 15)

In intlaquen, in intilma catca ichtli. His clothes, his cloaks were of maguey. (FC:X, p. 183, l. 5)

"To be standing": i'cac

The verb means to be standing and is also applied to long things such as sticks, trees, and columns which are usually erect.

1. Present, n-i'cac "I am standing":

<u>Singular</u>	<u>Plural</u>
ni'cac	ti'caque'
ti'cac	ami'caque'
i'cac	i'caque'

2. Imperfect, n-i'ca-ya "I was standing":

<u>Singular</u>	<u>Plural</u>
ni'caya	ti'caya'
ti'caya	ami'caya'
i'caya	i'caya'

3. Past perfect and pluperfect, (o)-n-i'ca-ca "I was standing, I had been standing":

<u>Singular</u>	<u>Plural</u>
(o)ni'caca	(o)ti'caca'
(o)ti'caca	(o)ami'caca'
(o)i'caca	(o)i'caca'

4. Future, n-i'ca-z "I will be standing":

<u>Singular</u>	<u>Plural</u>
ni'caz	ti'cazque'
ti'caz	ami'cazque'
i'caz	i'cazque'

5. Imperative, x-i'ca "be standing!" (singular), x-i'ca-can (plural):

<u>Singular</u>	<u>Plural</u>
ni'ca	ti'cacan
xi'ca	xi'cacan
i'ca	i'cacan

The imperative forms are preceded by the appropriate particles, ma i'ca, or tla i'ca "let him be standing!" for the affirmative, maca i'ca, or macamo i'ca "don't let him be standing!" for the negative.

6. In the present, the optative and subjunctive use the same forms as the imperative, placing before it the appropriate particles: ma, macuele', or mayecuel for the affirmative optative, maca or macamo for the negative optative, tla, or intla for the affirmative subjunctive, and intlaca or intlacamo for the negative subjunctive.

7. The single past tense for optative and subjunctive, used for the imperfect, past perfect, and pluperfect, is formed by using the same particles as are used in the present, along with the optative and subjunctive past tense suffix -ni (e.g., ma n-i'ca-ni, macuele' n-i'ca-ni, or mayecuel n-i'ca-ni "if only I were standing, if only I had been standing"):

<u>Singular</u>	<u>Plural</u>
ni'cani	ti'cani'
xi'cani	xi'cani'
i'cani	i'cani'

8. The impersonal is:

Present i'cohua, one is standing, all are standing

9. The reverential form is m-i'quiltia.

10. Combined with the verbal directional suffixes, the forms for movement away are:

Present and future i'catiuh, he goes to be standing, will go to be standing
 Past perfect i'cato, he went to be standing
 Imperative xi'cati, go to be standing!

For movement toward:

Present and past perfect i'caco, he comes to be standing, came to be standing
 Future i'caquiuh, he will come to be standing
 Imperative xi'caqui, come to be standing!

Examples follow:

Xiquittati in tenochtli, in oncan anquittazque icpac ca, icpac i'cau in yehuatl in cuauhtli. Go (pl.) to see the cactus (and) there you will see an eagle which is on top of it, which is poised on it. (CRON. MEX., p. 64, l. 6)

Ca iuh quimilhui . . . in oncan i'caz. So thus he told them . . . that he was to be (standing) there. (CRON. MEX., p. 62, l. 10...11)

Auh inic motenehua cuauhquiyahuac, ca oncan icaca cuauhtli tetl in tlaxintli. And it is called the Door of the Eagle, because an eagle was (standing) there engraved in stone. (FC:XII, p. 85, l. 31)

"To be lying down, stretched out, or seated": onoc

Onoc is composed of the particle on and the verb oc. It means to be lying down, stretched out, or seated, and is also applied to long objects which are extended on the floor such as planks, trunks, sticks, plants, etc. It is also used to refer to inhabitants of a place.

According to Carochi (p. 439), "this verb is employed with reference to men and other long objects stretched out on the ground, such as large beams and planks. It is also used with reference to many people, although they may not be lying down, but just seated." The verb onoc in the singular meaning "to be seated" is found in FC:VI, p. 79, l. 8: Ca iz tonoc in liquauhtli tocelutl, "here you are seated, you who are an eagle, you who are a jaguar." In my opinion, the basic meaning is "to be on the ground" and may refer to people lying down or seated, both in the singular and the plural.

1. Present, n-onoc "I am lying down, seated":

Singular	Plural
nonoc	tonoque'
tonoc	amonoque'
onoc	onoque'

2. Imperfect, n-ono-ya "I was lying down or seated":

Singular	Plural
nonoya	tonoya'
tonoya	amonoya'
onoya	onoya'

3. Past perfect and pluperfect (o)-n-ono-ca "I was, had been lying down or seated":

Singular	Plural
(o)nonoca	(o)tonoca'
(o)tonoca	(o)amonoca'
(o)onoca	(o)onoca'

4. Future, n-ono-z "I will be lying down or seated":

Singular	Plural
nonoz	tonozque'
tonoz	amonozque'
onoz	onozque'

5. Imperative, x-ono "be lying down or seated!" (singular), x-ono-can (plural):

<u>Singular</u>	<u>Plural</u>
nono	tonocan
xono	xonocan
ono	onocan

The imperative forms are preceded by the appropriate particles, ma ono, or tla ono "let him be lying down or seated!" for the affirmative, maca ono, or macamo ono "don't let him be lying down or seated!" for the negative.

6. In the present, the optative and subjunctive use the same forms as the imperative, placing before it the appropriate particles: ma, macuele', or mayecuel for the affirmative optative, maca or macamo for the negative optative, tla, or intla for the affirmative subjunctive, and intlaca or intlacamo for the negative subjunctive.

7. The single past tense for optative and subjunctive, used for the imperfect, past perfect, and pluperfect, is formed by using the same particles as are used in the present, along with the optative and subjunctive past tense suffix -ni (e.g., ma n-ono-ni, macuele' n-ono-ni, or mayecuel n-ono-ni "if only I were lying down or seated, if only I had been lying down or seated"):

<u>Singular</u>	<u>Plural</u>
nononi	tononi'
xononi	xononi'
ononi	ononi'

8. The impersonal is:

Present	onohua, one is lying down, seated; all are lying down, seated
Past perfect	onohuac, one was, had been lying down, seated; all were lying down, seated

9. The reverential form is m-onoltia.

10. Combined with the verbal directional suffixes, the forms for movement away are:

Present and future	onotihuh, he is going, he will go to be lying down, seated
Past perfect	onoto, he went to be lying down, seated

Imperative	xonoti, go to be lying down, seated!
------------	---

Far movement toward:

Present and past perfect	onoco, he comes, came to be lying down, seated
Future	onoquih, he will come to be lying down, seated
Imperative	xonoqui, come to be lying down, seated!

Examples follow:

Ca iuh (o)quimilhui in ixquich in oncan in onoc in tolitic, in acaitic. So, thus he spoke to them about all that was among the rushes, among the reeds. (CRON. MEX., p. 62, l. 10)

In cecni ic (o)panoc, tecuappantli (o)quitecac. Iuh mitoa onoc in axcan. In one place he built a bridge (and) thus he crossed the river. They still say it is (there) now. (AN. CUARUH., fo. 4, l. 24)

Ruh in oncan onoca in iteopan. . . . Cenca miyec in itlamamatlayo . . . zan pitzatoton. Amo huel cece xocpalli ompa onoca. And there was his temple. . . . It had many steps . . . very narrow ones. One's foot would not fit on any of them. (FC:III, p. 13, l. 7...8...10)

Momanaco huey cocoliztli, totononaliztli. . . . Roc huel nenemiya, ca onoca inimonoyan, in incochiyan. A plague came (to establish itself), the pox. . . . They could no longer move about, they were bedridden, on their beds. (FC:XII, p. 81, l. 6...10)

"To be extended": mani

The verb is applied to flat or wide objects such as books, blankets, paper; to calm water in a receptacle or in a lake; to houses, buildings in general, and cities. It is also applied to people or animals in large groups. It denotes calmness, tranquillity, and lastingness.

It is only conjugated in the third person singular, and the three persons of the plural (MOL. GR.:I, fo. 22v.; Galdo Guzmán, p. 338; Olmos, 1875:111). Concerning this, Carochi only says (p. 440): "It is also used with reference

Synopsis of the "be" verbs

Each tense for the "be" verbs is listed, giving the third person, singular and plural forms; the imperative is given in the second person.

	<u>ca'</u>	<u>i'cac</u>	<u>onoc</u>	<u>mani</u>
Present (pl.)	ca' (catqui) cate'	i'cac i'caque'	onoc onoque'	mani mani'
Imperfect (pl.)	---	i'caya i'caya'	onoya onoya'	maniya maniya'
Pluperfect (pl.)	ocatca ocatca'	oi'caca oi'caca'	onoca onoca'	omanca omanca'
Future (pl.)	yez yezque'	i'caz i'cazque'	onoz onozque	maniz manizque'
Imperative (pl.)	xiye xiyecan	xi'ca xi'cacan	xono xonocan	--- ximanican
Past subj. (pl.)	yeni yeni'	i'cani i'cani'	ononi ononi'	manini manini'
Impersonal	yelohua	i'cohua	onohua	manohua, manihua
Reverential	moyetztica'	mi'quiltia	monoltia	momaniltia'

"GO" AND "COME" VERBS"To go": yauh

There are two stems, yauh and hui(?). In the present, the first stem is singular, the second, plural. This distinction in number for the stems, however, is not carried through to other tenses, since in some tenses yauh is used in both numbers and in other tenses hui(?) is used in both numbers.

1. Present, ni-yauh "I go, am going":

Singular

niyauh
tiyauh
yauh

Plural

tihui'
anhui'
hui'

2. The imperfect is not a frequently used form, and according to Carochi (p. 441) it is not very elegant in style either; ni-yaya "I was going":

Singular

niyaya
tiyaya
yaya

Plural

tiyaya'
anyaya'
yaya'

3. Past, used for imperfect, past perfect, and pluperfect, (o)-ni-huiya "I was going, went, had gone":

Singular

(o)nihuiya
(o)tihuiya
(o)huiya

Plural

(o)tihuiya'
(o)anhuiya'
(o)huiya'

4. A second past perfect tense is very common, o-ni-ya' "I went":

Singular

oniya'
otiya'
oya'

Plural

otiya'que'
oanya'que'
oya'que'

5. Pluperfect, o-ni-ya-ca' "I had gone":

Singular

oniya'ca
otiya'ca
oya'ca

Plural

otiyaca'
oanyaca'
oyaca'

6. Future, ni-ya-z "I will go":

<u>Singular</u>	<u>Plural</u>
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niyaz tiyaz yaz	tiyazque' anyazque' yazque'
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7. Imperative, xi-yauh "go!" (singular), xi-huiy-an (plural):

<u>Singular</u>	<u>Plural</u>
-----------------	---------------

niyauh xiyauh yauh	tihuiyan xihuiyan huiyan
--------------------------	--------------------------------

The imperative forms are preceded by the appropriate particles, ma yauh or tla yauh "let him go!" for the affirmative, maca yauh or macamo yauh "don't let him go!" for the negative.

8. Negative of caution, ma ti-ya' "be careful that you don't go!":

<u>Singular</u>	<u>Plural</u>
-----------------	---------------

niya' tiya' ya'	tiya'tin anya'tin ya'tin
-----------------------	--------------------------------

These forms are used with the appropriate particles: ma ya' or manen ya' "watch out that he doesn't go!"

9. In the present, the optative and subjunctive use the same forms as the imperative, placing before it the appropriate particles: ma, macuele', or mayecuel for the affirmative optative; maca or macamo for the negative optative; intla for the affirmative subjunctive; and intlaca or intlacamo for the negative subjunctive.

10. The single past tense for optative and subjunctive, used for the imperfect, past perfect, and pluperfect, is formed by using the same particles as are used in the present, along with the optative and subjunctive past tense suffix -ni (e.g., ma ni-ya-ni, macuele' ni-ya-ni, or mayecuel ni-ya-ni "if only I were to go, if only I had gone"):

<u>Singular</u>	<u>Plural</u>
-----------------	---------------

niyani xiyani yani	tiyani' xiyani' yani'
--------------------------	-----------------------------

11. The impersonal is:

Present	huilohua, one goes, they all go
Imperfect	huilohuaya, one was going, they all were going
Past perfect	ohuilohuac, one went, they all went
Future	huilohuaz, one will go, they all will go

12. The reverential form is mo-huica.

Examples follow:

Ruh niman ye yauh in Quetzalcohuatl in Mictlan. And then Quetzalcoatl goes to Mictlan. (LEY. SOL. fo. 76, l. 22)

Za iyoque in ompa huiya, in ompa calaquiya Tlatelolca Tenochca. Only those from Tlatelolca and Tenochtitlan used to go, (only) they entered there. (FC:IX, p. 17, l. 13)

Ruh in iuh quimatiya ilhuicac (o)ya. And they knew that he went to the heavens. (AN. CUAUH., fo. 7, l. 38)

Ma oc yehuatl yauh in Coyotlinahual in amantecatli. Quicaquiltique inic yehuatl yaz. . . . Quito: ca ye cualli, ma niyauh. "Let Coyotlinahual go, the expert in the art of feathers." They informed him that he was to go. . . . He said: "That is all right. Let me go," (AN. CUAUH., fo. 5, l. 53...54)

In cequintin quin iyopa yazque. Some will go for the first time. (FC:IX, p. 14, l. 9)

In iuh huilohuaz otlica, in onyohuac . . . niman ye ic tlacaltemalo. When they were about to set out on the road, when it was nighttime . . . then they carried the canoes. (FC:IX, p. 15, l. 7...8)

"To come": huallaauh

The verb huallaauh is a compound of the adverb hual "hither" and yauh "to go", and thus literally means "to go hither".

1. Present, ni-huallaauh "I come, am coming":

<u>Singular</u>	<u>Plural</u>
nihuallauh	tihualhui'
tihuallauh	anhualhui'
huallauh	hualhui'

Olmos (1875:118) give a second plural form: hualahui (probably hualahui', though in this case Olmos did not mark the glottal stop).

2. Imperfect, ni-hualla-ya "I was coming":

<u>Singular</u>	<u>Plural</u>
nihuallaya	tihuallaya'
tihuallaya	anhualaya'
huallaya	huallaya'

3. Past perfect, o-ni-hualla' "I came":

<u>Singular</u>	<u>Plural</u>
onihualla'	otihualla'que'
otihualla'	oanhualaya'que'
ohualla'	ohualla'que'

4. Pluperfect, o-ni-hualla'-ca "I had come":

<u>Singular</u>	<u>Plural</u>
onihualla'ca	otihualla'ca'
otihualla'ca	oanhualaya'ca'
ohualla'ca	ohualla'ca'

5. For the past tenses (imperfect, past perfect, and pluperfect), there is an elegant and more frequently encountered form, ni-hualhuiya "I was coming, came, had come":

<u>Singular</u>	<u>Plural</u>
nihualhuiya	tihualhuiya'
tihualhuiya	anhualhuiya'
hualhuiya	hualhuiya'

6. Future, ni-hualla-z "I will come":

<u>Singular</u>	<u>Plural</u>
nihuallaz	tihuallazque'
tihuallaz	anhualazque'
huallaz	huallazque'

7. Imperative, xi-huallauh "come!" (singular), xi-hualhuiyan (plural):

<u>Singular</u>	<u>Plural</u>
nihuallauh	tihualhuiyan
xihuallauh	xihualhuiyan
huallauh	hualhuiyan

The imperative forms are preceded by the appropriate particles, ma xihuallauh or tla xihuallauh "let him come!" for the affirmative, maca xihuallauh or macamo xihuallauh "don't let him come!" for the negative.

8. Negative of caution, ma ti-hualla' "be careful that you don't come!":

<u>Singular</u>	<u>Plural</u>
nihualla'	tihualla'tin
tihualla'	anhualaya'tin
hualla'	hualla'tin

These forms are used with the appropriate particles: ma hualla' or manen hualla' "watch out that he doesn't come!"

9. In the present, the optative and subjunctive use the same forms as the imperative, placing before it the appropriate particles: ma, macuele', or mayecuel for the affirmative optative; maca or macamo for the negative optative; intla for the affirmative subjunctive; and intlaca or intlacamo for the negative subjunctive.

10. The single past tense for optative and subjunctive, used for the imperfect, past perfect, and pluperfect, is formed by using the same particles as are used in the present, along with the optative and subjunctive past tense suffix -ni (e.g., ma ni-hualla-ni, macuele' ni-hualla-ni, or mayecuel ni-hualla-ni "if only I were to come, if only I had come"):

Singular

nihuallani
xihuallani
huallani

Plural

tihuallani'
xihuallani'
huallani'

11. The impersonal is:

Present

hualhuilohua, one comes, they all
come

12. The reverential form is hual-mo-huica.

Note that huallaauh is not compounded.

Examples:

(0)quito in Quetzalcohuatl: "Ma huallaauh, cocol." Connotzato in Tezcatlipoca (0)calac, (o)quitlapalo. . . . (0)quito in Quetzalcohuatl: "Otiquiyohui, cocol. Campa (o)tihualla?" Quetzalcoatl said: "Let him come, grandfather." They went to summon Tezcatlipoca. He entered, he greeted him. . . . Quetzalcoatl said: "You have tired yourself, grandfather. Where did you come from?" (AN CUAUH., fo. 5, l. 38...42)

Can amochan? Campa oanhuallaque? Where is your (pl.) house? Where did you (pl.) from? (FC:XII, p. 28, l. 7)

Tla xihuallaauh tlamacazqui, cozauiic tlamacazqui, teotlalpan chane. Come priest, yellow priest, inhabitant of the divine earth. (Ruiz de Alarcón, p. 171, l. 23)

"To come": huitz

The verb huitz is found in only two tenses, the present and a past tense that is used for the imperfect, past perfect, and pluperfect.

1. Present, ni-huitz:

Singular

nihuitz
tihuitz
huitz

Plural

tihuitze'
anhuitze'
huitze'

2. Past tense, (o)-ni-huitza "I was coming, I came, I had come":

Singular

(o)nihuitza
(o)tihuitza
(o)huitza

Plural

(o)tihuitza'
(o)anhuitza'
(o)huitza'

3. The reverential form is mo-huicatz

The verbs huica and itqui "to carry, take" are compounded with huitz by adding the final consonant tz (e.g., huicatz, itquitz "to bring", lit., "to come carrying").

Examples follow:

Ompa nihuitz in Nonohualcatepetl itzintlan. I come from there, from the foot of Nonohualcatepetl. (AN. CUAUH., fo. 5, l. 44)

Niman ye ic huitz in Painal. Then comes (the image of) Painal. (FC:II, p. 135, l. 10)

Synopsis of the "go" and "come" verbs

Each tense for the "go" and "come" verbs is listed, giving the third person, singular and plural forms; the imperative is given in the second person:

	<u>yauh</u>	<u>huallaauh</u>	<u>huitz</u>
Present (pl.)	yauh hui'	huallaauh hual(a)hui'	huitz huitze'
Imperfect (pl.)	yaya yaya'	huallaya huallaya'	--- ---
Past (pl.)	--- ---	hualhuiya hualhuiya'	huitza huitza'
Past perfect (pl.)	ohuiya; ohuiya'; oya' oya'que'	ohualla' ohualla'que'	--- ---
Pluperfect (pl.)	oya'ca oya'ca'	ohualla'ca ohualla'ca'	--- ---

Future (pl.)	yaz yazque'	huallaz huallazque'	---
Imperative (pl.)	xiyauh xihuiyan	xihualauh xihualhuiyan	---
Uetative of caution	tiya' anya'tin	tihualia' anhualla'tin	---
Past subj. (pl.)	yani yani'	huallani huallani'	---
Impersonal Reverential	huilohua mohuica	hualhuilohua hualmohuica	--- mohuicatz

IRREGULAR VERBS USED AS AUXILIARIES

The irregular verbs, excepting huallauh, can take on the role of auxiliary verbs when suffixed to other verbs. The irregular verb keeps its original meaning, while the verb with which it is compounded translates as a present or past participle (e.g., "they are looking", "it is perforated", "they go jangling", "they came attired for war"). The auxiliary is joined with the other verb by means of the ligature -ti-, which is placed after the other verb and before the auxiliary. The first verb is placed in the past perfect, but without the preceding o-. If the past perfect is formed with the suffix -c, that suffix is omitted:

Verb	Past perf.	With auxiliary
tlachiya, to watch	o-tlachix	tlachix-ti-ca', to be watching tlachix-t-oc, to be watching lying down
choca, to cry	o-choca-c	choca-ti-ca', to be crying

The auxiliary is conjugated in all tenses of the indicative mood. (Carochi says, p. 443, that it is conjugated "by moods and tenses," without being specific, but it is really limited to the indicative mood.)

Auxiliary -ca': "to be"

Present:

nitlachixtica'	I am watching
titlachixticate'	We are watching

Past (imperfect, past perfect, pluperfect):

(o)nitlachixticateca	I was, I had been watching
(o)titlachixticateca'	we were, we had been watching

Future:

nitlachixtiyez	I will be watching
titlachixtiyezque'	we will be watching

Examples:

Itentzin guipalotica, iiztitzin quitoponitica. He is licking his lips, he is biting his nails. (FC:U1, p.7, l. 33)

Auh intla cenca huel oihuintic . . . za itzon quiquentica. And if (the woman) she got very drunk . . . she only remained (was) covered by her hair. (FC:U, p. 16, l. 29...30)

Auh in quitzticate, in quipouhticate, in quitlatlazticate in amoxtli. And they are looking, they are reading, they are eyeing the books. (COL. DOCE, p. 97, l. 13)

Ca iuhqui in teta mochiuhiticateca in calmecac. He was becoming like a father of the people of the Calmecac. (FC:11, p. 193, l. 6)

Auxiliary -i'cac: "to be standing"

Present:

nitlachixti'cac	I am watching standing up
titlachixti'caque'	we are watching standing up

Imperfect:

nitlachixti'caya	I was watching standing up
titlachixti'caya'	we were watching standing up

Past perfect and pluperfect:

onitlachixti'caca	I was, had been watching standing up
-------------------	--------------------------------------

otitlachixti'caca' we were, had been watching standing up

Future:

nitlachixti'caz I will be watching standing up
titlachixti'cazque' we will be watching standing up

Examples:

Tezcatl icpac mani, malacachtic, tehuilacachtic iuhquin xapotticac.
Above his head is a round circular mirror, it is (erect)
perforated. (FC:XII, p. 3, l. 7)

Niman ye ic quitlatemolitinemi in campa huel calaquiz acalli, in
campa ye melahuaticac acalotli. Then they (the Spaniards)
discovered a place where their boats could enter, where the canals
were straight. (FC:XII, p. 83, l. 6)

Centlamantli tetzahuitl achto nez. . . . iuhquin tlahulzcalli
pipixauhticac. First an omen appeared. . . . It was as if the
light of the aurora borealis were drizzling. (FC:XII, p. 1, l.
5...7)

Auxiliary -oc (from onoc): "to be lying down or seated"

Present:

nitlachixtoc I am watching lying down or seated
titlachixtoque' we are watching lying down or seated

Imperfect:

nitlachixtoya I was watching lying down or seated
titlachixtoya' we were watching lying down or seated

Past perfect and pluperfect:

onitlachixtoca I was, had been watching lying down
or seated
otitlachixtoca' we were, had been watching lying
down or seated

Future:

nitlachixtoz I will be watching lying down or
seated
titlachixtozque' we will be watching lying down or
seated

Examples:

Tlalocan teuctli . . . quichihua in ticcua, in tiqui . . . in
tonacayotl, in ye ixquich xopanyotl in itzmolintoc, in celiztoc.
The lord of Tlalocan . . . produces what we eat, what we drink
. . . the sustenance--everything that is blossoming, which is
turning green in spring. (FC:VII, p. 17, l. 4...6)

Auh in inacayo Moteuczoma iuhquin tzotzoyocatoc ihuan tzoyaya inic
tiatia. And Moctezuma's corpse (stretched out) is getting
scorched and smells of burning while it is devoured. (FC:XII, p.
63, l. 17)

Huel imixpan mochintin oncan moctentlalitoque, oncan cenquiztoque.
They are gathered together in front of them, they are all (the
merchants) united. (FC:IX, p. 14, l. 34)

Auh in oncan tetzahuatoc acalli, in oncan tecpichauhtoc, ompa inpan
contlaza. And they (the Spaniards) shoot over them (the Indians)
where the canoes are heaped up, where they are gathered. (FC:XII,
p. 84, l. 10)

Auxiliary -mani: "to be extended"

This auxiliary is used only in the third person singular. In the
paradigms that follow, it is joined with pozoni "to boil", referring to
water in a vessel.

Present:

pozontimani it is boiling

Imperfect:

pozontimaniya it was boiling

Past perfect and pluperfect:

opozontimanca it was, had been boiling

Future:

pozontimaniz it will be boiling

Examples follow:

Auh in icuac oquizaco in . . . tonatiuh, iuhquin tlapalli, monenecuilotimani. And when it came out . . . the sun, it was red (and) it was moving back and forth. (FC:VII, p. 7, l. 10...10)

Ihuan ixpan icaca tecomitl, itoca ometochtecomatl; tentimani, pexontimani. And in front of him was the stone vessel whose name was "the vessel of 2 Rabbit"; it was full, it was replete. (FC:IV, p. 17, l. 7)

In icuac in ahuachquiyauhtimani, ahuachtzetzeluhtimani, ahuachpixauhtimani. Then it was (it is) drizzling, a little drizzle was (is) falling, it was (is) raining lightly. (FC:XII, p. 65, l. 11)

Auxiliary from yauh: "to go"

As an auxiliary, yauh (/yaw/) loses the ya in the present singular, and becomes -uh (/w/). In the plural it is -hui. The directional suffix "thither" (p. 83) is derived from these forms.

Present:

nitlachixtluh I go watching
titlachixtihui' we go watching

Imperfect (not often found):

nitlachixtiyaya I was going watching
titlachixtiyaya' we were going watching

Past perfect and pluperfect:

(o)nitlachixtihuiya I was going, went watching
(o)titlachixtihuiya' we were going, went watching

Second past perfect form:

onitlachixtiya' I went watching
otitlachixtiya'que' we went watching

Pluperfect:

onitlachixtiya'ca I had gone watching
otitlachixtiya'ca' we had gone watching

Future:

nitlachixtiyaz I shall go watching
titlachixtiyazque' we shall go watching

Examples:

Auh niman ye icoyol nenecoc icxic in contlalitiuh . . . yehuatl inic xaxamacatiuh, inic tzitzilicatiuh. Then he goes putting bells on his legs . . . which go ringing, they go jangling. (FC:II, p. 67, l. 16...17)

Niman ye ic tleco, quinanapalotihui in tlatquitl. Then they go up, they go bearing the finery in their arms. (FC:XII, p. 15, l. 4)

Concuito ohuatl . . . cenca zan oniciuhtihuiya. They went to gather ears of corn . . . (and) they were hurrying. (FC:XII, p. 64, l. 27...28)

In quitquitiyague tlamacazque copalli, iyauhtli; teucciztli in quipitziyague ihuan intotoxi quimamamatiyague yehuatl in copalxiqipilli. The priests went carrying copal incense (and) pericon powder; they went sounding the shells and went carrying their bags on their backs; they were bags of copal incense. (FC:IX, p. 4, l. 25)

Niman cenca necuitlahuilo inic huel momachtiz in tlapitzaz . . . ipan tlapitztiyaz. Then attention is paid that he learn to play the flute well . . . ; during that time he will go playing it. (FC:II, p. 65, l. 34...37)

In Españoles mictihui, auh no mictilo in Mexico in Tlatelolca, necoc micohuatiuh. The Spaniards go dying, and the Mexico (and) Tlatelolca are also killed; both sides go dying. (FC:XII, p. 66, l. 23)

Auxiliary -huitz: "to come"

Only the present tense of this verb is used as an auxiliary:

nitlachixtihuitz	I come watching
titlachixtihuitze'	we come watching

Examples:

Niman ye ic hualtemo in xihcohuatl. . . . Iuhquin ma nelli cohuatl, nenepilotihuitz, Iuhquin mocuecuelotihuitz. Then the serpent of fire descends. . . . Like a real serpent it comes flickering its tongue, it comes sticking it out. (FC:II, p. 136, l. 8...11)

Auh in nauhteme in cavallos in yacattihuitze . . . ahuic tlachixtihui, nanacatzlachixtihuitze. And four on horseback came first. . . . They go looking everywhere, they come looking left and right. (FC:XII, p. 37, l. 9...12)

Huel miequintin, no zan iuh tlantihuitze, in mayaochichiuhtihuitze . . . auh aoc tle in intepozmacuah. A large number (of the Spaniards) also came to meet their end (with the war), they came attired for war . . . but no longer (with) their swords. (FC:XII, p. 118, l. 32...34)

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Compounds

The formation of new words by joining together two or more words is an aspect that gives much richness and beauty to the Nahuatl language. The possibilities are almost endless, since noun can be joined with noun, noun with adjective, noun with verb, verb with verb, verb with adverb, etc., and all these can enter into additional derivations with all types of affixes.

The compounding of words does not present major problems. However, the student should pay attention to the nuances of meaning which certain combinations give to the resulting word. Failure to understand these nuances can result in the complete alteration in meaning of a sentence.

In this chapter, for clarity, all of the examples, both those in lists and those in texts, have hyphens between the elements under discussion. The reader should not expect these guides for analysis to appear in Nahuatl texts.

NOUN COMPOUNDS

Noun joined with noun

Two or more noun stems are joined together to make a new stem. If the absolute suffix is used, it is added to the new stem, that is to the end of the last noun stem: huapal-li "timber" + cal-li "house": huapal-cal-li "house of timber".

The first stem or stems modify or qualify the final stem and/or expresses characteristics such as its production, its use, or its similarity:

tepe-tl, hill + tozca-tl, throat
= tepe-tozca-tl, ravine, gorge (lit., throat of the hill; similarity)

yollo-tl, heart + cocol-li, anger
= yollo-cocol-li, anger, grief, insult (lit., profound anger)

mich-in, fish + meca-tl, string, cord
= mich-meca-tl, fishing line (use)

xomo-tl, duck + i'hui-tl, down feathers + tilma'-tli, blanket
 = xomo-i'hui-tilma'-tli, cloth of duck down (production)

Noun joined with adjective

The formation and meaning is similar to the noun plus noun compounds. The adjective stem is placed either before or after the noun stem. If the last stem takes an absolutive suffix, it is added to the new compound stem.

The adjective qualifies the noun:

a-tl, water (n.) + poyec, salty (adj.)
 = a-poyec, salty water

yec-tli, good (adj.) + tlal-li, land (n.)
 = yec-tlal-li, good land

tla'tol-li, language (n.) + yamanqui, fine elegant (adj.)
 = tla'tol-yamanqui, elegant speaker

eca-tl, wind (n.) + ilacatz-tli, spiral (adj.) + cozcayo', having a necklace (adj.)
 = eca-ilacatz-cozcayo', having a necklace of the wind in the form of a spiral

Nouns and adjectives which take the ligature -ca- in compounds

The ligature -ca- is used in joining two stems when the first stem is an agentive verbal noun (suffix -ni, -qui), or past perfect stem with no suffix, (p. 89-90), or an adjective ending in -c, -ni, or -qui (p. 145-48). The derivational suffix (-ni, -qui, or -c) is dropped before adding the ligature:

teopix-qui (v.n.), priest + tequi-tl, work
 = teopix-ca-tequi-tl, the work of a priest

tla'toa-ni (v.n.), king + tlatqui-tl, wealth
 = tla'to'-ca-tlatqui-tl, the king's wealth

hueli-c (v.adj.), pleasant + tla'toliz-tli, language
 = hueli-ca-tla'toliz-tli, pleasant language

palan-qui (v.adj.), rotten + naca-tl, meat
 = palan-ca-naca-tl, rotten meat

Noun joined with adverb

The adverb, which is placed before the noun, becomes adjectival in function and qualifies the noun:

cen, completely, wholly + nemiliz-tli, life, customs
 = cen-nemiliz-tli, eternal life; life together with others

nen, in vain + tlaca-tl, man
 = nen-tlaca-tl, useless man

ilihuiz, madly + telpoch-tli, young man
 = ilihuiz-telpoch-tli, mad young man

VERB COMPOUNDS: WITH NOUNS

Both transitive and intransitive verbs can be joined with a preceding noun stem.

Transitive verb joined with a noun (noun incorporation)

A noun, serving as the object of a transitive verb, can be incorporated into the verb:

xochi-tl, flower + (tla-)tequi, to cut (something)
 = xochi-tequi, to cut flowers

chalchihui-tl, jade + (tla-)mamali, to pierce (something)
 = chalchiuh-mamali, to pierce jade

aca-tl, reed + (tla-)melahua, to unbend (something)
 = aca-melahua, to unbend cane

ilhui-tl, day, festival + (tla-)chihua, to do (something)
 = ilhui-chihua, to hold a festival

tlaca-tl, man, person + (te-)izcaltia, to raise, bring up (someone)
 = tlaca-zcaltia, to raise a person or persons

When the verb has an additional definite or indefinite object, the incorporated noun can serve one of three functions.

1. It can serve as the direct object, while the other noun is the indirect object:

icxi-tl, foot + te-ilpia, to tie someone
= te-icxi-lpia, to tie someone's feet together

Ni-qu-icxi-lpia in noyaouh. I tie the feet (direct) of my enemy (indirect).

2. The noun can serve as the indirect object when it acts as an object of comparison:

chalchihui-tl, jade + tla-mamali, to pierce something
= tla-chalchihuh-mamali, to pierce something as if it were jade

Ni-c-chalchihuh-mamali . . . ye nocuic. Like a jade which I pierce . . . is my song. (CM, fo. 23r., l. 26...26)

3. The noun may be used as an indirect object with an instrumental quality:

tlal-li, earth + tla-pachoa, to cover something
= tla-tlalpachoa, to cover something with earth

Ni-c-tlal-pachoa in xinachtli. I cover the seeds with earth.

Intransitive verb joined with a noun

A noun conjoined with an intransitive verb can have more than one function.

1. It can be identified with part of the subject:

cuai-tl, head + tlatla, to burn
= cua-tlatla, to have a headache

ix-tli, face + icuci, to boil; to ripen, of fruit
= ix-icuci, to have spots on one's face

2. It can take the form of an object of comparison or similarity:

cuauh-tli, eagle + tza'tzi, to shout
= cuauh-tza'tzi, to screech like an eagle

ilama, old woman + choca, to cry
= ilama-choca, to cry like an old woman

3. It can take on the quality or function of subject:

metz-tli, moon + tona, to be warm, for the sun to shine
= metz-tona, for the moon to shine

ten-tli, lips + i'za, to wake up
= ten-i'za, to have lunch

Nouns which take the ligature -ca-

Agentive verbal nouns and possessive nouns in -e' and -hua' (p. 93) are joined to the verb with the ligature -ca-. Verbal nouns that end in -ni and -qui lose the ending:

tla'toa-ni, king + te-tlaza, to deprive someone of his office
= te-tla'to'-ca-tlaza, to overthrow a king

mic-qui, corpse + (te-)quixtia, to take out (someone)
= mic-ca-quixtia, to exhume a corpse

cal-e', landlord + (te-)cahua, to leave (someone)
= cal-e'-ca-cahua, to leave someone as landlord

teo-hua', priest + te-tlalia, to seat someone
= te-teohua'-ca-tlalia, to establish someone as priest

Nouns with postpositions

In some cases verbs can be found compounded with nouns which have already been joined with postpositions:

ix-co, on the face, + te-tla-maca, to give someone something
= te-tla-ix-co-maca, to tell someone his faults to his face

VERB COMPOUNDS: WITH ADJECTIVES

When compounded with a verb, the adjective takes on an adverbial function. The adjective stem, free of any absolute suffix that might be present in its independent form, is placed before the verb:

- yec-tli, good, fine + te-tenehua, to talk about someone
= te-yec-tenehua, to praise someone
- nel-li, true, real + tla-(i)'toa, to say something
= tla-nel-i'toa, to confirm, to verify something
- tlazo'-tli, precious + te-mati, to recognize someone
= te-tlazo'-mati, to thank someone
- miyec, much + te-tla-maca, to give someone something
= te-tla-miyec-maca, to give someone something generously

(Adverbs formed from verbal adjectives ending in -c and -qui and compounded with verbs are treated in the next section.)

VERB COMPOUNDS: WITH ADVERBS

The adverb is placed before the verb without modification. The adverb maintains its original meaning and qualifies the verb.

Verb joined with simple adverb

- cen, completely, wholly + nemi, to live
= cen-nemi, to live eternally; to live together
- chico, badly, wrongly + tla-caqui, to hear something
= tla-chico-caqui, to not hear something well, to misunderstand
- ilihuiz, madly, + tla-nequi, to want something
= tla-ilihuiz-nequi, to want something madly
- tlani, below, under + te-pachoa, to press someone
= te-tlani-pachoa, to humble, humiliate someone

Verb joined with adverb in -ca, derived from an adjective

These adverbs, derived with the suffix -ca, are treated on p. 260:

- chipahuaca, cleanly + nemi, to live
= chipahuaca-nemi, to live chastely

- tlazo'ca, kind + te-mati, to recognize someone
= te-tlazo'ca-mati, to thank someone
- cualanca, angrily + tla-caqui, to listen to something
= tla-cualanca-caqui, to listen to something angrily
- melahuaca, properly + tla-pohua, to count something
= tla-melahuaca-pohua, to count correctly

Verb joined with hual "hither"

The adverb hual is used primarily with verbs or nouns derived from verbs. It normally means "hither", but sometimes it can be used with the opposite meaning "thither".

The adverb is placed directly before an intransitive verb:

- | | |
|-------------------|---|
| quiza, to leave | hual-quiza, to emerge, come out
hither |
| ehua, to depart | hual-ehua, to flee hither, to flee
thither |
| tlachiya, to look | hual-lachiya, to look over here |

When joined to a transitive verb, the indefinite object prefixes te- and tla-, and the reflexive prefix mo- come between the adverb and the verb:

- | | |
|--------------------------------------|---|
| mo-huilana, to drag oneself | hual-mo-huilana, to drag oneself
over here |
| mo-te-ittilia, to respect
someone | hual-mo-te-ittilia, to respect
someone over here |
| te-toca, to follow someone | hual-te-toca, to come to visit
someone |
| tla-cui, to take something | hual-la-cui, to bring something
hither |

The other object prefixes, nech-, mitz-, c-, qui-, etc., come before the adverb:

Nech-hual-cui in tlaxcalli. He brings me tortillas (to take over here).

Nic-hual-cui in tlaxcalli. I bring him tortillas.

In icuac in o-hual-acic in icalitic, zan yohualtica hual-calaquiza
When he got here to his house, he used to go hither in the night.
(FC:IX, p. 27, l. 4)

Tlein nonacayo in o-qui-hual-cuic? Xiquittacan quin icuac
hual-calaquiz. What did he bring here for my body? Watch him
(and) afterwards he will enter hither. (AN. CURUH., fo. 5, l. 39)

Niman ye quipitza; o-qui-hual-cac Mictlanteuctli. Then they blow
(on the conch shell); Mictlanteuctli heard it here. (LEY. SOL.,
fo. 76, l. 32)

Huitzilopochtli inic amo (o)-qui-hual-huicac in ihueltiuh. That is
why Huitzilopochtli did not bring his sister here. (CRON. MEX.,
p. 28, l. 10)

The adverb hual is also compounded with the adverbs iz "here", and nepa
"there" (p. 233 and p. 250): izhual "hither" (Molina, 1970, mexicano-
castellano, fo. 49v.); nepahual "thither" (Archivo General del Estado de
Tlaxcala, "Antonio Ixcuauh, Antonio Kochinanacatl y otros contra los
hermanos Agata y Hernando", 1567, fo. 4r. ff.).

VERB COMPOUNDS: VERB JOINED WITH OTHER VERB

There are two ways of forming these compounds: the ligature -ti- may be
placed between the two verbs or it may be omitted. Most if not all of the
colonial grammarians recognized a third type, namely those that have the
ligature -ca- between the two verbs; in my opinion, however, these verbs are
compounded with a preceding adverb that is derived from a verb by means of
the ending -ca (see p. 222-23 and p. 260).

These rules apply to both types, those with and without the ligature:

1. The form of the first verb is in the past perfect, with the initial o-
omitted, and for those that form the past perfect with the ending -o-,
that ending is also omitted.
2. The second verb is conjugated for tense and mood.
3. If the main verb is transitive, the resultant compound is also
transitive.
4. Subject, object, and reflexive prefix precede the first verb. There
are five reflexive verbs that are exceptions to this rule which are
considered separately.

The meaning of the second verb is retained in the compound, with the
first verb modifying it in an adverbial sense. Sometimes the compound has a
figurative meaning.

Verbs compounded without the ligature

- cochi, to sleep + tla-itta, to see something
= tla-coch-itta, to see something in one's dreams
- tla-mahuia, to do something with one's hand + mo-chi'chihua, to
dress up
= mo-mahui-chi'chihua, to dress up
- te-tecpana, to line up people + te-tlalia, to seat people
= te-tecpan-tlalia, to seat people in rows
- tlatzihui, to be lazy + tla-cahua, to leave something
= tla-tlatziuh-cahua, to stop doing something through
laziness

Verbs compounded with the ligature -ti-

- cochi, to sleep + pilcac, to be hung
= coch-ti-pilcac, to sleep with one's head dropping
- petla, to open a path + calaqui, to enter
= petla-ti-calaqui, to enter opening a path
- te-huilana, to drag someone + te-quixtia, to take out someone
= te-huilan-ti-quixtia, to take someone out dragging him
- polihui, to be destroyed + te-tlaza, to knock someone over
= te-poliuh-ti-tlaza, to confuse, confound someone

Verbs which keep the reflexive prefix mo- after the ligature -ti-

There are five verbs which, contrary to the general rule, occur with the
reflexive prefix when they are the final verb of the compound:

- cahua, to leave
mana, to put, offer
quetza, to raise

teca, to spread out
tlalia, to place

When compounded in this fashion, these verbs mean "to become", "to begin to do", or to denote that the action is or remains in effect:

tla-pohui, to open something	tla-pouh-ti-mo-cahua, to remain open
tlaneci, to be clear	tlanec-ti-mo-mana, to become clear
m(o)-ana, to grow	m(o)-an-ti-mo-quetza, to become big, enlarge
tlachiya, to watch	tlachix-ti-mo-teca, to begin to watch
miqui, to die	mic-ti-mo-tlalia, to turn pale

Examples:

Ruh intla cihuatl, zan papachiuh-ti-mo-tlalia . . . mo-memelauh-ti-mo-tlalia. And if it is a woman (who gets drunk) she is left to fall to the ground . . . she remains (with her legs) stretched out. (FC:IV, p. 16, l. 27...28)

Ohuel huahualan-ti-mo-tlali . . . in tletl. The fire became very bright. (FC:VII, p. 5, l. 25)

Cequintin (o)momatque ca mictlampa in quizaquiuh, ic ompa itz-ti-mo-manque. Some believed (the sun) was going to come out of the north (and) they began to watch in that direction. (FC:VII, p. 6, l. 34)

Frequently occurring verbs in compounds

A small group of verbs frequently occur in compounds with other verbs. Some also join with nouns. The verbs have these characteristics:

1. The verb occurs in final position.
2. Most of these verbs are preceded by the ligature -ti-, though some verbs occur without it.
3. The transitivity of the verb is determined by the first verb.

These verbs are:

1. a'ci "to arrive". It means to carry out the action expressed by the first verb when arriving:

tla-cui, to take something	tla-cui-t-a'ci, to take something on arrival
----------------------------	--

Ruh ca quin nican qui-cui-t-acico in intoca Tenochca. And later, arriving here, they adopted the name "Tenochca". (CRON. MEX., p. 15, l. 2)

2. ehua "to leave, to rise". There are two meanings for this verb in a compound:

a. To carry out the action of the first verb and depart.

te-cahua, to leave someone	te-cauh-t-ehua, to leave someone and depart
----------------------------	---

in coltin, in citin . . . in c-on-cauh-t-ehuaque in ichpochtontli. The grandfathers, the grandmothers . . . abandoned the girl and left. (FC:VI, p. 152, l. 14...14)

b. Its second sense in a compound is to carry out the action of the first verb speedily.

mo-quetza, to stand up	mo-quetz-t-ehua, to stand up quickly
------------------------	--------------------------------------

Teixpan . . . m-oquetz-t-ehua. He stands up quickly in front of the people. (OLM., p. 229, l. 1...1)

3. huetzi "to fall". It means to carry out the action of the verb quickly:

mo-tlaza, to fling oneself	mo-tlaz-ti-huetzi, to fling oneself quickly
mo-mayahui, to hurl oneself	mo-mayahui-ti-huetzi, to hurl oneself quickly

(O)-on-mo-tlaz-ti-huetz, (o)-on-mo-mayahui-ti-huetz in tleco. Hurriedly he flung himself, quickly he hurled himself into the fire. (FC:VII, p. 6, l. 3)

This verb sometimes is joined to the other verb without the ligature -ti-: coch-huetzi "to sleep immediately".

4. nemi "to live, to go around". It means to go around or to be continuously doing what is expressed by the first verb:

<u>i'cica</u> , to pant	<u>i'cica-ti-nemi</u> , to go around panting
<u>m-eltzo'tzona</u> , to beat one's chest	<u>m-eltzo'tzon-ti-nemi</u> , to go around beating one's chest

in t-icica-ti-nemi, in ti-m-eltzotzon-ti-nemi in ihqui mixitl . . . otiquic. You go around panting, you go around beating your chest as if you had taken datura. (FC:VI, p. 253, l. 1...3)

5. nequi "to want". There are two formations, each with its own meaning:

a. It is added to the future tense of the verb without the ligature. It is used to denote a want or desire to carry out the action of the first verb. In translation, the first verb is best rendered by an infinitive:

<u>tla-mahuizoa</u> , to admire something	<u>tla-mahuizoz-nequi</u> , to want to admire something
<u>tla-(i)tta</u> , to see something	<u>tla-(i)ttaz-nequi</u> , to want to see something

in ilhuiuh Huitzilopochtli . . . qui-mahuizoz-nequi, qu-ittaz-nequi. (The Spaniards) want to admire, want to see the festival of Huitzilopochtli. (FC:XII, p. 49, l. 6...7)

b. In its second usage, nequi, and more often the frequentative form ne'nequi, is joined to the stem of a noun, adjective, or adverb. The resulting verb is reflexive. It means to pretend to be what is indicated by the stem, such as pil-li (n.) "nobleman", mo-pil-nequi, mo-pil-ne'nequi "to pretend to be a nobleman":

<u>cualli</u> (adj.), good	<u>mo-cual-nequi</u> , <u>mo-cual-ne'nequi</u> , to pretend to be good
<u>micca</u> (verbal n.), corpse	<u>mo-miccanequi</u> , <u>mo-micca-ne'nequi</u> , to pretend to be dead

Intian cacalacque in ohuelmicque, zan mo-micca-nenequiya. They went among those who died (and) pretended to be dead. (FC:XII, p. 54, l. 1)

6. quiza "to come out, to go along". It means to carry out the action of the first verb quickly or in passing:

<u>i'iyocui</u> , to take a breath	<u>i'iyocui-ti-quiza</u> , to take a breath quickly
------------------------------------	---

Acitihuetztico . . . Xicalanco, zan tequitl oncan (o)-hual-i'iyocui-ti-quizque. Hurriedly they reached . . . Xicalanco where they did nothing other than quickly take a breath. (FC:XII, p. 17, l. 11...11)

7. tlani. Found only in compounds, it means to command, wish, or pretend that something be done. There are two formations. The first is the usual one for compounds in which it is added to the past perfect form of the verb. In the second, it is added to the passive of the verb which is formed by the suffix -lo (p. 73); the final o of the passive suffix is dropped, and l + tl becomes ll according to the rule (p. 12). Many verbs use both forms indifferently, although the second is found more often:

<u>nemi</u> , to live	<u>nen-tlani</u> , to want to live
<u>mo-palehuia</u> , to help someone	<u>mo-palehuil-lani</u> , to pretend to be helped
<u>tla-cotona</u> , to break something into pieces	<u>tla-coton-tlani</u> , <u>tla-cotonal-lani</u> , to want to break something into pieces
<u>tla-chihua</u> , to do something	<u>te-tla-chiuh-tlani</u> , <u>te-tla-chiuhal-lani</u> , to order someone to do something

Nic-te-chiuh-tlani in tequitl. I want (or command) someone to do the work. (OLM., p. 132, l. 1)

Mo-mahuizol-lani, m-ixtilil-lani, in azan aca ipan momati. He wants to be honored, he wants to be respected (but) he respects nobody. (OLM., p. 215, l. 1)

The reverential form of verbs compounded with other verbs

When verbs are compounded without the ligature, the second verb takes the reverential form:

<u>tla-coch-itta</u> , to see something in one's dreams	<u>mo-coch-itt-ilia</u> (reverential)
---	---------------------------------------

mo-mahui-chi'chihua, to dress oneself meticulously
mo-mahui-chi'chihuh-tzinoa (reverential)

te-tequi-pachoa, to distress someone
mo-tequi-pachi-lhuaia (reverential)

te-tecpan-tlalia, to seat people in rows
mo-tecpan-tlali-lia (reverential)

When the verbs are compounded using the ligature -ti-, the first verb takes the reverential form:

cholo'-ti-nemi, to go around jumping
mo-cholo-lti'-ti-nemi (reverential)

cocho-t-oc, to sleep lying down
mo-cochi-li'-t-oc (reverential)

tla-temo'-ti-ca', to be looking for something
mo-tla-temo-li'-ti-ca' (reverential)

mo-tlalo'-t-iuh, to go running
mo-tlalo'-tzino'-t-iuh (reverential)

There are exceptions. If cahua, quetza, quixtia, teca, or tlalia is the second verb of the compound, these form the reverential and not the first verb. Thus, the reverential form of tlapouh-ti-cahua "to leave something open" is mo-tlapouh-ti-cahui-lia.

The verb cui-ti-huetzi "to take something quickly" has two ways of forming the reverential, depending on the object. When the object is a person, huetzi takes the reverential (mo-te-cui-ti-huechi-lia); and when the object is a thing, cui forms the reverential (mo-tla-cui-li-ti-huetzi).

Adverbs and Conjunctions

INTRODUCTORY REMARKS

Adverbs are both abundant and rich in meaning. Since there are adverbs which are also conjunctions or which become conjunctions under certain circumstances, I treat them together.

I cannot treat all adverbs here. Instead I provide a general overview of the most important and representative adverbs of each type, paying particular attention to those which have more than one meaning; to the subtle and sometimes almost imperceptible differences in meaning between those which are or seem to be synonymous; and to their etymology and derivation.

Furthermore, some adverbs are included which do not appear in the dictionaries of Molina and Rémi Siméon as well as a few new meanings for those already known.

It should be noted that, with the exception of adverbs of place and time--and not even all of these--classification is very difficult, since many belong to two or even more classes.

Nevertheless, they are classified according to what I consider to be their basic meanings, because in most cases the meaning of an adverb which changes type or which becomes a conjunction is nothing more than an extension of its original meaning, a consideration that is necessary to keep in mind.

The adverbs and conjunctions are not presented in strict alphabetic order, but in the order which seems to me more logical: the adverb or conjunction will be found side by side with its compound and derived forms. For example, the negative form of an adverb which usually begins with a' (the stem of a'mo) will be found after the affirmative form.

ADVERBS OF PLACE

A'co: "above, on top, on the summit".

A'co niquitlalia in cuahuitl. I put the stick up above.

A'co moquetza in tepetl. He stands up on top of the hill.

Auh omentin tiachcahuan . . . aco mani tlexictli ixpan. And two captains . . . are above in front of the hearth. (FC:II, p. 71, l. 33...33)

A'huic, a'huicampa, a'huicpa: "from one side to another, to one side or another"; lit., "toward nowhere, without direction". These adverbs have a connotation of confusion or turbulence.

From a'mo "not"; -huic, -huicampa, -huicpa "toward, from" (p. 128):

Niman ye huehuetz in, in tlequiquiztli . . . ahuic huilohua. Then the canons were fired . . . (and) they all went from one side to another (in confusion). (FC:XII, p. 45, l. 8...9)

In motzontlahuitzoa, in ahuic motlaza. They are anxious, they fling themselves from one side to another. (FC:VI, p. 3, l. 19)

Ahuicampa (or ahuicpa) yauh in noyollo. "I go around restless and uneasy". (Lit., my heart goes from one side to another.) (Mijangos, No. 155)

Can, campa, canin: "where?, to where?, from where?" These three adverbs are synonymous.

The root is can; campa is formed with the postposition -pa "toward, from" (p. 134), and canin with the particle in:

Ac tehuatl? Campa tihuitz? Who are you? From where do you come? (CRON. MEX., p. 42, l. 8)

Can titlamattihui? Where are we going to stop? (Mijangos, No. 4)

Can amochan? Campa oanhualloque? Where is your home? From where do you come? (FC:XII, p. 28, l. 7)

When preceded by the particle in or some other word, can, campa, and canin are no longer interrogatives. In this form they mean "some place, somewhere, where, from where", etc.:

Nictemotih in canin otlahuelmatito, in canin omotlalito. I am going to search for him in the place where he went to be happy, where he went to settle. (CRON. MEX., p. 40, l. 5)

In icuac campa tlacamacho, cuanatzalo, inic onoque tecpantoque. When there were rich people somewhere, those who were invited were seated in rows. (FC:IX, p. 12, l. 28)

Huel quinmottilia in canin . . . mohuitequizque. They watch them carefully (to see) where they will be wounded. (FC:II, p. 51, l. 18...19)

Cana: "somewhere, some place; in some way". The adverb never begins a sentence, but is always preceded by another word.

Azo cana mitzpopoloz in toteucyo. . . . Ma cana xipopolihi cuahuitl iitic, texcalli iitic . . . ma cana cecenmanto in momiyotzin, auh in motzontzin ma cana momoyahuato. Perhaps our lord will kill you somewhere. . . . Would that you may perish somewhere in the middle of the forest, in the middle of the rocks . . . that your bones may be scattered some place, and that your hair may be scattered some place. (FC:IX, p. 13, l. 10...12...14)

Intla cana ohuel anoque, zan quitetepachoa. If they were able to take captives somewhere, they stoned them. (FC:IV, p. 106, l. 1)

Ma cana ilihuitz timotemaca. Be it not that you surrender yourself madly somewhere to another. (FC:VI, p. 102, l. 6)

Sometimes cana is found as an adverb of manner:

Cuix huel cana tetch timoxitiz in yaoc? Perhaps by some means you will capture someone in the war? (FC:VI, p. 193, l. 17)

A'can, a'campa: "nowhere, no place; no way".

Formed with a'mo "not", these adverbs are the negatives of can, campa "where":

Acan atl ic timaltiz, ic timochipahuaz. There is not water anywhere with which to bathe yourself, with which to clean yourself. (FC:VI, p. 257, l. 29)

At itla ticmahuizalhuiz in toteucyo, at no titlatiz, at no acan tonpohuiz. Perhaps you will honour our lord with something, perhaps you will also shine, (but) perhaps you will also not be respected anywhere. (FC:VI, p. 110, l. 35)

The form a'cana, like its affirmative cana, can be used as an adverb of manner:

Acan huel centetix in intlatol, in innemachiliz. In no way did their words (and) philosophies coincide. ("In no way" is the meaning provided by Sahagún.) (CMP, fo. 164r., No. 60, l. 8; Vol. VI, p. 185)

Cecni: "in one place, apart, separately". It means one place apart from another, although the latter need not be expressed.

From ce "one" and ne, ni "there" (see comment under necoc, p. 234):

Ruh in cecni, quilmach, (o)maahuiltili tepetitech. And in one place they say that he amused himself on a hill. (FC:III, p. 35, l. 15)

Ruh oc ceppa ompeuh, niman (o)acito cecni Itocayocan Coahuapan. And once more he set out. Later he reached a place (another place) called Coapan. (FC:III, p. 33, l. 13)

Oc cecni, oc no cecni, no cecni: "in another place, somewhere else" (for oc and no, see p. 243 and p. 255).

Cecni temi in oquichtli in iomiyo, no cecni temi in cihuatl iomiyo. In one place lie the bones of the men, in another place those of the women. (LEY. SOL., fo. 76, l. 39)

Ruh cecni quiquetz calli . . . auh oc no cecni (o)quiltlali centetl hueyitepol tetl. In one place he built a house . . . and somewhere else he placed a stone in the shape of a phallus. (FC:III, p. 35, l. 21...23)

Cectlapal, centlapal: "on one side, from one side".

From ce "one" and tlapalli "color", and hence "side" since each direction or quarter of the universe was represented by a color, tlapalli, which by extension probably meant "side". (There are also the words ontlapal "on both sides" and ixtlapal "beside".)

Oc cectlapal, centlapal; no cectlapal, centlapal "on the other side":

Cectlapal mani Tenochca, no cectlapal mani in Tlatelolca. On one side are those from Tenochtitlan, on the other those from Tlatelolca. (FC:II, p. 95, l. 15)

Centlapal quiza, centlapal calaqui in inaczco in tlacazcaltiloni. Good advice goes in one ear and out the other. (Lit., through the ear of one side it comes out, from one side it enters, good advice). (CMA: fo. 89r., l. 19; Vol. VI, p. 201)

Centlapal in calmayeticate in pochtecatlatoque, auh no centlapal in calmayeticate in nahualoztomoca. On one side of the hall are the merchant chiefs, and on the other the merchant spies. (FC:IX, p. 12, l. 30...p. 13, l. 1)

Chico: "to one side, apart"; by extension "askew, backwards"; "unequally". It is a synonym of cecni.

Chico xiqui'cuani in nechca tetl. Put that stone to one side. (CAR, p. 498, l. 28)

It is often found with tlanahuac, "everywhere, beside":

Tochpanaz, titlacuicuz, chico, tlanahuac titlahuicaz. You have to sweep, you have to collect the garbage, you have to carry it to one side, apart. (FC:VI, p. 214, l. 23)

It is often joined with verbs:

Hanacatl niteititinemi . . . inic niteixcuepa, nitechicotlachiyahtia, nitechicotlacaquitia. I go around giving mushrooms to another to drink, thus I corrupt another, I make him see the opposite, I make him misunderstand things. (OLM, p. 223, l. 6...9)

Hue'ca: "far".

From huey "big" and -ca, adverbial suffix (p. 260):

Canin México? . . . Oc hueca? Where is Mexico? . . . Is it still far? (FC:XII, p. 29, l. 8...9)

In Tolteca acan in hueca quichihuaya. For the Toltecs, no place was far. (FC:III, p. 13, l. 25)

Iz: "here, around here; from here".

Ruh iz tica in titeach. Here you are, you who are the oldest. (FC:VI, p. 87, l. 16)

Ca iz onoque ca ye yehuan conmati. Here are those who already know it. (FC:VI, p. 83, l. 29)

Izca', izcataqui: "behold, here it is". Plural izcate' "here they are".

From iz "here" and ca' "to be (located)" (p. 189):

Izca in amotequiuh. Here is your work. (FC:VI, p. 90, l. 13)

Izca in iyollo in tlahuelilloc in Copil, ca onicmictito. Here is the heart of the wicked Copil, for I have gone to kill him. (CRON. MEX., p. 43, l. 10)

Izcatqui in otli tictocaz. Here is the path that you must follow. (FC:VI, p. 101, l. 23)

Auh oc izcatqui cencacamatl in piyaloni, in cuihuani, in caconi. And here are other words worthy of being kept in mind, worthy of being received, worthy of being heard. (FC:VI, p. 115, l. 25)

Auh izcate inhuicalhuan mochiuhque in pochtecatlaloque. And here are the merchant chiefs who became their companions. (FC:IX, p. 3, l. 4)

Necoc, necocampa: "on both sides".

From ne "there", onoc "to be lying down, stretch out" (p. 194), and campa "some place".

(Since they are not often used, I have not included neca', necca' "behold, there it is"--the opposite of izca'--which is from ne "there" and ca' "to be [located]". Ne meaning "there" can be found in Arauz, p. 67. In addition to necoc, there are nachca', nechca', nepa, nipa, and others which are probably derived from ne.)

In españoles mictihui, auh no mictilo in mexica . . . necoc micohuatih. The Spaniards went to die and Mexicans were also killed . . . there were deaths on both sides. (FC:XII, p. 66, l. 23...24)

Auh ce itoca Cuahuitl icac, necoc quitlalitinenca in itlatol. And one, whose name was Cuahuitlicac, used to go around aiming his words at both sides (he was a two-faced man). (FC:III, p. 2, l. 30)

In necocampa ic mapanaya iciyacapa quiquixtiaya. He was adorned on both sides with strings (of flowers) which passed through his armpits. (FC:II, p. 66, last l.)

Nenecoc, the frequentative form (p. 179), indicates a plurality of persons or objects on both sides:

Hualtemotihuetzi, quitzatzacutihuitze nenecoc . . . in icuexhuan. She goes down quickly . . . her Huastecs . . . come flanking her on both sides. (FC:II, p. 112, l. 12...13)

Nepantla': "in the middle".

Nenecoc motecpanque, auh nepantla quimonmanque, quimonquetzque in omextin in, motenehua in Teucciztecatl ihuan Nanahuatzin. They lined up on both sides, (and) in the middle they placed, they stood the two who were called Teucciztecatl and Nanahuatzin. (FC:VII, p. 5, l. 15)

Nohuiyan, nohuiyampa: "everywhere, every place, to every place".

Auh in españoles, nohuiyan nemi . . . nohuiyan ontlaxiltihui. And the Spaniards go around everywhere . . . they go thrusting their spears everywhere. (FC:XII, p. 54, l. 6...7)

Auh nohuiyan quitlalia in ichiyal . . . nohuiyan chiyaloya. And they put their sanctuary everywhere . . . it is expected everywhere. (FC:III, p. 12, l. 29...31)

In nohuiyampa in (o)acito, niman concagua in tlahuiztli tecpan. When he had visited all the places, he left the insignia in the palace. (FC:II, p. 52, l. 23)

Noncua: "by itself, independently". It differs from cecni by referring to an object or person that is independent or separated from another, while cecni refers to something or someone that is in a separate place.

In cihuatlamacazque, amo quimonneloa in oquichtin, zan noncua mantihui. The priestesses do not gather with the men, but remain apart. (FC:II, p. 98, l. 20)

Notice the use of noncua and cecni in the following text:

Auh inic nenca in pochtecatlaloque . . . huel cecni quihuicaya intlatzontequiliz, noncua motlatzontequiliaya. And the merchant chiefs used to live this way . . . they used to pass sentence in a separate place, they used to judge independently. (FC:IX, p. 23, l. 21...22)

Pani: "above, on top, on the surface, outside"; by extension "upwards, outwards". It differs from a'co by referring not only to location above, but also a location outside, outwards, or on the surface.

Za pani quimana (in amatl). He only puts (the papers) them on top. (FC:IX, p. 11, l. 25)

Ihuan pani cononoloa, pani conquentia itzitzicaztilma. And they put his cloak of nettles over him, they drape it on (him). (FC:II, p. 69, l. 11)

Pani titlatlaza. You throw something out. (Metaphor: you reveal a secret, you divulge something.)

When joined to a verb, pani loses the final i:

Niman ye panhuetzi niman xilotl. Then they brought up the tender ears of corn (from the water). (LEY. SOL. fo. 82, l. 39)

Tlani: "below, under, underneath, down".

Tlani xiquipilhulax. A purse is trailed underneath. (A saying which refers to a person who hides his wickedness under a guise of humility.) (FC:VI, p. 221, l. 12)

Tlachichiquilco in nemohua, in huilohua tlalticpac, nipa tlani, nipa tlani. One goes along, one walks a very narrow path on earth. Over there there is a slope, over here there is a slope (lit., down over there). (FC:VI, p. 53, l. 13)

ADVERBS OF TIME

Achic, achica, achicacahuitl: "a little time, a short time". (Also see achtli "a little", an adverb of quantity, p. 261.)

From achtli "seed" and, by extension, "the smallest, first, origin", ica "at some time", and cahuitl "time". [Editors' note: Given the problems in accounting for the form, we doubt that ica is part of the etymology.] The diminutive and reverential-diminutive forms are achitonca and achitzinca:

Azoc huel achi, azoc cemilhuitl in ipaltzinco in toteucyo. Perhaps there will be a little more time (to live), perhaps one more day, with the help of our lord. (FC:VI, p. 253, l. 36)

Cenca zan achitonca in hualaciya. They used to arrive in a very short time. (FC:III, p. 29, l. 18)

Preceded by cuel "soon", the adverb indicates a shorter time:

Ca nel amo nican tochenan in tlalticpac, ca zan achitzinca, ca zan cuel achic. Truthfully, the house of all of us is not here on earth, except only for a short time, for a moment. (FC:III, p. 39, l. 22)

Ruh intla za nozo itla imacehualtiz, zan cotocpol zan cuel achica, zan cuecuel achic, zan achica, zan achitonca, zan achitzinca . . . in ixpan onquizaz in inecuiltonol. If perhaps something were his deserts, only for a fraction (of time), for a very little time, for a brief time, for the briefest time, for the shortest time, for one moment . . . would he enjoy his wealth. (FC:IV, p. 99, l. 25)

In the next example, the subject pronoun n(i)- "I" is prefixed to the adverb:

Ca namonan, namota in nehuatl, in cuel achic in nachicacahuitl. I, for a short while, for the briefest time, am your (pl.) mother, I am your father. (FC:VI, p. 87, l. 9)

Axcán: "now, today".

From achtli "seed, first" (?) and -can, locative and temporal suffix (p. 101).

Axcán tona tlathul. Now it is dawning, the sun is coming out. (Metaphor: meaning something is formed again, something new occurs.) (CMP, fo. 51v., l. 13; Vol. VII, p. 38)

Ca axcán pachihui in ingyollo tolteca inic tinomon. So now the Toltecs' hearts are satisfied that you are my son-in-law. (FC:III, p. 20, l. 27)

Motocayotia Tzatzitepetl. No zan iuh mitoa in axcán. It was called Tzatzitepetl. It is also called that now. (FC:III, p. 14, l. 1)

Axcán oc ceppa yoli, tlacati, in piltzintli, axcán oc ceppa cualtiya. Now the little child is born again, he arrives once more into the world, he now becomes good once more. (FC:VI, p. 202, l. 29)

Cemi'cac: "always, forever, all the time, eternally".

From cen "completely" and i'cac "to be standing":

Auh in ompa motlamachtia, mocuiltonoa in cemicac. And there they enjoy wealth, they enjoy abundance forever. (FC:VI, p. 13, l. 17)

Ca nel nozo Tlalocan in calaquí . . . cemicac xopan in nemi, aic tlacuetlahuia, cemicac tlatzmolini, tlaceliya, cemicac tlaxoxohuiya. It is true that he who enters Tlalocan . . . lives eternally in spring; the plants never wither, they always sprout, they turn green, there is always verdure. (FC:VI, p. 115, l. 14...15)

Izcatqui in itztic, in celic in Chalchiuhtlicue, in cemicac itztic. Here is the freshness, the greenness of Chalchiuhtlicue, who is always awake. (FC:VI, p. 206, l. 4)

Cemmanyán: "always, perpetually, eternally". It is a synonym of cemi'cac.

From cen "completely", mani "to be stretched out, extended", and the suffix -yan (p. 105):

Cuix nelli axcan cemmanyán tlayohuaz? Perhaps now there really will be darkness forever? (FC:VI, p. 3, l. 16)

In tlein cualli, in tlein yectli opoliuh, ocemmanyán poliuuh, ocemmanyán itlacauh. All that is good, all that is fine was lost, it was lost forever, it was damaged eternally. (CMP, fo. 51v., l. 25; Vol. VII, p. 38)

Cuel: "soon, in a short time". It is usually preceded by zan, ye, or zan ye.

Macamo zan cuel itla onayi. Don't let him do anything (bad) soon. (FC:VI, p. 19, l. 35)

Auh cuix noce za ye cuel tlatlalcahuiz in tlatlicpac? And perhaps he will leave the world very soon? (FC:VI, p. 27, l. 30)

Niman ye ic tzatzi, quitoa: Mexicae, ma ye cuel! Then he cries, he says: Now, Mexicans! (FC:XII, p. 93, l. 11)

ic, iquin: "when?; then, when". Generally these are used for future time (see quemman, p. 244).

iquin is composed of ic and in:

ic tiyaz? When shall you go? (OLM, p. 183, l. 3)

iquin huāllāz in mota'tzin? When will your father come? (CAR, p. 505, l. 43)

The adverbs are not interrogative when preceded by in:

Auh in iquin mozomaz . . . in iquin tlatzihuiz, quihualpachoz in ilhuicatl topan mani. And when he gets angry . . . when he becomes negligent, he will bring the heavens down on top of us. (FC:III, p. 12, l. 25...26)

When on is placed after iquin it indicates past time. With ye hue'cauh it indicates remote past:

Otlacua in iquin on oacic. He ate when he arrived.

Teomachoya in iquin ye huecauh in ompa Tula. He was worshipped a long time ago in Tula. (FC:III, p. 13, l. 5)

ica': "sometime, at some time".

Ihuan ica ipampa in motentica, motlatoltica, ica oticmocapani, ica timocuahuitec in mocotonca . . . ye in amatl, in copilli in motequiuh in ticchihuaz. And because you once wounded, you once distressed your neighbor with your words, with your sentences . . . you must do your duty (with offerings) of paper and copal incense. (FC:VI, p. 33, l. 32...36)

Quin in nicoyotl? Ma ica niquitta? Have I just been a coyote? Haven't I seen it sometime? (A saying which means: Was I born yesterday?) (FC:VI, p. 232, l. 1)

aic: "never, at no time".

From a'mo "no", and ica' "at some time":

Auh in Tlalocan . . . aic mi'iyohuia, aic polihui in elotl. And in Tlalocan . . . one never suffers from poverty, the maize never comes to an end. (FC:III, p. 45, l. 1...2)

In icnotlacatl . . . in aic totoniya, in aic yamaniya, auh in aic huellamati in iomiyo, in inacayo. The pauper . . . who never enjoys warmth, never is comfortable, and his bones and flesh never rejoice. (FC:VI, p. 4, l. 24...25)

iccen: "finally, at last, forever". It differs from cemi'cac and cemmanyán by including a sense of finality.

From ic "when" and cen "completely":

iccen quinchichihuaya iccen quinmacaya, iccen quitqui . . . iccen quicui in intlatqui tlahyo. At the end they adorned them, at the end they gave them (fineries), at the last they put on . . . , at the end they took red adornments. (FC:II, p. 45, l. 10...13)

Dihui in, izca iccen quinnahuatiaya. Here I have the way in which they said their farewells at the end. (FC:IX, p. 15, l. 35)

Ruh in axcan ca omizalmanili in Mictlanteuctli . . . canel ompa tochenchan, ompa tocenpopolihuiyan . . . ca iccen onquiz. And now Mictlanteuctli took you . . . for truthfully, there is our house (of all of us), the place where we all disappear . . . (where everything) ended for all time. (FC:III, p. 39, l. 26...28...30)

I'cuac: "then, when".

In icuac pahualo, cuicohuanolo. Then one begins to sing (and) dance. (FC:II, p. 108, l. 24)

In icuac nappohualtica icuac tlatla. No iuh mochihuaya in icuac cexiuhlica. And then the eightieth day is when they (the objects) are burnt. The same thing was done (then) annually. (FC:III, p. 42, l. 3)

Ruh in icuac calaquico yancuican tianquizco, amo tenemachpan. And when they entered the market for the first time, it was unexpected. (FC:XII, p. 103, l. 11)

Mochipa: "all the time, always". It is a synonym of cemi'cac.

From mochi "all", and -pa, temporal suffix:

In Tlalocan, mochipa tlaceliya, mochipa tlatzmolini, mochipa xopantla. In Tlalocan it is always green, it is always turning green, it is always spring. (FC:III, p. 45, l. 19)

Intlaca oc tiyectli . . . ca mochipa tilnamiquililo, mochipa monetoliniliz. If you are not good now . . . you will always be remembered for it, it will always be your affliction. (FC:VI, p. 102, l. 8...9)

Ma itech mitzonmaxitili . . . in Cihuapipiltin, in ihuicacihua, in mochipa, in cemicac in ahua. Would that the Cihuapipiltin, the

heavenly women, might take you to him (the Sun), those who are always, eternally happy. (FC:VI, p. 164, l. 22...23)

Noztla: "tomorrow"; huiptla: "day after tomorrow". Because they are similar, these two adverbs and the following two adverbs will be dealt with together.

In noztla, in huiptla: quitoznequi, in ye ompa titztihui in za quezquilhuitl. Tomorrow, the day after tomorrow: it means, what we are going toward in a few days' time. (FC:VI, p. 242, l. 10)

In ye iuh noztla miquizque inmalhuan. Their captives will have to die tomorrow. (FC:II, p. 46, l. 8)

Ma noztla, ma huiptla nechonmotlaocolili in toteucyo. Would that tomorrow (and) the day after tomorrow our lord might have mercy on me. (FC:IX, p. 33, l. 8)

imoztlayoc: "the following day"; ihuiptlayoc: "two days later".

From noztla "tomorrow", huiptla "day after tomorrow", and oc "more". [Editor's note: a more likely derivation is I-, possessive prefix (p. 25), -yo, abstract suffix (p. 18), and -c, locative suffix (p. 119): I-noztla-yo-c "on its tomorrow". Derived in the same fashion would be I-huiptla-yo-c "on its day after tomorrow". KD]

Ruh in imoztlayoc in miquiya Huitzilopochtli in inacayo. And the following day the image of Huitzilopochtli was sacrificed. (FC:III, p. 5, l. 25)

Intla aca oitoc . . . azo quin imoztlayoc, anozo quin ihuiptlayoc in quitlatzacuiltia. If someone was seen . . . one day or two days later they used to punish him. (FC:II, p. 95, l. 21)

Niman: "right away, at once, then".

From ne "there" (?) and -man locative and temporal suffix (p. 140):

In ompoliuh anahuacatl, niman itlan hualcalac in Mexicatli. When those from Anahuac were wiped out, the Mexicans went amongst them straight away. (FC:IX, p. 3, l. 28)

Niman yehuatl (in amatl) quitequi in itech pohui tlalli. Then he cuts (the papers) which are consecrated to the earth. (FC:IX, p. 9, l. 23)

When the temporal adverbs ic or ye ic follow niman, it indicates an action which immediately follows another:

Niman conquizquia in ihuitl . . . aoc tle (o)quittac, niman ic atztic in Cohuatlicue. Then she would want to take the feathers . . . ; she no longer saw anything, and immediately Coatlicue became pregnant. (FC:IX, p. 11, l. 4...5)

Ixpan moquetza in tletl, quilhuia. . . . Niman ye ic commana in amatl in tleco. He stands in front of the fire, he speaks to it . . . Then he offers the papers to the fire. (FC:IX, p. 11, l. 4...8)

When niman is placed before a negative, it intensifies the action:

Niman a'hueli. There is nothing which can be done. (CAR, p. 504, l. 36)

Niman aocmo ceppa iuh nicchThuaz. You will definitely not do the same thing again. (CAR, p. 504, l. 38)

Yehuantin in za tetzacuticate . . . zan niman aoc maco. Those who are the last, . . . they are given absolutely nothing. (FC:II, p. 92, l. 18...20)

Oc: "still, yet; now, for now, meanwhile; first; more, moreover". It basically denotes a brief period of time in the present, past or future. However, it can also be used as an adverb of order with the meaning "first", and of quantity and degree, meaning "more" or "moreover".

Oc with the meaning "still, yet":

Auh in zan oc motolinia. And he was still poor. (FC:IX, p. 14, l. 3)

In ingyollo . . . oc chipahuac, oc quiztica, oc macitica, oc huel chalchihuitl, oc huel teoxihuitl. Their hearts . . . are still clean, they are still pure, they are still whole, they are still like jades, they are still like turquoises. (FC:VI, p. 114, l. 5...7)

Oc cuahuitl, cozolco nonoc. "I still do childish things" (lit., still I am lying down on the slab, in the crib). (Mijangos, No. 92)

When oc or oc iuh are placed before an adverb or noun of time, it signifies "before"; lit., "there is still such and such time to go":

Oc macuiltica, tlamacuilti, oc iuh macuililhuitl quizaz in ilhuitl Toxcatl, in pehua cuicuica. Five days before, when there are still five days to go before celebrating the festival of Toxcatl, they begin to sing. (FC:II, p. 67, last l.)

Oc with the meaning "now, for now, meanwhile":

Ca oc nocontlalcahuia . . . in amatzin, in amotepetzin. I leave your city for now (lit., your water, your hill). (FC:IX, p. 12, l. 15...16)

Ma oc mochoquiz, ma oc motlaocol xoconixcahui, ma oc xoconmotlaocolnonochilitinemi in toteucyo. And now you must cry, dedicate yourself now to your prayers, go around now invoking our lord with all your fervor. (FC:VI, p. 32, l. 29)

Oc with the meaning "first":

Quimamaltia . . . cuahuitl, azozan oc centetl, anoza niman oncan ontetl. They make him carry . . . logs on his back, first one, then two. (FC:III, p. 53, l. 10...10)

Zan oc yehuantin in, in (o)quimittato (in espanoles). These were the ones who first went to see (the Spaniards). (FC:XII, p. 5, l. 12)

Although oc meaning "more, in addition, moreover" is an adverb of quality or degree, these are simply extensions of the meaning "still":

Cuix oc itla' tiquilnamiqui? Did you remember anything else? (CAR, p. 502, l. 31)

Ca oc ce xoconi. Drink one more. (FC:III, p. 16, l. 29)

In tlatoque, in pipiltin, ihuan oc cequintin. The kings, the noblemen, and others besides. (FC:III, p. 59, l. 5)

Auh oc miyec tlamantli in tetzahuitl impan mochiuh. And many more extraordinary things happened to them. (FC:III, p. 31, l. 4)

Mochi cualli in quicuaz . . . oc cenca icuac mitoa mocxipaca piltontli. She has to eat all that is good . . . especially

(still more) when, as they say, "the child washes his feet".
(FC:VI, p. 157, l. 27...28)

Roc, aocmo, ayocmo: "no longer, still not".

Formed with a'mo "not", they are the negative forms of oc:

Roc tle huel (o)quichihuahue. There was no longer anything that they could do. (FC:III, p. 4, l. 18)

Roc tlatlamati . . . inic aocmo icnoyo in iyollo. He is no longer sensitive . . . his heart no longer has any pity. (FC:VI, p. 25, l. 27...27)

Ayocmo imonequiyan in oquicuic, in oquiceli xinachtli. It was no longer the appropriate time for her to take, to receive the semen. (FC:VI, p. 157, l. 4)

Quemman, quenman: "when?, at what time".

From quen "what" and -man, temporal and locative suffix (p. 140):

Quemman ota'cic? When did you arrive?

Quemman niqui'toz in notla'tollo? When shall I deliver my speech?

When preceded by the particle in, quemman is no longer an interrogative, but instead is an indefinite, "sometime". It is a synonym of quemmaniyan, and for that reason I deal with them together.

Quemman, quenman, quemmaniyan, quenmaniyan: "sometimes, at times".

Zan tatabapitz huel in tlalticpac; quenman hueli, quenman ahueli. One can only scratch around on earth; sometimes it works out, sometimes it doesn't. (FC:IV, p. 99, l. 29)

In atamalqualiztli . . . in quemmaniyan ipan mochihuaya Quecholli, auh anozo quemmaniyan ipan Tepeilhuitl mochihuaya. The festival when water tamales are eaten . . . was carried out sometimes in the festival of Quecholli and sometimes in that of Tepeilhuitl. (FC:II, p. 163, l. 3...4)

Auh ma quenman ica timocuahuitec in motlahuical. Don't let it be that on some occasion you betray your husband. (FC:VI, p. 102, l. 20)

When zan precedes, these adverbs mean "seldom":

Zan quēmaniān nitlāhuāna. "I seldom get drunk." (CAR, p. 505, l. 29)

Zan quemman tlacuaya' in ayamo onquizaya in tonatiuh. They rarely used to eat before sunrise.

A'quemman, a'quemmaniyan: "never".

Formed with a'mo "not", they are the negative forms of quemman and quemmaniyan:

Quicuatia iuh cenyohual; aquemman cochi. They sing all night; they never sleep. (FC:II, p. 88, l. 14)

Aquemmaniyan ompa niqumontocaz. I never am to follow them there. (CM, fo. 4v., l. 23)

Quin: "a short time later". It indicates a short time which follows another. It may indicate a transition in time from the future to the present or from the present to the past, in which case it means "a short while ago".

Quin cen nepantla tonatiuh in neehualo. A short while after midday, they all stood up. (FC:II, p. 78, l. 16)

Quin in nicoyotl? Ma ica niquitta? Have I just been a coyote? Have I not seen it sometime? (i.e., I was not born yesterday). (FC:VI, p. 232, l. 1)

Intla ipiltiyan motoliniz, quin itzonco in achi moyollaliz. If in his childhood he will suffer, later at the end, he will rejoice a little. (FC:IV, p. 99, l. 30)

Quin iyo'pa: "the first time".

In cequintin quin iyopa yazque, azo quin telpochtepitoton. Some who used to go for the first time were small children a short while ago (i.e., they were hardly grown). (FC:IX, p. 14, l. 9)

Teotlac: "in the afternoon or evening, at sunset".

From teotl "god (the sun)" and agui "to set". [Editors' note: a more likely etymology is the root teo- with the suffix -tla (which is seen in

adverbs such as moztlā "tomorrow", huiptlā "day after tomorrow" (p. 240), and the postposition -c (p. 119).]

Ruh in pehuaya in nematlaxo, ye teotlac. And when they used to begin to dance moving their arms, it was in the evening. (FC:II, p. 110, l. 21)

Ruh in ye teotlac in necahualoya. And then in the afternoon they ceased (doing it, it was ceased). (FC:II, p. 153, l. 5)

Tla'ca': "by day".

From tla'ca'tli "day", the time between sunrise and sunset:

Tla'ca' tihuāllāz, a'mo yohualtica. "You will come by day, not by night". (CAR, p. 499, l. 41)

Ye tla'ca': "(it is) late":

Ye tla'ca' xi'cihui. "It's late now, hurry". (CAR, p. 499, last l.)

Yalhua: "yesterday".

Yālhua ōtlalhuiquīz. "There was a festival yesterday". (CAR, p. 499, l. 35)

Yalhua oquihualcuique' in pochteca' in intlātqui. The merchants brought their wares yesterday.

Yancuican: "again, the first time".

From yancuic "new" and -can, temporal suffix:

Icuac yancuican quittaco in tianquiztli. It was the first time that they came to see the market. (FC:XII, p. 103, l. 8)

In ixquich nepapan xochitl in yancuican cueponi. All the different flowers bloom once more. (FC:II, p. 55, l. 11)

Oc ceppa yancuican . . . titlacati in tlalticpac. Again, once more . . . you are born on earth. (FC:VI, p. 32, l. 22...23)

Ihuan icuac yancuican cualoya in xilotlaxcalli, yancuican tlananalo . . . ohuatl. And it was when the tortillas of tender corn were

eaten for the first time, when the green stalk of maize . . . was offered for the first time. (FC:II, p. 99, l. 18)

Ye, ya: "now, already".

In ye micohua, in ye poliohua in ye tlaixpolihui. Now they all die, now they all perish, now they disappear. (FC:VI, p. 36, l. 9)

In ye techinantitlan, in ye tequiyahuac. He is already in the fence of others, he is already at the entrance of others. (FC:VI, p. 242, l. 33)

Maca ximomauhti. Ye ne nicmati. Don't be afraid. I already know (what I must do). (FC:III, p. 2, l. 15)

Ca ye oax, ca ye oquichiuh, in oax in oquichiuh. He already did what he did, he already committed what he committed. (FC:VI, p. 29, l. 25)

Placed before nouns, adjectives and adverbs of time, ye indicates time past:

<u>ye</u> monamiccan	last year
<u>ye</u> chicome	seven (days) ago
<u>ye</u> hue'cauh	a long time ago
<u>ye</u> cuel	a little while ago

Aye, aya, ayamo, ayemo: "still not, no longer"; by extension, "before".

Formed with a'mo "not", these are the negative forms of ye and ya:

In conetzintli, in chichiltzintli, in aya quimomachitia. The small child, the suckling, who still does not know (anything). (FC:VI, p. 3, l. 25)

In ayamo oncalaqui tonatiuh, in quimamanaya. They used to make offerings before the sun set. (FC:II, p. 59, l. 21)

Ruh in ayamo aci in icuac ye huel ilhuitl. And it was before the festival took place. (FC:II, p. 97, l. 17)

Ayemo cuatlatlatztza (sic). His head still has not split open (i.e., "Apprentice in everything, a master in nothing"). (FC:VI, p. 228, l. 37)

Yequene: "at last". Carochi says (p. 521) that the adverb is used when something feared or expected finally happens:

Auh in ye iuhqui in yequene oquicemitoque . . . inic quimictizque. And so, they finally agreed . . . to kill him. (FC:III, p. 2, l. 36...37)

Conilhui . . . : "Ca yequene hualpanhuetzi, yequene hualaci". He said . . . : "At last they are coming up, at last they are arriving". (FC:III, p. 3, l. 27...27)

Conquecholitiuhui . . . auh in yequene ye yauh, in ye mehuatiquetztiuh. They go raising it up . . . and finally it moves, it goes rising. (FC:II, p. 105, l. 35...36)

Zatepan: "afterwards, immediately, finally".

Omolotl maco . . . in Tlatelolca zan no izqui in maco in Tenochca, auh zatepan quimomamaca. Two are given . . . to those from Tlatelolca, another two are given to those from Tenochtitlan, and afterwards they share it amongst themselves. (FC:III, p. 6, l. 10...11)

Niman conpalo achiton, zatepan huel conic. Then he tried a small drop, and afterwards he drank it all. (FC:III, p. 16, l. 24)

ADVERBS OF PLACE AND TIME

Achto, achtopa: "first". While they are really adverbs of order, they are included in this category since they involve both time and space.

From achtli "seed"; by extension, "the first, the origin":

Ihuan in chichiton achto conmiccia. And they kill the little dog first. (FC:III, p. 42, l. 21)

Achtopa quicui (in amatl) in itech pohui Tlacotzontli. First he takes (the papers) which are dedicated to Tlacotzontli. (FC:IX, p. 11, l. 23)

Achtopa ichan monechicoa in aquin teyacanz. First they congregate in the house of the one who is going to guide the others. (FC:IX, p. 14, l. 29)

Roccan: "not yet anyplace, nowhere now".

From a'mo "not", oc, "still", and -can, suffix of time and place (p. 101, and p. 122):

Cuix roccon yez? Perhaps he has to be nowhere now? (FC:VI, p. 3, l. 6)

Roccan nepanihtizez in tetl. "There will not remain a stone upon a stone." (Mijangos, No. 2)

Roccan onmonequi, roccon onpohualo. He is not needed anywhere now, he is not considered now in any place. (FC:II, p. 44, l. 10)

Ixquichca, ixquichcaca: "until, as far as". The form with the suffix -pa (p. 134) means up to or from long distances.

In quicihuapancuicatiaya in ixquichca matlaquilihuitl onaci. The women used to dance and sing (with the men) until the tenth day. (FC:II, p. 88, l. 11)

In anahuac ixquichcaca hualcacoya in tlein quitoaya. What he said was heard well from the coast (as far as Tula). (FC:III, p. 14, l. 4)

Conana, connapaloo in piltontli inic conmaxcatia, cemicac imaxca ixquichca in tlapaliuhcatitiuh. They take him, they take the child in their arms; thus they adopt him, he is theirs for all time until he gets married. (FC:VI, p. 209, l. 23)

Nachca, nechca: "there, a long time ago". They indicate a place which is far but in view, with the implication that the speaker is pointing to it.

Macamo nican in tiyezque. Oc nechca in titlamattihui. We don't have to be here. We have to be there (pointing). (CRON. MEX., p. 39, l. 10)

Ca nachca in motoca. Xicmottili. He is buried there (pointing). Look. (AN. CUAUH., fo. 4, l. 7)

When ye is placed before these adverbs, they become temporal adverbs indicating the passage of time:

In machcocoltzinhuan . . . in ye nachca ommantihui. It is a long time since your ancestors . . . went to be there. (FC:VI, p. 47, l. 13...14)

Nepa, nipa: "there". These adverbs, unlike nachca and nechca, refer to a place out of sight. According to Carochi, when nepa is used the person points toward the place, but not when nipa is used.

Nepa xiyauh, huehuentone! Go over there, old man! (FC:III, p. 15, l. 16)

Intla nipa xiyauh, intla noce nipa xiyauh, ompa tonhuetziz. If you go there, or if you go over there, you will fall there. (FC:VI, p. 101, l. 23)

Like nechca, the adverb nepa functions as an adverb of time when it follows ye. This formation is not common:

In ye nepa oc titla'tlācamatiya in mācēhualtin. "In times long gone by the Indians still used to obey". (CAR, p. 494, l. 23)

Nican: "here, around here; from here". It is a synonym of iz.

Nican icuiliuhtica in itlatollo . . . mexica. Here is written the history . . . of the Mexicans. (COD. 1576, p. 4, l. 1)

Ma zan nican tiyecan in acai'tic. Let's remain here among the needs. (CRON. MEX., p. 59, l. 11)

Ca nican catqui in patli. Well, here is the medicine. (FC:III, p. 16, l. 6)

As an adverb of time, nican means "now":

Nican omomiquilli in itecitzin catca in toztlapal. Now his great aunt Toztlapal has died. (Tlax.:VII, fo. 2r.)

Ompa: "there, from there; then, when".

From on, particle of place and distance, and -pa "toward" or "from" (p. 134):

Ca ompa mani in tezcatl, ca ompa icac tlahuilli in ocotl, ca ompa ee in atl cecec, in tzitzicaztli. So the mirror is there, the light is there, the cold water, the nettles (the punishment) are there. (FC:IX, p. 14, l. 12)

In itzontecon ompa ommocauh in itempa Coahuatepetl. And his head remained there at the edge of Coatepetl. (FC:III, p. 4, l. 8)

In Azteca inic ompa hualquizque in ichan Aztlan in ipan Ce Tecpatl xihuitl. The Aztecs left there, their land called Aztlan, in the year 1-Flint. (CRON. MEX., p. 14, l. 1)

When used as a temporal adverb, ompa refers to the past, or, if oc is placed before it, to the future:

Ruh in tecahuaya, ompa motlauhtiaya. And when they freed the people, they were then given presents. (FC:II, p. 96, l. 18)

Ompa ontiami in ipan Toxcatl. Then the festival of Toxcatl comes to an end. (FC:II, p. 63, l. 20)

Oc ompa tiquittazque. Then we shall see.

Oncan: "there, where; then, when". It is like ompa except that it also means "where". It can also function, unmodified, as a temporal adverb.

From on, particle of place and distance and -can temporal and locative suffix (p. 101 and p. 122).

Used as a locative adverb:

Ruh in yehuatl Cohuatl icue oncan tlamacehuaya. And there Coatlicue used to do her penance. (FC:III, p. 1, l. 19)

Oncan teixpan quitlatzacuiltia. They would punish him there in front of the people. (FC:II, p. 96, l. 31)

Nomatiya in oncan Coahuatepec, oncan yez in altepetl. They used to think that there in Coatepec was where the city was going to be. (CRON. MEX., p. 35, l. 13)

Used as a temporal adverb:

Ruh niman oncan quitocamaca, in oncan quimaca in itlalticpactoca. And then they give him his name, that is when they give him his earthly name. (FC:VI, p. 203, l. 35)

In Tecuilhuitontli . . . oncan miquiya, oncan in itequiuh huetziya, oncan teomiquiya in Huixtocihuatl. Tecuilhuitontli . . . was when she died, when her death occurred, when the sacrificed Huixtocihuatl died. (FC:II, p. 86, l. 5..6)

Auh intla acame oquinnamicque, niman oncan quitlacuicuilia. And if they met some people, then they immediately confiscated their belongings. (FC:II, p. 74, l. 23)

ADVERBS OF MANNER

Huel: "well", and by extension "very, much, intensely; exactly". Basically it appears to mean "well", and is generally an adverb of manner. But it can be extended to "very", etc., and thus can also be considered an adverb of quantity and degree.

Huel "well":

Auh ixquich nenca . . . in ye ixquich nepapan tototl, in cenca huel tlatoa, in huel tepac ic cuica. And all the different birds which sang very well, which sang very sweetly, . . . had lived (there). (FC:III, p. 14, l. 18...19)

In ohuel mitzontlatetequilitiyaque. They went along placing the object (well) for you. (FC:VI, p. 22, l. 11)

Niman cenca necuitlahuilo inic huel momachtiz in tlapitzaz. Then great care was taken so that he would learn how to play the flute well. (FC:II, p. 65, l. 34)

Auh in cihua huel mocencahua, huel moyecchichihua. And the women are well adorned, very well dressed. (FC:II, p. 93, l. 23)

Huel "very, much, intensely; exactly":

Nelli huel ye commati in lomiyo, in inacayo, ye huel itech onaci in iyollo tecoco. In his bones, in his flesh he feels it very much the grief even reaches his very heart. (FC:VI, p. 38, last l.)

Ompa hualpehua in Yopico, huel icpac in teocalli Yopitli. They begin there in Yopico, right on the top of the temple of Yopitli. (FC:II, p. 50, l. 20)

Sometimes huel is employed to refer to a possible or permissible action, which is usually expressed by English "able" or "can":

Auh in male, amo huel quicuaya. The captive's owner cannot eat him. (FC:II, 2nd edition, p. 54, l. 15)

Ihui, juh, juhqui, juhquin: "thus, in this way, how, as, like". All these adverbs are synonymous.

Ihui in mochihuaya in yohualtica. The ritual was carried out in this way during the night. (FC:IX, p. 11, l. 36)

Za ye ihui in maxima, in juh ca innexin. They are shaved in this way, thus is their hair cut. (FC:II, p. 66, l. 23)

Ma tetch xocnitziuh in juh huilohua, in juh otlatoco, in juh teixpan manalo in molcaxitl, in chiquihuitl. Watch how they go, how they follow the path, how they put the food bowl, the basket of tortillas in front of the people. (FC:IX, p. 14, l. 23)

Zan juhqui ahuayo, zan juhqui hultzyo in ix, in iyollo. As if your face (and) your heart have thorns, as if they have spikes. (FC:VI, p. 25, l. 28)

Juhquin in cotztitech yetihui in tezaloani. It is like one who detains another by his leg. (FC:II, p. 49, l. 15)

When the affirmative particle ma is placed before or after juhqui or juhquin it indicates the similarity of one object to another:

juhquimma, juhquin ma, ma juhqui, "like that, just as, like, as":

Auh inic momamatlaquechi, tepan huel i'ilac, juhquin ma zoquipan oncalac in imacpal. And when he leaned on his hands, he left their imprints as if he had placed his hands in mud. (FC:III, p. 33, l. 4)

Inic juhquinma ihuintinemi . . . in aoc quilnamiqui in tlein cemilhuitl, in tlein cenyohual. They go around as if they had got drunk . . . they no longer remember which is day and which is night. (FC:VI, p. 13, l. 10...11)

Ma juhqui antepetlecozque, azo huel anquimopantlaxilizque. Just as if you were to climb a mountain, perhaps you will reach the summit. (FC:VI, p. 132, l. 24)

Sometimes juhqui appears with the subject prefixes; it can also be pluralized:

Tlacamo zan tiuhqui, in tiuhqui. Don't be as you are. (FC:VI, p. 33, l. 14)

Auh in ompa nemi in Tlaloque, ihque in tlamacazque. And the Tlaloques, who are like priests, live there. (FC:III, p. 45, l. 6)

Ye ihqui "thus it is, thus it happened". This formation is used often in narrative texts:

Quintlacualtique . . . ic hualiyoculque. Auh in ye ihqui in, niman quimihui. They gave them something to eat . . . and with that they regained consciousness. When thus it happened, then he spoke to them. (FC:XII, p. 16, l. 6...6)

Auh in ye ihqui in otlatlazihuiti in Quetzalcohuatl ihuan in ixquichtin tolteca. And things being as they were (the grandeur of the Toltecs), Quetzalcoatl and all the Toltecs became lazy. (FC:III, p. 15, l. 5)

Ihuiyan, matca, tlamach, tlacacco, yocoxca, yolic: "calmly, peacefully, sedately; little by little, slowly, carefully; discreetly, sweetly, softly, gently, humbly". These adverbs are all synonymous, and two or three of them are often found together in the same sentence. They frequently are used in the huehuetla'talli, the discourses of the elders, in order to refer to civilized customs and behavior. The subject pronouns can be prefixed to yolic.

The adverbs are derived respectively from ih "thus, in a good way"; mati "to know"; caqui "to hear"; yocoya "to think"; yoli (?) "to live":

Ma ihuiyan xonmotehuiquilitiuh. Go carefully accompanying them. (FC:IX, p. 14, l. 23)

In tlein ompehua zan ihuiyan hueyixtiuh. That which begins goes on growing little by little. (CMP, fo. 51v., l. 6; Vol. VII, p. 30)

Cenca mayolic in xinemi cenca mayolic in xiyauh. Walk at a set pace, go slowly. (FC:VI, p. 100, l. 35)

Zan ihuiyan, zan matca, zan tlamach in yatihui, in mitotihui. They go, they go dancing quietly, calmly, slowly. (FC:II, p. 103, l. 3)

Zan ihuiyan, zan matca, zan tlamach in quiteca (in xocotl). Little by little, carefully, slowly, they lay (the plum tree) down. (FC:II, p. 104, l. 24)

Nopiltze, cenca mayolic in tlalticpac, cenca yocoxca, cenca ihuiyan in xinemi. Oh my dear son, live in the world with great discretion, with great humility, with great peacefulness. (FC:VI, p. 119, l. 3)

Ric ihuiyan, aic tlacacco ticchihuaz. You shall never be at peace, never in tranquillity. (FC:VI, p. 102, l. 11)

The pronominal prefix i- "his" is found with yolic, even though the subject is not in the third person:

Ma iyolic xocontoca in teotlalli, in ixtlahuatl. Follow the desert, the plain cautiously. (FC:IX, p. 13, l. 9)

Hen: "in vain, uselessly, for nothing". It is basically an adverb of manner used for uselessness or misfortune. Sometimes it indicates doubt.

Intla itla quinequiya noyollo, zan amo huel omochiuh . . . ic mitoa, "Onen oncatca". If my heart desired something which could not be done . . . they say "It was in vain". (FC:VI, p. 225, l. 29...31)

Amo zan nen, o nopiltze, in cuezcomatl lixpan toco conetzitzintin. Oh my dear son, it isn't in vain that small children are buried in front of the granary. (FC:VI, p. 116, l. 1)

Campa zan ye nel nen onhuilohuaz? Truthfully, where will one be able to go? (doubt). (FC:VI, p. 4, l. 15)

In an interrogative sentence, nen means "of what use?"

Tle nen totlai'iyohuiliz? Of what use is our suffering? (FC:II, p. 92, l. 25)

Quen tiquitoani? Quen nen? What should we say? Of what use is it? (FC:VI, p. 37, l. 11)

No: "also, likewise; in the same way; moreover".

Quihuihuicatimani, in tlamani. Niman no hualquiza in tlahuahuanque. The captors are accompanying them. Then the "striped ones" also leave. (FC:II, p. 49, l. 28)

Ayauhchicahuaztli, no itoca nahualcuahuitl. The board of fog-bells is also called, "the magician's board". (FC:II, p. 77, l. 9)

In yohualnepantla oacic, no tlapitzalo. When midnight came, (the conch shells) were also played. (FC:II, p. 192, l. 15)

When no occurs with zan, zan ye, zan iuh, or zan iuhqui, it means "in the same way, equally":

Zan no ye ic mochihua . . . aztapiltepotzicpalli. The green and white reed chairs with back are made in the same way. (FC:II, p. 75, l. 13)

Zan no iuhqui in nenacazxapotlaliztli, zan no . . . in netenxapotlaliztli. In the same way as they used to pierce their ears, so they also . . . pierced their lips. (FC:II, p. 192, l. 24)

Zan no iuhqui catca in itequiuh, in itequiuh catca Ome Tochtli Papaztac. His duties were the same as those of the priest of Ome Tochtli Papaztac. (FC:II, p. 197, l. 22)

No is also used to mean "moreover, one more", and in this usage is synonymous with oc:

Ruh no ce tlatatl ic mochichihua. And another man dresses up. (FC:II, p. 58, l. 3)

In ceceuh, ye no ceppa collalia in tecolli. When they cooled down, once more he collected the burnt remains. (FC:III, p. 42, l. 30)

No cecni. In another place.

No centlapal. On the other side.

A'mono, a'no: "neither, nor".

From a'mo "not" and no "also". It is the negative form of no, and it usually follows a negative:

Aic oiximachoque, ano can ittoya. They were never known, nor were they ever seen anywhere. (FC:VI, p. 244, l. 12)

Amo ixpopotztic, amono camachalhuacaltic. He does not have swollen eyes, neither does he have a pronounced jaw. (FC:II, p. 65, l. 22)

Incozqui, zan coztic. Amono tlacuahuaac, amono cenca patiyo. Their necklaces were only yellow. They were neither very hard, nor expensive. (FC:II, p. 94, l. 21)

Quen: "what?, in what way?, how?, how".

Quen techmonequililia? Quen quimitalhuia? What does he (the god) want from us? What does he say? (FC:III, p. 51, l. 32)

Quen nen? Quen nicnochihuiliz? What use is it? How must I do it? (FC:VI, p. 43, l. 12)

Quen nel?, quen zan nel?, quen nozo nel? "what can be done?", from nel "truly", zan, nozo "intensive adverbs". Sometimes written as a single word: quennel, quenzan, or quennozo.

Quennel? Quenzan nel nen? Quen nozo nel? Campa nel? What is the solution? What recourse is there? What can honestly be done? Where can one go? (FC:XII, p. 34, l. 34)

Quen nel tiquitoani? What solution is there in what we say? (FC:III, p. 40, l. 9)

Quennel? Tla nel toconilhuiti in, quennel?, amo zan no quihualitoz: Quennel? What to do? If we say "What recourse is there?" will he not also say "What recourse is there?" (a Nahuatl proverb). (FC:VI, p. 227, l. 27)

When another word precedes, quen is no longer interrogative:

Cenca ic quen amochiuh in noyollo. "Here I am changed and disturbed with this and I have received great displeasure" (lit., in a great way my heart was tormented with this). (Mijangos, No. 82)

Mixpan xicquetza ompa xonmotta in quen tami . . . quen huel tami, niman tiquittaz in canin ca moceyo. Hold (a mirror) up in front of you (and) see what you look like . . . exactly what you look like, and then you shall see where your spots are. (FC:VI, p. 107, l. 9...11)

Quen, quemmach, quenmach "how!"; quen is often used in exclamatory sentences. Compounded with mach, it is more intensive:

Intlaca tle hueli, quen nenti! If nothing can be done, how useless! (FC VI, p. 97, l. 2)

Quēnmach, (quēmmach) in a'mo azcecmiqui'. "How is it possible that you are not cold!" (CAR, p. 519, l. 23)

When quenmach is followed by huel "well" and a personal pronoun, such as ne'huatl "I", te'huatl "you", or ami "to be", it means "how lucky, how fortunate!"

Quenmach huel ye'huatl! How lucky he is!

Quenmach tamique'! How fortunate we are!

Quenami', quecin, quenin: "How?, what?, what way?, how, as". These are all synonyms of quen, but perhaps they are more common in an affirmative meaning. Like quen, they are not interrogative when another word precedes them.

Quenami ic ochichihualoc? Quenami omacoc in yohuayan? Quenami quitquitihuitz? Quenami ic mapantihuitz. How was he adorned? What was offered during the time of darkness? What does he come bringing? What does he come dressed up in? (FC:VI, p. 175, l. 21)

Huel xiquitta in atl, in tlacualli, in quenin yecahui, in quenin mochihua, in quenin yectiya, quenami in cualli atl, in cualli tlacualli, quenami in mitoa tetonal. Observe carefully how the drink (and) the food are prepared, how it is achieved, how it is done, how it is done well, what the good drink, the good food is like, what that which belongs to the lords is like. (FC:VI, p. 95, l. 28)

Quen quinequi in moyollotzin? Quecin tocommonenequiltia? How does your heart want it? In what way do you want it? (FC:VI, p. 2, last l.)

Mach ye on ye quecin quichihuaznequi, mach ye on ye quecin nemiznequi, ye on ye quecin momatiznequi. Certainly he does what (as) he wants, he lives as he wishes, he thinks what (as) he wants. (FC:VI, p. 25, l. 31)

Ompa quintlayecalhuiaya in quenin miquizque. There they used to make them practice how they were to die. (FC:II, p. 44, l. 28)

Zan, za: "only, just; very; but". Zan and za are synonymous in all their meanings. Although their basic meaning is "only", they are also used frequently to indicate intensity.

A iz nica in mitoa niticitl. Za nel no ic niticitl. Here I am, the one whom they call the midwife. To be sure, I am only a midwife. (FC:VI, p. 158, l. 17)

Za huallatoquilla, za huallatzauctiuh . . . in nahuintin. Only he goes last, only he goes after . . . the four of them. (FC:II, p. 50, l. 10)

Quennel tiquitoani, cuix zan aca ic techcocolia, cuix zan aca ic techqueloa? What if we would say, "Perhaps someone hates just us, perhaps someone is making fun of just us?" (FC:III, p. 40, l. 9)

Zan cempohualihuitl in oncihuacochtinemi. He went to bed with the woman for only twenty days. (FC:II, p. 67, l. 31)

Zan nican tapazoltzin iyeyan, zan nican timopanaltia, zan nican taci, teco, zan nican titlalticpacquiza. Only here is where you have your nest, only here do you leave your shell, only here do you arrive, do you stop, only here you are born. (FC:VI, p. 171, l. 18)

Zan and za can precede another adverb, where they strengthen and intensify the meaning, and are often equivalent to English "very":

In quimomamacaya, in inacayo in tzohualli, cenca zan achitoton, zan tepitoton. They divided the wild amaranth dough figure into little pieces, very tiny, very small. (FC:III, p. 6, l. 15)

Za amo huel oontlan in intolol, in inmalcoch. The carrying of their head low, their humility, in no way ended. (FC:VI, p. 106, l. 35)

Inic annemizque: zan ihuiyan, zan yocoxca in tetloc, in tenahuac. You must live in this manner: with all humanity, with all discretion, close (and) at the side of the people. (FC:VI, p. 255, l. 6)

After a negative, zan and za are equivalent to English "but":

In icuac miqui, amo tlatla, zan quintocaya. When they died, they did not burn them, but buried them. (FC:III, p. 45, l. 13)

Amo ticiuhtlatoz . . . zan tlatco, zan tlanepantla tihuicaz, tiquixtiz in motlatol. You do not have to speak fast . . . but rather steadily, with dignity you must bear your voice, you must pronounce your words. (FC:VI, p. 122, l. 10...14)

Zazo: "at any rate, in any case", and by extension "no matter, not important". It is only found after certain locative and manner adverbs and some indefinite pronouns. It can sometimes best be rendered by the English relative "whatever".

In zazo campa ye motenehuaz in itlatollo. Your words will be uttered everywhere. (FC:II, p. 100, l. 4)

Ca aocmo tihuallamatiz in zazo quen popolihiuzque. You shall no longer know, nor shall it matter how they shall perish. (FC:III, p. 40, l. 3)

In zazo tlein, in zazo quenami in ticmahuizozque. Whatever it may be, however it may be, we have to admire it. (FC:XII, p. 34, l. 35)

ADVERBS OF MANNER THAT END IN -CA

There are a number of manner adverbs ending in -ca that are equivalent to English adverbs ending in -ly. Some are derived from verbal nouns in -liz-tli (p. 87), others from verbal adjectives ending in -c and -qui (p. 145, 148). The meaning is to carry out the action of the verb in the manner expressed by the verbal noun or adjective.

Adverbs derived from verbal nouns in -liz-tli

The ligature -ti- is added to the stem; that is, to the form ending in -liz without the absolute suffix: ahuiya-liz-tli "happiness", ahuiya-liz-ti-ca "happily".

icnoyozliztli, compassion	icnoyozliztica, compassionately
tlateomatiliztli, devotion	tlateomatiliztica, devotedly
choquilizti, tears	choquiliztica, tearfully
iztlacatiliztli, dishonesty	iztlacatiliztica, dishonestly

Adverbs derived from adjectives ending in -c or -qui

The adjective ending is dropped, and -ca is added: chipahua-c "clean", chipahua-ca "cleanly".

ixtomahuac, stupid	ixtomahuaca, stupidly
i'ciuhqui, quick	i'ciuhca, quickly
yamanqui, tender	yamanca, tenderly

Adverbs derived with -ca that are not manner adverbs

There are a few adverbs in -ca or -ca' that are derived from primary adjective and adverbs that are not manner adverbs. The suffix is added directly to the stem: huey (adj.) "big", hue'ca, "far".

ADVERBS OF QUANTITY

Achi: "a little bit, almost, somewhat, rather" (see also achic "a short time", p. 236).

From achtli "seed" and, by extension, "the first, the smallest":

Auh in necahualo in netotilo, za achi tonatiuh. And they stop dancing when there is only a little sun. (FC:II, p. 103, l. 10)

In ye achi tomahua in inacayo. His body is now a little fat. (FC:II, p. 66, l. 7)

Achi hue'ca in mocal. Your house is somewhat far.

Achi ye iuhqui macuilcempohualli tlaca'. There are approximately one hundred people (lit., almost like one hundred people).

Achi huel quitlatlamia in imatzotzopaz. It almost covers his forearm well. (FC:II, p. 67, l. 12)

The diminutive and reverential form, achiton and achitzin are often found:

Ma zan achiton xoconmopalolti. Try just a little bit. (FC:III, p. 16, l. 23)

Cenca za achiton tonatiuh. The sun used to shine very little. (FC:II, p. 93, l. 5)

Ca zan nican achitzin, ic ticchicauhtihuitze in moyollotzin, in monacayotzin. We only came here to strengthen your heart, your body, a little. (FC:III, p. 40, l. 22)

Manozo achitzin xicmottitili in motzmolinca, in mocelica. Would that you might show a little of your greenness, your freshness. (FC:VI, p. 8, l. 19)

Cen: "completely, entirely, together".

From ce "one":

Cen melahuac xicchihua. "Do it completely". (Galdo Guzmán, p. 301, l. 32)

Zan cen huitze'. They all come together.

In zan cen totonehuatinemi, in za cen chichinacatinemi in iyollo. They go around totally tormented, they go around totally distressed at heart. (FC:VI, p. 4, l. 25)

By extension, cen also means "forever":

Cuix ocen hualla? Perhaps he came forever? (FC:VI, p. 75, l. 4)

Cenca': "very, a lot". It intensifies the action of the verb.

From cen "completely" and the adverbial suffix -ca':

Cenca momauhti, mizahui, ihuan cenca quimahuizo in intlacual. He was surprised, he was very astounded, and he marveled greatly at their food. (FC:XII, p. 19, l. 8)

In icuac nenemi cenca in xahuaca (in coyolli). When he walks they (the bells) sound a lot. (Yxaoaca in the original.) (FC:II, p. 87, l. 1)

Cenca motlaloa, cenca paiyna, iuhquin patlani. They run quickly (a lot), they run very fast, as if they were flying. (FC:II, p. 112, l. 18)

Miyecpa: "often, many times".

From miyec "many, much" and the postposition -pa "to, from" (p. 134):

Inin tlatolli ipan mitoa in icuac aca miyecpa ononotzaloc. These words are said when someone has been warned many times. (FC:VI, p. 242, l. 19)

Auh in ye miyecpa iuh mochihua in miyequintin ye miqui. And it often happens that many die like that. (FC:III, p. 25, l. 19)

ADVERBS OF AFFIRMATION, NEGATION, AND DOUBT

A'mo: "not". This is the principle adverb of negation.

A'mo totech monequiya in tiquittazque . . . ca amo zan oca. It was not suitable for us to see him . . . for he was not just anybody. (FC:XII, p. 34, l. 12...14)

A'mo tlalcuaz, amo tizacuaz in atztlí, ca amo cualli in tlatatiz piltontli. The pregnant woman must not eat earth, she must not eat clay, because (if she does this) the child will not be born in good health. (FC:VI, p. 156, l. 16)

In Tlazolteteo, zan amo imixpan tlamacehuaya, amono moyolcuitiaya, ipampa amo quitlatlacolmamiya in ahuilnemiliztli. They did not do penance before the gods of lechery, nor did they confess, because they did not consider carnal pleasures as lust. (FC:VI, p. 34, l. 25)

When followed by ma, the negative adverb is intensified:

Zan cemiztac in amatl . . . amo ma tlacuilollo. The papers were completely white . . . they had no drawing. (FC:II, p. 105, l. 19...20)

The form a', the root of a'mo, is often prefixed to another word:

Anitlananmati, anitlatamati. He does not take any notice of his mother, he does not take any notice of his father. (FC:VI, p. 247, l. 26)

Gompa nicquixtia, gompa nicnacastla. I present it badly, I express it badly. (FC:VI, p. 250, l. 35)

Atitlanonotzalli, atitlazcaltilli, atitlahuapahualli. You are not one who is reprimanded, you are not one who is taught, you are not well brought up. (FC:VI, p. 255, l. 21)

At, a'zo, a'nozo: "perhaps, maybe; either...or". The three are synonyms. At is found less frequently, and differs from the other two by not serving in compounds with other particles, nor does it serve as a conjunction of coordination, "or". But at and a'zo are used interchangeably as disjunctives when combined with a'nozo "either...or".

Examples with the meaning "perhaps, maybe":

At oconmotlatiliz, at oconminailiz in achica cahuitzintli. Perhaps he will hide, maybe he will conceal himself for a short time. (FC:VI, p. 8, l. 28)

At amo teca a'ahuiliztli . . . anca zan itlacuicuiloca in atl, in tepetl. Perhaps it is not for the rejoicing of the evil of another . . . but for the sacking of the city. (FC:VI, p. 28, l. 1...2)

In i'iyotl, tlatolli azo cana contlazaz, azo conpoloz, azo conilcahuaz. Perhaps he will hurl the sentences, the words somewhere, perhaps he will lose them, perhaps he will forget them. (FC:VI, p. 63, l. 24)

In acalli, azo ontetl azo etetl inic yauh tlatquitl. The merchandise goes maybe in two canoes, maybe three. (FC:IX, p. 15, l. 9)

Ruh anozo ye ic nicolinia motlahueltzin. Maybe for this reason I provoke your wrath. (FC:VI, p. 9, l. 34)

A'zo quen "approximately"; lit., "perhaps like":

Azo quen matlactli in nemi. Approximately ten go around. (FC:II, p. 64, l. 10)

A'zo is sometimes interrogative:

Azo tlacacco nemi in tlahuanqui? Azo pactinemi? Does the drunkard perhaps live calmly? Does he perhaps go around content? (FC:VI, p. 69, l. 12)

Carochi notes that a'zo as an interrogative is usually used with ma':

A'zoma' oticmomāchīti' inic ye ōma'xitico in tla'tōani? Have you found out if the king has arrived yet? (CAR, p. 517)

A'zo is joined with other words:

oc, even	a'zoc, perhaps even
ye' (adversative)	a'ce', perhaps already
aca', someone	a'zaca', perhaps someone

A'zo and a'nozo function interchangeably as the conjunction "or":

Ruh in copaltemaliztli ic mochihuaya in icuac in tlein tlatolli ye mitoz, azo teuctlatolli ye mitoz. And the casting of copal incense was done when a speech was going to be given or a sentence pronounced. (FC:II, p. 182, l. 4)

Huipantimani tizapan anozo zacapan. They are in order on the clay or on the grass. (FC:II, p. 48, l. 30)

At, a'zo, a'nozo, or at nozo "either...or":

Intla . . . at octlica namico, anozo huetztoc . . . niman ica nacentlalilo. If . . . he is found either with pulque, or fallen . . . he is later collected. (FC:III, p. 57, l. 10...11...12)

In quenamicatzintli in at huel i'icac, in at nozo zan quenamicatzintli ma ticmaxopeuh. However he may be, either outstanding or undistinguished, do not reject him. (FC:VI, p. 98, l. 3)

Cenca cuiltlahuiltiloya in tepilhuan, in azo cihua, anozo oquichtin in oncan ichachan in imithualco inic tlachpanazque. Great care was taken so that the children--either girls or boys--would sweep there in the yards of their houses. (FC:II, p. 186, l. 16)

Ca: "certainly, to be sure; because". It is both an affirmative adverb and conjunction.

Examples of its function as an adverb "certainly, to be sure":

Ca aocac quinmati in campa cochque in icuac. To be sure, nobody yet knows where they slept then. (FC:XII, p. 75, l. 28)

A ca nelle axcan, ca temo, ca momana in meletzin, in mocualantzin. Ah, to be sure, certainly, it is now decreasing, certainly your wrath, your anger is spreading out. (FC:VI, p. 2, l. 5)

In its function as a conjunction "because":

Ma omotlamachti in cuahuitl, in tetl . . . ca inacaztech ticmanili, ca ioyomatlan timopiltzino. Oh that (the punishment) may be enriched with sticks, stones . . . for you pulled his ears, for you pinched him in the ribs. (FC:VI, p. 3, l. 30...32)

Tla xihualhuiyan nopilhuane, tla xiccaquican, ca annopilhuan, ca namonan, namota in nehuatl. Come, oh my sons. Listen, because you are my sons, (and) because I am your mother, your father. (FC:VI, p. 87, l. 8)

Cuix: "perhaps?". It is used principally as a dubitative interrogative.

Cuix cauhtimaniz, cuix yohuatimaniz in atl, in tepetl? Perhaps it has to remain abandoned, perhaps the city must remain in darkness? (FC:VI, p. 3, l. 5)

Cuix aca zan ixpan huetzi in quicua, in qui? Does that which one eats, one drinks perhaps just fall in front of one? (FC:VI, p. 133, l. 19)

Auh manel nican titechtlacuallia, titechatlitia, cuix ic titechtentzacuaz, cuix ic timitzimacacizque, cuix aocmo huel quizaz in totlacahuapahuaya? And although here you give us food, you give us drink, will you perhaps for that reason close our mouths, is it perhaps for that reason we are to fear you, will it be perhaps that our teaching will no longer work? (FC:IX, p. 29, l. 9)

When cuix is preceded by in or some other word, it is no longer an interrogative and functions simply as a dubitative. This usage is not very common:

Auh cuix noce, za ye cel tlatlalcahuiz in tlalticpac. And perhaps he will soon leave the world. (FC:VI, p. 27, l. 30)

Ma: "exactly; even". It is an affirmative adverb which often carries an intensive or emphatic meaning (see ihqui ma, p. 253). When used as a particle, ma precedes the verb in the imperative and optative moods with an affirmative meaning, and in the vetative of caution, a negative meaning (chapter 6).

Zan monomahui in tlatlac . . . ayac ma quitlecahui. He burned of his own accord . . . absolutely nobody set fire to him. (FC:XII, p. 2, l. 1...2)

Rocac in ma zan ceton quinmochiyelti . . . ayac in ma ihuic (o)quiz. Now nobody waited for them, not even with a little something . . . absolutely nobody went out toward (the enemy). (FC:XII, p. 73, l. 19...20)

Oc timaciz in ma ihqui timetl tiquiyotiz. Now you will mature exactly as if you were a sprouting maguey plant. (FC:VI, p. 116, l. 32)

Ma'an: "exactly as, just as". I have found this word only in the Florentine Codex, Book VI, the one dealing with the huehuetla'tolli. It is my opinion that it is a contraction of the frequentative-intensive of ma followed by in (that is, ma'-a-in).

In ma'an piltontli, conetontli, in atl, in tepetl. The city is just like a child, just like a baby. (FC:VI, p. 4, l. 3)

In ma'an tixiuhztintli, in ma'an tiquiltzintli otihualixehuac, otixotla, oticuepon. Just like a plant, just like an herb, you came out, you burst forth, you sprouted. (FC:VI, p. 94, l. 11)

Auh on ma'an titlachictli, in ma'an timetl, zan cuel in timocahuaz timeya. And just as if you were a scraped maguey plant, you shall soon issue liquid. (FC:VI, p. 117, l. 15)

Maca, macamo: "not". Macamo and its syncope maca are adverbs of negation used in the imperative mood (chapter 6). Sometimes they are found as ordinary negatives, always preceded by another word. Carochi (p. 527) says that when used in the imperative, these adverbs include the glottal stop after the first syllable, giving ma'ca and ma'camo, and that when used as ordinary negatives they have a long /ā/.

As the following examples show, they frequently follow another negative in order to give an emphatic affirmative:

Aquin maca oquittac ihuan oquicac in? Who did not see and (did not) hear such a thing? (Mijangos, No. 25)

Ayac in maca quimitta. There is nobody who does not look at them. (FC:II, p. 61, l. 11)

Ayac in macamo metzalhuia. There is no one who does not prepare corn and beans for himself. (FC:II, p. 79, l. 20)

Mach: "surely, completely; perhaps". Because of multiple meanings and nuances, it often presents the translator with problems, since it may be used to express affirmation, intensity, or doubt.

Used as an adverb of affirmation and intensity:

In zan huel tlapalihui, in mach huel yehuan ye intech ompohui. Those who are of an age to be married justly belong to them (to the group). (FC:VI, p. 129, l. 25)

Inic mitzmotlazotilia in amo mach ihqui inic nimitznotlazotilia. The way in which he loves you is not, to be sure, the way in which I love you. (OLM, p. 232, l. 13)

Greater intensity is indicated by zan mach and nelli mach:

Quitoo, amo tziccuacuaz in otztlī, ca in icuac tlatatiz piltontli, zan mach motentzotzopotzaz, zan mach tlacuacuaz. They say that the pregnant woman should not chew gum, because when the child is born, its lips will be completely pierced, it will do nothing other than open and close its mouth. (FC:VI, p. 156, l. 4)

Nelli mach in oontlan itlapalihui, nelli mach in oellelacic. In truth, he exhausted all his strength, in truth he was greatly grieved. (FC:VI, p. 12, l. 11)

Mach, meaning "it is said", is often used with the conjunction quil (p. 276):

Mach huel ohuican in tlalticpac. It is said that the earth is a place of great danger. (FC:VI, p. 94, l. 16)

Mach is used as an adverb of doubt, "perhaps". According to Olmos (1875:184), it is used in Texcoco instead of cuix "perhaps?". However, the following examples are taken from texts from Tlatelolco or Tenochtitlan:

Mach oc tlachicahua, mach oc tlapipinia? Are there, perhaps, still strong men? Are there, perhaps, still robust people? (FC:VI, p. 191, l. 29)

Mach oc commati, in quen polihui in tlacachihualli? Do they, perchance, now know how the ones created perish? (FC:VI, p. 12, l. 6)

Mache': "a lot, especially; that is". It is also used for intensity. It is formed from mach compounded with ye', the adversative adverb.

In Tloque Nahuac, in mache yolitlacoloni, in mache zomale. The supreme god, lord of the universe, is the one who gets very angry, he gets into a great rage. (FC:VI, p. 31, l. 11)

Ticmotlatlauhtilia in toteucyo, in Tloque Nahuac, in mache pilhuacatzintli. You are invoking our lord the supreme god, lord of everything, that is, the creator of the child. (FC:VI, p. 190, l. 19)

Nelli, nel: "truly, really". It is a commonly used adverb of affirmation.

From nelli "true":

Auh ca ye nelli, ca iuh catqui, ye iuh mochiuani. "Truly thus it is the custom, thus it is done". (Mijangos, No. 156)

Nelli mach in qui'iyohuia, nelli mach in quiciyahui. They really suffer a great deal, they are really very patient. (FC:VI, p. 7, last l.)

Mach amo nelli in tinemi tlalticpac. To be sure, we do not really live on earth (i.e., it is not life on earth). (FC:VI, p. 105, l. 17)

Cuix nelli, in, in tictemiqui? Are we, perhaps, in truth, dreaming? (FC:VI, p. 145, l. 29)

Nelle', formed from nel and the adversative adverb ye', it is often found in the huehuetla'talli, the discussions of the elders:

A ca nelle axcan ca temo, ca momana in meeltzin. Ah, in truth (already) it is now decreasing, your anger is spreading out. (FC:VI, p. 2, l. 5)

Auh iz nelle axcan tlatatle. . . . Quen quinequi in moyollotzin? And here, in truth (already) now, oh lord. . . . What does your heart require? (FC:VI, p. 2, l. 28...29)

Nel is both the abbreviated form and the root of nelli, of which it is a synonym. It is often together with or compounded with the adverb ca "certainly", can or campa "where", and nozo, an intensive particle of affirmation:

Auh nel aoc timotlacayocoyaz. And, in truth, you shall no longer think like a human being. (FC:VI, p. 70, l. 18)

Ca nelnozo ohuintic. Well, in truth, he got drunk. (FC:VI, p. 26, l. 6)

Ca oyaque. . . . Ye cannel zan tiquimontaniliani? So they have left. . . . Where, in truth, could we reach them? (FC:VI, p. 143, l. 33...36)

Canel amo nican tochenchan in tlalticpac. To be sure, in truth, the house of us all is not on earth. (FC:III, p. 39, l. 22)

Quema', queme', quema'ca, queme'ca: "yes, certainly". They are not often found in the texts, but are undoubtedly common in conversations.

Quema'catzin is also used for respect and affection, depending on the social position, rank, or age of the person at whom the word is directed.

"Amo nel mochi quimotquilique?" . . . "Quemaca, ca mochi ticcuique."
"Isn't it true that they took everything?" . . . "Yes, of course
we took everything." (FC:XII, p. 121, l. 21...24)

Auh in quemaca nayoyotica onimitznotetzahuili. And certainly I made
you strong with my milk. (FC:VI, p. 100, l. 6)

CONJUNCTIONS

Auh: "and, but; so". It is a copula used to join two sentences; it is never
used to join two words.

Auh in ontzonquiz in itlatlauhtiliz Moteuczoma . . . niman ic
conquitzli. And when Moctezuma finished his speech . . . then she
(Malinche) translated it. (FC:XII, p. 42, l. 36...37)

Auh in oacico, Tecohuac . . . auh in otomi yaotica quinnamique . . .
auh in otomi Tecohuaca huel quimixtlatique. And they reached
Tecoac . . . and the Otomis attacked them . . . but they wiped out
the Otomis from Tecoac. (FC:XII, p. 27, l. 14...15...16)

Momatiya in oncan Coahuatepec oncan yez in altepetl . . . auh ca amo
quinec in yehuatl Huitzilopochtli. They used to think that the
city was going to be there in Coatepec . . . but Huitzilopochtli
did not want that. (CRON. MEX., p. 35, l. 13)

Ihuan: "and, and also; and moreover". It is a copula used to join both
sentences and words.

From i- possessive pronominal prefix "its" (p. 25), and -huan "with" (p.
127):

Incue, inhulpil in quintlauhtiaya . . . ihuan quixahua. They made
them gifts of their skirts, their blouses . . . and they also
painted their faces. (FC:IX, p. 61, l. 9...10)

In cuauhtlatoque . . . conaquitoque in teocuitlatenteti ihuan
xoxouhqui tenteti ihuan chalchiuhtencololli. The military
commanders . . . were garbed with lip ornaments of gold and lip
ornaments of green stone and curved lip ornaments of jade.
(FC:IX, p. 23, l. 34...35)

The difference between auh and ihuan is seen in the following:

Mochintin quinpehuaya. . . . Auh in mamaltin motocayotia xipeme
ihuan tototectin. They flayed all of them (the captives). . . .
And the captives were called xipeme and also tototectin. (FC:II,
p. 46, l. 16...18)

ic: "for that reason; in order that; with which". The particle ic is much
used, on the one hand as a conjunction of cause and effect and on the
other as an instrumental adverb.

Its use meaning "for that reason":

Mamohuia ic mitoa netzonpaco. They lather their heads. For that
reason they say, "they wash their hair". (FC:II, p. 57, l. 9)

Tlatoliniaya, auh in cequintin ic choloaya, ic canapa itztihua. It
used to cause great sorrow, and for that reason some fled, that is
why they used to go elsewhere. (FC:III, p. 7, l. 9)

Before a verb in the future it signifies "in order that, so that":

Ca oc ce xoconi . . . ic chicahuaz in monacayo. Drink another . . .
so that your body will be strengthened. (FC:III, p. 16, l. 29)

Quimihua Moteuczoma in nanahualtin . . . ic ilotizque. Moctezuma
sent sorcerers . . . so that they (the Spaniards) would return.
(FC:XII, p. 22, l. 7...13)

As an instrumental adverb, "with which":

Nappa in concui atl ic quixamia, ic caltia. Four times he takes the
water with which he washes its face, with which he bathes it.
(FC:III, p. 7, l. 31)

Itzcuintli quimictiaya, quicuaya ihuan tlahuanaya, ic quinextiaya in
ca . . . imicampa ohuetz in intequiuh. They used to kill (and)
eat a dog and drink pulque, with which they demonstrated that
. . . they had fulfilled their duty (lit., their duty fell
behind). (FC:III, p. 9, l. 5)

When it follows an adjective, the resulting phrase is adverbial:

cualli, good
hueyi, big
tlazo'tli, precious

cualli ic, well
hueyi ic, greatly
tlazo'tli ic, preciously

Inic: "because; in order that, so that; for that reason, thus; when, until, since; with which." It is synonymous with ic in some of its meanings, and like it, it is basically a causal conjunction.

Inic meaning "because":

Ca cenca tlazotin in chipahuacayollique . . . inic tlazotin quinnequi quintemoa, quinhualtzatzilia in teteo. Those who have pure hearts are very precious . . . (and) because they are precious the gods long for them, they search for them, they summon them. (FC:VI, p. 114, l. 19...21)

Iptonilica omochiuh in tlamani inic amo ompa omic yaopan. Feathers were placed on the captive because he had not died in battle. (FC:II, p. 48, l. 8)

Amo ic cualaniya . . . inic tlamacazque. He did not get angry at that . . . because they were priests. (FC:II, p. 75, l. 5...7)

Before a verb in the future, inic, like ic, is a causal conjunction, "in order that, so that":

Eyixtin tlatetzahuique inic tlalpolihuiz in Tollan. The three of them worked spells so that Tula would meet its end. (FC:III, p. 15, l. 8)

Inic amo cemicac tichocatinemizque, inic amo titlaocolmiquizque . . . techmomacuili in toteucyo in huetzquitzli, in cochiztli. So that we would not always go around crying, so that we would not die of sadness . . . our lord gave us laughter, sleep. (FC:VI, p. 93, l. 27...29)

It also occurs as a causal conjunction, "in order that", with verbs in tenses other than the future:

Auh inic huel quintlahuelcuitiaya . . . quimonxiccuiya. And so that they would get very angry . . . they used to grasp their navels. (FC:II, p. 49, l. 8...10)

With the meaning, "for that reason, thus":

In yaomicque huel mahuzolo . . . inic mochi tlatatl quinequi quitemoa, quelehuia inin miquiztli. Those who die in battle are very respected . . . for that reason, everybody desires, searches for, wishes this death. (FC:VI, p. 114, l. 31...33)

Inic mitoa zacapan, ca motzetzeloaya in zacatl, in ipan quihualmanaya xixipeme. Due to this it is called "on the grass," because hay was scattered (and) they put the flayed ones on it. (CMP, fo. 250r., l. 36)

In the following example inic is used as a conjunction of both cause and effect:

Inic amo tlacochcahuazque, inic quiپیaya. So that they would not neglect the things, (for that reason) they kept watch. (FC:II, p. 186, l. 26)

Sometimes inic has the character of a temporal adverb, meaning "when, until, since":

In ye quitlalia in ical Huitzilopochtli, inic quiquetzque, ca zazan oc tepiton. Now they built the temple of Huitzilopochtli, (and) when they erected it, it was very small. (CRON. MEX., p. 67, l. 9)

Auh inic omochiuh yaoyotl in ompa Ayotlan, in impan hualmotzauic in pochteca. And when war was waged there in Ayotlan, the merchants were surrounded. (FC:IX, p. 6, l. 5)

Inic õhuãlquĩz in tõnatiuh ihuan inĩc oncalac, niman a'mo tepitõn õninocõhui'. "From the time that the sun rose until the time it set, it has not rested one bit." (CAR, p. 513, l. 26)

It is used also as a manner adverb, "thus, in this way":

Auh inic mitotia: amo chocholoa, amono ontlayahua . . . zan matca, zan tlamach in yatiuh, in mitotihui. And thus they dance: they do not leap, nor do they make gestures . . . but slowly, calmly they go moving, they go dancing. (FC:II, p. 102, l. 33...p. 103, l. 3)

Inic tlamanaloya: tlacualtica ihuan tilmatica tlamanaloya. Thus the offerings were made: offerings were made with food and blankets. (FC:II, p. 181, l. 4)

Used as an instrumental, "with which":

Quizoaya in itlanitz inic quezhuiaya in huitztli. He took blood from his legs with which he covered the thorns in blood. (FC:III, p. 14, l. 30)

Ruh inic quicoyonia, inic quimamali tepuztlacopintli. And they pierce, they perforate (the stones) with a copper drill. (FC:IX, p. 81, l. 2)

Ruh inic quiya, inic tlahuanaya, in tlahuancaxitl zan tepiton. And they used to drink, they used to drink the pulque in (with) some very small pulque receptacles. (FC:II, p. 153, l. 1)

Intla, tla: "if" (for its use in the subjunctive, see chapter 6).

Intla chocatihui . . . motenehuaya ca quiyahuiz. If they (the children) would go crying . . . they said that it was going to rain. (FC:II, p. 44, l. 11)

Ruh intla huel itech taciz in altepetl . . . ma xoconcuitihuetzi in tepoztli in cuauhtequiliztli. And if you reach the town . . . take the ax at once in order to cut wood. (FC:IX, p. 13, l. 27...29)

Intlaca, intlacamo: "if not" (for its use in the subjunctive, see chapter 6).

Formed with a'mo "not", intlacamo is the negative form of intla; intlaca is the abbreviated form of intlacamo:

Ruh intlaca cualli molhuil, momacehual in yohuayan timacoc . . . oncan cualtiyaz. And if the gifts were not good, those merits which were bestowed upon you in the place of darkness . . . then they will become good. (FC:VI, p. 95, l. 14...16)

Intlacamo yehuatl, ca tapizmiqui. If it were not for her (the goddess of maize) we would all die of hunger. (FC:II, p. 62, l. 17)

Intlanel: "although, even though". It is used only in those causal sentences of uncertainty, supposition, or conjecture. (See manel, immanel, mazo, and macihui, below.)

From intla "if", and nel "truly".

Intlanel titlatoani, amo nimitzimacaciz. Even though you are a lord, I shall not be afraid of you. (MOL. GR., fo. 81r., l. 11)

Intlanel a'mo cualli in itonal ica nezahualiztli quicualtiliz. Although his sign was not good, he would be able to improve it by fasting.

Intlanel nicnōtlācatl, ca nō ninomahuiztilillāni. Although I may be poor, I want to be respected. (CAR, p. 523, l. 17)

Ipampa: "because, because of, for that reason". It is a causal conjunction, and in this sense is synonymous with ic and inic.

From i- pronominal prefix "its" (p. 25), and -pampa "because of" (p. 125).

In tlein mochihuaz in icuac yohualnepantla . . . ipampa in, huel quiyaya in yohualli. Due to what had to be done at midnight . . . for this reason they kept watch by night. (FC:II, p. 186, l. 28...30)

Inic quipotoniaya quilmach ipampa inic amo teyollocuaz Acolmiztli. Thus they adorned him with feathers, they say, because like that Acolmiztli would not bewitch him. (FC:II, p. 190, l. 17)

In acati quinhualmanaya, ipampa in motenehuaya zacapan hualnemanalo. They used to put them on the grass; for that reason it was called "the putting on the grass". (FC:II, p. 191, l. 10)

In this example, ic and ipampa are used as synonyms:

ic, ipampa in teteuctin in tlatoque . . . ic tetetzotzontihui in octli. It was for this reason, for this motive, it was because of the pulque that the lords, the kings crushed the peoples' heads between the stones. (FC:VI, p. 69, l. 25...27)

Manel, immanel, mazo, macihui: "although, even though". These are all synonyms. Unlike intlanel, which is used in sentences where the action is uncertain, these conjunctions are employed in sentences in which the action is realized. The difference between these conjunctions and intlanel can be seen by comparing the last example of intlanel and the first example here.

From ma, dubitative adverb, nel "truly", a'zo "perhaps", and ihui "thus":

Mānel nicnōtlācatl, ca nō ninomahuiztilillāni. "Although I am poor, I want to be respected." (CAR, p. 523, l. 17)

Immanel tlazotli, immanel hueyi, monequi tlatzacuiltloz in icuac monequi. Although one is famous, although one is great, it is better to be punished when it is necessary. (CMP, fo. 52v., l. 7; Vol. VII, p. 40)

In mazo tehuantin in tipilhuaque, auh in mazo tepaltzinco timotlacatili, amo ticpopouhtiyez. Although we are the parents, and although you were born of the nobility, you must not become arrogant. (FC:VI, p. 97, l. 32)

Ruh in macihui in quimocnoittili toteucyo . . . ca amo ic oquen mochihuaco. And although our lord may have pity on them . . . it makes no difference to them. (FC:VI, p. 106, l. 17...21)

Quil, quilmach: "it is said" (see also mach, above).

Quil zan tlapachiuhtoca, zan ixtlapachiuhtoca, ihuan quil atlacacemelle catca. They say that it (the image of Quetzalcoatl) was covered, that it had its face covered, and they say that it was hideous. (FC:III, p. 13, l. 11)

Quil in cualli tonalli yehuatl in acatl, ozomatli, cipactli, cuauhtli, calli. It is said that the good signs are: reed, monkey, crocodile, eagle, house. (FC:VI, p. 129, l. 13)

Ipampa iuh quitoaya cihuatlampa: quilmach, zan mochi cihua ompa onoque. They called (to the west) "toward the place of the women" because it is said that all the women are there. (FC:VIII, p. 21, l. 20)

Ruh in patli (o)quimacac, quilmach yehuatl in iztac octli, ihuan quil yehuatl in teometl ineucyo ic tlachiuhtli. And it is said that the medicine he gave him was white pulque and, they say, made from the juice of the sacred maguey. (FC:III, p. 16, l. 37)

Tel, yece': "but, however, nevertheless". The two are synonyms. Tel is used as an expletive or emphatic particle.

Ximalti, ximopapaca, zan tel icuac in monequi. Bathe yourself, wash your self, but only when it is necessary. (FC:VI, p. 101, l. 20)

Tlamattimomana in altepetl . . . ipampa omotlati, otlatlac in xochitl, auh tel ceceyaca inchan pipiltin, tlatoque, huel cuicoya. The city became silent . . . because the flowers were burned, they were consumed. Nevertheless, they would sing in the house of each nobleman (and) lord. (FC:IV, p. 27, l. 3...4)

Ruh in ma iuh mochihua, yece za ixquitzin ma tlamauh. Let it be done like that, but just if there is fear. (FC:VI, p. 27, l. 1)

Cuix otitoloque, otopan tlatoloc? Yece za ixquitzin motolinia. . . . Tle cuel connotzacuiltiuh? Was it perhaps settled for us, was it arranged above? However, he is only poor. . . . What is going to be his punishment now? (FC:VI, p. 37, l. 1...6)

According to Carochi (p. 522), tel and yece' are used interchangeably in sentences in which the first clause lists the defects of the subject and the second clause mitigates it with some good qualities. By contrast, only yece' is used when "one has praised something, and then adds another object with this adverb with which he disgraces it". Carochi offers an example of the first type, Paredes of the second type:

Ca icnotlacatl, a'tle iaxca, tlataqui, tel cualli, (or) yece' cualli tlatatl. He is poor, but a good man. (Lit., He is a poor man, no belongings, no property, but good.) (CAR, p. 522)

In nohuexiuh ca cualli tlatatl, ca momoztlae' Misa quicaqui, yece' tlahuanqui. My fellow father-in-law is a good man, he hears mass every day, etc., but he is a drunk. (Paredes, p. 117; the "etc." is in Paredes, not the Nahuatl).

Tel as an expletive (which is difficult to translate):

Cuix tel amicohuaz? Will perhaps one not die? (FC:VI, p. 4, l. 14)

Ca tel nel macehualli. Well, in truth, he is a vulgar person!

Ye'ica: "because, since, for that reason". It is synonymous with ic, inic, and ipampa as a causal conjunction.

Quimictizque in innan, ye'ica ca otlapinauhti. They were going to kill their mother because she had caused embarrassment. (FC:III, p. 2, l. 22)

Huitzilopochtli no mitoaya Tetzahuitl ye'ica ca zan ihuitl in temoc inic otztic in inan. Huitzilopochtli was also called the Extraordinary One because his mother became pregnant with some feathers which came down. (FC:III, p. 5, l. 3)

Achtopa ontolanaya ompa in Citlaltepec, ye'ica ca cenca huiyac in ompa mochihuaya tollin. Firstly, they gathered reeds in Citlaltepec, because they grew very long there. (FC:II, p. 74, l. 8)

Comparatives and Superlatives

Nahuatl has no adjectives, adverbs, or affixes which are intrinsically comparative or superlative, such as are found in many European languages. Instead, some of the adverbs or combinations of adverbs discussed in chapter 19 are used in certain combinations with the adjective to form the comparative and superlative.

COMPARATIVES

One of the adverbs or adverbial phrases listed below is placed before the adjective to form the comparative; regardless of their literal meanings, they all mean "more" when used as comparatives:

	<u>Positive</u>	<u>Comparative</u>
achi	+ cualli, good	better
cenca'		
oc achi	+ hueyi, big	bigger
oc ye		
oc ye cenca'	+ pitzahuac, thin	thinner
oc cenca' ye		
oc hualca' inic	+ tlamatini, wise	wiser
oc tachcauh inic		
oc tlapanahuia inic	+ oloitic, round	rounder

(All combinations are possible; e.g., achi cualli, cenca' cualli, oc achi cualli, oc ye cenca' cualli, etc. all mean "better".) Most of these adverbs are given in chapter 19: achi "a little bit" (p. 261); cenca' "very" (p. 262); oc "still, yet" (p. 242); ye "now, already" (p. 247); inic "because, with which" (p. 272); tachcauh "the first, the principle; tlapanahuia is derived from panahuia "to surpass". The etymology of hualca' is debatable; according to Carochi (p. 491) it is from hau "over here" and ca' "to be (located)".

Oc achi (or achi) tomahuac in cenca' otlacua' in tlaxcalli. He was fatter when he ate lots of tortillas.

Oc ye nitlaocoyani in i'cuac nitlahuani. I am sadder when I am drunk.

In axcan oc cenca' ye (or oc ye cenca') nihuehue'. Now I am older.

Ye cuel hue'cauh in oc hualca' (or tachcauh, or tlapanahuia) inic tipitzahuac. A long time ago you were thinner.

The comparative conjunction

In order to join the two parts of a comparative sentence, the subject and the object of the comparison, one of the following adverbs or adverbial phrases, which corresponds to the English comparative conjunction "than", is placed before the object:

a'mo
a'mo iuh
a'mo iuhqui
a'mo mach iuh
a'mo mach iuhqui

The structure of a comparative sentence, then, can be represented as:

Achi			
Cenca'			
Oc achi		a'mo	
Oc ye		a'mo iuh	
Oc ye cenca'	nipitzahuac in	a'mo iuhqui	te'huatl
Oc cenca' ye		a'mo mach iuh	
Oc hualca' inic		a'mo mach iuhqui	
Oc tachcauh inic			
Oc tlapanahuia inic			
MORE	I AM THIN	THAN	YOU.

Literally, "(Still) more I am thin, not (like that) you", but freely, "I am thinner than you".

Achi ticualli in a'mo ye'huatl. You are better than him.

Cenca' a'hueyac nocuah in a'mo iuh (or iuhqui) mocuah. My stick is less long than your stick.

Oc ye notlaxcal in a'mo mach iuh (or iuhqui) te'huatl. I have more tortillas than you.

Oc tlapanahuia (or oc hualca', or tachcauh) inic chicahuaque' in toquichtin in a'mo mach iuhqui (or iuh) in oquichtin. Our warriors are stronger than theirs.

Oc cenca' tepiton mizcuin in a'mo iuhqui in iitzcuin nota'. Your dog is smaller than my father's (dog).

Cenca hueyi nahualli amo mach iuhqui in inan. He was more a magician than his mother. (CRON. MEX., fo. 80)

Other comparative degrees

When quen is placed before the adverbial phrases oc ye, zan ye, oc ye cenca', hualca', or oc ye cenca' tlapanahuia, it means "all the more, much more":

Quen oc ye (quen zan ye, quen oc ye cenca' hualca', or tlapanahuia) mahuiztic in teteuctin in i'cuac tetlauhtilli in quitemaca'. The lords are much more respected when they award gifts to the people.

Intla in axcan in titeo'cihui, quen zan ye (quen oc ye, quen oc cenca' hualca', or tlapanahuia) titeo'cihuiz quin i'cuac in cemilhuitica tine'nemiz. If you are hungry now, you will be all the more hungry after having walked all day.

When huel precedes one of the adverbial phrases, the combination means "much more":

Huel achi ticualli in a'mo ye'huatl. You are much better than he.

Huel oc hualca' inic tocualan in a'mo incualan. Our anger is much greater than theirs.

Huel oc ye cenca' mahuiztic in teteuctin in a'mo mach iuhqui in macehuaitin. The lords are much more respected than the commoners.

Huel oc tachcauh inic huelic notlaxcal in a'mo motlaxcal. My tortillas are much more tasty than yours.

SUPERLATIVES

There are three ways to form the superlative:

1. One of the following adverbs or adverbial phrases of quantity or intensity is placed before the adjective:

	<u>Positive</u>	<u>Superlative</u>
cem	+ cualli, good	best
cenca'	+ pitzahuac, thin	thinnest
huel	+ iztac, white	whitest
cenca' huel	+ tlamatini, wise	wiser
ca cenca'	+ a'yectli, bad	worst
ca cenca' huel	+ chicahuac, strong	strongest

In this context they mean "highly, extremely" and correspond to the English superlative in "the . . . -est" or "the most . . .".

In motilma' cenca' huel iztac. Your cloak is the whitest.

Ca cenca' pitzahuac in tlacotl. The stick is the thinnest.

Cen a'yectli in telpochtli. The young man is the worst.

In tota' ca cenca' huel tlamatini. Our father is the wisest.

2. The adjective can be joined to the adverbs cema'cica or cenquizca, which mean "perfectly, completely":

cualli, good	cema'cicacualli, cenquizcacualli very good, the best
pitzahuac, thin	cema'cicapitzahuac, cenquizcapitzahuac, very thin, the thinnest
iztac, white	cema'cicaiztac, cenquizcaiztac, very white, the most white
a'yectli, bad	cema'cicaa'yectli cenquizcaa'yectli, very bad, the worst

In motilma' cema'cicaiztac. Your cloak is the whitest.

Cema'cicapitzahuac in tlacotl. The staff is the thinnest.

Cenquizcaa'yectli in telpochtli. The young man is the worst.

In tota' cenquizcatlamatini. Our father is the wisest.

3. The adverb inic follows ma'ci (reflexive of a'ci "reach"), or mocema'ci (reflexive of cema'ci "to be perfect"), or tlacempanahuia "to exceed, surpass". This combination, in turn, is followed by the adjective:

ma'ci inic cualli	the best
mocema'ci inic chicahuac	the strongest
tlacempanahuic inic tomahuac	the fattest

In motilma' ma'ci inic iztac. Your cloak is the whitest.

In tlacotl mocema'ci inic pitzahuac. The staff is the thinnest.

Tlacempanahuia tlamatini in tota'. Our father is the wisest.

Vocabulary

The alphabetic order is: a, c, ch, cu, e, h, i, l, m, n, o, p, qu, t, tl, tz, x, y, z. The glottal stop (') is ignored for alphabetizing purposes. Notice that "ch" and "cu" are treated as units and follow "c" and that "tl" and "tz" are similarly treated and follow "t."

Words beginning with "i..." that lose this vowel before prefixes like tla-, no-, etc., are marked "(i)..."; for example, (i)'tzoma. Words that must take a possessive prefix are marked with a hyphen; for example, -onohuaya.

Prefixes and suffixes are placed at the end of the vocabulary. Page references are given for words, prefixes, and suffixes that are treated in the grammar.

[C] indicates the form is found in Carochi (1645); in the case of derived forms, [C] indicates that that particular one is included.

[B] indicates that the form is found in Karttunen's references to the Bancroft manuscript.

[+] indicates that the form was found neither in Carochi nor in Karttunen's references to the Bancroft manuscript and that there is no basis for indicating vowel length in the root. Vowel length may be marked for the grammatical suffixes that appear.

Forms that have no bracketed symbol are marked for length and glottal stop on the basis of other related or root words found in Carochi and the Bancroft manuscript.

The abbreviations are:

adj. = adjective
adv. = adverb
agn.n. = agentive noun
conj. = conjunction
dem.prn. = demonstrative pronoun
i.v. = intransitive verb
impers. = impersonal
indef.prn. = indefinite pronoun

irreg.v. = irregular verb
 loc. = locative
 n. = noun
 pass. = passive
 pl. = plural
 p.n. = proper name
 poss. = possessive
 post. = postposition
 pref. = prefix
 prn. = pronoun
 r.v. = reflexive verb
 rel.prn. = relative pronoun
 sg. = singular
 s.o. = someone
 suff. = suffix
 s.t. = something
 t.v. = transitive verb
 v.adj. = verbal adjective
 v.n. = verbal noun

A

-a'altilōca (v.n.): cleanliness, purification [+]
 āc, āqui, āquin (prn.): who?; pl. āqui'que? (p. 38) [C]
 aca' (prn.): somebody, someone; pl. aca'me' (p. 38) [C]
 ācal-li (n.): canoe [C]
 a'cān, a'cāmpa (adv.): nowhere (p. 231) [C]
 āca-tl (n.): reed [C]
 a'ci (i.v.): to arrive, reach; (in compounds, see p. 225) [C]
 a'ci (t.v.): to capture or reach s.o. [C]
 a'co (adv.): above, on top (p. 229-30) [C]
 a'cohuic, a'copa (adv.): upwards [C]
 -a'coquīzaya (v.n.): exaltation
 acxoya-tl (n.): fir tree [B]
 achi (adv.): a little bit, almost, somewhat, rather (p. 261, 279-80) [C]
 achīc, achīca, achīcācāhuītl (adv.): a little time, a short time (p. 236-37)
 achto, achtopa (adj. & adv.): first, firstly (p. 248) [C]
 ach-tli (n.): seed [C]
 a'cual-li (n. & adj.): an evil; bad [C]
 ahuaca-tl (n.): avocado [+]
 a'huīc, a'huīccampa, a'huīcpa (adv.): from one side to another (p. 230) [C]
 āhuiltia (t.v.): to cheer [C]
 -āhuiltiōca (v.n.): enjoyment

āhui-tl (n.): aunt [C]
 aīc (adv.): never, on no occasion (p. 239) [C]
 alo (n.): parrot [+]
 āltia (i.v. & t.v.): to bathe, clean [C]
 āmatetehui-tl (n.): paper strips for offering (āma- [C])
 āma-tl (n.): bark paper [C]
 ame'huān, ame'huāntin (prn.): you (pl.; p. 36) [C]
 āmicōhuayān (loc.): place of thirst
 a'miquiliz-tli (v.n.): immortality
 a'mo (adv.): no (p. 262-63, 280) [C]
 a'monō, a'nō (adv.): neither, nor (p. 256)
 amohuia (r.v.): to wash the head with soap [+]
 āna (t.v.): to grab, take [C]
 āna (r.v.): to get longer, grow [C]
 ānilia (t.v.): to take from [C]
 a'nō, a'nō (adv.): neither, nor (p. 256) [C]
 a'nozo (adv.): (see at) [C]
 ānqui (agn.n.): hunter [C]
 aoc, aocmo, ayocmo (adv.): no longer, still not (p. 244)
 aoccan (adv.): not yet anywhere, nowhere now (p. 248-49) [C]
 a'quēmman, a'quēmmaniyān (adv.): never (p. 245) [C]
 āqui, āquin (prn.): who? (see āc)
 aquia (t.v.): to put s.t.; to favor s.o.
 at, a'zo, a'nozo (adv.): perhaps, maybe; either...or (p. 263-65) [C]
 ātiya (i.v.): to melt, to become water [C]
 ātitlan (toponym): next to the water
 ātōco (v.t. used in passive only): to drown
 ā-tl (n.): water; liquid; urine [C]
 a'tle (prn.): nothing; pl., a'tleitn, a'tleme' (p. 37) [C]
 auh (conj.): and; but; so (p. 270) [C]
 āxcāi-tl (n.): property [C]
 āxcān (adv.): now, today (p. 237) [C]
 a'xīhua (impers. form of a'ci) [C]
 a'xilia (t.v.): to take a captive [C]
 a'xiltia (t.v.): to accompany s.o.; to make s.t. succeed [C]
 a'xiltia (r.v.): to approach
 a'xītia (t.v.): to accompany s.o.; to make s.t. succeed [C]
 a'xītia (r.v.): to approach [C]
 a'xohua (impers. form of a'ci) (a'xīhua [C])
 ayāc (prn.): nobody; none; pl., ayaque' (p. 37) [C]
 āyacachoa (i.v.): to sound the gourds [C]
 ayahui-tl (n.): fog, mist [+]
 aye, aya, ayamo, ayemo (adv.): still not, no longer; before (p. 247) [C]
 a'yēcāyō-tl (n.): an evil deed
 ayocmo, aoc, aocmo, (adv.): no longer, still not (p. 244)

ayi (i.v. & t.v.): to do, make [C]
 a'zo (adv.): (see at) [C]
 a'zo quēn (adv.): approximately (p. 264) [C]

C

ca (adv.): certainly, to be sure; because (p. 265, 282) [C]
 ca', ye (irreg.v.): to be (located) (p. 189-92, 200, 208-9) [C]
 cac-tli (n.): sandals [C]
 cāhua (t.v.): to leave, abandon [C]
 cāhua (r.v.): to cease; to stay [C]
 calacohuayan (loc.): entrance [C]
 calaqui (i.v.): to enter, go in [C]
 cal-li (n.): house; box [C]
 calmeca-tli (n.): school for the nobility [B]
 calpiya (i.v.): to organize the house
 calpixqui (agn.n.): intendant [C]
 calpōl-li (n.): large house; clan
 camo'-tli (n.): sweet potato [+]
 cān, cāmpa, cānin (adv.): where?, from (or) through where? (p. 230) [C]
 cana' (adv.): in (or) from (or) through somewhere (p. 231) [C]
 caqui (t.v.): to listen, hear; to observe; to understand [C]
 caqui (r.v.): to be satisfied
 caquiltia (t.v.): to inform (s.o. of s.t.); to understand what s.o. says [C]
 catle', catli, catlehuatl (prn.): which?, in which way? (p. 38)
 caxi-tli (n.): basin, bowl [C]
 caxtol-li (n.): fifteen
 cayāhua (r.v.): to joke about s.o. [C]
 cē (adj.): one [C]
 cecencāhua (t.v.): to arrange; to adorn (tlacencāhualli [C])
 cecmicōhuayān (loc.): place where one dies of cold
 cecmictia (t.v.): to freeze s.o. to death (cecmiqui [C])
 cecni (adv.): in a place, separately (p. 232) [C]
 cectlapal, centlapal (adv.): on one side (p. 323) [C]
 cehui (i.v.): to go out (a fire) [+]
 cēhui (i.v.): to rest, relax [C]
 cēhuia (t.v.): to help s.o. with a load [C]
 cēhuia (r.v.): to rest [C]
 cēl (adj.): alone, sole (p. 30) [C]
 -celica (v.n.): freshness [C]
 celiya (i.v.): to blossom; to turn green [C]
 celtia (t.v.): to give pleasure to s.o. [+]
 celtia (t.v.): to make a place fresh [C]
 cemanāhua-tli (n.): world [C]

cemi'cac (adv.): always, forever, all the time, eternally (p. 238) [C]
 cemilhuitia (i.v.): to pass (the day) [C]
 cemilhuitica (adv.): for a day [C]
 cemilhui-tli (n.): one day [C]
 cemmanyān (adv.): forever (cenmanyān [C]) (p. 238)
 cempanti (or cempantia?), cempanti (v.i.): to go in a line [+]
 cempōhual-li (n.): twenty (p. 151) [C]
 cempolihui (i.v.): to disappear forever
 cen (adv.): entirely, totally (p. 261-62, 282) [C]
 cenca' (adv.): very (p. 262, 279-80, 282) [C]
 cencāhua (t.v.): to arrange, prepare [C]
 cencāhua (r.v.): to adorn, attire
 centzon-tli (n.): four hundred (p. 152)
 centlālia (t.v.): to gather, collect; to hold a meeting
 centlaman-tli (adj.): one pair or group of things [C]
 ceppa (adv.): once [C]
 cequi (prn.): one, someone [C]
 cequTntin (pl.prn.): some, some people [C]
 ce-tli (n.): the cold, ice
 cēuhyān (loc.): place or time or rest [C]
 cexiuhpohual-li (n.): count of one year [+]
 ceya, ciya (i.v.): to be willing; to consent [C]
 cihuā-tli (n.): woman, female [C]
 cihuatlampa (adv.): west, toward the west [+]
 cītlal-in (n.): star [C]
 ci'-tli (n.): grandmother [C]
 ciyahui (t.v. & i.v.): to tire
 ciyahcān (loc.): place of weariness
 cōhuā-tli (n.): serpent, snake; twin [C]
 cocoa (t.v.): to hurt, injure s.o. [C]
 cocoa (r.v.): to be ill or sick [C]
 cocolhuia (t.v.): to hurt, injure s.o. [C]
 cocolia (t.v.): to hate, abhor s.o. [C]
 cocolia (r.v.): to be hated [C]
 coco-tli (n.): dove (cócōtzin [C])
 -cocha (loc.): dinner, evening meal [+]
 cochi (i.v.): to sleep [C]
 cochThuayan (loc.): bedroom [C]
 cochiliz-tli (v.n.): sleep
 cochTtia (t.v.): to make someone sleep [C]
 cochTtia (r.v.): to go to sleep [C]
 cōl-li (n.): grandfather
 cōliwi (i.v.): to be twisted
 cōloa (t.v.): to fold, twist, curve [C]
 cōmi-tli (n.): earthenware bowl [C]

cōnchThua (i.v.): to make bowls
 cōnchiuhcān (loc.): place where bowls are made
 conē-tl (n.): child [C]
 copina (t.v.): to reproduce, copy [+]
 cotōni (i.v.): to break, tear to pieces [C]
 cotōnia (t.v.): to separate, divide up
 cotōnilia (t.v.): to cut s.t. for s.o.; to share s.t. with s.o. [C]
 cotopa (t.v.): to diminish; to gather food; to tear to shreds [+]
 coyō-tl (n.): coyote [C]
 cozahui-c (adj.): ochre, yellow
 coztic (adj.): yellow [C]

CH

chālchihui-tl (n.): jade [C]
 chapol-in (n.): grasshopper [+]
 chicāhua (i.v.): to fortify oneself, get strong [C]
 chicāhua (r.v.): to strengthen oneself [C]
 chico (adv.): to one side (p. 233) [C]
 chicōme (adj.): seven [C]
 chiconahui (adj.): nine
 chi'chThua (t.v.): to adorn, arrange [C]
 chichThua (t.v.): to work (metal), straighten [C]
 chichilicpa-tl (n.): red thread [+]
 chichiltic (adj.): red, flushed [+]
 chichiltic tepoz-tli (n.): copper [+]
 chichinaltia (t.v.): to absorb, soak up; to get drunk [+]
 chicuace (adj.): six
 chicuēyi (adj.): eight
 chThua (t.v.): to do or make s.t. [C]
 chThua (r.v.): to become [C]
 chThullia (t.v.): to do s.t. for s.o. [C]
 chTmal-li (n.): shield [C]
 chinahui (i.v.): to burn (countryside) [+]
 chinami-tl (n.): reed fence [+]
 china (t.v.): to burn the fields, trees [+]
 chipāhua (i.v.): to be purified [C]
 chipāhua (r.v.): to cleanse oneself [C]
 chipāhuacānemi (i.v.): to live honestly
 chipāhuacānemiliz-tli (v.n.): chaste life
 chiquihui-tl (n.): wicker basket
 chiya (t.v.): to wait for s.o. [C]
 chōca (i.v.): to cry [C]
 chōcohuayān (loc.): place of grief
 choloa (i.v.): to flee, run away [C]

chōquilia (t.v.): to cry for s.o. [C]
 chōquiliz-tli, chōquiz-tli (v.n.): sorrow, grief [C]

CU

cua (t.v.): to eat; to bite s.o. [C]
 cuacuapotonia (t.v.): to feather (peoples' headdress) [+]
 cuacuapotonia (r.v.): to put feathers on one's head [+]
 cuahui-tl (n.): tree, stick, piece of wood [C]
 cuāi-tl (n.): head, top, extremity [C]
 cualānaltia (t.v.): to annoy s.o. [C]
 cualāni (i.v.): to get angry or irritated [C]
 cualānia (t.v.): to annoy, infuriate s.o.
 cuālia (t.v.): to eat s.t. that belongs to s.o. [C]
 cual-li (n. & adj.): well, good [C]
 cualōni (v.adj.): edible
 cualti (i.v.): to be, become good [C]
 cualtiya (i.v.): to be restored and made good
 cuauhTximatini (agn.n.): tree expert
 cuāhtīnchān (n.): place of eagles
 cuāuh-tli (n.): eagle [C]
 cuecueltaca (i.v.): to rumble [+]
 cuēi-tl (n.): skirt, petticoat [C]
 cuēl (adv.): soon, in a short while (p. 238) [C]
 cuemi-tl (n.): worked land [+]
 cuepa (t.v.): to take s.o. back; to return s.t. [C]
 cuepa (r.v.): to return, go back [C]
 -cuepca (v.n.): return
 cuepōnaltia (t.v.): to make s.t. blossom [C]
 cuepōni (i.v.): to burst, open up [C]
 cuetlahuia (i.v.): to wither, fade [+]
 cui (t.v.): to achieve, to receive s.t.; to have sexual intercourse with s.o. [C]
 cuīca (i.v.): to sing [C]
 cuīcani (agn.n.): singer, poet
 cuīca-tl (n.): song [C]
 cuīlia (t.v.): to take s.t. from s.o. [C]
 cuiltonoa (t.v.): to make s.o. wealthy [+]
 cuiltonoa (r.v.): to be rich; to gain enjoyment [+]
 cuitihuetzi (r.v.): to be frightened by a noise
 cuitihuetzi (t.v.): to attack; to rape, sexually assault [C]
 cuitlahuia (t.v. & r.v.): to take care of s.o. or s.t. [C]
 cuitlahuia (r.v.): to be invited to a banquet [C]
 cuitlalia (t.v.): to frown
 cuitlapil-li (n.): tail [+]

cuitla-tl (n.): excrement, residue [C]
 cuix (adv.): perhaps?, perchance? (p. 265-66) [C]

E

e'cahuia (t.v.): to make s.o. arrive [C]
 e'cahuia (r.v.): to be invited to a meal
 eca-tl, e'ēca-tl (n.): air, wind [C]
 ēhua (i.v.): to get up; to leave [C]
 ēhua (t.v.): to raise s.o. or s.t.; (in compounds, see p. 225) [C]
 ehua-tl (n.): pelt, skin, leather [+]
 ehuaqō-tl (n.): pelt, skin, leather [+]
 ehullō-tl (n.): wooden body of merchant [+]
 ēlci'cihui (i.v.): to sigh [C]
 ēlci'cihuiliz-tli (v.n.): sigh
 elēhua (t.v.): to desire s.t. or s.o. [C]
 ellela'xītia (t.v.): to afflict s.o. with pain
 expa (adv.): three times [C]
 ēyi, yēyi (adj.): three [C]
 ezoa (i.v.): to be covered in blood
 ez-tli (n.): blood [C]
 ezzō-tl, ezyō-tl (n.): human blood

HU

huacal-li (n.): panniers [+]
 hual (adv.): hither (p. 221)
 hualca' (adv. used in the comparative, p. 279-80) [C]
 huāllauh (irreg.v.): to come (p. 203-06, 207-8) [C]
 huapahua (i.v.): to harden, become stiff [C]
 huapahua (r.v.): to get older
 huāqui (i.v.): to become dry [C]
 hue'ca (adv.): distant, far (p. 233) [C]
 huēhue' (agn.n.): old man [C]
 huel, hueli (adv.): well; very, greatly; intensely (p. 252, 281, 282) [C]
 huelic (adj.): tasty, pleasant [+]
 hueliti (i.v.): to be able [C]
 huelnezqui (v.adj.): kind, gentle [+]
 hueltiuh-tli (n.): elder sister [C]
 huepan-tli (n.): tree trunk [+]
 huetzca (i.v.): to laugh [C]
 huetzi (i.v.): to fall [C]
 huetzquilia (t.v.): to laugh at s.o. [C]
 huetzquītia (t.v.): to make s.o. laugh [C]
 huēyi (adj.): big [C]

huēyitepol (n.): phallus [+]
 huezhuaz-tli (n.): sister-in-law of a woman [+]
 hui('), yauh (irreg.v.): to go [C]
 huīca (t.v.): to take s.o. or s.t. [C]
 huīca (r.v.): to be taken somewhere [C]
 huihuīquilia (t.v.): to pull [+]
 huilo-tl (n.): dove [+]
 huipil-li (n.): a long shirt or blouse worn by women [+]
 huīptla (adv.): day after tomorrow (p. 241) [C]
 huītequi (t.v.): to beat s.t. or s.o.; to punch s.o. [C]
 huītz (irreg.v.): to come (p. 206-7, 214); (in compounds, see p. 225-26) [C]
 huitz-tli (n.): thorn [+]

I

i (t.v.): to drink [C]
 Ic, Tquin (adv.): when?, then, when (p. 238); (conj.) for that reason; in order that; with which (p. 271) [C]
 ica' (adv.): sometimes, at some time (p. 239) [C]
 i'cac (irreg.v.): to be standing (p. 192-94, 200, 209-10) [C]
 (i)'cali (t.v.): to attack s.o. [C]
 (i)'cali (r.v.): to do battle [C]
 iccēn (adv.): finally, at last (p. 240) [C]
 (i)'cihuitia (t.v.): to hurry s.t. or s.o.
 (i)'cihuitia (r.v.): to hurry
 i'ciuhca (adv.): soon, quickly, easily [C]
 (i)cnīuh-tli (n.): friend, companion [C]
 (i)cnō-tl (n.): orphan, wretch [C]
 (i)cnoōyō-tl (n.): orphanhood, poverty
 (i)cxi-tl (n.): foot [C]
 (i)cza (t.v.): to tread, stamp on s.t. [C]
 ichichihua (t.v.): to shave s.o. [+]
 ichichihua (r.v.): to beautify one's face [+]
 (i)chpōch-tli (n.): girl; virgin [C]
 ich-tli (n.): maguey cactus fiber [+]
 i'cuāc (adv.): when; so, then (p. 240) [C]
 i'cuani (i.v.): to leave, go far away [C]
 i'cuania (t.v.): to deprive s.o. of job; to move s.t. from one place to another
 i'cuania (r.v.): to make space by leaving
 i'cuania (t.v.): to take s.t. from s.o. [C]
 i'cuania (r.v.): to separate from s.t. [C]
 (i)'cuiloa (t.v.): to paint [C]
 Thuān (conj.): and, also, moreover, furthermore (p. 270-71) [C]

- Thuani (v.adj.): drinkable (Thua [C])
 ihui, iuh, iuhqui, iuhquin (adv.): hence, thus, therefore (p. 253) [C]
 I'hulcal-li (n.): house of feathers (mythological)
 i'huitelolo'-tli (n.): feather ball
 i'hui-tl (n.): fine feathers [C]
 Thuiptlayōc (adv.): two days later (p. 241)
 ihuiyan (adv.): calmly, peacefully, sedately; little by little, slowly, carefully; discreetly, sweetly, softly, gently, humbly (p. 254) [C]
 i'iyōhuia (t.v.): to put up with s.o. [C]
 i'iyohuia (i.v.): to suffer pain; to be poor [C]
 i'iyō-tl (n.): breath, respiration [C]
 ilama (agn.n.): old woman [C]
 (i)lhuia (t.v.): to speak, say s.t. to s.o. [+]
 (i)lhuia (t.v.): to reveal someone's secret [+]
 ilhui-tl (n.): festival day
 (i)'tlacoa (t.v.): to harm, destroy
 ilhuica-tl (n.): sky, heavens
 -(i)lnāmicōca (v.n.): remembrance, reminder
 (i)lnāmiqui (t.v.): to think, remember s.t. [C]
 (i)lpia (t.v.): to dress s.o.; to tie up [C]
 (i)lpia (r.v.): to put something on, to girdle oneself [C]
 Tmacaci (t.v.): to fear s.o. [C]
 immānel (conj.): although, even though (see manel) [C]
 Tmōztlayōc (adv.): the following day (p. 241)
 in, inin (dem.prn.): this (p. 39, 157) [C]
 inic (conj.): because, in order that, so that; for that reason, thus; when, until, since; with which (p. 272-74, 279-80, 283) [C]
 ini'que' in (dem.prn.): these (p. 39) [C]
 ini'que' on (dem.prn.): those (p. 39) [C]
 inon (dem.prn.): that (p. 39) [C]
 intlā, tlā (conj.): if (p. 63, 66, 274) [C]
 intlāca, intlācamo (conj.): if not (neg. of intla, p. 66, 274) [C]
 intānel (conj.): although, even though (p. 274) [C]
 Trampa (conj.): because, because of, for that reason (p. 275) [C]
 ipil-li, -pil-li (n.): (numeral classifier, p. 154) [+]
 Tquin, Tc (adv.): when?, then, when (p. 238) [C]
 (i)'talhuia (t.v.): to say s.t. to s.o. [C]
 (i)'te-tl, (i)'ti-tl (n.): stomach [C]
 ithual-li (n.): patio [C]
 Ttia (t.v.): to give s.o. a drink [C]
 Ttia (r.v.): to have a drink
 (i)'toa (t.v.): to say s.t. [C]
 (i)tqui (t.v.): to carry s.o. or s.t. [C]
 (i)tta (t.v.): to see, look at [C]
 (i)ttitia (t.v.): to show s.t. to s.o. [C]

- (i)ttitia (r.v.): to reveal oneself [C]
 itla' (indef.prn.): something; pl. itla'me' (p. 37) [C]
 (i)'tlacahui (i.v.): to be harmed, corrupted
 (i)'tlacalhuia (t.v.): to harm s.t. belonging to s.o. [C]
 (i)'tlacoa (r.v.): to become ill through sex [C]
 (i)'tlani (t.v.): to ask for s.t. [C]
 (i)tzcuin-tli (n.): dog [C]
 (i)tzmolTni (i.v.): to blossom [C]
 (i)'tzoma (t.v.): to sew [C]
 itz-tli (n.): obsidian (knife) [+]
 iuh, ihui, iuhqui, iuhquin (adv.): hence, thus, therefore (p. 253) [C]; ye iuhqui, thus it is, thus it happened (p. 254, 280) [C]
 iuhquin ma', iuhquimma' (adv.): such as, exactly like (p. 253) [C]
 Txāyō-tl (n.): tears
 ixcahuia (t.v.): to possess a single thing [C]
 ixcahuia (r.v.): to dedicate oneself to oneself
 ixco'yan, ixcotiyan (adv.): voluntarily, of one's own accord (p. 30) [C]
 ixco'yan-tli (n.): one's own thing
 Txcuāi-tl (n.): forehead [C]
 Txcuepa (t.v.): to corrupt [C]
 ixcuitia (t.v.): to be an example (for another) [+]
 ixcuitia (r.v.): to take an example (from another) [+]
 ixhuTuh-tli (n.): grandson, granddaughter [B]
 Txnāmicitia (t.v.): to confront; to attack; to juxtapose s.t.
 Txpantia (t.v.): to show s.t. to s.o. [C]
 Txpopoyō-tl (n.): blind person [C]
 Txquich (adj.): every, all; pl. Txquich-tin [C]
 Txquichca, Txquichcapa (adv.): until, as far as (p. 249) [C]
 Txtia (t.v.): to confront s.o. [C]
 Txtia (r.v.): to stare, spy [C]
 ixtonehua (r.v.): to blush [+]
 (i)xtlāhui (i.v.): to make a payment [C]
 Tx-tli (n.): face; eye; knot in a reed [C]
 Iyo' (adj. & adv.): alone [C]
 iz (adv.): here, around here, from here (p. 233) [C]
 I'zahuia (t.v.): to frighten, terrorize (probably from i'za, 'to awake' [C])
 izca', izcatqui (adv.): here it is (p. 233-34) [C]
 (i)zcaltia (t.v.): to engender, to create s.o. [C]
 izo (r.v.): to bleed oneself [+]
 Tzqui (adj.): all, every [C]
 (i)ztaya (i.v.): to turn white [C]
 (i)zte-tl, (i)zti-tl (n.): nail [C]

M

- mā (adv.): exactly; even (p. 266); (imperative and optative particle, p. 61, 63, 64, 66) [C]
 mā (t.v.): to hunt, capture [C]
 mā'an (adv.): exactly as, just as (p. 266-67) [+]
 maca (t.v.): to give, hand over [C]
 māca, mācamō (adv.): not (negative imperative) (p. 61, 66, 267) [C]
 macahua (t.v.): to allow, concede [+]
 macahua (r.v.): to separate, disassociate
 macehua (t.v.): to do penitence [+]
 mā'cēhua (t.v.): to merit, be worth s.t. [C]
 mācēhual-li (n.): the people, plebiscite [C]
 mā'cēhualtia (t.v.): to make s.o. worthy [C]
 mācihui (conj.): although, even though (see manel) [C]
 mach (adv.): surely, completely; perhaps (p. 267-68, 280) [C]
 mache' (adv.): a lot, especially; that is (p. 268) [C]
 machilia (t.v.): to know s.t. about s.o. [C]
 machiyō-tl (n.): example, model
 macho (pass. & imper. form of mati) [C]
 machtia (t.v.): to instruct, teach [C]
 machtia (r.v.): to learn, study [C]
 macuele', mayecul (optative particle, p. 65)
 mācuTliihui-tl (n.): five days [C]
 mācuTl-li (n.): five [C]
 mācuTlpa (adv.): five times
 mahuilanaltia (r.v.): to grip oneself [+]
 mahuizoa (t.v.): to admire s.t. [C]
 mahuizoa (i.v.): to become famous or illustrious [C]
 mahuizoltia (t.v.): to make s.o. admire s.t.
 mahuizoltia (r.v.): to show off
 mahuiz-tli (v.n. & v.adj.): famous or honorable person [C]
 māi-tl (n.): hand, arm, branch of tree [C]
 malacachtic (v.adj.): circular [C]
 malaca-tl (n.): spindle [C]
 malacayoa (i.v.): to cover self all around [+]
 māli'totia (r.v.): to dance (the captives) (māl-, i'totia [C])
 māli-li (n.): captive, prisoner [C]
 māltia (t.v.): to capture
 māltia (r.v.): to be taken prisoner
 māma (t.v.): to carry s.o. or s.t. on one's shoulders [C]
 māmalhuāz-tli (n.): sticks for starting a fire [B]
 māmālia (t.v.): to carry s.t. for s.o. [C]
 māmāltia (t.v.): to make s.o. carry s.t.
 mana (t.v.): to lay s.t. on the floor; to make an offering [C]

- mānel, immānel, mazo, macihui (conj.): although, even though (p. 275)
 mānēn, mā (negative imperative particle, p. 64)
 maní (irreg.v.): to be extended, lying, stretched out (p. 197-200, 211-12) [C]
 manilia (t.v.): to offer s.t. to s.o. [C]
 manozo, manoce' (particle: imperative, p. 61; optative, p. 65)
 mā'pilhuia (t.v.): to indicate, point at (mā'pil- [C])
 māquTxtia (t.v.): to save, free [C]
 māquTz-tli (n.): bracelet [B]
 mati (t.v.): to know; to feel; to taste [C]
 mati (r.v.): to think, wonder [C]
 matiyan, matian, matyan (adv.): in the days of [+]
 matcā (adv.): calmly, peacefully, sedately; little by little, slowly, carefully; discreetly, sweetly, softly, gently, humbly (p. 254) [C]
 mā'tlac-tli (n.): ten [C]
 matlalā-tl (n.): blue water [+]
 matlal-in (n.): dark green, blue-green [+]
 matla-tl (n.): net [C]
 mauhcātlācatl (n.): coward
 mauhtia (t.v.): to frighten [C]
 māxtlatia (t.v.): to put a loincloth on s.o. (māxtla- [C])
 mayahui (t.v.): to throw, knock over [+]
 mayāna (i.v.): to be hungry [C]
 mayānani (v.adj.): hungry
 mayecul (particle, see macuele')
 mazā-tl (n.): deer [C]
 mazo (conj.): although, even though (see manel)
 meca-tl (n.): rope [C]
 mecayō-tl (n.): lineage, family tree
 me-tl (n.): maguey cactus (Spanish "agave") [+]
 metz-tli (n.): thigh, leg [C]
 mētz-tli (n.): moon; month [C]
 mexi'ca-tl (n.): inhabitant of Mexico, Mexica [C]
 mexi'cayō-tl (n.): Mexican, the Mexican state [C]
 -micca (v.n.): death
 micohuani (agn.n. & adj.): poison, poisonous, deadly [C]
 micqui (agn.n.): dead person [C]
 mictia (t.v.): to kill, mistreat s.o. [C]
 -mictilōca (v.n.): death
 mich-in (n.): fish [C]
 michmaloyan (loc.): fishing ground [+]
 michhua' (poss.n.): he who possesses fish [C]
 mīna (t.v.): to shoot an arrow [C]
 miqui (i.v.): to die [C]
 miquiliz-tli (v.n.): death [C]

miquini (agn.n. & adj.): deadly, mortal
 miquiz-tli (v.n.): death [C]
 mī-tli (n.): arrow, dart [C]
 mix-tli (n.): cloud [+]
 miyec (adj.): many, much [C]
 miyecpa (adv.): often, many times (p. 262) [C]
 mocayāhuani (agn.n.): one who makes fun of himself (cayāhua [C])
 mocayāuhqui (agn.n.): one who makes fun of himself
 mochi (adj.): all, every [C]
 mochiuhyān (loc.): the place or the time to mature [C]
 mocuiltonohuani (agn.n.): rich person [+]
 momachtiani (agn.n.): student [C]
 momoyahua (i.v.): to disperse, dissipate [+]
 momoyahua (t.v.): to disperse, spill s.t. [+]
 moyahua (i.v.): to spread out, extend [+]
 moyahua (t.v.): to disperse, penetrate [+]
 mōztla (adv.): tomorrow (p. 241) [C]

N

naca-tli (n.): meat [C]
 nacayō-tli (n.): body, flesh [C]
 nacaz-tli (n.): ear [C]
 nacatzatza-tli (adj.): deaf [+]
 nachca, nechca (adv.): there, a long time ago (p. 249)
 nāhualquīza (i.v.): to go stealthily [C]
 nahuatia (t.v.): to command, order [C]
 nāhui (adj.): four [C]
 namaca (t.v.): to sell [C]
 nāmic-tli (n.): husband, wife [C]
 nāmiqui (t.v.): to find, meet [C]
 nanacaz- (adv.): along the edge of, from one side to the other
 nānānquilia (t.v.): to reply, answer [C]
 nān-tli (n.): mother [C]
 nānyō-tli (n.): motherhood, maternity [C]
 nāppōhuai-li (n.): eighty
 neāltiyān (loc.): place or time for bathing
 neca, necca (adv.): there (out of sight) [+]
 nēci (i.v.): to appear [C]
 necoc, necocāmpa (adv.): on or toward both sides (p. 234) [C]
 -necocolīōca (v.n.): self-hatred
 nechī'chīhual-li (n.): makeup [C]
 nechicoa (t.v.): to gather, assemble [+]
 ne' (prn.): I (p. 36) [C]
 necuai (i.v.): to drink raw maguey juice [+]

neēhual-li (n.): raising; uprising [C]
 ne'hua, ne'huā-tli, ne' (prn.): I (p. 36) [C]
 nehuān (n.): both, two (p. 30) [C]
 nehuiyān (adv.): own, -self (p. 30) [C]
 neittōni (agn.n.): mirror
 neixcuitil-li (n.): example, model [+]
 nelli, nel (adv.): truly, really (p. 268-69) [C]
 nelle' (adj. & adv.): in truth, already (p. 269)
 neltoca (t.v.): to believe [C]
 -neltocōca (v.n.): belief [C]
 neltoquītia (t.v.): to give s.o. faith in s.t. [C]
 nēmachtli-li (n.): knowledge [C]
 nemi (i.v.): to live; to go around; (in compounds, see p. 226) [C]
 nemiliz-tli (v.n.): life, way of life [C]
 nemini (agn.n.): inhabitant
 nemītia (t.v.): to raise, maintain s.o.
 nemītia (r.v.): to behave oneself
 nēn (adv.): in vain, uselessly, for nothing (p. 255) [C]
 -nenca (v.n.): life; sustenance [C]
 nēnquīxtia (t.v.): to declare s.t. in vain [C]
 nepa, nipa (adv.): over there (p. 250) [C]
 nepanihui (i.v.): to unite, come together [C]
 nepaniuhyan (loc.): meeting place; the time of meeting [+]
 nepantla' (adv.): in the middle, halfway (p. 235) [C]
 nepōhualiz-tli (v.n.): pride [C]
 nequi (t.v.): to love; to want (p. 59); (in compounds, see p. 225) [C]
 netēcayan (loc.): sleeping place; the time to sleep [C]
 netlātilōyān (loc.): hiding place
 ne'totiliz-tli (v.n.): dance
 -nēuhca (v.n.): breakfast [C]
 nēxiltia (t.v.): to allow s.o. to be seen [C]
 nexin-tli (v.n.): lock of hair [+]
 nēxohua (impers. form of nēsi) [C]
 nēxtia (t.v.): to discover; to show, demonstrate [C]
 nextlahual-li (n.): sacrifice of blood [+]
 nezahualiz-tli (v.n.): fasting [C]
 nezoliz-tli (v.n.): bleeding [+]
 nicān (adv.): here, over here (p. 250) [C]
 niman (adv.): later; then (p. 241-42) [C]
 nipa, nepa (adv.): over there (p. 250) [C]
 nō (adv.): also, likewise; in the same way; moreover (p. 255-56) [C]
 nō cecni (adv.): in a separate place [C]
 nōhuiyān, nōhuiān, nōhuiyāmpa, nōhuiāmpa (adv.): everywhere, from everywhere (p. 235) [C]
 -no'ma', no'matca (adv.): -self, of one's own volition (p. 30)

nōncua' (adv.): separately, independently (p. 235) [C]
 nōnōtza (t.v.): to count a list [C]
 nōtza (t.v.): to call, summon [C]

O

ō- (perfect marker, p. 50, 54) [C]
 oc (adv.): still, more [C] (p. 155, 156, 242-43, 279-80)
 oc cecni (adv.): in a separate place [C]
 oc nō cecni (adv.): in a separate place [C]
 -oc (irreg.v. used as auxiliary, see onoc)
 ocēlō-tl (n.): jaguar [C]
 octaca-tl (n.): measuring stick [+]
 oc-tli (n.): pulque [C]
 ocuil-in (n.): worm [C]
 ohui' (adj.): dangerous [C]
 olīni (i.v.): to move [C]
 olīnilia (t.v.): to make s.o. abort s.t.
 olīnilia (r.v.): to abort
 oliin (n.): rubber, latex [+]
 ololia (t.v.): to make s.t. round [+]
 oloton-tli (n.): a round or circular object [+]
 olo-tl (n.): corn cob (also numeral classifier, p. 154) [+]
 ōme (adj.): two [C]
 omilhui-tl (n.): two days [C]
 ompa (adv.): thither, from there; then, when (p. 250) [C]
 on (dem.pnn.): that [C]
 on- (particle used to add elegance to the verb, p. 46) [C]
 oncān (adv.): there (p. 251) [C]
 onoc, -oc (irreg.v.): to be lying down, stretched out, seated (p. 194-97;
 210-11) [C]
 -onohuaya (loc.): place where there are people
 o'elca (i.v.): to congregate [+]
 oquich-tli (n.): man; male [C]
 o'-tli (n.): path, road [C]
 ōztō-tl (n.): cave, hole [C]

P

pa (t.v.): to dye [C]
 pāca (t.v.): to wash, clean [C]
 pachihui (i.v.): to be full [C]
 pachilhuia (t.v.): to weigh down on something [C]
 pachoa (r.v.): to cover [C]
 palēhuia (t.v.): to assist, help [C]

palti (i.v.): to soak oneself
 pani (adv.): above, on top of (p. 236) [C]
 panipa (adv.): outwards
 pano (i.v.): to ford a river [C]
 pān-tli (n.): flag (also numeral classifier, p. 154) [C]
 -pāpācōca (v.n.): cleansing, purification
 pa'ti (i.v.): to be cured [C]
 pa'tia (t.v.): to cure [C]
 -pa'tiaya (v.n.): remedy, medicine
 payina (i.v.): to run quickly [+]
 pēhua (i.v.): to begin, to start [C]
 pēhua (t.v.): to conquer
 pe'pena (t.v.): to elect, choose [C]
 petlācal-li (n.): box [B]
 petla-tl (n.): straw mat [+]
 -pēuhca (v.n.): beginning, genesis [C]
 pezonia (i.v.): to boil [+]
 pi (t.v.): to pull up [C]
 pilhuia (t.v.): to attach s.t. to s.o. [C]
 pili'hui-tl (n.): regal feathers
 pil-li (n.): nobleman [C]
 -pil-li, ipil-li (n.): (numeral classifier, p. 154) [+]
 pillō-tl (n.): nobility [C]
 piloa (t.v.): to hang s.t. or s.o. [C]
 pinehua (i.v.): to look pale [+]
 pīqui (t.v.): to create [C]
 pītza (t.v.): to blow, play (wind instrument)
 pitzahuac (adj.): thin, slim [+]
 piya (t.v.): to keep s.t. or s.o. [C]
 piya (r.v.): to be protected [C]
 piyalia, piyelia (t.v.): to keep s.t. for s.o. [C]
 pōchtēca-tl (n.): merchant [C]
 pōhua (t.v.): to count; to narrate [C]
 -pōhualōca (v.n.): estimate [C]
 polihui (i.v.): to be lost, perish, disappear [C]
 -polihuiya (v.n.): destruction
 -polihuhca (v.n.): destruction [C]
 poloa (t.v.): to destroy [C]
 popōca (i.v.): to smoke [C]
 popolhuia (t.v.): to forgive, pardon [C]
 pozōni (i.v.): to boil; to bubble [C]
 pozōnia (t.v.): to boil
 pozōnqui (v.adj.): boiled
 poztecqui (v.adj.): broken [C]

Q

- quechilia (t.v.): to construct s.t. for s.o. [C]
 quech-tli (n.): neck [C]
 queli-tli (n.): edible greens [C]
 quēma', quēme', quēma'ca, quēme'ca (adv.): yes, certainly (p. 269-70) [C]
 quēmi (v.t.): to dress [C]
 quēmman, quēnman (adv.): when? at what time? (p. 244) [C]
 quēmman, quēnman, quēmmaniyān, quēnmaniyān (adv.): sometimes, at times (p. 244-45) [C]
 quēn (adv.): what?, in what way?, how?, how (p. 257); quēn nel, quēn zan nel, quēn nozo nel, what can be done? (p. 257) [C]
 quēn, quēnmach, quēmman (adv.): how! (p. 257, 281) [C]
 quēnami' (interrogative): in what way? [C]
 quēnami', quēcin, quēnin (adv.): how?, what?, what way?, how, as (p. 285) [C]
 quetza (t.v.): to stop; to stand s.t. [C]
 quetza (n.v.): to stand up [C]
 quetzaltōtō-tli (n.): quetzal bird
 quil, quilmach (conj.): it is said, they say (p. 276) [C]
 quimich-in (n.): mouse [+]
 quimil-li (n.): (numeral classifier, p. 155) [+]
 quimiloa (t.v.): to wrap up [+]
 quin (adv.): a short time later (p. 245) [C]
 quin iyo'pan (adv.): the first time (p. 245-46) [C]
 quī'quīza (i.v.): to go out and in [C]
 quīxohuayān (v.n.): door [C]
 quīxtia (t.v.): to take out [C]
 quīxtia (n.v.): to retire, withdraw [C]
 quīza (i.v.): to leave, go out; (in compounds, see p. 226) [C]; itech
quīza: to get drunk

T

- tamal-li (n.): tamale [+]
 tāchcāuh (adv.): the first, the principle (p. 279-80)
 tataca (t.v.): to dig; to scratch [+]
 ta'-tli (n.): father [C]
 ta'yō-tli (n.): fatherhood, paternity [C]
 te' (prn.): you (sg., p. 36) [C]
 tēāhuiltiāni (agn.n.): s.o. who gives pleasure to s.o. [C]
 tēā'huiz-tli (n.): criticism, reprimand [C]
 tēca (t.v.): to establish; to place; to lie down [C]
 tēcēhuiāni (agn.n.): assistant
 tēcelticān (loc.): place of happiness or freedom

- teci (i.v.): to grind [C]
 tecol-li (n.): charcoal [+]
 tecpa-tli (n.): flint [+]
 tecpantli (n.): (numeral classifier, p. 154) [+]
 techca-tli (n.): sacrificial stone [+]
 tēchi'chīhualiz-tli (v.n.): decoration, attire
 tēchōchōcticān (loc.): place of much sorrow or grief
 tēcualānini (agn.n.): s.o. who annoys s.o.
 tēcūāni (agn.n.): ferocious animal [C]
 tecuappan-tli (n.): bridge [+]
 -tēcūaya (v.n.): ferocity
 tecuilcoyo-tli (n.): crane (the bird) [+]
 tecuiltonocan (loc.): place of wealth or pleasure [+]
 tēcūtli: See tēcūtli
 teellelaxitican (loc.): place of remorse
 te'huān, te'huāntin, te' (prn.): we (p. 36) [C]
 te'huātl, te'hua, te' (prn.): you (sg., p. 36) [C]
 te'huātzin (prn.): you (sg., respectful) [C]
 tehuintia (i.v.): to get drunk [+]
 tēilnāmicōni (v.n.): reminder, memory, souvenir
 tēiximatini (agn.n.): expert in stones
 tēl (conj.): but, however, nevertheless (p. 276-77) [C]
 tēlpōch-tli (n.): young man [C]
 tema (t.v.): to fill; to bathe s.o. [C]
 tēmachiāni (agn.n.): teacher
 tēmachtiliz-tli (v.n.): teaching, tuition
 tēmachtli-li (n.): teaching, tuition
 temamahuitiani (n.): frightening thing [+]
 temazcal-li (n.): steam bath [+]
 tēmauhticān (loc.): place of fear
 temi (i.v.): to be full, to be lying down [+]
 -tēmīnaya (v.n.): arrow, dart [C]
 tēmiqui (i.v.): to dream [C]
 temmati (n.v.): to be afraid of some evil
 temo (i.v.): to descend, go down [C]
 temohuia (t.v.): to get s.t. down [C]
 tēmolia (t.v.): to inquire [C]
 temohuayān (loc.): place or time of descent
 tēnahuatil-li (n.): command, order, law, decree
 tenāmi-tli (n.): wall [C]
 tenoch-tli (n.): fruit of species of prickly-pear cactus [+]
 tēnōnōtz-tli (n.): story, tale
 tenqui (v.adj.): full [+]
 tēn-tli (n.): lips [C]
 tēntzacua (t.v.): to keep s.o. quiet

tēnyō-tl (n.): fame, reputation
 tēnzohua (?) (i.v.?): to stretch out [+]
 tēnzouhqui (i.v. or agn.n.?): to stretch out (?) [+]
 teōcal-li (n.): temple [C]
 teo'cihui (i.v.): to be hungry [C]
 teo'ciohuayān (loc.): place of hunger
 teocuitlapītzqui (agn.n.): goldsmith
 teōcuitla-tl (n.): gold, silver [C]
 teome-tl (n.): maguey cactus of high quality ("divine maguey") [+]
 teōmiqui (i.v.): to die sacrificed
 teōpixqui (agn.n.): priest [C]
 teōpōhua (t.v.): to move, stir emotionally
 teōpōuhcān (loc.): place of anguish
 teō-tl (n.): god, idol [C]
 teōxihui-tl (n.): turquoise [C]
 teōyō-tl (n.): divinity [C]
 tetepachoa (t.v.): to stone [B]
 tēpan yauh (i.v.): to commit adultery
 tepantia (t.v.): to build, construct [+]
 tepanti'qui (agn.n.): builder [+]
 tepan-tli (n.): wall [+]
 tepē-tl (n.): hill, mountain [C]
 tēpilōlōyān (loc.): gallows [C]
 tepitōn (adj.): small [C]
 tēpiyani (agn.n.): guardian (of people)
 tēpōhualiz-tli (v.n.): estimate of people
 tepochtiya (i.v.): to become a servant [+]
 tēpolo' (agn.n.): conqueror
 -tēpoloāya (v.n.): destruction
 teponācihuia (t.v.): to play the teponaztli [C]
 teponāzoa (i.v.): to play the teponaztli [C]
 teponāz-tli (n.): drum
 tepoz-tli (n.): metal [C]
 tequi (t.v.): to cut [C]
 tequipanilhula (t.v.): to work for s.o. [C]
 tequipanoa (t.v.): to work [C]
 tequitli (i.v.): to work [C]
 tequitilia (t.v.): to work for s.o. [C]
 tētenqui (agn.n.): s.o. who bathes people [+]
 teti (i.v.): to turn to stone
 tetiya (i.v.): to harden [C]
 te-tl (n.): stone (also numeral classifier, p. 153) [C]
 -tētlatiāya (v.n.): annihilation by incineration
 tētloxīnqui (agn.n.): adulterer [B]
 tetzahui-tl (n.): omen, warning [+]

tetzilihua (i.v.): to tremble, shiver [+]
 tēuctli, tēcutli (n.): lord, noble [C]
 teyīnl (i.v.): to break, shatter, while making noise [C]
 tex-tli (n.): flour [C]
 tēyāōchīhuani (agn.n.): warrior
 tēzoc (agn.n.): blood-letter
 tīci-tl (n.): doctor [C]
 tilma'-tli (n.): cloth; cloak [C]
 tīmalihui (i.v.): to be covered with sores [B]
 tīmalloa (i.v.): to fill up with pus
 tītlan (t.v.): to send [C]
 tiya'cāhuān (n.): brave person [C]
 tiyānquiz-tli (n.): market [C]
 tīzayoa (t.v.): to cover with clay [C]
 tōca (t.v.): to sow [C]
 tōcāi-tl (n.): name [C]
 tōch-in (n.): rabbit [C]
 tōl-in (n.): grass, weeds [C]
 tōltēca-tl (n.): Toltec [C]
 toma (t.v.): to undo s.t.; to hand over [C]
 tomāhua (i.v.): to get fat [C]
 tomi (i.v.): to come undone [C]
 tōna (i.v.): to shine, be hot [C]
 tōnacayō-tl (n.): nourishment [C]
 tōnal-li (n.): day sign
 tōnalpōhual-li (n.): day-count, sign-count
 tōnatiuh (n.): sun
 topi-tl (top-tli?) (n.): moral
 tōquiliz-tli (v.n.): sowing [C]
 to'toca (i.v.): to run, hurry [C]
 totalhui-tl (totali'hui-tl?) (n.): white feathers
 tōtol-in (n.): hen [C]
 to'tōnēhua (i.v.): to grieve [B]
 totōnia (t.v.): to heat, make warm
 tōtoquiltia (t.v.): to make s.o. run
 tōtō-tl (n.): bird [C]
 toxpala-tl (n.): yellow water [+]
 toyahua (t.v.): to spill [+]
 tozqui-tl (n.): throat [C]

TL

tlā (conj.): if (see intlā)
 tlaaltli-li (n.): sacrificial victim [+]
 tla'ca' (adv.): by day (p. 246) [C]

tlācacco (adv.): calmly, peacefully, sedately; little by little, slowly, carefully; discreetly, sweetly, softly, gently, humbly (p. 254)
 tlacacōyān (loc.): court [C]
 tlācachīhua (i.v.): to give birth
 tlācati (i.v.): to be born [C]
 tlācatihuani (agn.n.): midwife
 tlācatilia (t.v.): to give birth to, to engender [C]
 tlācatiyān, tlācatiān, tlācatyān (loc.): place or time of birth
 tlāca-tli (n.): man [C]
 tlaceliyayān, tlaceliayān (loc.): place where things turn green [C]
 tlacopinālōni (v.n.): mold [+]
 tlāco'tia (t.v.): to make s.t. work [C]
 tlāco'-tli (n.): slave [C]
 tlacoyonil-li (v.adj.): perforated [+]
 tlāc-tli (n.): torso [C]
 tlacxitlan (loc.): at the foot or base of s.t. [C]
 tlachiya (i.v.): to observe, watch [C]
 -tlachiyaya (v.n.): sight [C]
 tlachīhual-li (n.): task, job
 tlachinol-li (n.): battle [+]
 tlachixqui (agn.n.): observer, vigilante, guard [C]
 tlachpāna (i.v.): to sweep [C]
 tlachpāniz-tli (v.n.): sweeping [C]
 tlacual-li (n.): food, meal [C]
 tlacualnamacac (agn.n.): food-seller [C]
 tlacualtia (t.v.): to make s.o. eat [C]
 tlaculōyān (loc.): dining area; time or place of eating [C]
 tlacuetlahuia: See cuetlahuia
 tla'cuilo' (agn.n.): painter [C]
 tla'cuiloāni (agn.n.): painter [C]
 tla'cuilo'cān (loc.): place where things are painted
 tlahuāquiyān, tlahuāquiān (loc.): place of drought [C]
 tlahuelia (t.v.): to make s.o. angry [+]
 tlahuelmati (i.v.): to be happy [C]
 tlahuīcal-li (n.): husband, companion; servant
 tlāhuil-li (n.): light, clarity [C]
 tlāhuizcal-li (n.): light of the aurora
 tlāhuiz-tli (n.): insignia
 tlai'iyōhuiz-tli (n.): storm
 tlai'iyōhuiliz-tli (v.n.): grief, sorrow [C]
 tlālia (t.v.): to agree to s.t. [C]
 tlālia (n.v.): to sit down [C]
 tlāli-li (n.): earth, land [C]
 tlaloa (n.v.): to run [C]

tlamach (adv.): calmly, peacefully, sedately; little by little, slowly, carefully; discreetly, sweetly, softly, gently, humbly (p. 254) [C]
 tlatia (t.v.): to burn [C]
 tlālticpac-tli (n.): world, earth [C]
 tlāltōca (t.v.): to bury
 tlamaca (t.v.): to serve food [C]
 tlamacehualiz-tli (v.n.): penitent's baptism [+]
 tlamachtli-li (n.): disciple, student
 tlamahuizōl-li (n.): marvel, wondrous thing [C]
 tlamahuiztiliz-tli (v.n.): honor
 tlamam-tli (n.): thing, object (also numeral classifier, p. 154) [C]
 tlamatiliz-tli (v.n.): wisdom, knowledge [C]
 tlamatini (agn.n.): sage [C]
 tlami (i.v.): to finish [C]
 tlamia (t.v.): to finish, destroy [C]
 tlanecuilo' (agn.n.): merchant [+]
 tlanelhuayōtximatini (agn.n.): expert on plants
 tlaneliyō-tli, tlanellō-tli (n.): root [+]
 tlanemaca-tli (n.): priest's hand [+]
 -tlanemacōya (v.n.): offerings [+]
 tlanēx-tli (n.): light [C]
 tlanēxyō-tli (n.): brilliance, radiance [C]
 tlani (adv.): below, underneath (p. 236) [C]
 tlāni (t.v.): to attempt, win, earn; (in compounds, see p. 226) [C]
 tlanamacac (agn.n.): vendor [C]
 tlan-tli (n.): tooth [C]
 tlaolchipTnil-li (n.): offering
 tlapāc-tli (v.adj.): washed, cleaned [C]
 tlapachoa (t.v.): to cover s.t.; to roof
 tlapachōl-li (n.): subject, people who are governed [C]
 tlapal-li (n.): red, color for painting [C]
 tla'paloa (t.v.): to greet, welcome [C]
 tlapam-tli (n.): roof [C]
 tlapanahuia (adv. used in the comparative, p. 279-80) [C]
 tlapcopa (adv.): toward the east
 tlapīc-tli (n.): baby; s.t. invented, created
 tlapīc-tli (v.adj.): created, invented, formed [C]
 tlapītzaliz-tli (v.n.): action of playing the flute [C]
 tlapītzal-li (n.): flute
 tlapiyani (agn.n.): keeper (of things) [C]
 tlapoa (t.v.): to open [C]
 tlapōhualiz-tli (v.n.): count calculation; story
 tlapōhual-li (n.): count; story, tale
 tlapōhual-li (v.adj.): counted; narrated
 tlapolhuia (t.v.): to open s.t. for s.o.

-tlapo'polhuilōca (v.n.): pardon
 tlapōuhqui (agn.n.): counter; diviner
 tlapōuh-tli (n.): count
 tlaquēmi-tli (n.): clothes [C]
 tlaquēntil-li (v.adj.): dressed [C]
 tlaquēn-tli (n.): clothes [C]
 tlatacacani (agn.n.): scraper [+]
 tlatataquiliz-tli (v.n.): action of scraping [+]
 tlatecōni (v.n.): knife [C]
 tlatēnmachtia (t.v.): to make narrow
 tlatex-tli (v.adj.): ground, mashed [C]
 tlathui (i.v.): to dawn [C]
 tlatia (t.v.): to burn [C]
 tlātia (t.v.): to hide s.o. [C]
 tlatil-li (n.): mound [+]
 tla'tlanilia (t.v.): to lose s.t. to another [C]
 -tla'tlanililōca (v.n.): petition, request
 tlatlātlauhtiliz-tli (v.n.): request, demand [C]
 tlātlauhtia (t.v.): to request, beg [C]
 tlātlauhtilia (t.v.): to beg s.o. for s.t. [C]
 tia'-tli (n.): uncle [C]
 tla'toāni (agn.n.): lord, king [C]
 tla'to'cān (loc.): place of command, palace
 tla'to'cātia (t.v.): to take for a king [C]
 tla'tōliz-tli (v.n.): speech, language
 tla'tōl-li (n.): word, language [C]
 -tla'tōltēmōlōca (v.n.): search for words
 tla'to'que' (agn.n.): lords (pl. of tla'toani) [C]
 tlatqui-tli (n.): possessions, property [C]
 tlatzotzonqui (agn.n.): metal hammer [C]
 tlaxcal-li (n.): tortilla [C]
 tlaxcalnamacac (agn.n.): tortilla-seller [C]
 tlaxincān (loc.): carpentry [+]
 tlaxoxopēhualiz-tli (v.n.): administration [+]
 tlaxtlāhuia (t.v.): to pay [C]
 tlayēcoltia (t.v.): to serve [C]
 -tlayēcoltilōca (v.n.): service
 tlāza (t.v.): to throw, hurl; to discard [C]
 tlazalolōni (v.n.): glue [C]
 tlazo'cāmati (t.v.): to thank [C]
 tla'zol-li (n.): rubbish, trash [C]
 tlazo'tla (t.v.): to love [C]
 tlazo'tlalōni (v.adj.): lovable [C]
 tlazo'-tli (n.): s.t. unusual, rare, precious [C]
 tle', tlei, tlen, tlein (prn.): which, what (p. 38) [C]

tle'cahuia (t.v.): to take s.t. up [C]
 tle'co (i.v.): to ascend, go up [C]
 tle'coltia (t.v.): to take s.t. up
 tleica (adv.): because [C]
 tlemāi-tli (n.): incense holder
 tlepil-li (n.): torch
 tie-tli (n.): fire [C]
 tletlālia (i.v.): to light a fire
 tletlāliz-tli (v.n.): action of lighting a fire
 tltl-li (n.): black [C]
 tloque' nāhuaque' (p.n.) god [C]

TZ

tzacua (t.v.): to close, lock up [C]
 tzatzayāni (i.v.): to break [C]
 tzetzeloā (t.v.): to shake [+]
 tzic-tli (n.): chewing gum, chicle [+]
 tzohual-li (n.): amaranth paste dough [+]
 tzonquīza (i.v.): to finish, terminate [C]
 tzontecoma-tli (n.): head, skull [C]
 tzon-tli (n.): hair [C]
 tzōpa (t.v.): to finish [B]
 tzōpi (i.v.): to be finished [B]
 tzotzona (t.v.): to beat, hit [C]

X

xāl-li (n.): sand [C]
 xāyaca-tli (n.): face [C]
 xelihui (i.v.): to divide
 xeloa (t.v.): to divide, share [C]
 xīco'cuitla-tli (n.): beeswax [C]
 xihui-tli (n.): grass, weed [C]
 xihui-tli (n.): year [C]
 xilo-tli (n.): ear of green corn [+]
 xima (t.v.): to cut hair [+]
 xiuhīximatini (agn.n.): expert in herbs
 xocomeca-tli (n.): grapevine, climbing vine
 xoco-tli (n.): fruit [C]
 xōchi-tli (n.): flower [C]
 xomol-li (n.): angle of 90 degrees [+]
 xōpalēhuac (v.adj.): green
 xōpanyō-tli (n.): springtime [C]

Y

- ya (adv.): now, already (see ye)
yaca-tl (n.): nose [C]
yahualoa (t.v.): to have a procession, to go around [C]
yālhua (adv.): yesterday (p. 246) [C]
yamahuilia (t.v.): to make s.o. healthy
yancuic (adj.): new, recent [C]
yancuicān (adv.): again, the first time (p. 246) [C]
yāōchi'chīhua (i.v.): to prepare for war
yāōmiqui (i.v.): to die at war
yāōtl (n.): enemy [C]
yāōyō-tl (n.): war [C]
yauh, hui(?) (irreg.v.): to go (p. 200-203, 207-8, 212-13) [C]
ye, ca' (irreg.v.): to be (located) [C]
ye, ya (adv.): now, already (p. 247) [C]; ye iuhqui, thus it is, thus it happened (p. 254, 279-80) [C]
ye' (prn.): he, she, it (p. 36) [C]
yēcalhuia (t.v.): to complete s.t. [C]
yēcā-tl (n.): good water
yece' (conj.): but, however, nevertheless (p. 276-77) [C]
yēcoa (t.v.): to finish [C]
yēctiya (i.v.): to improve, become better [C]
yēc-tli (adj.): good; straight [C]
ye'hua, ye'huā-tl, ye' (prn.): he, she, it (p. 36) [C]
ye'huān, ye'huāntin (prn.): they (p. 36) [C]
yē'ica (conj.): because, since, for that reason (p. 277) [C]
yēquene' (adv.): at last (p. 248) [C]
yēyi, ēyi (adj.): three [C]
yōcoxcā (adv.): calmly, peacefully, sedately; little by little, slowly, carefully; discreetly, sweetly, softly, gently, humbly (p. 254) [C]
yōcaya (t.v.): to think [C]
yohual-ll (n.): night [C]
yohualnepantla' (adv.): at midnight [C]
-yōica (v.n.): sustenance [C]
yōli (i.v.): to live [C]
yōlic (adv.): calmly, peacefully, sedately; little by little, slowly, carefully; discreetly, sweetly, softly, gently, humbly (p. 254) [C]
yōlītia (t.v.): to bring to life [C]
yōllo-tl (n.): heart [C]; yōllo ma'ci: to think
yōlpatzmiqui (i.v.): to be full of sorrow
yoyōl-ll (n.): animal offering [+]

Z

- za, zan (adv.): only, just (p. 258-59) [C]
zaca (t.v.): to transport, carry [C]
zacamoā (i.v.): to work the land [C]
zacamolhuia (t.v.): to work the land again for s.o. [C]
zahua (r.v.): to fast, starve [C]
zāloa (t.v.): to glue, stick [C]
zan, za (adv.): only, just (p. 30, 258-59) [C]
zaquilia (t.v.): to carry s.t. for s.o. [C]
zātēpan (adv.): so, then (p. 248) [C]
zāzan (adv.): only [C]
zāzo (adv.): at any rate, in any case (260) [C]
zo (i.v.): to bleed [C]
zoa (t.v.): to bleed [C]
zol-in (n.): quail [+]
zōma (v.r.): to get angry, frown [C]

PREFIXES

- a'- (negative prefix, see a'mo) [C]
am-, an- (prn. pref.): you (pl., p. 31) [C]
amēch- (prn. pref.): you (pl. object, p. 31) [C]
amo- (poss. prn. pref.): your (pl., p. 25) [C]
c-, qu(i)- (prn. pref.): him, her, it (p. 31, 32) [C]
i- (poss. prn. pref.): his, her, its (p. 25) [C]
im-, in- (poss. pref.): their (p. 25) [C]
mitz- (prn. pref.): you (sg. object, p. 31) [C]
mo- (poss. prn. pref.): your (sg., p. 25) [C]
mo- (reflexive prn. pref.): yourself, yourselves, himself, herself, themselves (p. 34); (with verbal nouns, p. 89) [C]
nēch- (prn. pref.): me (p. 31) [C]
ne- (reflexive prn. pref.): oneself (p. 34, 75, 78); (with verbal nouns, p. 87, 96, 99, 100) [C]
ni- (prn. pref.): I (p. 31) [C]
no- (poss. prn. pref.): my (p. 25) [C]
qu(i)- (prn. pref.): his, her, its (see c-) [C]
quim-, quin-, -im (prn. pref.): them (p. 31, 32, 33) [C]
tē- (prn. pref., indefinite, animate): someone's (poss., p. 25); someone (p. 31, 33, 78); (with verbal nouns, p. 87, 89, 96, 99, 100, 101) [C]
tēch- (prn. pref.): us (p. 31) [C]
ti- (prn. pref.): we (p. 31) [C]
ti- (prn. pref.): you (sg., p. 31) [C]
to- (poss. prn. pref.): our (p. 25) [C]
to- (reflexive prn. pref.): ourselves (p. 34) [C]

- tla- (prn. pref., indefinite, inanimate): something's (poss., p. 25); something (p. 31, 33); with impersonal verbs (p. 78, 80); (with verbal nouns, p. 87, 89, 96, 99, 100, 101); with adjectives (p. 150); with frequentative verbs, p. 181) [C]
xi- (prn. pref.): you (imperative, p. 61, 68) [C]

SUFFIXES

- ' (pl. suff., p. 16-17, 31, 48)
-a (i.v. suff., p. 163-64)
-ahui (see -ihui)
-c (past perfect, p. 51, 54)
-c, -co (post.): in, inside, on, through; in the time of (p. 119, 134)
-c, -ti-c (adj. suff., p. 145-46)
-c, -qui (adv. suff., p. 260)
-ca (sg.), -ca-' (pl.) (pluperfect, p. 55)
-ca (post.): by means of, through; with, with the help of (p. 115)
-cā- (ligature, p. 19, 91, 94, 95-96, 160-61, 216, 219)
-ca (v.n. suff.: action received, p. 102-3; action completed p. 103-4)
-ca, -cameca (suff. used with family names, p. 139-40)
-ca, -tza (intensive-frequentative suff., p. 182)
-ca (adv. suff., p. 220-21, 260-61)
-cān (pl. imperative suff., p. 61)
-cān (post.): where, in the place of; in the time of (p. 122); (locative noun suff., p. 100, 101); (added to numbers, p. 155-56)
-cihui (see -ihui)
-co (sg.), -co-' (pl.) (present and past form of the directional suff.): movement toward (p. 85)
-co, -c (post.): in, inside, on, through; in the time of (p. 119, 134)
-copa (post.): see -pa
-chi (post.): down, downwards (p. 121, 134)
-cuāc, -cuātlān (post.): on, on top of (p. 132)
-e', -hua' (possessive noun suff., p. 93-94)
-eca (suff. used with family names, p. 140)
-hua' (possessive noun suff., p. 93-94)
-hua (pass. suff., see -lo)
-huān (pl., p. 18, 28; with agn.n., p. 91)
-huān (post.): with, together with, in the company of (p. 127)
-hui, -uh (suff. used with possessed nouns, p. 26)
-huia (t.v. suff., p. 166)
-(l)huia (applicative suff., see -lia)
-huīc (post.): toward, against (p. 128, 134, 135)
-i'cac (verbal suff.): to be standing (p. 209-10) [C]
-īcampa (post.): behind, at the back of (p. 128)
-icahui (see -ihui)

- icpac (post.): on, above, on top of (p. 112)
-icxitlan (post.): at the foot of, base of (p. 132)
-ihui, -cihui, -ahui, -icahui (suff. for intransitive verbs, p. 162-63)
-ilia (applicative suff., see -lia)
-in (absolute suff., p. 15)
-i'tic, -i'tec (post.): inside, within (p. 131, 134)
-īxco (post.): on top of, on the surface of (p. 129)
-īxpan, -īxtlan (post.): in front of, in the presence of (p. 130, 134)
-ixtin (number suff., p. 156)
-(l)huia (applicative suff., see -lia)
-li (absolute suff., see -tli)
-lia (t.v. suff., p. 165)
-lia, -ilia, -(l)huia (applicative verb suff., p. 176-79; reverential verbs, p. 184, 185-86)
-liz (action nouns suff., p. 87)
-lo, -o, -hua (pass. suff., p. 73; impersonal suff., 79)
-ltia (causative suff., see -tia)
-me' (pl. suff., p. 16; plural agn.n. suff., see -ni)
-meca (suff. used with family names, p. 140)
-nāhuac (post.): next to, beside, close to (p. 117)
-nalco (post.): beyond, on the other side (p. 121)
-nepantla' (post.): in the middle of, among (p. 118)
-ni (sg.), -ni-' (pl.) (past optative and subjunctive, p. 67)
-ni (sg.), -me' (pl.) (agn.n. suff., p. 89; adj. suff., p. 146-48)
-ni (instrumental noun suff., p. 99)
-ō (abstract suff., see -yō)
-ō (pass. suff., see -lō)
-ohua (imper. suff., p. 79)
-pa, -copa, -pahuīc (post.): from; toward (p. 134)
-pahuīc (post.): see -pa
-pai (post.): through, by, by means of (p. 125)
-pampa (post.): through, because of (p. 125)
-pan (post.): in, on, above, over; with, by means of, concerning; in the time of, during (p. 110)
-pīl (diminutive suff., p. 22)
-pōl (augmentative suff., p. 22-23, 96)
-pōloa (pejorative verb suff., p. 188)
-que' (pl. suff., p. 31; past perfect suff., p. 50; possessive noun pl., p. 94)
-qui (sg.), -qui-' (pl.) (optative form of the directional suff.): movement toward (p. 86)
-qui (sg.), -que' (pl.) (agn.n. suff., p. 89-90; adj. suff., p. 148)
-qui, -c (adv. suff., p. 260)
-quia (sg.), -quia-' (pl.) (future conditional subjunctive, p. 70)

- quiuh (sg.), quihui-' (pl.) (future form of the directional suff.):
movement toward (p. 85)
- t-, -ti- (ligature, p. 108, 160-61, 223-24)
- tēca' (suff. used with family names, p. 140)
- tech (post.): in, next to, beside; concerning (p. 114, 134)
- tenco, -tempan, -tenxipalco (post.): at the edge of, beside (p. 133)
- tepotzco (post.): behind, at the back of; in the absence of (p. 131-32)
- teuh (post.): as, like, similar to (p. 134)
- ti- (ligature, see -t-)
- ti (sg.), -ti-', -tin (pl.) (optative form of the directional suff.):
movement away (p. 84)
- ti, -tiya (verbal suff., p. 159-62)
- tia (t.v. suff., p. 167-69)
- tia, -ltia (causative suff., p. 173-75; reverential verb suff., p. 184-85)
- ti-c (adj. suff., see -c)
- tiuh (sg.), -tihui' (pl.) (present and future form directional suff.):
movement away (p. 83)
- tin (pl. suff., p. 16, 17)
- to (sg.), -to-' (pl.) (past form of the directional suff.): movement away
(p. 83)
- tōn (pejorative-diminutive suff., p. 21, 96)
- tōnco (diminutive post., p. 136)
- tla' (post.): place where something is abundant (p. 123)
- tlan (post.): in, among, between, under (p. 113, 134)
- tli, -tl, -li (absolute suff., p. 15, 16-17, 18)
- tloc (post.): with, beside, next to (p. 126, 134)
- tza, -ca (intensive-frequentative suff., p. 182)
- tzālan (post.): in the middle of, among, between (p. 118)
- tzé, -tziné (reverential vocative suff., p. 42)
- tzi (reverential suff., p. 19-20, 95)
- tzinco (reverential post., p. 136)
- tzinoá (reverential verb suff., p. 184, 186)
- tzintlan (post.): at the bottom or foot of (p. 133)
- tzonco, -tzontlan (post.): on, on top of (p. 132)
- uh, -hui (suff. used with possessed nouns, p. 26; with possessed agentive
nouns, p. 91)
- ya (sg.), -ya-' (pl.) (past imperfect, p. 49)
- ya (instrumental noun suff., p. 104)
- yān (locative noun suff., p. 100, 105)
- yō, -ō (abstract suff., p. 18, 95, 143-44)
- z (sg.), -z-que' (pl.) (future; p. 57)

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Abbreviations

- AN. CURUH. Códice Chimalpopoca: Anales de Cuauhtitlan y Leyenda de los Sales. Translated by Primo Feliciano Velázquez, with a photographic copy of the original. Mexico, D.F.: Instituto de Historia, Universidad Nacional Autónoma de México, 1945.
- CAR Carochi, P. Horacio. Arte de la Lengua Mexicana (1645), Anales del Museo. Mexico, 1892.
- CM Cantares Mexicanos. Ms. in the Biblioteca Nacional de México. Facsimile edition prepared by Antonio Peñafiel. Mexico, D.F., 1904.
- CMA Códice Matritense de la Real Academia de Historia. Facsimile edition by Paso y Troncoso, vols. 6, 8. Madrid: Fototipia de Hauser y Menet, 1905, 1907.
- CMP Códice Matritense del Real Palacio. Facsimile edition by Paso y Troncoso, vols. 6, 7. Madrid: Fototipia de Hauser y Menet, 1905, 1906.
- COD. 1576 Codex de 1576: Histoire de la Nation Mexicaine depuis le depart d'Aztlan jusqu' à l'arrivée des Conquerants espagnols (et au delà 1607). Facsimile edition with a translation by J. M. A. Aubin. Paris: Editorial Ernest Leroux, 1893.
- COL. DOCE Sahagún, Fray Bernardino de. Colloquios y Doctrina Christiana con que los Doze Frayles de San Francisco enbiados por el Papa Adriano Sesto y por el Emperador Carlos Quinto convirtieron a los Indios de la Nueva Espanya en lengua Mexicana y Española. Sterbende Götter und Christliche Heilsbotschaft, Wechselreden indianischer vornehmer und spanischer Glaubensapostel in Mexiko 1564. Spanish and Mexican text with German translation by Walter Lehmann. Stuttgart: W. Kholhammer Verlag, 1949.
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- MOL. GR. Molina, Fray Alonso de. Arte de la Lengua Mexicana y Castellana (1571). Colección de Incunables Americanos, vol. 6. Ediciones Cultura Hispánica, Madrid, 1945.
- OLM Olmos, Fray Andrés de. Grammaire de la Langue Nahuatl ou Mexicaine, composée en 1547, par le franciscain André de Olmos et publiée avec notes, éclaircissements, etc., by Rémi Siméon. Paris: Imprimerie Nationale, 1875.

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