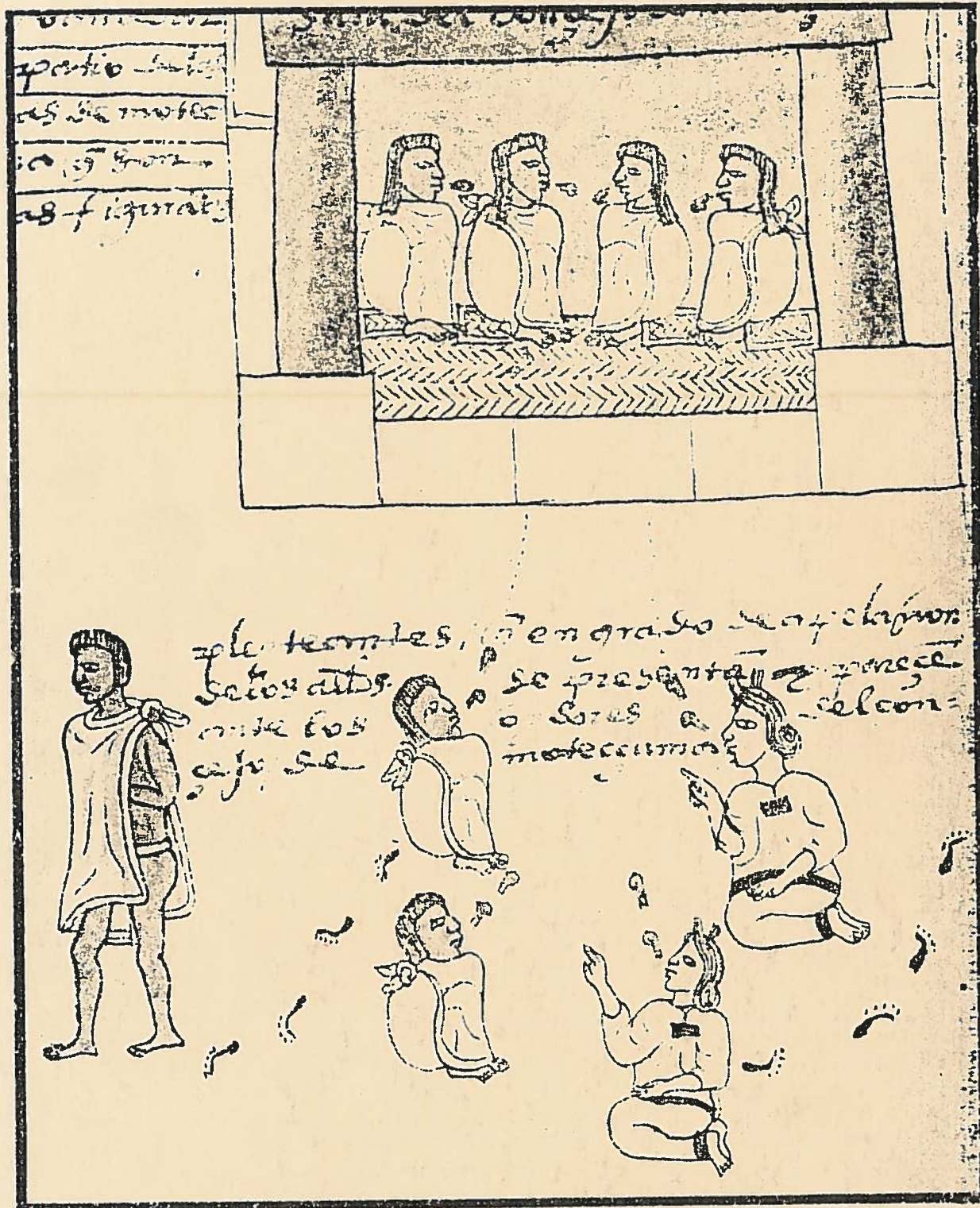


by
R. Joe Campbell and Frances Karttunen

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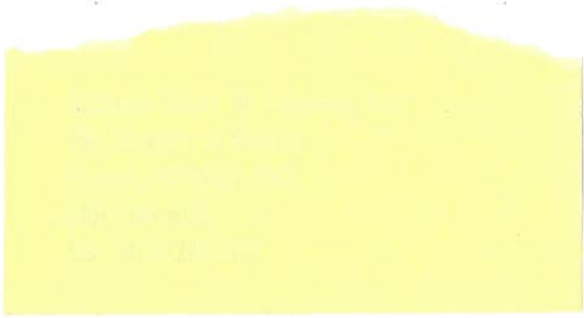
R. Joe Campbell and Frances Karttunen



FOUNDATION COURSE IN NAHUATL GRAMMAR
VOLUME I: TEXT AND EXERCISES

by
R. Joe Campbell and Frances Karttunen





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ACKNOWLEDGMENT

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

Both of us owe an incalculable debt to Andrews, which we acknowledge here and throughout the course book, where we repeatedly suggest that the reader consult his book for fuller exposition of topics we only touch upon in this condensed treatment of Nahuatl grammar.

Having said this, we also hasten to add that Andrews is in no way responsible for the content of this course book, since as of production time, he has seen none of it. We hope to profit from his critique of this preliminary version of our foundation course, which has been prepared exclusively for the 1989 NEH Summer Institute for College and University Faculty at the University of Texas at Austin.

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

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

PREFACE

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

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

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

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

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

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

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

INTRODUCTION

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

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

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

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

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

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

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

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

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

1. SPELLING AND PRONUNCIATION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAPTER 1 EXERCISE

SYLLABIFICATION EXERCISE

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

Practice pronouncing each word:

Example:

ocuilin o.cui.lin worm⁴

āhuiya

huītzilin

calli

tzīntli

huitztli

michin

chilli

Tlachco

Tlaxcallān

tamalli

xoctli

nextli

nextamalli

āhuacatl

cualli

tēuctli

ahtlatl

Nāhuatl

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

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

2. BEGINNING NAHUATL STRUCTURE

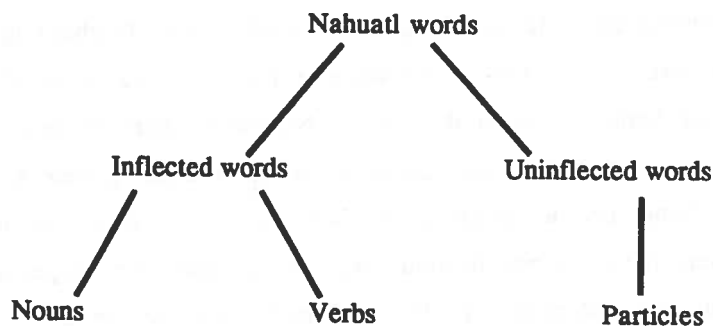
Nahuatl is a language with a different *typology* from English. Traditionally linguists have broadly grouped the languages of the world into three types: *isolating* (like Chinese), *agglutinating* (like Finnish and Turkish, among others), and *inflecting*. Most (Indo-)European languages (Latin, French,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

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

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

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

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



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

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

NUMBERS

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

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

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

CLASSIFIERS

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

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

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

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

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

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

PRONOUNS

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

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

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

yehhuātl

yehhua

yeh

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

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

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

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

POSSESSED NOUNS

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

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

Actually, there are four absolute suffixes:

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

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

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

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

Here is a list of examples:

-i-tl words:

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

-a-tl words:

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

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

(1) Notice this contrast:

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

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

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

(3) There is a suffix *-uh* that is added to some possessed nouns (such as *tepētl* 'hill', *notepēuh* 'my hill'; *ātl* 'water', *nāuh* 'my water').

This *-uh* is never added to nouns from which *-i-tl/-a-tl* have been dropped.

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

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

CHAPTER 2 EXERCISES

WORK WITH POSSESSIVE PREFIXES

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

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

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

Examples:

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

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

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

⁴Notice the *-uh* suffix.

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

Sequences of identical vowels are simplified to one.

Examples:⁵

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

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

Examples:

nāmauh	my paper	<	no-āma-uh
totepeuh	our hill	<	to-tepe-uh
moconēuh	your child	<	mo-conē-uh

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

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

Examples:

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

⁵The symbol < means 'comes from'.

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

PLURAL POSSESSED ANIMATE NOUNS

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

Examples:

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

More examples of possessed nouns:

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

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

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

More examples of plural possessed nouns:

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

POSSESSED NOUN RECOGNITION EXERCISE

Write the English translation for the following Nahuatl words:

nopitzouh

tochān

my pig

our house

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

⁹Variant stem forms are izti- and izte-.

īnchichi

īmīmīl

amoxoc

momā

īconēuh

nonān

īncōl

mometl

tocax

īmā

nonacaz

amochān

nocxi

ītzontecon

mopitzouh

amomīl

īchān in Xuan

īxoc in Maria

toconēuh

mocax

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

POSSESSED NOUN PRODUCTION EXERCISE

Write the Nahuatl for the following English possessed nouns:

your ear

their pot

our book

his foot

y'all's field

my child

their dog

your paper

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

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

FURTHER PRACTICE ON RECOGNITION OF POSSESSED NOUNS

Write the English translation for the following Nahuatl words:

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

topil

amomīl

nocxiuh

tocōl

FURTHER POSSESSED NOUN PRODUCTION EXERCISE

Write the Nahuatl translation for the following English possessed nouns:

my fingernail

their reed mat

his nose

y'all's speech

his name

our flower

your bread

her father

their town

my god

your bed

y'all's song

my food

their mother

your ear

her skirt

their rabbit

my property

your head

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

PRACTICE ON RECOGNITION OF PLURAL POSSESSED NOUNS

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

amâltepēhuān

nocōāhuān

īpitzohuān

īāxcāhuān

toconēhuān

noteōhuān

īnacazhuān

tomīlhuān

mocaxhuān

īncuēhuān

mocōtzhuān

amocalhuān

nocōlhuān

nahcolhuān

īmāhuān

īxtelolohhuān

īncītālhuān

īāmoxhuān

noxōchhuān

tonānhuān

nocxihuān

īnchichihuān

toteōhuān

PRACTICE ON PRODUCTION OF PLURAL POSSESSED NOUNS

Write the Nahuatl translation for the following English possessed nouns:

my shoulders

his hands

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

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

RESPONSE EXERCISES

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

PRONOUN REFERENCE EXERCISE

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

Respond to the following questions:

Yehhuātl?

Tehhuān?

Tehhuātl?

Yehhuān?

Amehhuān?

Nehhuātl?

Tehhuān?

Tehhuātl?

Amehhuān?

Tehhuātl īhuān Xuan?

Nehhuātl?

Amehhuān īhuān Maria?

POSSESSION RESPONSE EXERCISE

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

English example:

Q: (Is it) your book?

A: Yes, (it is) my book.

Nahuatl example:

Q: Mopitzouh? 'Is it your pig?'

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

OR

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

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

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

Īxoc in Xuan?

Amomiz?

Īnxōch in Xuan Īhuān in Maria?¹⁰

Moconēuh?

Īcōl in pilli?

Tocax?

Amochān?

Īāmauh in Maria?

Mocuē?

Motlaxcal?

Toxōch?

Nocuē?

Īāmox?

Amopetl?

Moconēuh?

Nāxcā?

Māltepēuh?

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

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

POSSESSION AND LOCATION EXERCISE

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

Example:

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

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

Cāmpa nocōl?

Cānin mocax?

Cānin īpil in Xuan?

Cāmpa nonān?

Cāmpa nāmox?

Cānin mocuē?

Cānin tocōl?

Cānin amonān?

Cāmpa īmiz in Maria?

Cāmpa īncal in Xuan īhuān in Maria?

Cāmpa mopitzouh?

Cāmpa noconēuh?

Cānin amomīl?

Cānin tāmox?

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

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

POSSESSION AND LOCATION PRODUCTION EXERCISE

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

Where is y'all's house?

Where is my pig?

Where is Juan's kid?

Where is our pot?

Where is their field?

Where is our grandfather?

Where is my book?

Where is their cat?

Where is your skirt?

Where is his plate?

Where is Juan's field?

Where is my kid?

Where is your mother?

Where is our sister?

Where is your reed mat?

Where is y'all's bread?

Where is my bed?

Where is your skirt?

Where is John's rabbit?

Where is our food?

Where is their mother?

Where is my cat?

Where is your food?

Where is our child?

Where is y'all's pot?

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

POSSESSION AND LOCATION RECOGNITION EXERCISE

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

Nomīl ōmpa (cah).

Cānin (cah) motlaxcal?

Amoxōch nicān.

Īpil in Xuan ōmpa.

Māmox īpan tēmachīlōyān.

Cāmpa totlacual?

Amotlacual īpan tlacualchīhualōyān.

Cānin nonān?

Monān īpan ohtli.

Cāmpa ītlapech in Xuan?

Ītlapech in Xuan īpan īchān.

Cānin amocōl?

Tocōl īpan mīlli.

Cāmpa momiz?

Nomiz īpan tlacualchīhualōyān.

Cānin nāxcā?

Māxcā nīcan.

Cāmpa ītlacual in Xuan?

Ītlacual in Xuan īpan tlacualōyān.

Cānin amocal?

Tocal huehca.

3. MORE ABOUT NOUNS

THE FORM OF THE ABSOLUTE^v SUFFIX

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

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

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

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

-tl nouns:

ācatl	reed
cuīcatl	song
tōtōtl	bird
xōchitl	flower
yetl	bean

Stem:

āca
cuīca
tōtō
xōchi
ye

-tli nouns:

āmoxtli	book
tēuctli	lord
chāntli	home
ohtli	road

Stem:

āmox
tēuc
chān
oh

-li nouns:

calli	house
mīlli	field
cōlli	grandfather
ēlli	liver

Stem:

cal
mīl
cōl
ēl

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

NOUN PLURALS

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

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

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

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

miztli	cat
miztin	cats

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

pitzotl	pig
pitzomeh	pigs

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

oquichtli	man
oquichtin, oquichmeh	men

ōcēlōtl	jaguar
ōcēlōtin, ōcēlōmeh	jaguars

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

tlācatl	person
tlācah	people

ōcēlōtl	jaguar
ōcēloh	jaguars ¹

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

teōtl	god
tēteoh	gods

conētl	child
cōconeht	children

tēuctli	lord
tētēuctin	lords

tōchtli	rabbit
tōtōchtin	rabbits

¹Yes, this noun has three different plural forms.

michin	fish
mīmichtin	fish (plural)

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

MORE ABOUT POSSESSION

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

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

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

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

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

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

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

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

CHAPTER 3 EXERCISES

FURTHER EXAMPLES OF PLURAL FORMATION

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

cuāuhtli	eagle	cuāuhtin
cōlli	grandfather	cōltin
zōlin	quail	zōltin

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

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

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

oquichtli	man	oquichtin, oquichmeh
ōcēlōtl	jaguar	ōcēlōtin, ōcēlōmeh

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

cihuātl	woman	cihuah
pōchtēcatl	merchant	pōchtēcāh
mēxihcatl	resident of Mexico-Tenochtitlan	mēxihcāh

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

cōātl	snake	cōcōah
tīcītl	physician	tīfīcih ⁵
mazātl	deer	māmazah

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

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

⁵This also means 'midwife'.

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

tahtli	father	tātahtin
cītlalin	star	cīcītlaltin

MORE EXAMPLES OF NOUN PLURALIZATION

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

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

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

⁷Also: *tātahtin*

cihuāmeḥ	women
miztin	cats
michūn	fishes
cōltin	grandfathers
chapoltin	grasshoppers
cōāmeḥ	snakes ⁸
tōtōchtin	rabbits ⁹
tlācah	people
oquichūn	males, men ¹⁰
chichimeḥ	dogs
cihtin	grandmothers
cīcihtin	hares
cīcītaltin	stars
tōtoltin	hens ¹¹
mōyōmeḥ	mosquitos
zāyōltin	flies
quimichūn	mice

NOUN PLURAL RECOGNITION EXERCISE

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

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

⁸Also: cōcōah

⁹Also: tōchmeḥ

¹⁰Also: oquichmeḥ

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

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

NOUN PLURALIZATION EXERCISE

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

āmatl
 calli
 ocuilin
 āmoxtl
 caxitl
 tahtli
 tōtōtl
 ōztōtl
 cōlli
 āltepētli
 mīlli
 yōlcatl
 xōchitl
 conētl
 chichi

tepētl
mazātl
tlaxcalli
cuīcatl
pāpālōtl
-pil
quimichin
tōtoltecl
michin
cōātl
oquichtli
zāyōlin
cihuātl
āzcatl
cītlalin
cihtli

NOUN PLURAL PRODUCTION EXERCISE

Give the Nahuatl for the following English words:

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

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

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

POSSESSOR NOUN EXERCISE

Give the plural form of these nouns:

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

4. LOCATIONS, VERB AFFIXES AND IRREGULAR VERBS

POSTPOSITIONS

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

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

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

Examples:

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

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

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

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

īpan xihuitl 1564

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

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

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

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

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

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

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

<i>calli ihuān mīlli</i>	a house along with fields	(Literally: house its-with field(s))
<i>Xuan ihuān Maria</i>	Juan with Maria	(Literally: Juan his-with Maria)

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

<i>in ichpōchtli ihuān īnān</i>	the girl and her mother
<i>in tēlpōpōchtin īmhuān īmtāhtin</i>	the boys and their fathers

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

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

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

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

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

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

IRREGULAR VERBS

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

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

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

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

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

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

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

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

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

THE VERB 'TO BE'

Stems: **cah**, **cat**, **ye**

Present tense:

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

Preterite tense:

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

Future tense:

niyez	I will be
tiyez	you will be
yez	he/she/it will be
tiyezqueh	we will be
anyezqueh	^{all} you will be
yezqueh	they will be

Imperfect tense:

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

THE VERB 'TO GO'

Stems: yā, yauh, hui

Present tense:

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

Preterite tense:

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

ōtiyahqueh	we went
ōanyahqueh	y'all went
ōyahqueh	they went

Future tense:

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

Imperfect tense:

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

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

Present tense:

nihuāllaüh	I come
tihuāllaüh	you come
huāllaüh	he/she/it comes
tihuālhuih	y ^{we} come
anhuih	y'all come
huālhuih	they come

Preterite tense:

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

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

ōamhuāllahqueh	^{'all} you came
ōhuāllahqueh	they came
Future tense:	
nihuāllāz	I will come
tihuāllāz	you will come
huāllāz	he/she/it will come
tihuāllāzqueh	we will come
amhuāllāzqueh	y'all will come
huāllāzqueh	they will come
Imperfect tense:	
(ō)nihuālhuiya	I was coming, I used to come
(ō)tihuālhuiya	you were coming, you used to come
(ō)huālhuiya	he/she/it was coming, he/she/it used to come
(ō)tihuālhuiyah	we were coming, we used to come
(ō)amhuālhuiyah	y'all were coming, y'all used to come
(ō)huālhuiyah	they were coming, they used to come

ANOTHER VERB 'TO COME'

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

nihuītz	I come
tihuītz	you come
huītz	he/she/it comes
tihuītzeh	^{we} you come
amhuītzeh	y'all come
huītzeh	they come

CHAPTER 4 EXERCISES

POSTPOSITION RECOGNITION EXERCISE

Translate the following Nahuatl words into English:

nopampa

īpan

īntzālan

mohuīc

īmpal

totloc

amohuān

īmih̄tic

nīcampa

nohuīc

amohuīc

nīxpan

nopal

īpampa

mopal

tēhuān

īntzālan

topampa

īnepantlah

tēnāhuac

ītloc

ī-ih̄tic

īmpan

mohuān

nih̄tic

mīxco

ītepotzco

nohuān

notloc

īmpampa
tonāhuac
tēpan
mohuīc
ītlan
īca
nocpac
tētech
īixco
tēīcampa
totzālan
notepotzco
ītzīntlan
tēca
ītech
tētzālan

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

POSTPOSITION PRODUCTION EXERCISE

Translate the following English phrases into Nahuatl:

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

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

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

IRREGULAR VERB RECOGNITION EXERCISE

Translate the following Nahuatl verbs into English:

niyāz
anyāzqueh
ōancatcah
ōcatca
tūhuih
tiyauh
ōyeya
anyezqueh
tiyāzqueh
yāz
ōniyāya
ōanyāyah
yezqueh
tiyez
ōtīcatca
ōcatcah

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

IRREGULAR VERB PRODUCTION EXERCISE

Translate the following English phrases into Nahuatl:

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

they were

I was

y'all go

I go

we will be

he will be

he goes

we go

they will be

I will be

I was going

they were going

we will go

he will go

he was

we were

y'all will go

you will go

you go

they go

they are

I am

you were going

y'all were going

y'all were

you were

you will be

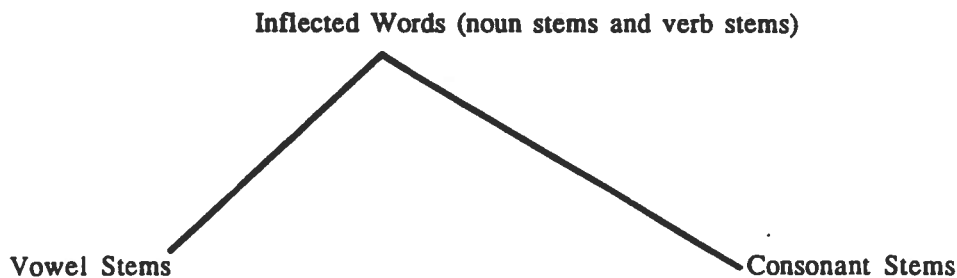
y'all will be

5. INTRODUCTION TO VERBS

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

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

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



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

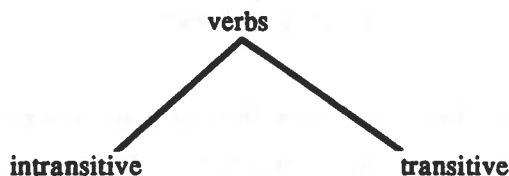
Likewise, we always indicate which verbs belong to Class 2 by putting the final vowel in parentheses. You should think of such verbs as consonant stem verbs, although strictly speaking they are verbs that have vowel stems part of the time (the present stem) and consonant stems the rest of the time (the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

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

nitlehco *autemoh*

INTRANSITIVE VERBS

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



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

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

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

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

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

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

An example of one of the rare identical stem pairs:

<u>stem:</u> chicāhu(a) (intransitive)	to grow strong, to become vigorous
ni-chicāhua	I grow strong
noyōllo. chicāhua	my heart grows strong
<u>stem:</u> chicāhu(a) (transitive)	to strengthen, fortify something or someone
ni-c-chicāhua noyōllo.	I fortify my heart

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

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

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

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

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

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

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

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

CHAPTER 5 EXERCISES

INTRANSITIVE VERB PRODUCTION EXERCISE

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

Example:

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

Stems:

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

INTRANSITIVE VERB RECOGNITION EXERCISE

Give the English translation for the following Nahuatl verbs:

huetzca
tihuetzcah
tipāquih
nipāqui
chōcah
tichōca
ninehnemi

annehnemih

tichāntih

chānti

antzahtzih

nitzahtzi

ticochi

cochih

nimiqui

timiquih

tzecuīnih

titzecuīni

quīza

anquīzah

nemih

tinemi

ticalaquih

calaqui

temo

titemoh

titlehco

antlehcoh

INTRANSITIVE VERB PRODUCTION EXERCISE

Give the Nahuatl translation for the following English phrases:

you all laugh

I laugh

we weep

he weeps

they walk

you walk

I dwell

y'all dwell

we shout

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

INTRANSITIVE QUESTION EXERCISE

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

Example:

Q: Tinehnemi īpan ohtli?

Are you walking on the road?

A: Ahmō, ahmō ninehnemi īpan ohtli.

No, I am not walking on the road.

Anchōcah īpan tēmachūlōyān?

Nicochi īpan tlapechtli?

Tihuetzi īpan ohtli?

Xuan huetzca ōmpa?

Tichānti nicān?

Tipāquih īpan tēmachīlōyān?

Nitzahtzi īpan tlacualōyān?

Xuan īhuān Maria chōcah nicān?

Tihuetzca īpan ohtli?

Amhuetzih īpan tlacualōyān?

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

FURTHER EXERCISES ON QUESTIONS WITH INTRANSITIVE VERBS

Answer the following questions affirmatively, picturing what you say:

Example:

Q: Āquin cochi īpan tlapechtli? Tehhuātl?

Who is sleeping on the bed? You?

A: Quēmah. Nehhuātl nicochi īpan tlapechtli.

Indeed, it is I who am sleeping on the bed.

Āquin huetzca īpan tlacualōyān? Xuan?

Āquihqueh chāntih nicān? Amehhuān?²

Āquin huetzi īpan ohtli? Nehhuātl?

Āquin tzahtzi īpan tēmachīlōyān? Tehhuātl?

Āquin chōca ōmpa? Maria?

Āquihqueh nehnemih īpan ohtli? Amehhuān?

Āquin huetzca īpan tēmachīlōyān? Nehhuātl?

Āquin cochi īpan tlālli? Alfonso?

Āquin huetzi īpan tlacualōyān? Nehhuātl?

Āquin tzahtzi nicān? Tehhuātl?

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

²Āquihqueh is the plural form corresponding to singular āquin.

6. TRANSITIVE VERBS

OBJECT PREFIXES

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

ti-c-itta cahuāyoh

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

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

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

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

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

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

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

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

<i>niquēhua</i>	I raise it
<i>tiqūēhua</i>	you raise it
<i>quēhua</i>	he/she/it raises it
<i>tiqūēhuah</i>	we raise it
<i>anquēhuah</i>	y'all raise it
<i>quēhuah</i>	they raise it

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

<i>nicāhhua</i> ³	I scold him/her ⁴
<i>tiçāhhua</i>	you scold him/her
<i>çāhhua</i>	he/she scolds him/her
<i>tiçāhhuah</i>	we scold him/her
<i>ançāhhuah</i>	y'all scold him/her
<i>çāhhuah</i>	they scold him/her

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

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

<i>niçcaqui</i>	I hear it
-----------------	-----------

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

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

ti <u>cca</u> qui	you hear it
qu <u>i</u> caqui	he/she/it hears it
ti <u>cca</u> quih	we hear it
anqu <u>i</u> caquih	y'all hear it
qu <u>i</u> caquih	they hear it

NONSPECIFIC OBJECT PREFIXES

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

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

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

tēcuāni	jaguar or other dangerous wild beast	(Literally: 'someone-eater')
tlacuāni	opossum	(Literally: 'something-eater')

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

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

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

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

tēchīuhqui	maker of people
tlachīuhqui	maker of things

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

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

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

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

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

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

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

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

CHAPTER 6 EXERCISES

OBJECT PREFIX EXERCISE

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

I see you.

I see him/her/it.

I see us.

I see y'all.

I see them.

TRANSITIVE VERB RECOGNITION EXERCISE

Give the English translation of the following Nahuatl verbs:

tiquincaqui

annēchcaquih

mitzilpiah

titēchilpia

nicnōtza

tiquinnōtzah

timitzhuītequih

quihuītequi

quēhua

tiquimēhuah

quicaquih

nimitzcaqui

tiquilpia

antēchilpiah

tinēchnōtza

quinnōtza

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

PREFIX ALTERNATION EXERCISE

Give the English translation of the following Nahuatl verbs:

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

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

TRANSITIVE VERB PRODUCTION EXERCISE

Give the Nahuatl translation of the following English phrases:

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

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

FURTHER TRANSITIVE VERB RECOGNITION EXERCISE

Give the English translation of the following Nahuatl verbs:

cahhua
antēchahhuah
antēchcaquih
quicaqui
quēhua
antēchēhuah

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

FURTHER TRANSITIVE VERB PRODUCTION EXERCISE

Give the Nahuatl for the following English phrases:

we scold him
they scold y'all

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

ADDITIONAL TRANSITIVE VERB RECOGNITION EXERCISE

Give English translations for the following Nahuatl verbs:

mitzahhuah

nicahhua

tēchcaqui

anquicaquih

niccua

tiquincuah

nēchēhuah

quimēhua

timitzittah

quitta

tamēchchiyah

nimitzchiya

nēchilpiah

nimitzilpia

niquimāltia

timitzāltiah

nēchīxmatih

tēchīxmati

nimitznōtza

quinnōtzah

nicquetza

timitzquetzah

quintequih

nictequi

ticcaqui

quicaquih

niquihtōtia

antēchihtōtiah

ticāltiah

quimālūa

amēchilcāhua

tinēchilcāhua

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

ADDITIONAL TRANSITIVE VERB PRODUCTION EXERCISE

Give the Nahuatl for the following English phrases:

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

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

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

QUESTION EXERCISE WITH TRANSITIVE VERBS

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

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

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

FURTHER QUESTION EXERCISES WITH TRANSITIVE VERBS

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

Example:

Q: Ticcua tlaxcalli īpan tlacualōyān?

A: Quēmah, niccua tlaxcalli īpan tlacualōyān.

Are you eating tortillas in the kitchen?

Indeed, I am eating tortillas in the kitchen.

Tinēchahhua nicān?

Timitzchiyah īpan ohtli?

Niccāhua in āmoxtlī īpan calli?

Tinēchchiya īpan mīlli?

Anquīpiyah caxitl īpan tlacualōyān?

Ticnequi ātl?

Tiquimittah Xuan īhuān Maria?

Maria quicua yetl īpan ohtli?

Tinēchitta īpan tēmachfīlōyān?

Tiquincuah yetl īhuān tlaxcalli īpan calli?

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

TRANSITIVE VERB EXERCISES WITH āquin

Answer the following questions affirmatively, picturing what you say:

Example:

Q: Āquin quicāhua in āmox^{ti} īpan tlapechtli? Xuan?

A: Quēmah, quicāhua in āmox^{ti} īpan tlapechtli Xuan.

Āquin nēchahhua? Tehhuātl?

Āquin mitzihtōtia? Nehhuātl?

Āquin quēhua in Xuan? Tehhuātl?

Āquihqueh quicaquih in cuīcatl? Tehhuān?

Āquihqueh nēchittah īpan oh^{ti}? Amehhuān?

Āquin mitzilcāhua? Maria?

Āquin tēchcaqui? Tehhuātl?

Āquin quichiya in Xuan? Nehhuātl?

Āquin quicua in yetl? Tehhuātl?

Āquin cāltia in conētl? Īnān?

Āquihqueh mitzittah īpan in tlacualōyān? Tehhuān?

Āquin nēchcaqui? Tehhuātl?

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

7. REFLEXIVE VERBS, VERB CLASSES, CUSTOMARY PRESENT

REFLEXIVE VERBS

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

Transitive: I see him.
 Mary sees him.

Reflexive: I see myself.
 Mary sees herself.

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

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

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

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

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

There are only four reflexive object prefixes in Nahuatl:

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

For second and third

person, singular and plural: mo-

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

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

PREFIX REVIEW

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

mo- your to- our

Yet the subject prefixes for verbs are the same:

ti- you ti- we

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

mitz- you tēch- us

And the reflexive object pronouns are also different:

mo- yourself to- ourselves

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

VERB CLASSES

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

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

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

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

To summarize, Nahuatl's verb stems belong to:

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

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

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

CUSTOMARY PRESENT TENSE

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

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

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

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

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

CHAPTER 7 EXERCISES**REFLEXIVE VERB RECOGNITION EXERCISE**

Give the English translation for the following Nahuatl verbs:

ninocāhua

nocāhuah

titēhuah

timēhua

motlālia

ammotlāliah

timocāhua

titocāhuah

mēhuah

ninēhua

titotlāliah

ninotlālia

mocuepah

timocuepa

mihtōtia

tihtōtiah

nināltia

māltia

tihtoquetzah

timoquezta

titocuepah

ninocuepa

timotlālia

ammotlāliah

titocāhuah

ammocāhuah

mēhua

ninocuepa

ammihtōtiah

timihtōtia

moquetza
titoquetzah
ammotēcah
ninotēca
mocāhuah
titotlāliah
motlālia
ammāltiah
nināltia
motēca
titocuepah
ninocuepa

REFLEXIVE VERB PRODUCTION EXERCISE

Give the Nahuatl for the following English phrases:

I see myself

y'all see yourselves

they hear themselves

you hear yourself

she cuts herself

we sell ourselves

they kill themselves

you remain

we remain

I get up

they get up

you sit down

we sit down

y'all return

I return

they dance

you dance

he bathes

we bathe

we stand up

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

CUSTOMARY PRESENT EXERCISE WITH *cānin*

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

Example:

Q: *Cānin tinēchihtōtiāni?*

A: *Nimitzihtōtiāni īpan in tēmachūlōyān.*

Cānin quicuāni Xuan in tlaxcalli?

Cānin niccāhuani in āmoxtlī?

Cānin annēchittanih amehhuān?

Cānin tictlāliāni in xoctli?

Cānin timitzahhuanih?

Cānin quilpiāni Xuan in pitzotl?

Cānin nēchchiyani Maria?

Cānin ticāltiāni mopil?

Cānin anquicāhuanih in itzcuīntli?

Cānin tinēchcaquini?

Cānin ticcuānih yetl?

Cānin nimitzihtōtiāni?

Cānin timitzittanih?

Cānin nictlāliāni in āmatl?

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

8. PAST TENSES: IMPERFECT, PRETERITE, PLUPERFECT

THE IMPERFECT CONTRASTED WITH THE PRETERITE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Examples with preterite suffixes underlined:

	<u>Pres. stem</u>	<u>3rd sing. pret.</u>	<u>3rd pl. pret.</u>	<u>Pret. stem</u>
Class 1:	chōca	ōchōcac	ōchōcagueh	chōca
Class 2:	yōli	ōyōl	ōyōlqueh	yōl

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

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

Class 3:	mictiā	ōquimictih	ōquimictihqueh	mictih
	poloā	ōquipoloh	ōquipolohqueh	poloh
Class 4:	māmā	ōquimāmah	ōquimāmahqueh	māmah

THE PLUPERFECT

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

<u>Preterite:</u>	ōcholohqueh	they fled, they have fled
<u>Pluperfect:</u>	ōcholohcah	they had fled

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

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

stem: āltiā to bathe s.o.

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

DIAGNOSTIC QUESTIONS FOR VERB CLASS MEMBERSHIP

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

Q: How does one recognize a Class 2 verb?

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

Q: How does one recognize a Class 3 verb?

A: It ends in -iā or -oā

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

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

So ...

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

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

(2) It does not end in -iā or -oā.

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

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

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

PRETERITE-AS-PRESENT VERBS

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

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

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

Stem: ihca to stand

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

Stem: o to be lying, to extend

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

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

Stem: pilca to be hanging

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

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

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

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

CHAPTER 8 EXERCISES

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

IMPERFECT VERB RECOGNITION EXERCISE

Give the English translations for the following Nahuatl verbs:

ōtūquincaquiya

ōmitzilpiāyah

ōnicnōtzaya

ōtimitzhuītequiyah

ōquēhuaya

ōquicaquiyah

ōtiquilpiāya

ōtinēchnōtzaya

ōnimitzēhuaya

ōquincaquiyah

ōtiquinhuītequiya

ōtimitzilnāmiquiyah

ōtinēchilcāhuaya

ōquīxmatiyah

ōpāquiya

ōtiqūizaya

ōtimiquiya

ōtichōcayah

ōhuetzcaya

ōnihuetziya

ōcochiyah

ōancholoāyah

ōniccūepaya

ōanquimatiyah

ōnictequiya

ōniquimittaya

ōpīnāhuayah

ōniquihtōtiāya

ōtictlāliāyah

ōcaltīāya

ōticquixtiāya

ōnēchtlacualtiāyah

IMPERFECT VERB PRODUCTION EXERCISE

Give the Nahuatl for the following English phrases:

I was living

you were walking

we were entering

I was happy

he was laughing

they were falling down

y'all were crying

they were dying

I was leaving

you were tying me up

he was dancing with her

I was speaking to y'all

he wanted it

you were whipping him

he was cutting it

I was hearing you

I was remaining

they were dancing

he was returning

they were sitting down

I was lying down

we were getting up

you were bathing

ōcochqueh
 ōticalac
 ōtēn³
 ōhuetzqueh
 ōnicholoh
 ōtenac
 ōpatlānqueh
 ōmic
 ōancualānqueh
 ōancholohqueh
 ōniqūiz
 ōhuālahciqueh
 ōtlehcōc
 ōūchōcaqueh
 ōtihuetzcac
 ōtemōqueh
 ōnichōcac
 ōamhuālahciqueh
 ōtūtlehcōqueh
 ōhuetzcac
 ōtzahtziqueh
 ōanchōcaqueh
 ōnipīnāhuac
 ōpīnāhuaqueh
 ōniccac
 ōnēchilpihqueh
 ōquihcuiloh
 ōticāltihqueh
 ōanquidālihqueh
 ōniquilhuih
 ōquihtōtīhqueh
 ōtinēchhuītec
 ōtictēnqueh
 ōtiquincuep

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

ōnīctez

ōquih̄tōhqueh

ōnēchquetz

ōtimitznōtzqueh

ōniquilnāmic

ōcānqueh

ōquimictihqueh

ōnicquīxtih

ōtimitztlacualtihqueh

ōtictzoyōnih

ōanquicotōnqueh

ōanquitecqueh

ōnīctēmoh

ōquinelohqueh

ōticpolohqueh

ōtinēchahhuac

ōticnamacaqueh

ōquīc

ōmitztēcaqueh

ōnimitzittac

ōticcualittac

ōquitatacaqueh

ōticmacaqueh

ōquincualittac

ōnicnamacac

ōmitzahhuaqueh

ōtiquitaqueh

ōquicāuh

ōnicchīuh

ōnēchēuh

ōtiquilcāuh

ōniccōuh

ōquitēnēuhqueh

ōticchīuhqueh

ōtinēchēuh

ōquicāuhqueh

ōticcōuhqueh
 ōquimelāuh
 ōnictēnēuh
 ōtūquīlcāuhqueh
 ōmocāuh
 ōammēuhqueh
 ōmotlālih
 ōmocuepqueh
 ōninihtōtīh
 ōtimāltih
 ōmoquetzqueh
 ōmotēcac
 ōtītocaūhqueh
 ōtīmēuh
 ōtītōtlālihqueh
 ōninocuep
 ōmihtōtīhqueh
 ōtīmoquetz
 ōtītāltihqueh
 ōmotēcaqueh

ADDITIONAL PRETERITE PRODUCTION EXERCISE

Translate the following English phrases into Nahuatl:

we got angry

he was happy, he rejoiced

y'all moaned

it flew

we entered

you went out

they lived

I jumped

y'all walked

we were happy, we rejoiced

I moaned

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

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

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

PRETERITE-AS-PRESENT VERB RECOGNITION EXERCISE

Give the English translations of the following verbs:

nāc
ampilcaqueh
tonoqueh
ihcaqueh
tonoc
pilcac
ticateh
tāqueh
nicah
ōnipilcaca
ōampilcacah
ōticateh
ōtihcacah
ōnonoca

9. THE FUTURE TENSE AND CONSTRUCTIONS THAT USE IT

FUTURE TENSE FORMATION

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

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

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

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

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

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

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

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

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

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

Nequ(i) AND THE FUTURE TENSE

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

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

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

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

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

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

nicnequi ticcōhuaz

I want you to buy it

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

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

I want you should buy it.

Nequ(i) AND NECESSITY

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

monequi nimitzittaz

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

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

monequi ticholōzqueh

It is necessary that we flee. We must flee.

(Literally: It wants itself we will flee.)

Ihcuāc AND THE FUTURE TENSE

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

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

In ihcuāc tihuāllaz, ye ōnitlacuah.

When you come, I will already have eaten.

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

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

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

tipāquiz ihcuāc tiquittaz

You will be happy when you see him.

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

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

I leave town next Tuesday and return the following Monday.

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

I teach a class on Tuesday evenings.

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

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

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

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

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

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

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

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

Nitlacuāz ihcuāc nihuālahciz nochān.

I will eat when I arrive home.

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

Xiquimahhua ihcuāc quīzazqueh.

Scold them when they leave.

(Literally: Scold them when they will leave.)

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

CHAPTER 9 EXERCISES

FUTURE TENSE RECOGNITION EXERCISE

Give the English translation for the following Nahuatl verbs:

ticalaquiz

calaquizqueh

pāquiz

ampāquizqueh

tiqūzazqueh

niquizaz

timiquiz

miquizqueh

tichōcazqueh

nichōcaz

tihuetzcaz

amhuetzcazqueh

huetzizqueh

nihuetziz

nicochiz

ancochizqueh

cholōzqueh

ticholōz

tinēchcaquiz

quicaquizqueh

niccuezpaz

ticcuezpazqueh

anquimatizqueh

quimatiz

timitznōtzazqueh

niquinnōtzaz

mitzhuītequiz

nēchhuītequizqueh

nēchtequiz

quintequizqueh

ticcaquiz

quicaquizqueh

nimitzittaz

nēchittazqueh

mitzēhuaz

tiqūēhuazqueh

nimitzcāhuaz

tiquincāhuazqueh

tinēchilcāhuaz

quilcāhuaz

tiquinmelāhuazqueh

nicmelāhuaz

pīnāhuaz

pīnāhuazqueh

niquihtōfīz

quimihtōfīzqueh

tictlāfīzqueh

quidlāfīz

cālfīzqueh

nicālfīz

ticquīxfīz

timāzquīxfīzqueh

nēchtlacualfīz

timitztlacualfīzqueh

ancualānizqueh

ticualāniz

nictēcaz

quitēcazqueh

tiqihcuilōzqueh

quihcuilōz

tiqihītōz

quihītōzqueh

nicnequiz

anquinequizqueh

nēchtēmōzqueh

nimitztēmōz
ticcualittaz
quicualittazqueh
ticnamacazqueh
quinamacaz
nicchīhuaz
quichīhuazqueh
quincōhuaz
ticcōhuazqueh
mocuepazqueh
ninocuepaz
ammihōfīzqueh
tūmihōfīz
moquetzaz
titoquetzazqueh
ammotēcāzqueh
ninotēcāz
tūmocāhuaz
mocāhuazqueh
tūtotlālīzqueh
motlālīz
tīmēhuaz
mēhuazqueh
ammālīzqueh
ninālīz

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

FUTURE VERB PRODUCTION EXERCISE

Give the Nahuatl for the following English phrases.

I will live
we will live
you will walk

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

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

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

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

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

Examples:

Same subject:

nicnequi nimitzittaz

I want to see you

quinequi tlacuāz

he wants to eat something

anquinequih ancochizqueh

y'all want to sleep

ahmō ticnequih timiquizqueh
ahmō quinequih quilecāhuazqueh

we do not want to die
they do not want to forget it

Different subjects:

nicnequi antlacuāzqueh
quinequi nimitzhuītequiz
anquinequih huetzcaz
ticnequi nihuetziz
quinequih nipāquiz
ahmō ticnequih tiquizaz
ahmō nicnequi tichōcaz
ticnequi nicnōtzaz

I want y'all to eat something
he wants me to whip you
you all want him to laugh
you want me to fall down
they want me to be happy
we do not want you to leave
I do not want you to cry
you want me to speak to him

Necessity:

monequi ticalaquiz
monequi ancholōzqueh
monequi tipāquizqueh
monequi nicochiz
monequi tinēchcaquiz

it is necessary for you to enter
it is necessary for y'all to flee
it is necessary for us to be happy
it is necessary for me to go to sleep
it is necessary for you to hear me

COMPLEX FUTURE RECOGNITION EXERCISE

Translate the following Nahuatl phrases into English:

quinequih nicalaquiz
nicnequi tictzoyōniz
ticnequi nipatlāniz
quinequih ticcaquizqueh
anquinequih nēchālīzqueh
ticnequi niquilecāhuaz
ahmō ticnequih tiquilecāhuaz
quinequi nimitzīxmatiz
nicnequi cholōzqueh
quinequi antzahtzizqueh
ticnequi quichīhuazqueh

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

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

FUTURE TENSE PRODUCTION EXERCISE

Translate the following English phrases into Nahuatl:

they want me to enter

I want you to fry it

you want me to fly

they want us to hear it

y'all want them to bathe me

you want me to forget it

we do not want you to forget it

he wants me to know you

I want them to flee

he wants y'all to shout

you want them to do it

they want you to scold me

I want you to get him up

they want me to chat to you

I want them to be happy

we want to whip you

y'all want to flee

I want to forget it

he wants to dance with you

we want to eat it

you want to tie me up

I want to hear it

we want to be happy

they want to remember it

y'all want to get me up

he wants to see it

I want to sleep

they want to flee

we want to leave it

I want to buy it

they want to bathe him

I want to fly

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

Monequ(i) AND VERB RECOGNITION EXERCISE

Translate the following Nahuatl phrases into English:

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

moncqui anquimahcizqueh

monequi quinamacazqueh

monequi tiquilcāhuaz

monequi niquihtōfiz

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

Monequ(i) AND VERB PRODUCTION EXERCISE

Translate the following English phrases into Nahuatl:

it is necessary for you to enter

it is necessary for you all to flee

it is necessary for us to be happy

it is necessary for me to go to sleep

it is necessary for you to hear me

it is necessary for them to buy it

it is necessary for him to leave

it is necessary for you to kill him

it is necessary for us to laugh

it is necessary for you to return it

it is necessary for them to whip you

it is necessary for you to hear it

it is necessary for them to chat with you

it is necessary for him to see it

it is necessary for you to be ashamed

it is necessary for us to make it

it is necessary for me to see you

it is necessary for you all to say it

it is necessary for me to feed him

it is necessary for them to get him up

it is necessary for you to bathe him

it is necessary for us to write it

it is necessary for you to cure him

it is necessary for me to stir it

it is necessary for you all to grab them
it is necessary for them to sell it
it is necessary for you to forget it
it is necessary for me to dance with her

Ihcuāc CONSTRUCTION RECOGNITION EXERCISE

Translate the following Nahuatl sentences into English:

nimitzittaz ihcuāc nihuālahciz nicān
tipāquiz ihcuāc tiquittaz
mitzahhuazqueh ihcuāc ticnamacaz
timitzēhuazqueh ihcuāc calaquiz
nicochiz ihcuāc nēchnōnōtzaz
ticcaquiz ihcuāc nichuītequiz⁴
huetzcaz ihcuāc nihuetziz

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

10. MORE FUTURE TENSE FORMS, COMMANDS

Nequ(i) AND OBJECT INCORPORATION

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

- (1) Just the object prefix:

Nimitzitta.

I see you.

Quitlāzah.

They cast it down.

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

Niquitta Xuan.

I see Juan.

Quitlāzah xōchitl.

They cast down flowers.

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

Nicnequi nimitzittaz.

I want to see you.

Nicnequi quitlāzazqueh xōchitl.

I want them to cast down flowers.

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

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

Nicchihua cactli.

I am making a shoe/shoes.

Nicchihua calli.

I am building a house/houses.

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

Nicacchīhua. I am engaged in shoemaking.¹

Nicalchīhua. I am engaged in house-building.

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

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

Nicnequi nipāquiz. I want to be happy.

Nipāquiznequi.

Ticnequiz tiquinamacaz. You will want to sell it.

Tiquinamacaznequiz.

Quinequih cālūzqueh. They want to bathe her.

Cālūznequih.

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

Nicnequi nipāquiz. I want to be happy.

Nipāquiznequi.

It cannot apply to sentences of this sort:

Nicnequi tipāquiz. I want you to be happy.

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

Quihtōznequ(i) AND mihtoa

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

In *nāhualli*, *quihtōznequi* *tlācatecolōtl*.

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

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

Īxcuahuitl, ītechpa mihtoa in ahmō pīnāhuani.

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

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

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

CONDITIONAL CLAUSES

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

nicnamacaz I will sell it

nicnamacazquiya I would sell it

timitzittazqueh we will see you

timitzittazquiyah we would see you

cālŭzqueh	they will bathe her
cālŭzquiyah	they would bathe her
cacchihuaz	he will engage in shoemaking
cacchihuazquiyah	he would engage in shoemaking

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

ōnicnamacazquiya	I would have sold it
ōūmitzittazquiyah	we would have seen you
ōcāltizquiyah	they would have bathed her
ōcacchihuazquiyah	he would have engaged in shoemaking

COMMANDS AND REQUESTS: THE OPTATIVE

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

Please shut the door.

Feed me.

Pay the bill.

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

Will you please shut the door.

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

Feed yourself.

Likewise, the third sentence above might elicit the retort:

Pay your own bill.

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

Let us pray.

Let's go to the movies.

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

Let me endure this.

Let it be that I endure this.

Let him find his way home.

Let it be that he finds his way home.

Let them come to no harm.

Let it be that they come to no harm.

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

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

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

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

Class 1:

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

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

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

tihuetzacacān	let's laugh
xihuetzacacān	laugh (y'all)
huetzacacān	let it be that they laugh

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

Class 2:

nicochi	let it be that I sleep, let it be that I go to sleep
xicochi	sleep, go to sleep
cochi	let it be that he/she/it sleeps, let it be that he/she/it goes to sleep

ticochicān	let's sleep, let's go to sleep
xicochicān	sleep (y'all), go to sleep (y'all)
cochicān	let it be that they sleep, let it be that they go to sleep

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

Class 3:

nicholo	let it be that I flee
xicholo	flee
cholo	let it be that he/she/it flees

ticholōcān	let's flee
xicholōcān	flee (y'all)
cholōcān	let it be that they flee

nicālti	let it be that I bathe him/her
xicālti	bathe him/her
cālti	let it be that he/she/it bathes him/her

ticālficān	let's bathe him/her
xicālficān	bathe him/her (y'all)
cālficān	let it be that they bathe him/her

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

Class 4:

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

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

COUNTERFACTUAL WISHES

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

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

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

ahmō xiquincaquicān Don't listen to them.

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

Mācamō can be shortened to **māca**:

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

māca xicholōcān

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

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

mā tihuetzih Beware lest you fall down.

mā t̥huetzitin Beware lest y'all fall down.⁴

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

CHAPTER 10 EXERCISES**VERB INCORPORATION WITH *nequ(i)* RECOGNITION EXERCISE**

Give the English translation of the following Nahuatl verbs:

ticochiznequih

nicholōznequi

anquicōhuaznequih

huetzcaznequih

annēchālīznequih

pāquiznequi

timitzhuītequiznequih

ahmō nitenaznequi

ahmō tipīnāhuaznequih

quitēmaznequi

amēchilpīznequih

ninocāhuaznequi

ahmō quicuepaznequih

tītlahuānaznequi

tipatlāniznequih

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

VERB INCORPORATION WITH *nequ(i)* PRODUCTION EXERCISE

Give the Nahuatl for the following English phrases:

I don't want to weep.

You want to fry it.

She wants to buy it.

Y'all want to sell it.

They want to flee.

We want to see them.

She wants to fill it up.

I don't want to eat it.

He doesn't want to write it.

She doesn't want to dance with him.

He doesn't want to become angry.

I want to split it.

They want to seek me.

She wants to feed us.

We don't want to kill it.

Quihtōznequ(i) EXERCISE

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

Example:

"Nose" quihtōznequi yacatl.

"Rabbit"

"Blood"

"Calf of the leg"

"Water"

"Navel"

"Charcoal"

"Shoe"

"Meat stew"

"Mud"

"Frog"

"Dog house"

"Hummingbird"

"Fish seller"

"Woman"

"Cave"

"School"

"Butterfly"

"Pigherder"

"Tongue"

"Black"

"Pot"

"Flower"

"Beard"

Compose at least five original sentences on this model.

Mihtoa EXERCISE

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

Example:

I weep.

Mihtoa nichōcani.

It is said that I customarily weep.

they flee

we launder things (something, nonspecific)

y'all dance

they feed people (someone, nonspecific)

they yell

he jumps

we walk

she is content

they emerge

you sleep

we laugh

you get him up

we lie down

they open it

she writes it

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

CONDITIONAL RECOGNITION EXERCISE

Give the English translation of the following Nahuatl verbs:

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

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

CONDITIONAL PRODUCTION EXERCISE

Give the Nahuatl for the following English clauses:

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

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

COMMAND RECOGNITION EXERCISE

Give the English translation for the following Nahuatl verbs:

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

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

COMMAND PRODUCTION EXERCISE

Give the Nahuatl translation for the following English phrases:

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

weep

sleep

don't sleep (y'all)

let's flee

don't flee

come in (y'all)

let's not enter

don't get angry

don't get angry (y'all)

let's walk

don't walk

don't go out

let's go out

don't wait for me

wait for us (y'all)

eat it

let's not eat it

let's see it

don't see me

don't raise it

raise it (y'all)

don't hear it (y'all)

let's hear it

dance with me

let's dance with them

don't bathe him

let's bathe them

put it (y'all)

don't put it

let's buy it

don't buy it

sell it (y'all)

don't sell it

look for it

let's not seek it

don't grab it (y'all)

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

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

UNACCEPTABLE COMMAND EXERCISE

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

English examples:

Sit down.

I don't want to sit down.

Be happy (y'all).

We don't want to be happy

Nahuatl Examples:

Xinēchitta.

Ahmō nicnequi nimitzittaz. Ahmō nimitzittaznequi.

Xicholōcān

Ahmō ticnequih ticholōzqueh. Ahmō ticholōznequih.

Xicahhua.

Xihuetzca.

Xictequi.

Xichōca.

Xiquihtō.

Xicalaqui.

Xicquixti.

Xitlehco.

Xiquimmauhti.

Xiquīza.

Xiquincholōlti.

Xitena.

Xiquincāhua.

Xipīnāhua.

Xiquimēhua.

Xiquimmicti.

Xicochi.

Ximoquetza.

Ximocuepa.

Ximēhua.

Ximālti.

Ximotēca.

Ximihtōti.

Ximocāhua.

Ximotlāli.

Xiquihtōcān.

Xiccōhuacān.

Xicchihuacān.

Xictēcacān.

Xictlāzacān.

Xicpoztequicān.

Xicnōnōtzacān.

Xicpozōnicān.

Xiquittacān.

Xicnelōcān.

Xicneltocacān.

Xicmānōtzacān.

Ximocāhuacān.

Ximotlāīcān.

Ximocuepacān.

Ximoquetzacān.

Ximotēcacān.

Ximālīcān.

COMPLEX COMMAND RECOGNITION EXERCISE

Translate the following Nahuatl sentences into English:

Xinēchnōtza ihcuāc tihuālahciz nicān.

Xinēchtōca ihcuāc nimiquiz.

Xiquimahhua ihcuāc quīzazqueh.

Xipāqui ihcuāc nimitzittaz.

Xichōca ihcuāc huetzizqueh.

Xictlacualti ihcuāc tiquēhuaz.

Xipīnāhua ihcuāc mitzālīz.

Xicholo ihcuāc calaquizqueh.

Xiquīza ihcuāc ticmictizqueh.

Xihuetzca ihcuāc nimitzhuītequiz.

Tiquīzacān ihcuāc ticcōhuaz.

Tipāquicān ihcuāc quicuepazqueh.

Ticcōhuacān ihcuāc tiquittazqueh.

Ticcaquicān ihcuāc quihtōzqueh.

Ticnelōcān ihcuāc tictzoyōnīzqueh.

Tiquilpīcān ihcuāc ticālīzqueh.

COMPLEX COMMAND PRODUCTION EXERCISE

Translate the following English sentences into Nahuatl:

Be ashamed when he bathes you.

Be happy when I see you.

Bury me when I die.

Call me when you arrive here.

Cry when they fall down.

Feed him when you get him up.

Flee when they enter.

Laugh when I whip you.

Leave when we kill him.

Let's be happy when they return it.

Let's buy it when we see it.

Let's hear it when they say it.

Let's leave when you buy it.

Let's stir it when when we fry it.

Let's tie him up when we bathe him.

Scold them when they leave.

WISH/REQUEST EXERCISE

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

Examples:

Xictlapōcān.

Mā xictlapōcān.

If only ^{all}you would open it. Let it be that ^{all}you open it.

Ahmō nitena.

Mācamō nitena.

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

Ahmō ticholōcān.

Xicpozōni.

Quinnamaca.

Xicxelōcān.

Ahmō xinēchhuítequi.

Nimitzitta.

Ahmō ximihtōficān.

Ahmō quimāma.

Ahmō xiquilnāmiquicān.

Quīzacān.

Cochi.

Quihcuilo.

Quineltozacān.

Tinemicān.

Ninocāhua.

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

11. DIRECTIONAL PREFIXES AND PURPOSIVE VERBS

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

Huāl- AND on-

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

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

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

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

However, they go BEFORE nonspecific and reflexive prefixes:

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

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

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

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

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

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

PURPOSIVE VERBS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

tichuālnamacaquīuh

You shall come hither in order to sell it.

ticonnamacafīuh

You go thither in order to sell it.

CHAPTER 11 EXERCISES

DIRECTIONAL PREFIX EXERCISE

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

Example:

nehnemih

huālnehnemih

they walk hither, in this direction

onnehnemih

they walk thither, away from here

tahci

anquicāhuah

choloah

quicuepah

tihuetzih

patlāni

quimpēhuah

quīzah

titemo

antlehcoh

mitztoca

tzecuīni

quimāmah

PURPOSIVE VERB RECOGNITION EXERCISE

Give the English translation of the following Nahuatl verb forms:

ōchōcatō

tichōcafīuh

anchōcafīhuih

nichōcaco

calaquĩñhuih
 ticalaquicoñ
 nicalaquĩñuh
 òcalaquitoñ
 ùmiquiquĩñuh
 miquiquĩñhuih
 òmiquitoñ
 ammiquicoñ
 anchāñticoñ
 tichāñtiquĩñhuih
 òchāñtito
 nichāñtĩñuh
 nimitzahnuaññuh
 cahhuanññhuih
 òñcahhuatoñ
 nicañhuaññco
 anquintequiquĩñhuih
 anquintequicoñ
 quitequiquĩñuh
 nicañciññuh
 òcañcitoñ
 quimañciññhuih
 nicañcico
 nēchālññquĩñhuih
 nimitzālññquĩñuh
 ònimitzālññto
 ùccuepaññuh
 anquicuepaññhuih
 niccuepaco
 quichññhuaquĩñhuih
 nicchññhuaquĩñuh
 òquichññhuatoñ
 niquihññtoññuh
 òniquihññtoññto
 antēchiññtoñññhuih
 tamēchchiyaquĩñhuih

tinēchchiyaco
 nimitzchiyaquīuh
 tinēchhuītequiūh
 quihuītequiūhuih
 timitzittaquīhuih
 ōtimitzittatoh
 quittaūh

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

PURPOSIVE VERB PRODUCTION EXERCISE

Give the Nahuatl translation for the following English phrases:

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

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

PURPOSIVE OPTATIVE EXERCISE

Change these optative phrases into purposive optative phrases and give their English translations:

Example:

Mācamō nitena.

Mācamō nitenaqui.

Let it be that I don't come to complain.

Mācamō nitenati.

Let it be that I don't go to complain.

Mā ticholōcān.

Mā xicpozōni.

Mā quinnamaca.

Mā xicxelōcān.

Mācamō xinēchhuītequi.

Mā nimitzitta.

Mācamō ximihtōficān.

Mācamō quimāma.

Mā xiquilnāmiquicān.

Mā quīzacān.

Mā cochi.

Mā quihcuilo.

Mā quineltocacān.

Mā tinemicān.

Mā ninocāhua.

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

PURPOSIVE VERB/DIRECTIONAL AFFIX PRODUCTION EXERCISE

Compose ten original Nahuatl purposive verb constructions containing *huāl-/on-* and give their English translations:

Examples:

Timitzhuālittacoh.

We come hither in order to see you.

Huālchāntiquīuh.

He/she will come hither in order to dwell.

Oncholōūhuih.

They go in order to flee thither, away from here.

Ōanconihtōtoh.

Y'all went thither in order to say it.

12. REVIEW OF PHONOLOGICAL PROCESSES

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

AUTOMATIC CHANGES

- Assimilation to l-:

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

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

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

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

- Nasal assimilation:

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

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

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

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

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

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

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

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

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

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

cem-nohnōhuiyān	>	cennehnōhuiyān	everywhere
on-miqui-fīhuih	>	ommiquifīhuih	they go thither in order to die

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

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

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

• Vowel-shortening before glottal stop:

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

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

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

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

cihuā-h > cihuah women

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

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

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

ā-tl(i)	>	ātl	water
oh-tl(i)	>	oh̄tli	road
t-ā-hu(i)	>	tāuh	our water
t-oh-hu(i)	>	tohhui	our road

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

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

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

<u>Preterite of Class 2 verb:</u>	ō-yōl-c	>	ōyōl	'he lived'
<u>Preterite of Class 3 verb:</u>	ō-c-āltūh-c	>	ōcāltūh	'she bathed him'

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

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

OPTIONAL ASSIMILATIONS

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

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

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

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

x-y > xx

ch-y > chch

tz-y > tztz

- Assimilation in the reverse direction also occurs:

m-z > zz

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

m-x > xx

n-x > xx

ch-tz > tztz

ch-z > zz

tz-ch > chch

ch-x > xx

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

• Assimilation of **uh** /w/:

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

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

MORPHOLOGICALLY CONDITIONED CHANGES

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

• Word-final vowel shortening:

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

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

Compare the following particles:

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

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

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

Also compare the following possessed nouns:

īmā his hand (absolute form: māitl)

īcuē her skirt (absolute form: cuēitl)

• Spirantization:

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

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

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

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

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

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

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

yēxcān, yēxpa three times (< **yēy(i)**)

quīxtiā to make s.o., s.t. leave, go out (< **quīz(a)**)

machtīā to teach s.t. to s.o. (< **mat(i)**)

• Loss of final short vowels:

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

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

nacatl meat, flesh (stem: **naca-**)

coyōtl coyote (stem: **coyō-**)

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

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

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

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

qu(i)-ēhu(a)	>	quēhua	she gets him up	(vowel to the right)
ni-qu(i)-namaca	>	nicnamaca	I sell it	(vowel to the left)
ti-qu(i)-āltiā	>	ticāltia	you bathe him	(both sides)

Compare:

qu(i)-namaca	>	quinamaca	he/she sells it	(neither side)
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The antecessive particle ō- does not count as a vowel-to-the-left for this process:

ō-qu(i)-namaca-c	>	ōquinamacac	he/she sold it	(not "ōcnamacac")
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(4) The preterite stems of Class 2 verbs drop their final vowels to form the preterite stem, but they retain the vowel in the present tense and in forms not built on the preterite stem. This is a process restricted to short vowels; no Class 2 verbs end in long vowels. Moreover, no verbs with two consonants before the final vowel belong to Class 2, since to lose the vowel would bring two contiguous consonants into final position:

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

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

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

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

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

• Loss of long vowels and compensatory lengthening:

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

Stem: choloā

nicholōz I will flee

xicholōcān flee(y'all)

But:

xicholo flee (word-final shortening)

ōnicholoh I fled (shortening before h)

• Elision of contiguous vowels:

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

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

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

amo-ilama	>	amilama	y'all's old woman	(o-i > i)
BUT				
amo-(i)cxi	>	amocxi	y'all's foot	(o-(i) > o) ⁴
to-(i)cnīuh	>	tocnīuh	our friend	(as above)

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

ni-no-ahhua	>	ninahhua	I scold myself	(o-a > a)
ti-to-ezhuiā-h	>	titezhuiah	we bloody ourselves	(o-e > e)
mo-ololoā	>	mololoa	it rolls itself up in a ball	(o-o > o)
ti-mo-ihtōtiā-h	>	timihtōtiah	y'all dance	(o-i > i)
BUT				
ti-mo-(i)tta	>	timotta	you see yourself	(o-(i) > o)

(2) Subject prefixes drop i before other vowels:

ni-ahci	>	nahci	I arrive
ti-e-tequi	>	tetequi	you cultivate beans
ti-ohlatoca-h	>	tohtlatocah	y'all travel the road (of life)

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

ti-on-ahci-h	>	tonachcih	we arrive there
ti-on-o-queh	>	tonoqueh	we are lying spread out

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

cem-pa	>	ceppa	once, one time
ōm-pa	>	ōppa	twice

• Delabialization of uc /k^w/:

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

tēuctli	lord, ruler
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⁴"Weak" i is more common than "strong" i.

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

BUT

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

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

PHONETIC CHANGES NOT REFLECTED IN THE SPELLING

• Velarization of nasals:

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

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

• Syllable-final devoicing:

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

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

- Degemination:

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

CHAPTER 12 EXERCISE

REVIEW EXERCISE

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

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

2. Write the long forms of the subject pronouns:

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

Singular:

'my _____'

'your _____'

'his/her _____'

'our _____'

'y'all's _____'

'their _____'

Plural:

'my _____s'

'your _____s'

'his/her _____s'

'our _____s'

'y'all's _____s'

'their _____s'

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

ācatl

mītl

tetl

ohtli

eztli

xoctli

calli

cōlli

xopilli

5. List five Class 1 verbs and give their meanings (being careful to include macrons in the spelling):
6. Do the same for five Class 2 verbs:
7. Do the same for five Class 3 verbs:
8. Do the same for one Class 4 verb:
9. Mark the transitive verbs in the lists above with an asterisk:
10. Choose one of your Class 1 intransitive verbs and give all six present-tense forms:

<u>Singular:</u>	<u>Plural:</u>
<u>First person:</u>	
<u>Second person:</u>	
<u>Third person:</u>	
11. Give the first-person plural form of the same verb in:
the preterite
the future
the imperfect
12. Choose one of your Class 2 transitive verbs, and give all six present-tense forms, as above) using the third-person plural object in all forms (i.e., 'I (verb) them', 'you (verb) them', etc.):
13. Give the present tense (all six forms) of a reflexive verb of your choice (i.e., 'I (verb) myself', 'you (verb) yourself', etc.):
14. Give all six present optative forms of a verb of your choice (i.e., 'Let it be that I (verb)', 'Let it be that you (verb)', etc.):