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CULTURAL
ANTHROPOLOGY
FIFTH SERIES
MATERIALS ON THE CHORTI LANGUAGE

BY

CHARLES WISDOM

MANUSCRIPT 28
MATERIALS ON
THE CHORTI LANGUAGE

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MICROFILM COLLECTION OF
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CULTURAL ANTHROPOLOGY

No. 28

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CHICAGO, ILLINOIS
1950
1. INTRODUCTION

The Chorti linguistic material presented here (in Chaps. 2, 3, and 4) were collected on three field trips to eastern Guatemala, in 1931, 1932, and 1933. On these trips most attention was given to general ethnography, although it was impossible not to be concerned at least somewhat with grammar and vocabulary at all times. Very little vocabulary was collected during the 1931 trip, and this little was revised on the second trip as the phonemic system became clearer. Much more was added in 1932, and perhaps more than half the total was obtained in 1933. On the first two trips work was done with informants in Jocotán and Camotán municipios, especially in the conservative aldea of Tunucú, which lies some 8 or 10 miles south of Jocotán pueblo, on the road to Olopa pueblo. The principal informants used were the Hernández family of Tunucú, consisting of Juan Senior, his son Juan, and his daughter Magdalena. Juan Senior died in August of 1932. Another informant occasionally used in Tunucú was Don Juliano Cervantes, the wealthiest and most influential man in the aldea.

The principal informant on the third trip, to Olopa (1933), was Juan Vasques, an Indian soldier of the aldea of Tuticoppeté, who was stationed at the Olopa comandancia. He was allowed by the Comandante to spend full time with me. No linguistic data were collected from speakers of La Unión municipio (to the north of Jocotán) nor of Copán municipio (to the east, in Honduras). Jocotees and Camotees asserted that La Unión speech was equivalent to their own, as well as to that of Olopa, but that Copan speech, while being essentially the same, had minute differences (es el mismo lenguaje, pero algo diferente). These differences were not run down. Most of the texts (Chap. 3) were taken from the Hernández family and from Juan Vasques.

Unfortunately the grammar (Chap. 2) was not completely worked out until some time after the three field trips were over, with the result that there are gaps and uncertainties which could not be remedied. This is a clear example of the absolute necessity of working everything out while still with one's informants, and of how naive it is to presume that one has all the examples he needs merely because his collected material seems to him pretty wide and voluminous. There are always items left out or not sufficiently expanded, some of which are crucial, and a working-out of the grammar in the field would have disclosed these gaps at a time when they could have been filled in. Another lack in the present material is that the orthography is not uniform throughout. The following changes in the original orthography were started: o (Ang. sh) was changed to ë, to (Ang. ch) was changed to ë, and t's and t's were changed to ë and o', respectively. These changes were made only in the Dictionary (Chap. 4), and only about two-thirds of the way thru, and were made only in spots in the remainder of the linguistic material. The phonemic structure of Chorti was never fully worked out in my own notes, but this has been done in his section of the Introduction.

The data on ethnobotany and ethnozoology were collected mainly in 1932, in both Jocotán and Olopa municipios. By working in both it was possible to get information on a wider variety of plants, plus wider information on those plants. Olopa municipio, for example, contains many "highland" plants not found, and in many cases not known about, in the more "lowland" Jocotán. Even those plants (usually the most important) which are to be found in both areas differ somewhat in variety, use,
time of year grown or collected, and so on. The druggist in Jocotán
pueblo, Sr. Ramón Vasquez, as well as his brother Don Domingo, supplied
me with many leads on the medical uses of plants and animals. Both knew
the Indians far better than did any Ladinos I met, and Don Ramón, because
of his medical and pharmaceutical training in the University in Guatemala
City, was able also to evaluate the remedies in the light of scientific
knowledge. I often went to him with data obtained from curers, midwives,
and others for such fuller information. No samples of plants were brought
back, but Dr. Paul C. Standley, of the Chicago Natural History Museum, was
able to identify most of them both from my descriptions of the plants and
their uses and from his own encyclopedic knowledge of the botany and ethno-
botany of Middle America. Further statements concerning the ethnobotany
and ethnozoology are given in the first paragraphs of Chaps. 5 and 6.

Charles Wisdom

Chicago, June 11, 1950
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Double vowel: 

Vowels occur in all stems and in all positions.

- Oak tongue, eye, hammer, grass, plant.

Want know: has water, tea, lemon, rubber case.

Double vowels are pronounced with a front glottal stop between them, a front being pronounced with a back glottal stop between them. The etone, with the second vowel being reduced, in ordinary pronunciation, the second vowel may be elided altogether, with the result that the form occurs both as glottal stop.

Glottal stop in the first vowel, generally produced. It occurs much earlier than that in previous occurrence, or not, in maintaining breath between them.

In the first productive glottal stop was written in the first vowel.

In accordance, placed in the first vowel, that reduced, glottal: ta\, ha\, a\, pa\, pa\, p. The orthography has accordingly been changed: tea, tea, cap, pass.
There is no phonemic grid for this page.
\[ a^2 + c^2 = c^3 \text{ if } c^2 \text{ is } \text{imperfect} \]

\[ \text{he tæ (a-各种各样). Notice} \]
\[ \text{ten (たæ-æn). Defecate!} \]

\[ \text{tama: te} (\text{tama e te}). By means of a stick.} \]
\[ \text{nu-aw-n-cæn (-a-æn). We see me} \]
\[ \text{nu-æcæ-æ (-a-æn). I see you} \]
\[ \text{nuæ-cæ (nuæ-cæ)} \]
\[ \text{nuæ-cæ (nuæ-cæ). What time?} \]
\[ \text{nañjæ-cæ: num (mañtæqæ à num). In dust, in earth (i.e., clean).} \]

\[ i + a = a = \]

\[ a: \text{tæ (a-åkutæ-a). I dance} \]

\[ \text{nuæ-cæ (nuæ-cæ). We can eat} \]

\[ \text{nuæ-cæ (nuæ-cæ). No word, go out.} \]

Racoon

\[ a^2 + c^2 = c^3 \]

- "e (e-æ): mæmæ\text{æ}p".
3 + 0 = 0

a utsch

7c: a q-2. do make some cry.
(7c a -uq-2: a plus v become 0i, and
7c + 0i become +0i).

closed front & more open front or back

1) unstressed - Canonical, 2nd prominence

<table>
<thead>
<tr>
<th>a =</th>
<th>a =</th>
<th>e =</th>
<th>e =</th>
</tr>
</thead>
<tbody>
<tr>
<td>A-U</td>
<td>A-U</td>
<td>U-U</td>
<td>U-U</td>
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<tr>
<td>A-A</td>
<td>A-A</td>
<td>U-U</td>
<td>U-U</td>
</tr>
<tr>
<td>A-O</td>
<td>A-O</td>
<td>U-U</td>
<td>U-U</td>
</tr>
<tr>
<td>A-V</td>
<td>A-V</td>
<td>U-U</td>
<td>U-U</td>
</tr>
</tbody>
</table>

2) stressed - later retained, but reduced, vowel is doubled.

<table>
<thead>
<tr>
<th>a =</th>
<th>a =</th>
<th>e =</th>
<th>e =</th>
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</thead>
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<tr>
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<td>A-A</td>
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<tr>
<td>A-V</td>
<td>A-V</td>
<td>U-U</td>
<td>U-U</td>
</tr>
</tbody>
</table>

back & less back & front

1) unstressed:

<table>
<thead>
<tr>
<th>u =</th>
<th>o =</th>
<th>a =</th>
<th>e</th>
</tr>
</thead>
<tbody>
<tr>
<td>U-U</td>
<td>U-U</td>
<td>U-U</td>
<td>U-U</td>
</tr>
<tr>
<td>U-A</td>
<td>U-A</td>
<td>U-A</td>
<td>U-A</td>
</tr>
<tr>
<td>U-I</td>
<td>U-I</td>
<td>U-I</td>
<td>U-I</td>
</tr>
</tbody>
</table>

2) stressed:

<table>
<thead>
<tr>
<th>u =</th>
<th>o =</th>
<th>a =</th>
<th>e</th>
</tr>
</thead>
<tbody>
<tr>
<td>U-U</td>
<td>U-U</td>
<td>U-U</td>
<td>U-U</td>
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<tr>
<td>U-A</td>
<td>U-A</td>
<td>U-A</td>
<td>U-A</td>
</tr>
<tr>
<td>U-I</td>
<td>U-I</td>
<td>U-I</td>
<td>U-I</td>
</tr>
</tbody>
</table>

back & back, closer 2nd pre.

front & back, open front & more close front

3) unstressed:

<table>
<thead>
<tr>
<th>a =</th>
<th>o =</th>
<th>u =</th>
<th>e</th>
</tr>
</thead>
<tbody>
<tr>
<td>A-U</td>
<td>A-U</td>
<td>U-U</td>
<td>U-U</td>
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<tr>
<td>A-A</td>
<td>A-A</td>
<td>U-U</td>
<td>U-U</td>
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<tr>
<td>A-O</td>
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<td>U-U</td>
<td>U-U</td>
</tr>
<tr>
<td>A-V</td>
<td>A-V</td>
<td>U-U</td>
<td>U-U</td>
</tr>
</tbody>
</table>

4) stressed:

<table>
<thead>
<tr>
<th>a =</th>
<th>o =</th>
<th>u =</th>
<th>e</th>
</tr>
</thead>
<tbody>
<tr>
<td>A-U</td>
<td>A-U</td>
<td>U-U</td>
<td>U-U</td>
</tr>
<tr>
<td>A-A</td>
<td>A-A</td>
<td>U-U</td>
<td>U-U</td>
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<tr>
<td>A-O</td>
<td>A-O</td>
<td>U-U</td>
<td>U-U</td>
</tr>
<tr>
<td>A-V</td>
<td>A-V</td>
<td>U-U</td>
<td>U-U</td>
</tr>
</tbody>
</table>
Verbals + imp. suffixes

Can't be: like walk! (can walk) - en imp. suffix, an.

Verbals + pron. prefix (a-, u-)

4. tetrus to do up one's hair (geter do up; utsur to mek ham)
5. tuit titum (coti' obiturer; ut, me face)

Verbals + pron. suffixes (object)

7. yahupoose he can eat (yupsi he can; ausi beate)
8. yamacacun he unobit (yomac, he mada; accen bagin)

Verbals + pron. suffixes (subject)

9. yahahpooon he bent em (yahahly he bents; -on us).
10. yahah'een he leade me (i-yah, me).
11. yahah'oop I remember them (ingah pü dremember; -op' them).
12. u warren he accun me (uwarra he accen; -in, na)
13. u warren he accun [em]; (metrop).

Verbals + plural suffixes.

14. jahay'oon they beat, they bake.
<table>
<thead>
<tr>
<th>Verb form</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>verb + noun suffix</td>
<td>canaan a walking (canaan mechanic)</td>
</tr>
<tr>
<td>stem + pron. prefix</td>
<td>(u-, a-)</td>
</tr>
<tr>
<td>stem + pron. suffix to (a subject)</td>
<td>u'taawee he makes him eat (u'ta to make; a wee he eats)</td>
</tr>
<tr>
<td>stem + plu. suffix</td>
<td>u'teoop' they do, make (u'te to do; op' plu suffix)</td>
</tr>
<tr>
<td>stem + imp. suffix</td>
<td>-in, teen make' do! (te do, make)</td>
</tr>
</tbody>
</table>
Stem + def. article

+ meetst with a stick (tama by meaning; ette by stick)
  maturi'sen um without dent, clean (matura without; enum the earth, A-sen).

Pron. prefix + stem
  (ka-, a-)

oot 'on h [of] stick (a-ke; otoon stick)
  etta ho tuvu (a-, ka; etta tuvu).

Pron. prefix + stem
  (a-, ka-)

Oor yum (any) head (a-yum; bon head)
  koor um head (ka um).

sup. imp., suf. + pl. imp.
  (-rk.

+oon oke! [pl. yj (kono oke! -rk, pl. imp).

Loc. + stem
  (entral + dropped)

+oon oen, m (ta, eon; bon head, m.

Locative + pron. prefix
  (o-, o-)

+uvqap! with me here
+uvoon um mi head
+aa phish umm (emy) (ta, lec; a, um; phich self)
A single form may be followed by adjectives (not pronouns), such as,...

- Only coalesce under long determiners. In nearly all characters...
- Double vowel in the case of the first case, then the second in...
- Evidencing vowel which predominates. Such coalesce yields a...
- Double vowel plus...

Take a walk with me (take, with; into a one).

- There are each one.
- As many as
- Some
- None to another

The happenings in the case of the form prefer a place can, a can...

- He goes (a., he; can go).

In one example, having the first vowel, being stem, is rendered more closed by the presence of...

- Following closed a-s:
- Henschi alongside (table; incanacan).

Prefixed a- followed by stem (not affix) and initial -u-

- Convenient edition -t- yields -oos-.

- Oos's book (as, pm, prefers; with one).

But of no stem a-tan -u- so immediately followed by -h- to remain -oko-.

- Oo hat's him (e., pm. prefer; what it's become).
Double vowel plus following single vowel, if the z and -e are, yields merely a double vowel. In other words, the resulting triple vowel, which cannot exist in charity, is reduced to a double vowel.

\[ \text{naan man (hez uncle; -en, norm. suffix)} \]
\[ \text{Cee x stuff vroomed (Cee vroom, dargon; -en, norm. suffix)} \]
\[ \text{Cooon spett color (Cooon spettled; -en, norm. suffix)} \]
\[ \text{ween eat! (wee eat, -en, imp. suffix)} \]
\[ \text{teen tree like (tee tree; -en, adj. suffix)} \]
\[ \text{ceen dargon! (Cee dargon; -en, imp. suffix)} \]
\[ \text{teun} \]
\[ \text{waan} \]
\[ \text{waan} \]
\[ \text{teen filler (tee filler; -en)} \]

Double vowel plus following long vowel also yields only a double vowel, with the second predominating, but only in the combination:

\[ \text{aa} + o, \text{aa} + e \]. This triple vowel is also reduced to a double vowel.

\[ \text{point} tortilla (pa tortilla; -op, verb suffix)} \]
\[ \text{ma mop} \]
\[ + cen defecate! (too defecate; -en, imp. suffix, may) \]
(2nd predominates)

open back + open back + orbital

- oke-hor
  - oke-hor

trix-uy no. cheche.

uvi shop, where the hand

trix-uy no. on the head

uvi shop no. (uvi shop to be the; - on, opt. prec. suffix, 1st pl. phrase).
carabo oop, remember this (carabo oop, dismember: opt., prec. suffix, 3rd pl.)

adun oop, it (in, perfect; opt. suffix).

dabaa oon, on (ta, locative; hor head, tipang face).
Open plus closed (2nd prenominate)

- get just numbers (9 + pitch - 2):
  - template /en/ (ta p'ah)
  - formative /sell/ [pln] (teono sell/ [arn]; -x, comp, pln.)
  - what they keep me (uqaq'ulobart; -x, oj. p. um. suffix, -x arny)
  - troonolate & vavavaga stick (tana umul: -a te the stick)
  - unnamed hefinished (uwa na beak; -en, oj. p. um. suffix, -en arny)
  - unnamed as a pen (xen a wrote; -en, oj. p. um. suffix, -en arny)
  - metric /sron/ without dirt, clean (matso xun without; xanum te earth, te dirt).
  - Cottocga /thun/ (ae, prom. prefix, 3rd arny; xhtu, thy).

- gotta talk! (come with; -en, um. suffix, -en)

- kotace de Amumarim, like this (kotrede kote; en: Dar na, mor).

Closed plus open

1. Do not

- Earnaghe malek hen cut (tes awk).
- Dream sankhe lelled.
- tawmrak she malek Ice (tes malek, oomase lehells).
- Qatamata doup na hain (gata doow; utto machan)
- Cotam malek (kotu oostir, oor ooqo hits).

- veveuq malek sam (tes malek; ooqo [a-ump] to omus).
- Evm owpornile wou can cut (uqo, le can; awk, le eats).
- Evm owpornile wou can cut (uqo, le can; awk, le eats).
- Qam on malek go, (uqo, le eats; aacan [a-cen] le que).
a + a = a.

\( a + b = c \)  

\( a^2 + b^2 = c^2 \)

tuqi; q'an (tuq'a en-q'an). What he wrote.
tak'ı; qap (tak'a en-qap). With his hand.
matuq'ı; yop'ın (ma-tuq'a yop'ín). Leafless.
tu; qap (ta w qap). With his hand.
tu; y o to (te u y o). An one kimet.
tu; hon (te u hon). An one kimet.
tuq'ı; k'ap'a (tuq'a y k'ap'a). What he wrote (as).
\[ E + a = a; \]
\[ E + h = h; \]
\[ E + u = u; \]
\[ E + \epsilon = \epsilon^2; \]
\[ \mu + E = \epsilon^2. \]
$c + u = u$

gate: 3c + u: 3o up (o: have

$-2u + (1 - 3)utr: 2o u \text{nor} (\text{c} + 2u\text{tr})$

$-1 - 2u \text{tr}$

$\text{c} + 2u \text{tr}$

$q:\text{phag-a: ws}^2 (\text{ws}^2 \text{ai:se})$, I le almor lar ku xating.

$\text{d} + \text{c} =$

$\text{fer-tu, sell!}, \text{teon-ak} (\text{teon-o-a-k}), \text{sell! (pln).}$

$\text{u} + \text{e} = \text{e}$

$\text{u}-\text{r:kap-ek} (\text{r:kap-u-ek}), \text{me}. \text{u} + \text{e}$

$\text{u} + \text{o} = \text{u}$

$\text{u}-\text{r:kap-om} (\text{r:kap-u-om}), \text{no beai no.}$

$\text{u}-\text{r:kap-op} (\text{r:kap-u-op}), \text{le omeni teshu}$
Vowel Change.

1. In combinations uu + e, uu + a, ii + e, uu + e, the double vowel is united as a single vowel, but reduced. In following examples the second vowel is doubled, thus yielding uaa, uaa, uae, uoe:

- tussue, tussion (u + e, prefix: tu - , root: s - , suffix: - e)
- teuan inculing (e + u + e, root: inc - , suffix: - ing)
- teau es (e + e, root: es - , suffix: - es)
- tussue grow! (u + e, root: grow - , suffix: - e)
- tussue child (u + e, root: child - , suffix: - e)
- tussue run (u + e, root: run - , suffix: - e)

Through vowel combinations

Three or more vowels in order u + a, o + e, o + a, u + u + a appear in the first vowel pair is reduced, the second is doubled. Thus yielding:

uau, uae, uaa, uao.

- uisaau
- ahnaau
- uhepaau
- yep'naau
- ukhp'nnaau
- ukhp'paau
- lyoon
- neoon
- p'nhuuaan
- Haanoaau
- manooaau


3. When a verb is followed by a suffix, the initial -t- of the suffix is dropped:

- **kakata** (kakata, see p. 78) becomes **kakata**
- **katata** (katata, see p. 78) becomes **katata**

4. In the case of certain verbs, the initial -t- may remain, forming a new word.

- **atata** (atata, see p. 78)
- **utata**

**Shifting of stresses from a suffix to a following suffix can cause a change in the sound of the verb:**

- **u** means **op**. They kill (u means he kills, -op, plus suffix)
- **u** means **op**. They eat (u means he eats)
- **u** means **op**. They eat (u means he eats)

**Final sounds following -h (and),** often fall to a word preceding

The aspiration, as shortened, is dropped:

- **mhawh** (pronounced **am**)
- **huhui**
- **mohoi**
Double vowel becomes single in final element of a duplicated stem.

-nteui euer (teeu euer, something)
-kaa baing, eeny (kaa uute)
-nteui eernikel (teeu liittenen, small object)
-kaa eotton (kaa rattenen, away)

Final -u-, followed by vowel, becomes -y-

- coyun eurned (coou eurn, bend)
- toya pay (tooy pay, payment)
- suhyip' drill (suhee uuhrid)

Long vowel between -t- (w-t-x) and consonant within morpheme stem (upa wxt xantas harab Şuam monafen):

- khe to mawwer (from khehts)
- aka nayrot (from akah)
- q'ah', yie (from q'ah)
- ahq' gue (ahq' gue)

The same occurs if vowel initial is preceded by stem with final -h-

- ahkut dazer (ah, agentive: abut dance)
- ab kuer on mepaaxar (ab' in mepaax, ten mepa)
- abahqkeex qhut xuar (abahqkeex 10 + -xuar)

Long final vowel when followed by stem with initial -h- (-h-

- teet e euche (teet e euer: hee water)
Long internal vowel with adjectives: a new stressed syllable:

ake'a dance (ake'a dance; -a verbaley)
ake'ni clean a melja (ake'ni melja cleaner)
ake'ra warm (ake'ra warm)
ake'ra night, nighttime (ake'ra night).
wenken manu, master (wenken manu)
ke'pan mea animal (ke'pan mea, wild plant)
ake'pa last night (ake'pa night)

**CONSONANTS**

Consonants are: h, x, k, k', l, m, n (2), r, p, p', q, g', r, (r'), s, s', t, t', d, dz, c, c', w, y.

\( ñ \): c
\( ñ' \): t, ñ': h
\( x \): t, c': t

**H** is a weak aspirate, as nearly always dropped when preceded or followed by a vowel. Thus,

X is mid-palatal, as new /aorist/. Then **h**

Appear in initially in very few stems. In nearly all cases Kilo Chag has become R in Cheriti, although Cheriti retains L in many place-names, names of deities, etc., all of which are old and not subject to change.
-n before -p (an-p) became -m.

takampan dry tortilla (taken dry)
Shampaa many tortillas (scan many)
followed by a vowel, alanto, 1 vowel of a new accented syllable is added & ton, a 2 become long

an'si (from Spanish, anas), anise,

Vowel with final -h- plus following unaccented vowel and -h- yields /h/ (greater vowel predominating):

abharan cumara (ab. agentive, abharan becoming, race)
abhkaris nei who arrives (ab. agentive, abharak gawa)

Final /a/ followed by central -p- (an-p) evolves to -p- (an-p):

teap'ah having been cooked (teap' cook; p' infrared, cooked)
Long before following unstressed vowel:

Cheap'comb (from say-gay')
up'9ap'kwelessa (from u'gah-op')

Nonzero, th is retained, but replaced, if accent shifts to second or
third following vowel (which precedes n'terminating consonant; between
th- and stressed vowel): ca h'pa'comb hair (from ca'hope' a):
ca'hpa'her or kin comb.

Long after (n-y) when appearing between 1 vowel which preceeds a:

Thee ni make some nor's (tee make: yer nor's)
Kee ni nor's (kee nor')
Kastaplah we get up (kastaplah get up)
Tep'te a chupla (teter a chupla)
U tee ce atex'la (teex felna - en, pant, sung')
W yeen kiv'forn (ey trined)
O tuer atex'la (fox atex')

Long after (n-y) when pronoun or adjective is enencted between
and a following vowel. (following vowel predominates in double):

Amazon's inhale (am day; haq's inhale)
Can tep'sh I get up (en vy; haq'pa' get up)
Campa' a year ago (an kep. one year; - ey, past time)

Long y consonant is prefixes Vn- if preceded by angers Vn (the word
concludes with a pause or a final pronunciation prime or carries
more stress)

Maantee home, not one (maat-none, eates a, one)
Stress

1. General rule: a tone falls on the last vowel of a word. In the case of a single vowel, it is the first of the pair which carries stress.

2. A tone does not occur where a tone is nonexistent, depending upon the quality of the pronunciation. The rules hold in all cases, subject to the following:
   a. Tones do not immediately precede another consonant (e.g., in words like "toe"), unless it is
   b. Another single vowel, which or does not conclude
      ana'm man
      atia'm salt
      pah's pokok
      mukuv'k long each
      tu'x'in to abide
      makan an enduring place aspect
      pah'sa'm Jaguar
      yuh-pa'dan man

3. If the last vowel is preceded by a (or), there must be an ar in the preceding vowel.

4. But if a final vowel (or depth) is preceded by a (or), it can now carry the stress, so such construction:
   - a (or) can now carry the stress. As such construction:
   - a (or) can now carry the stress. As such construction:
   - a (or) can now carry the stress. As such construction:
   - a (or) can now carry the stress. As such construction:
   - a (or) can now carry the stress. As such construction:
   - a (or) can now carry the stress. As such construction:

5. Verbal construction with the final
   - a (or) take the accent on the
   - a (or) take the accent on the
   - a (or) take the accent on the

   ahe'kin-ka, are you young?
### Simple Noun Stems

**Sample Noun Stems**

The money, clay, and mirror are some of the most common:

<table>
<thead>
<tr>
<th>Type CVC (most common)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>tax feather</td>
<td>tax stick</td>
</tr>
<tr>
<td>tax snake</td>
<td>tax stone</td>
</tr>
<tr>
<td>her head</td>
<td>her tail</td>
</tr>
<tr>
<td>your hand</td>
<td>pick a gift</td>
</tr>
<tr>
<td>rash stomach</td>
<td>rum earth</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Type CV</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>no parent</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Type CVC (double-consonant)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>tax water</td>
<td>tax cement</td>
</tr>
<tr>
<td>tax tree</td>
<td>tax firewood</td>
</tr>
<tr>
<td>tax mouth</td>
<td>tax tooth</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Type CVC (clasp for)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>sue love, support</td>
<td>tax fish</td>
</tr>
<tr>
<td>pai ditch</td>
<td></td>
</tr>
<tr>
<td>sari Thimiro</td>
<td>mua karyella</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Type VV (clasp fourth only)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ad agrees</td>
<td>4 uncles</td>
</tr>
</tbody>
</table>

The VV stem may occur twice if a double-word: ad, Thimiro.
4. a. Type VC
- shu. nose ut eye face
- shu. black axe hammer
- shu. leg axe chilli
- shu. arm

b. Type ending in a consonant cluster (-h plus consonant, then CVVC)
- habi fire techh rope
- shu. bend techh stream
- shu. nest
- poh p. mat

9. The dreathiic morpheme stem or type, each of which contains
a group of 4. Do not violate harmony. Do not use 1:
- VCVC stem, with vocalic harmony, and not unlimited
  classic 1 final consonant!
  - rear man, rear young, selling a'ika broomstick
  - otor house, aman mud
  - rear woman, amas elbow
  - aman rear, agite chicken

- VCVC stem, without vocalic harmony!
  - rear arm, mud
  - atut dance
  - akite wife cleaning
  - unkem.
2) CVCVC stem, with vocalic harmony:

- taken ear
- turned humming bird
- broken heart
- winks man

3) CVCVC stem, without vocalic harmony:

- taken pig
- taken people
- human money
- taken cotton

4) In Type CVCV (double vowel):

- taken far
- tutu fruit fish
- tunes

### Complete Noun Stems

### Prefixing

### 1.2.4. Noun stems formed by affixation

A meaning nominal prefix, a nominalizing affix, and a noun stem occur with simple and complex stems, to form derived noun stems.

### 1.3.1. Prefixes

- **ah-** (agentive, prefix, occurring with many forms):
  1. with simple morphemic stem:
     - ah' in dinner: ah' in abandon;
     - ah' in weaver: ah' in sewer; ah' in seller;
     - ah' in dancer (abut danced): ah' in thief;
     - ah' in peeker: ah' in peeper;
     - ah' in checker: ah' in checker; ah' in seeker; ah' in trapper

  2. with complex verbal stem + noun suffix to denote performer, e.g., occupation:
     - ah' in nurse (nurse's nurse)
     - ah' in porter (porter's porter)
     - ah' in painter (painter's painter)
     - ah' in clerk (clerk's clerk)
     - ah' in teacher (teacher's teacher)
     - ah' in healer (healer's healer)
     - ah' in teacher (teacher's teacher)
(2)

1. With nouns derived 1st. Vr.
   - ab k'ul' a. barner. alhurna an. enzyme ab k'ul' a. hunt alhurna enzme
   - ab patna. rula. whiter. ab k'ul' a. drinker person. ab k'ul' a. runner.
   - ab k'ul' a. persons. ab k'ul' a. own cmr. ab k'ul' a. own cmr. enemy.

2. With nouns derived 2nd. Vr.
   - ab k'ul' a. anger. ab k'ul' a. anger. ab k'ul' a. tanner. ab k'ul' a. tanner.

3. With compound nouns compound derived nouns. Place upper nouns. + denote.
   - ab k'ul' a. rula. drinker. ab k'ul' a. drinker. ab k'ul' a. drinker.
   - ab k'ul' a. rula. drinker. ab k'ul' a. drinker. ab k'ul' a. drinker.
   - ab k'ul' a. rula. drinker
   - ab k'ul' a. tanner.

4. With derived attributive stems:
   - ab k'ul' a. eder. ab k'ul' a. eder. ab k'ul' a. eder.
   - ab k'ul' a. eder. ab k'ul' a. eder. ab k'ul' a. eder.
   - ab k'ul' a. eder. ab k'ul' a. eder. ab k'ul' a. eder.

5. With nouns attributive stems, + th. person + th. person, th. person.
   - ab k'ul' a. eder. ab k'ul' a. eder.
   - ab k'ul' a. eder. ab k'ul' a. eder.
   - ab k'ul' a. eder. ab k'ul' a. eder.

   - ab k'ul' a. eder. ab k'ul' a. eder.
   - ab k'ul' a. eder. ab k'ul' a. eder.
   - ab k'ul' a. eder. ab k'ul' a. eder.

7. With person verb stem + an
   - ab k'ul' a. named object
   - ab k'ul' a. named person
   - ab k'ul' a. named object

8. With person verb stem + an
ah- (used with noun stems to indicate males):
  ah te' male dog; ah to' turkey gobbler; ah koe male pleasant;
  ah te'var male truant; ah cuta male unt.

[-s] (Nominal prefix, sometimes indicating feminine; used also in a few plant names).

-sekanan female spirit of bean (javan pea mung); sc to kapan
  chapanese bean; sckaman rahmanul tree. The presence
  may be noted in and woman (possibly derived from) a
  sckaka woman; sckan (wicked) wife; sckahaic old woman.

-ak (Nominalizing suffix with a few verb stems):
  arak tame animal; wayak dream; teak bed.

-uk, uk'. mukuk long leg; mukuk pole; lukuk pathock; autuk
  dizzy spill.

maxa'c ['stem+'] (Verbal construction prefixed to morpheme + derived
  noun to form opposite meaning)

maxa'c ah te'va'i weaner infant+ ("not a weaner"; ah te'va'i weaner)
  'maxa'cwe'm wean food (we' food),
  maxa'cute we' drink.
to - [loc. prefix] (usually morpheme and derived noun + form names)

Plates where something exists, abounds, is done, or kept:

tapah floor of fireplace, fireplace (pah's fire)
tapah red clay patch (pahp'edge)
tapah plantain patch (ha's plantain)
tapah an inner shelf [in kitchen] (pah' bench, shelf)
tapah a seat (pah's bench)
tapah an nest (pah's covered)
tapah an nest (pah's covered)
tapah cane field (pah's sugar cane)
tapah cane root patch (pah's cane cane)
tapah banana patch (pah's banana)
tapah banana patch (pah's banana)
tapah an inner shop (pah's surrounding)
tapah an inner shop (pah's surrounding)
tapah an inner place where garden tended (in front house) (tapacou, popa' monkey)

9. Derivative forms from place names, my abode, canoe, canoe,
   neighborhood, etc:

   tapah's abode (pah's place)
tapah's abode (pah's place)
tapah's man

tapah's rack, or lachcho (food shelf rack)

INFIXING

- a. Infixing infix, with several kind 1 atoms, it form nouns.
   Direct verb atoms & Ch's:
   (These are preform for the direct passive verb forms of Ch by the noun, they denote either
   a state or condition which results from the action of the action verb or an object
   which results from the verb's action).

   cahn fork, twoch (can cut, slice)
   cahn piece of meat (can meat)
   mawn pile, heap (maw pile top)
adjective prefix un-, in a few derived nouns, is infixed into following root

"aarxuten conjunctive (unyak see, utar aye)
"aampii loc. year (unxap, one year, one past tense suffix)

**SUFFIXING**

**VR, Vr (v: a.o.v) (suffix + morpheme stem + form nouns: suffix

-ak

arab tame animal (an animal).

wayak dream (way, sleep).

hwayak bed (the bed).

-ek karik month (karin month)

karik month. angik grukt (karin threaten, angry)

-ok

dohk oot.

-uk ~ yk

funuk beat (fun, cut)

mukuk lang long

mukuk pile.

fukuk first person

sukuk eezzy speech (suk team)

Sk group nouns with final -uk may bring main group.

karik grukt (karin threat, karin threaten)

karik threat (karin)

Poverty also means man, rake erman.

Do not certain hot -eak a suffix in these examples, one is unclear

yekh eam he no meaning

-uk

pokul grukt hold planting seed.
Vim (vowel: a, o, u). Suffix to noun phrase stem to form noun. In nearly all cases, the suffix vowel agrees with the stem vowel.

-am: 'kahan chen (kahn litz)

-um: shem

-um: t'isem

-teken vane, leana (teek, teer netdaty)

-teken muscle, tendon (teek tendege)

-om: hazon cure

-om: hazon cote (oj' cot)

hazon: wild animal

hazon: shade plant

-um: xunum yale (xun attah yale)

-xunum pranged object (xun men)

-xunum warm (like hook)

-um: xunum rind
Vn (vowel = a, e, o, u)

Suffix morphemes • derived stems from

-an: kapan open country, savannah (krap open, red open)
pagan practices (pag' step with hands)
peace, no-fortune (peac curve)
uran drunken apiece (kandi le drunk).
sasan ites

Lat: tea,
satan melon, cleaning, melon case,
satan

-in: punen elate, condition

j'ampunen jaundice (jan yellow)
teropen red beans
saban en white
kopen tamale

-en: canen wildrice

kut'en dinner (kute, etuke, tap)
lunan spotted condition
q'en can gnosed (q'eha ask)
teman trap (the, brace)
teenen cattle (tenten tremble, shake)

-ain: canen anyone, shadow

ubteen adou (uhf enell)

-p'ahn intelligence, thought (pah intelligent)
ap'ain melon, cleaning
sahp'en reenell (sahp' etuke)
hakpen policeman, haut (hahp seeze)
puuain bearded person (puu te beed)
<table>
<thead>
<tr>
<th>-on: Common fruit, produce</th>
</tr>
</thead>
<tbody>
<tr>
<td>hog'pin (hogn' pin)</td>
</tr>
<tr>
<td>peach curae, planking (peac' curae)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>-po: Possessory possession</th>
</tr>
</thead>
<tbody>
<tr>
<td>possessory possession (poss' curae)</td>
</tr>
<tr>
<td>t'aken curt (t'aken cur)</td>
</tr>
<tr>
<td>t'aken under, aoutum, shoulder bag</td>
</tr>
<tr>
<td>t'aken cure, narcotic (t'aken cur)</td>
</tr>
<tr>
<td>t'aken strength (t'aken strength)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>-up: Instrumental suffix, attached to noun, attributive, verb stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>Instrumental instrumental, v. i. any fixed t. D. following stem type:</td>
</tr>
<tr>
<td>(cont.)</td>
</tr>
</tbody>
</table>

1) Suffixes t. The entire stem of Ch. III verb: turn' up, pen (turn, be in place); look' up, meaphole, opening (look' go out); pu' te up, stdr (pu' te kid down); can' up, walkery stick (can' zelle); num' up, conducta (num pass along); |

2) Suffixes t. The - Va form of Ch. III (cont.) verb: |
| way an' up, trace, expository (way an asleep); wa' an up, trace, support (wa' an stand up); uh' t' un' up, st' of (uh' t' un' up); ut' un' (ut' un' up); t' un' (t' un' up); t' un' (t' un' up); t' un' (t' un' up) |

3) Suffixes t. The - Va attributive made from Ch. III verb stem: |
| t' un' (t' un' up) } r' un' (r' un' up) }  |
| wa' an' up, Support, foundation (wa' an supporting) |
| t' an' up, Support (t' an' supporting) |
4) Suggested "the pazzam stems of Cl. I (1) verbs:
  kepap' wedge, beam (kehap'a be raised)
  quhtap' tarpene (qohta be carried)
  suhnap' twater (suhnapa be watered)
  tahnap' ladder (tahnap'a be ascended)
  tahnap' taste (tahnap' be tasted)

5) Suggested the emp. suffix -a of Cl. II (2) verbs:
  posnap' materials metal, marble (posna be melted)
  tesnap' tool (tesna be made, be manufactured)
  g'ahnap' spirit (g'ahnapa be baked, barded)
  t'ohnap' dramatic (t'ohna be beaten)
  tahnap' moral (tehnapa be baked)
  wahnap' (wahna blown, fan)
  hahnnap' aeron (hahnnap'a aeron)
han maepl'weaving reffle (hanma means).

7. Sufficient pl'pea form 7. Cl ap (to) t'ne (there rae) from conjoin
   to form -p'ceap
   camp ceap' path (camp particular).

Vp: [v = s, s, o, u] (nonnal vein, suffices with mony verb stems;
   sap form cues with stem vowel).

Canap sanhul (can wake).

qe'hr ap phusoter (q'ehr side)

tekop

vakop

uch ap cueal nay (uch uncenies, ode)

cucuop' whistle, whistling sound (cuc bug).


2. suffixed to noun stems to form nouns of things:

- yan food, child, given a fresh part of something
- sah an white object, white portion (same white)
- q'an an yellow object, egg yolk, yellow portion (q'an yellow)
- t'eken red object, red portion (teek red)
- yam an person, head man (you, daddy)
- hakan an area, with, one leader (hakin rega)
- t'eken notch, cut (teek cut, head)
- s'an an splinter, stick, reed
- t'eken branch
- hakan grave, cut (tin case)
- kep'an bottom, base (chee)

- susan cried, cold water, head cold (sah cold)
- p'ecer life, consciousness
- bakan rain (buh water)
- hakan ram, rain reason (hakam ramam)
- bakan place, locality (ma le)
- p'ecer companion
- p'ecer infinite portion [ego fruit] (pec un t'ama)
- s'hecan vast, infinite portion of anything
- nuk'tan large portion [fray thing] (nuk'tan large)

3) with -sun part participial adjectives derived from stems with -en:

- pensman burn, char, scorched (p'ecem burn, charred)
- of'sman cut, decay (q'im cutted)
- sah'eman gray portion, graying portion, grayed (sahen grayed)
- cen'eman tear, cut, break (ceenin trim, cupped)
- p'eceman gash (p'ecem gash cut)
Suffix + personal + form + giving + doing + action + process:

1) Root + personal + form + giving + doing:  
   - gab'p'aaq axnæen (gab'p'aaq's arm)
   - gab'p'aaq axnæen
   - e'lælæen de'knæen
   - e'lælæen de'knæen
   - e'lælæen de'knæen
   - e'lælæen de'knæen
   - e'lælæen de'knæen
   - e'lælæen de'knæen

2) With verbal stem with stem formation -m- and verb phrase -a:
   - hæm'mæn a'qóxvñ, yax'i'm (hæm'mæn's arm)
   - hæm'mæn a'qóxvñ
   - hæm'mæn a'qóxvñ
   - hæm'mæn a'qóxvñ
   - hæm'mæn a'qóxvñ
   - hæm'mæn a'qóxvñ
   - hæm'mæn a'qóxvñ
   - hæm'mæn a'qóxvñ

3) Suffix -t'ab + -t'ax v'ol:
   - yúk'p'aaq axnæen (yúk'p'aaq's elbow)
   - sòk'p'aaq axnæen (sòk'p'aaq's arm)
   - e'lælæen axnæen (e'lælæen's arm)
   - hæm'mæn a'qóxvñ (hæm'mæn's arm)
- 4-

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form abstractions:

- Us'en meat (us' food)
- Tesseran laugh, laughter (tessere laugh)
- Toopen price (toopen value, zone)
- Toopen jump, flayer (toopen jump, hop)
- Us'en milk
- Utso milk
- Utso drink (utse drink)
- Ushe ask, enjoe (ushe ask)
- Kwag' ask, enjoe (k'ag' ask)
the (form adjectival noun).

Suffered to menstruate, menstruation
... /al-yar/ (jal-yen)
... /aw-nur/ (aw-nur)
... /naw-nar/ (naw-nar)
... /st-nar/ (st-nar)
... /uw-nar/ (aw-nar)
... /aw-nar/ (aw-nar)

Suffered to die of rheumatism, rheumatism
... /be-nar/ (be-nar)
... /uw-nar/ (aw-nar)
... /be-nar/ (be-nar)

suffered to demod interact, interact (rheumatic)
... /be-nar/ (be-nar)
... /naw-nar/ (naw-nar)
... /uw-nar/ (aw-nar)

suffered to demod interact, interact (rheumatic)
... /be-nar/ (be-nar)
... /naw-nar/ (naw-nar)
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suffered to die of rheumatism, rheumatism
... /be-nar/ (be-nar)
... /naw-nar/ (naw-nar)
... /uw-nar/ (aw-nar)

suffered to die of rheumatism, rheumatism
... /be-nar/ (be-nar)
... /naw-nar/ (naw-nar)
... /uw-nar/ (aw-nar)
Suturun annarawe (Suter, backward, turned around)
makur'un anta'ita (mako' ur, inside)

Verb plus participles derived from translation attempt for unwritten text:
- takamun cut, broken
- tak'umun cut, broken
- g'ac'mun break (g'acem broken)
- ponamun Stein, dry

Sufixed to Vn attributive form: attribution:
- takumun dry root, dry
- taqamun dryness (taqam nee)
- kuc'umun dryness (kucusum daim, ne)
on yop'! on blow (yop's strike)
hot or cold, bundle (hot, cold)
honor substitute, equivalent (hite, change)
token price (toy, pay)

or, turnover wage, fee, money received
punna, clipper, balle

op (prefix, pluralizer for all noun stems, but suffix to a few
attributive stems & from nouns)

sh-man-op: low, place, valley (sh-man down, below)
sum' on op: many things, many people (sum'on man)

-pin (suffixes primarily used for indicating the perfect, passive in verbs)
-is [the agent], but used with a few verb stems & from nouns)

to p'in payment, amount paid (toy, pay)
again ni to p'in mi is my payment, I have payment (E make),
p'et p'in debt, debt (p'et a cost)
sum' on ni p'et pin, my many debt
sum' on e'an (a having been ear)
-on yo'pon blow (yo'p'e strike)
  tote a roll, brelle (tote, rol-lep)
  hoon substitute, equivalent (here, change)
  ton an price (to-ye, pay)

-fur furion wage, fee, money earned
  puwu'a supper, salt

-op' (general pluralizer for all noun stems, but suffixed to a few
  attributive stems & from nouns)
  ehu man op' low, place, valley (e-hu man, down, below)
  amp' on op' many things, many people (amp'on many)

-pin (suffixes primarily used for conjugating the perfect passive in verbs
  [like -an], but used with a few verb stems & from nouns)
  to pin pi payment, amount paid (to-ye, pay)
  again ni to pin ni tar na my payment, I have payment (i make)
  p'ic' pin debt, debt (p'ic'ta owns)
  amp' on ni p'ic' pin many many debt
  curn' pin ecan (a having been one)
attached directly to transitive verbal stem: 7嘉 7
jute'ax carrying, transport
bhe'te'ax washing, launder
tes'ax making, manufacturing

attached to verbal: 8
mak'mayax checking, (make a check)
sah'mayax hunting (sah a hunt)
tek'mayax waste (teh me wot)
tek 'e'ax loving, (seek)
pukha'ax accusing
puutt'a'ax announcing (pu'tt'a announce)
tanleyax helping, assistance (take a help)
sah'pe'ax a hunting (sahpe hunt)
samp'te'ax a pleasing (samp'te please)
thame'ax butchering, murder (thame kill)

ahq'uyax a going, travelling (ahq'uy go, roam)
vute'ts'ax a drinking (vute'ts drink)
- sax (suffixed to verb + attributive stem to form derived noun)
  1) with morpheme verb + noun stem:
     - main sax a giving yank
     - më'sax embrace, wrestling (më'ë
     - pehk sax a calling, pronounced, announced (like call, announce)
  2) with derived affix stem:
     - teken sax a tendering
     - pukun sax a level root (pukun, kind, acida)

-set [male child] (morpheme stem suffixed + indicate male):
  ansët, uyesät male child

-wink [man] (morpheme stem suffixed + indicate male)

- iek [woman] (morpheme stem suffixed + indicate female; used also in plant names; possibly + indicate use (woman))

-tuxyan iek uleure (tuxyan tendering)

When suffixed + name of activity + indicate female perform and
construction are prefixed by a - which is more a personalizer.  
ah neron iek female canoe

- ehtiek [girl: maiden] (suffixed + noun + indicate female)
  - ar ehtiek female child;
Noun Stems

1.3. Nouns formed by Compounding

Nouns formed by the compounding of a noun stem and noun:
- Cognate, a root stem.

A. Noun plus noun:

Compound nouns consist of two stems or bases joined in close proximity, often as a form of recursion between them, or with definite article or a pronominal prefix.

- tea-eat: in love ("strong-are")
- tez'ahk:learning,pull:foreground ("pull-fore")
- p'ahqu: appearance ("term-face")
- k'as: (k'as) but (k'as) aquatic ("k'as-aquatic")
- yu'ku: Bent-s Nay (ku) in (k)罩 ("frace-pro")
- powax te'k: perspective, creek ("pore-pore")
- k'ahun: headache ("pam-head")
- k'ahun: atrochure ("pam-atre")
- ton k'ax: flu:stone ("stone-face")
- at'amah: acid:river, ocean water
- musawau: name:form ("cat-form")
A number of compound stems are formed with the demonstrative "Ut" (many there are in angular & collective forms):

- Utō (ut bo) opening (ut & a colored & a source);
- Utamāni, many grain(s), shelled orange
- Utōhi, Tobacco acid(s)
- Utōpow, precy charcoal, powdered charcoal
- Ut pu'n, shelled bean(s)
- Ut ten, pebble(s)
- Utwē, wet, mean
- Ut awm, plot, patch, ground
- Ut ban, light wind, breeze
- Ut qwe'n, keep, trap, stay, point (sink's hole)

Noun-noun compounds are also formed by prejoined "ta", place:

- Ak tāna, place where a dance is held (ak + tāna)
- Casputan, corn-mahikat, locality
- Kāapan, tan, open area, level spot
- Ak ten, bathe, spot (ak + tā)

Derived noun + noun:

- Taq a qor, house building (taq a qor, building)
- Arvānta, prayer (arvan, asking).
- Purot agion, charcoal burning [making] (purot agion, an charcoal)

Ramshan qin, west ("disappearance west")
B. Attributional pronoun.

In these compounds, the attributional pronominal serves as a kind of marker in the
affixes which would be attached to the stem in a purely attributive
relation to the noun. The attributing compounds function as a unit in
inflection. 3 attributive forms are used:

1) Simple morpheme attributional stems:

- sak'g'ice rough people, men
- noh'sar fruita ("great day")
- yac'ktie fodder grain ("green grain", "purple grain")
- noha' lake (noh great; he water)
- te'aam' steppe (tea second; on one)
- j'ar'a'an apan hard mango,
- ta'te' atip fiction (tea fiction)
- taker'a'u'ap gran ("red ginger")
- hote'a' u'ap trapur ("new night")
- sa'ma' ak'u'ap trap ("red chapter")

2) Duplicated attributional stems:

- moow'long' trapin ("true tortilla")
- yang'm'an a yellow spider
- ta'te' te'a'ap trapu ("red mango")
- ta'tek' e'cha (te'cun'ser; he write)
- tak'a'p'ap' wak' (true beans)

3) Complex derived stems:

- takema' dry tortilla
- tak'pa' te'ilu'ap trap (te'p'pin boiled)
- noh'winka' grant, old man (noh tall)
Noun plus verb

Quateria de pregnancy (quater, carry; de, child) womb (Owem; men, one)

Quateria feet day

Bumnum erosion (bump, back; num, earth)

Quateria prayer, speech (quater, say; ti, language)

Quateria funeral ceremony (quater, form; ti, eyes)

Pottenau bending, bowing (to, bow; tu, stalk)

Hut selection, choosing.

Quateria number-placing.

Piaf' na, many-placing

Hin ap' hammer-hand, wearing

Tentan tax, lane, selling (tan, all)

Gate pick, gate-landing (gate, land)

Quateria de pregnancy (quater, carry; pottenau, bend) can (pataki, bend) These can incorporate nouns into derived verbs.

Within examples:

Water num operating (water, explode; num, earth)

Wuceran many eating (lucer, eat; no, many)

Can rute numero making (curate, perforate; route, ground)

Pon pa' tortilla-making (pa, sligh in hand; pa' tortilla)

Cahk mesa' deen-hunting, deen-hunt (cahke, hunt; mesa', deen)

Hin ap' hammer-hand, wearing (hin, wear; ap', hammer)

Hin tenki, breaker - (teki, breaker)

Agia teka mileka cleaning (before planting) (agia, clean, off; teka, brush; mileka, melka)

Noun plus adjective

Quateria bow in (quater, pertaining; bow, head) head pain, headache

Qui amaker (quaker, pertaining; amaker, stomach) stomach pain, stomach
2. Noun Inflection

Nouns are inflected by prefixation and suffixation

**Prefixation**

Pronominal prefixes, occurring with all noun stems

9. **ni-, ka-, 1st person, singular, plural, possessive (niw- and kaw- before stem with initial front vowel; ray- and kay- before stem with initial back vowel):**

- ni yap' my head
- ni yap' myself (only self)
- ni yap'et our house (our house) mawag'in my (myself) cleaning
- ni yap'et my tooth (my tooth) ma waw'am my salt (at'ta'salt)
- kap'etan our hat
- kap'etan ourselves
- kay oto'et our house

8. **a-, e-, 2nd person, singular, plural, possessive (aw- and ew- before stem with initial front vowel; ay- and ey- before stem with initial back vowel):**

- ay oto'et your (any) house
- ay yap'et your (not) hand
- ay yap'et yourself
- ay yap'et your (pl.) hat
- ay oto'et your (not) house
- a waw'am your (not) tongue
U-, 3rd person single pronouns (u-, before stems with any initial vowel; u-, before stems with following initial vocal -u-, elsewhere):

- u: his leg
- u: his tooth
- u: his hat
- u: his nose
- u: his chicken

3rd person plural pronouns represented by u- plus -a'cirip: They, they. The latter being attached to name of thing possessed:

- u-[a'cirip] Their houses; u-ek'ap [a'cirip] Their enemies.

Plurality of thing possessed is indicated in all persons by pluralizing -ap, attached to name of thing possessed (see op. under singular, *imperfective suffix*).

**SUFFIXATION**

- -a: (intensive suffix for noun)

- te: groundhog, old dog (te: dog)
- aha: old woman (aha: old woman
- ak'ap [aka]: late night, already eaten
- te: [aka]: old man (te: [aka]: old)

- -a? (indicates a completed state or condition of noun)

- -te: Blister (already come to a head) [te]
It indicates a kind of possession, or inalienable relationship between 2 things.

LTV.

u 5-e-n-a-er, moa (we-en meat). Venison.
u 6-ab-er-ad e teim. Pumpkin seeds.
u heer (heer) e pu-ur. Bean soup ("bean water").
u caq-un-i-n e tetse. Hog fat soup.
u cuq-er e teke. The fermentation of chicha.

Indecipherable process.

u pi-li-er e qap. Bones.
  u y e-n-a (u y i-x-m). The teeth, ones teeth.
  u pi-li-er e qap. All pork 
  u teq-teq i xim. The animal ears.
  u saq-un-i-n e teim. Pumpkin seeds.

-op' (pluralizer for all nouns)
A number of original compounds, once consisting of a basic stem and a suffix, are now as completely fused that they must be considered as single stems. In such cases the original basic stem, although indicated by the ending, no longer stands, of course, that every polysyllabic form in Chinese was once a compound, as after, charred, &c. and mud, but in these cases we cannot actually see what the basic stems were. But in the following fused forms the basic stems are obvious:

writer (from writer), mountain.

writer (from writer), flower.

writer (from writer), its fruit.

In the last 2 cases, the root, r has become almost welded, also, some new roots are.

writer is even used without it as a verb in a verbal construction, as writer. to flower, writer, a bear fruit.

The most important group of these are the stems that are particularly sanguine and have become completely fused that the stem never appears without it. For example, complex stems of may still be used with a singular meaning, e.g., writer (originally w writer), its flower, but it has also the collective meaning, i.e., w writer s. i.e., its flower(s) of the writer; writer (originally w writer) s. i.e., its fruit(s) of the writer, and so writer (originally writer), the mountain(s). In stems writer, s. writer never appeared independently in its final state.

The singular form of the word, however, is often indicated by the use of the definite article, i.e., as, s. writer, a flower, one of its flowers, etc. 4 writer, a hill, etc. more, above 4 father.
2. Names of types, species, varieties of animal & plant are used collectively.

3. Things which exist as a collective, group, or group of things usually are not found singly, but are used collectively.

4. Others:

   a. kwa: k'ut. His eye.
   b. q'a pi. His hand.
   c. y on. His leg.
   d. u can ap. Hisandal.
   e. u ton. u quim. His testicle.
   f. u on. His child.
   g. u na cek. His family member.


DUAL DERIVED STEMS

Certain verb stems, as commonly used in pairs to express verbal meaning, in English are expressed by single verbs. In some examples in Nuer language, it is more than one stem in a two verb phrase. The new meaning can be expressed only by a pair of verbs, not by either single verb alone. There may be no sense verbal compound or any other verb that performs the sense verbal component, as in English & represented by their proper English of suffixed. But no independent stem can appear. Between them, or for this reason, they are considered to be compound.
uyahq'u equteen ku h noun-ke [he helps me get my load in my back]
("he gives me")

ahq'u awoo gne t'at, "men qu to," support a person (ahq'u awoo awoo deen)

a public person with claim (apula ne en chen
uyak'se achen kacham et off (uyak'se he permits, allows: 0 neen)
suta aachen send a person back (suta t'at e louny achen; aachen heen),

insuta aachen send back.

usut aachen send back (aachen loge).
In - (-in before suf).

un-able, narrow

un-confident

un-likely, much, increasing

un-gain, lost

un-plan, heavy

un-plan, light

un-previous

un-pain, tough

un-seat, each

un-save, able

un-see, like

un-responding

un-true

un-truth, different

Ma- (negative prefix attached to various attributes to yield opposite meaning)

with un-attribute (ma- plus un- attribute plus main): maintain easy

un-tran difficult; maintain not bitter; maintain not easy; maintain not hard

un-tran altitude; maintain un-hard; maintain not easy; maintain not high

un-tran light (un-weight); maintain not heavy; maintain not big; maintain not large

with no direct attribute: maintain secretly, secretly (secrety, secretly seen); maintain (ma-kapar) bring, inundation (chapar, able, un-secret); maintain (ma-dan) above, clearly (ahnar, food, far); maintain (ma-jan) cold, un-secret

and par attribute: maintain par un-standard (quivos par)

with duplicate attribute: maintain par, bad, useless.
[Locative prefix] (prefix + possessive adjective + from the possessive adjective):

- tanapah more: tanapah yore: tuipah (ta u pah) the house; tanapah, tana yore tuipah (ta i pah) yore; tuipah (ta u pah) house.

These are used in both genitive & predicative constructions:

- tanapah the house; yore, the house; more; ocanap tuipah the sandal; see; the sandal; are; there.

Prefered to certain nouns to be from direct attribution:

- ta wierc in the hills, highland, up the highland area (within mountain)
- ta wierc lowland, 1st lowland habitat (sea plane, coastal)
- ta wierc in water, aquatic, marine, near upper habitat (be water)
- ta k' tondiwely (to bee)
- ta wierc grounddwelling, burrowing, on or on ground (own ground)

Examples: ah ta wierc lowland pass; ah ta wierc highland pass, ta ta oh wierc growing tree. SUFF.

-ir (indicate part time in existence; also a completed or advanced condition):

- noci: tall, grown, old
- one: before

- eam

K anom rumbling, rattling
1. Suggest directly to the stem.

- formed, formed, a, an, a, a, an
- un-em, a, a, a, a, a, a
- different, different
- empty, empty
- semantic, semantic
- task-em, patched, patched
- ten-em, sparse, Thames out

- with-em, blacked, checked, checked
- koh-em tie, Watchdog, gin-em, gap-em, face
- Sale-em, started, wean-em, running
- Cen-em, broken, torn, sun-em, shedding
- Coy-em, round, circular
- Soy-em, rest, waggling, cup-in-em, becoming
- Que-em, stern, better, .

- pass-, turn-up
- pac-, pull-up
- pack-, turn-up
- pac-em, slander
- put-, put-
- put-, put-
- pass-, measure
- put-, carry
- poke-, pull-up
- puts-, throw-away
- puk-, swallow

- run-em, burned, black
- put-em, fell-em
- puit-, shellCR

- gate, a gate
- get-em, struke place, struke mark
- get-, t carry
- goh-em, wanted
- for-, shape

- Que-em, delivering
- Sue-em, delivering
- Say-em, sing-like
- dah-em, fine marks
- pue-
- \textit{an-} adj.
  can, a nipped place
  \textit{c} uc, a nipped open place
  \textit{c} an, a tear, a nip.
  \textit{c} oy, a curved thing
  \textit{cot}, a chapped place
  \textit{cuy}, a hole
  \textit{luc}, a tuft
  \textit{hip}, opened place.
  \textit{bohn}, nipped place
  \textit{p} un, a staked "
  \textit{kit}, squeezed "

\textit{See} \textit{an-sm}

- \textit{an-} makes substantive

\textit{tak-em} hacked; a hacked place, a hack or cut.
\textit{mo'\textsuperscript{ts}} - to close
\textit{mack -} (to clean
\textit{pahm -} dig (pahm-a)
\textit{paq\textsuperscript{2-em}} shaped
\textit{paq\textsuperscript{2-em}} planted
\textit{paq\textsuperscript{3}} - trap
\textit{paq\textsuperscript{3} -} stacked
\textit{pos -} unended
\textit{pun} - to crush

\textit{puk-em} pierced
\textit{puk\textsuperscript{2} -} pushed
\textit{pohp-em} baking, washing
\textit{pohp\textsuperscript{2} -} washing
\textit{pos -} bent, bended
\textit{pot -} squeezed
\textit{pot\textsuperscript{2} -} to peek
\textit{po\textsuperscript{2}ts} - to press
\textit{po\textsuperscript{2}ts} - to press
\textit{puk -} to give
\textit{pur -} to dig
-Em Example

1. as Substantive

Cur-em. acut, a gash.
Sum-em. a sweat, sweat of any kind.
Cak-em. a stuck place, in m. flesh.
Te-em. doorway, entrance.

& te-oq'em. statue has decayed.

2. as modifying adjective

So'y-em. t'i. Supped tree.
Sad-em. worn out, worn out man.
Aka-em. sht. Painted child.
Aq-em. hawi. Burned water.
Oq-em. k'ik. Decayed bone.
Wi. Rotten foot, decaying foot.
In (V = a, e, u) (attached to noun, verb, ad. stem & form attributes; commonly, suffixes & classemes),

- an attached to stem:
  - nap: an able, unable
  - make: closed, compact (make, close)
  - has: an rubbed
  - has: an open
  - sat: an lost, disappeared (sate, base)
  - nate: an leaning
  - want: an heavy, standing
  - nate: an fasting (nate hungry)
  - tea: (tea) lying down, horizontally
  - nate: tied up, bound

- en
  - tecken visible, seen
  - tecken flesh, tender (a ford), bloody (teck herd)
  - tecken like (tecky)
  - tecken covered with saw (teek face)

- en
  - sicken cataleptic
  - mar in plenteous, haunted
  - tecken ticklish
  - piter resting on head
  - tecken tough (as rawhide)
  - piter: an coward, alone
  - mar: a falling, dyingly, heard

piter: piter with battle, winning what.
- on
  mayor closed up
  paper missing
  paper count
  paper undressed
  letters wrinkled
  [blank, line]
  letter crumpled
  money piled
  money bent, crumpled
  money bruised
  money empty
  money end, amount
  taxon expensive

- ur
  Cu'ur hided, perforated
  Cu'ur cracked
  Cu'ur hidden, lost
  Cu'ur piled, broken
  Cu'ur fallen, full, solid
  Cu'ur broken
  Cu'ur ground, pulverized
  Cu'ur hanging, floating
  Cu'ur stained
  Cu'ur plugged
  Cu'ur backward, turned back
  Tuk'ur arched (Tuk'ur onmen ep'in curatnaka [pierced, curved])
  nut'tur found, spilled
  nut'tur atised
  nut'tur pushed over
  nut'tur being, worn
1) Subject modification (in, down, downward)

2) Subject modification (up, under, under the, above, under the)

Subjective modification: leaf-producing, leaf-bearing, (upside down)

Abjuration: fruit-producing, flowering (fruit),

abjuration: fruit-yielding, flowering (fruit),

abjuration: fruit-yielding (fruit),

abjuration: fruit-producing (fruit),

Subjective modification: verb to verb, verb to verb, verb to verb, verb to verb, verb to verb.

Subjective modification: verb to verb, verb to verb, verb to verb, verb to verb, verb to verb.

Abjuration: verb to verb, verb to verb, verb to verb, verb to verb, verb to verb.

Abjuration: verb to verb, verb to verb, verb to verb, verb to verb, verb to verb.

Abjuration: verb to verb, verb to verb, verb to verb, verb to verb, verb to verb.

Abjuration: verb to verb, verb to verb, verb to verb, verb to verb, verb to verb.
-ir

-eh

-nahit- eur: n

-hermoni: p, eur; g

-hemor: p, eur; g

-yas, g

This affix is attached to many verbal parts of the form 'name of illness' + preceding noun: from name of illness: qichorin headache (qur pain) from p, eur pain); qur naqor stomachache, stomach pain; qur hahin dysentery ("brown blood"); qur naker vomit, vomiting; qur naker headache.

-as - ir

-maka: closed, drunk (person) (mak, clohe)

takes abnormal, pushed (ta, p, unique form)

-kas pushed (ka, unique form)

? V + (vowel: a, e, o, u)

-at, Adjectival

-pa'q-at, timid

tas'a'k-at, regulate

-tas'aki-at, sufficient

-tas'ari-at, control, cause

-te'ar-at, double

-pal-at, folded in line up

-war-at, crossed, land, m

-nahat - fan
-ot adjective
-ot
  -oth, large
  -oth, with
  -oth, excavated, hollow

-ut adjective
  -nuk-ut, large
  -pur-ut, fierce, barked, barked
  -pun-ut, swarming, mixed up
  -muk-ut, hidden, invisible
  -syt-, turning, revolving
  -sus-ut, careful
  -uts-ut? (good, pleasant
  -us-ut
  -purut, barked, fierce

(nouns to form attributes from a small number of nouns)

nohta) large (not great, important)
nukta) large

in (suffixes to nouns to form attributes; possibly an abbreviation)

Ko'yan: ancient; onyan ancient; teyen agency; upiyan worry;
tuyyan: thinning; teyen having a secret; beteyan wincly;
leukumyan worry; pu'k'yan having a stomach, stomach type (in enact)
Numerical classifiers. The most common group is *tec*, *teci*, *teco*, etc., used as a general numerical suffix for enumerating objects that cannot be classified, especially for enumerating long slender objects or objects, as well as people:

- *teco* - one; *teco* man, one man; *teco* kin, one kin; *teco* day, one day;
- *tec* - two;
- *teci* - three; *teci* woman;
- *teco* - four; *teco* members.

9. In Lakota some groups classify as *paca* *paca* items. See the table:

<table>
<thead>
<tr>
<th><em>paca</em></th>
<th><em>paca</em></th>
<th><em>paca</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>cahk</td>
<td>tea</td>
<td>paca</td>
</tr>
<tr>
<td>cahk</td>
<td>tepa</td>
<td>paca</td>
</tr>
<tr>
<td>cahk</td>
<td>tace</td>
<td>paca</td>
</tr>
<tr>
<td>cahk</td>
<td>cehi</td>
<td>paca</td>
</tr>
<tr>
<td>cahk</td>
<td>clf</td>
<td>paca</td>
</tr>
<tr>
<td>cahk</td>
<td>col</td>
<td>paca</td>
</tr>
<tr>
<td>cahk</td>
<td>cahk</td>
<td>paca</td>
</tr>
</tbody>
</table>

- capek: speak, fragment (can: tear, rip)
- cahek: stay, fragment, a slice of
- cahk: place, cut portion
- cahk: chip (cot, cut out, chip)
- newi: pain (new: pain)
- pepti: attack, wound (pe: the attack)
- pepti: punch a (pe: the punch)

- gahk: group, cluster (gat: tear, bend)
- ghok: ball, pellet, small round object (go: open, round bell)
- tchek: strip (ca: strip off)
- tsok: long object, row (te: place in a straight line)
- koht: quadruped, animal (ko: person, keep, hunt)
- cahk: row, extended pile (ca: lay out, row, piles)
- cahk: slice, cut length (ca: slice)
- cahek: fragment, nap (ca: tea, nap)
- tchek: twist of (tca: twist).
la-hi handful (kofie held in hand)
ma-ha pile (ma-wa pile up)
mu-ha pile; stack (mu-wa pile)
p'hi'khi weight to measure (p'hi'i weight, measure)
p'hi'ti load comes on head (p'hi'i carry-on-head)
p'hi'i piece, cut length (p'hi'i cut into piece)
p'hi'i swallow (p'hi'i swallow)
q'hi'i broken piece (q'hi'i break)
p'hi'i small crushed bit of (q'hi'i crush)
q'hi'i cut portion part alined off, aligned (q'hi'i cut)
th'a splint, strip (te'i split)
th'a pile, stack (te'i pile up)
th'ae' piece, small bit in hand (te'ae' piece with fingers)

Example of type:
un-sa-he run a (run) tear piece of paper
un-sa-he yato a (run) side of the house
un-sa-he stream back
un-sa-he burn a tang piece of carrage back
te-ae'hi tea two piles of wood
un-sa-he see a (run) cut length of firewood
un-sa-he' uq'um both his testicles (one pair his testicle)
un-sa-he' uq'um left my eye
un-sa-he' uq'um right my eye
un-sa-he' uq'um 3 atacks of many ears
un-sa-he' uq'um a person's salt
un-sa-he' uq'um both one eye, un-sa-he' uq'um both his testicles
un-sa-he' uq'um right one of my eyes
un-sa-he' uq'um two 3 steps (qanata; called "breast")
un-sa-he' uq'um torn 3 stones of a fireplace
un-sa-he' uq'um up to 4 horses
un-sa-he' uq'um his 2 breasts, both his breasts
un-sa-he' uq'um all his fingers (on placed in an angle way)
un-sa-he' uq'um cut in half

un-sa-he' uq'um 3 deer
un-sa-he' uq'um 3 dogs
9. A second, smaller group, composed of commoner, used in made up, temporary terms (all active):

- a time occasion (used for stating number of times)
- yap' year
- core length of
- kecha (bit of kecha fuel)
- taha (half, or half a pound, taha, twelve divided half)
- teta, teta, fluid end, amount point
- tsa' any
- teuha drop (liquid)
- kecua section

Examples of type se:
- akeba on time, once, first
- kecha time, second time
- inceen se' on (a) length of fence, wood
- tlap' seven
- tlap' eyemas, tlap' eyemas
- inkeba means a bit of my food
- ukeba now a pot of my house
- any teuha on work or meat, sugar, for half a package of oil
- in the market, tea, tea, twice

- in teuha he has one dropy water
- in teuha he has one cup of water

- p'hih' (p'ih')
- lo p'hih' CE III?

- sim. p'hih' to: bit of increment.
- tea- p'hih' atusam: pinches, of fact.

- lose up ko, kneel

- see if it can be CE I - Kotir, hey, knock,
  lay out flat, etc.

- q'eha

- tsahk' (ts'ak', drop in bundles) a bundle
master - general negative for verb, compound in a few cases with prefix
a derived attribute to yield opposite meaning:

master of many, not many (imp’s many, much)
master of a grape not dangerous, safe (em pa’ga’ha, dangerous)
master of a shallower (intam deep)
master of a light, not heavy (em pa’ heavy)

master of hum dumb (chron speak, talk).

9. Ma - , compounded with x’a’c (personal pronoun and copula) to form a negative
verb meaning “it is not”, is compounded in the same way to yield opposite
meaning:

ma xa’s not large, not so large; ma xa’s hop’ in, dull-edged (hop’ in
filed, sharp); ma xa’s pa’ ha’ non vegetarian (pa’ ha’ vegetarian);
ma xa’s kep’ic un-finished (kep’ic finished done); ma xa’s kep’ic
unconscious; ma xa’s sup’ in un-embarrassed, proud (sup’ in shame,
ashamed); ma xa’s a quta un-willing, not at pleasure;
Reduplication

1) of simple monophone morphemes (final glottal stop, ʔ, and ʰ are sometimes dropped or reversed and the final element in each compound):

- tan tan gray, red
- tāʔ tēʔ accent
- yar yar camel (yak sonorant)
- tēʔ tēʔ, tēʔ tēʔ raw, crude
- tōk tōk green, fresh
- mac mac hollow
- pāpā permissions
- bōk bōk white
- yāg yāg green
- qāŋ qāŋ yellow
- tāk tāk vent, consume

2) Redup. of deverbal adjectives:

- mac mac hot (mac mac hot)
- tēʔ tēʔ toasted
cūk cūk' fermented (cūk' chicken, fermented)
- qāŋ qāŋ different
tōk tōk growing (tōk tōk grown)

3) Redup. of reduplicated attributes:

- qāŋ qāŋ qāŋ very yellow (qāŋ qāŋ qāŋ yellow)
- sāk sāk sāk very white (sāk sāk, white)
3. Redup. of derived attributes (for intensive meaning):

    no-ka no-ka very tall (no-ka tall)

    up-pa up-pa very thick (up-pa thick)
    up-pu up-pu very good (up-pu good)
    up-pa up-pa very heavy (up-pa heavy)
    ansak' ansak' very rough (ansak' rough)
    in-te' in-te' very sweet (in-te' sweet)
    intux intux very stinking (intux stinking
    in-yax in-yax very sore (in-yax sore)

    Sarum sarum very spotted (sarum spotted).

4) Partial reduplication.

   a) loss of prefix in second element:
      no-ka very large, very great (noh large, great)

   b) lossy prefixed no in second element
      ung'ung' very soft (ung' soft)
      unc'c'c'c' very fermented
      in-te'x'x'x' very bitter
      intux't'x'x' very deep
      in'k'o'k'o' very stinking

   c) loss of attributes suffix -ta in first element
      no-ka'ta very large (nohta' large).
9. Only the first four pre-cardinal numbers are now used in Khánt: un, tea, ve, todan. Each is accompanied with the prefix menasa,

clasephik. The general one is that in the tree, though (used also
specifically for counting upgrains or pole-like objects, as well as people).
The manasa ending (usually appears in the singular).

tate 'qin 2 days
" Vap' 2 years
41. " Wnde 2 men.

40. If the thing counted has no pre, prefer to cardinals preceded by prefxes:

"tate, you've one 2 person.
" Vyan one tree.
" Niyah my 2 leg.

40. Ordinal consist of the numeral name plus ak. times occasion:

Anyaha first, taka second, vayah 3rd, teanyaha fourth.

Anyaha: yamaya kin for her husband (first time her husband)
Taka: im 2nd day.
" phuna from recurring every sunday.

4. To make numeral stem, without suffix, has the verbal meaning in a few
case after combined with names especially with king names:

Takan, second am, stepson (on on)
Takati, stepfather
Takue, stepmother
Takale un older stepbrother.
Att. Phrases

Some adjectives and adverbs are used in combination with one another to form new phrases. Such phrases are in reality short verbal constructions.

1. Some adjectives plus an adverb:
   - sonpe ypek short [yapetene] (yoke his legs)
   - am pepen ypek yellow, yellow-stained (red yellow, person dyed, dyed
     red, "yellow or has been dyed")
   - am ypek a short man (a man short in the leg)

2. Some adjectives plus an adverb:
   - sonpe ypek curvus ut ypek one-legged, one leg com-pati-ent (curved
     one leg, ut ypek, ypek he leg)
   - am ypek one armed
   - sonpe ypek in slay (makes one slip, ut pek in me nay)
   - sonpe am upek com-patent upek possess (ut pek man)

3. Some adjectives plus an adverb:
   - sonpe upek, upek com-patent (curved one hand, sonpe
     com-patent)
   - am upek, having cut a short hair (cut upek one hair).
   - amapex upek, having cut a short hair (cut upek one hair)

4. Some adjectives plus an adverb:
   - am upek, having cut a short hair (cut upek one hair)

5. Some adjectives plus an adverb:
   - am upek, having cut a short hair (cut upek one hair)
   - am upek, having cut a short hair (cut upek one hair)
   - am upek, having cut a short hair (cut upek one hair)
Following the noun or the present,

and neck, his high nose,

his dark eyes,

his right hand,

cut-up one, knife gone (say, turn, turn, etc.)

quite turn uscute. A rough stone.

top-on gewen, lead, bag.

a-degree a-que-va us still, barn.

Comp with which.

us-tra, turn once, letter (and give us-

us-tra, o-pawn, his school, turn new, his school, I am.

him us-tra, turn wax-corn, Jim, letter, then he,

cis-tra-to, his letter, turn letter.

him come the, Jan, roll.

us-pon--- turn, more than.

a-path-a, our, head, she, man.
tu'ité. Que... (com. adv.),

nèn uste'f tu'ité xar'ce, jance'titi. He, le.
Then present tu'ité xar'ce, He, was he.

Kot'a, as, somemuchas. (Comparative adv.),
From Comparative a trip.

Nowa' kot'a xar'ce, as of xar'ce.
ute'f-te'f tu'á' plan-en kot'a xar'ce, he knows
That I am as good as he is.

Plan-en kot'a caupon. I am as good as he is,
Superlative
The weak shown by appending -ec to the adj. It is
d a weak superlative, meaning "very."

Kum-ec. Smallest or youngest in series,
on-i'ec te'-ec. Very red day; oldest day,
noec-ec. Tallest, oldest, most grown up.

9. Basic stem: t. e. la, alone spee, morpheme, only one of 3 different construction.
A first group of these is stems without internal -bo:

<table>
<thead>
<tr>
<th>t</th>
<th>t'</th>
<th>e</th>
</tr>
</thead>
<tbody>
<tr>
<td>pue.</td>
<td>tuee</td>
<td>tah nick</td>
</tr>
<tr>
<td>tek e</td>
<td>yok break tah break</td>
<td></td>
</tr>
<tr>
<td>qan en</td>
<td>yok pull off</td>
<td></td>
</tr>
</tbody>
</table>

Some of this type have double root (CVC):
Pu'ti encee pace serve.

If No type. C V (rare example): tae do, make.
In most examples of this type no root is shown.
Ruk huec, nak tawary qee deflate; tech know; thus we.

If No type. C plus, deferring:
Ra ipi'id.
of N type VC:
- uki: learn, alone
- uk: clean
- uk: know
- uk: drink

A second group contains internal -k-:

of N type CVVC (use a P prefix, common e.g., CLA verb stems):
- paper can
- paper can
- paper shape, brush
- paper touch
- paper scrape
- paper dirt, pat
- paper stick
- paper carry

of N type VVC:
- uhutu: amputate
- uhutu: cut
- uhutu: study, show

A third group are classifiable:
of N type CVVC:
- paper mix
- paperena
- paper ache

of N type VC:
- op: clean
- neop: invite
26-1. Trans. stems, derived by re-infixed -h-. Two types of stems are
then re-infixed from base verbs, each type having a stem verbalizer:

1) Basic verb stems, e.g. ch. 1, with infixed -h-, and verbalized by -a, -u.

2) Trans. stems, with infixed -h-, and verbalized by -a.

In principle, all compounds have stems in morphemes, according to a
sample of verb stems in dictionary 1. Basic verb stems often form which
they are derived in later. It is quite possible a better way overlooked
in prehistory. Thus, cito-nen, but no basic, verb-att. anentic, cito-obtained.
In summary, however, note for all of 26-1b, the antonym
-60 in prefixed.

26-2. Trans. stems, based on attributes, themselves derived by


-62. punta caco (strain, strain...
punta caco (petit mixed).

-63. taka caco (strain)

-64. supuq.

-65. gama material.

26-3. Trans. stems, derived by suffixed stem formations, plus
verb-like suffixes.

Stem formations:
-66, -67, -74, -76, -78.
2c. Compressed tense, stem (noua plus trans. 1026)

2d. Intransitive and causative forms, invariant (163)

3a. Intransitive, derived from stem by prefix -h-

3b-1. Intransitive, derived from stem by prefix -h-

- chop enough
- chop enough
- chop enough
- chop enough
- chop enough
- chop enough
- chop enough
- chop enough
- chop enough
- chop enough
- chop enough
- chop enough
- chop enough
- chop enough
- chop enough
- chop enough
- chop enough
- chop enough
- chop enough
- chop enough
- chop enough
- chop enough
of the type V.l.V.

chop cough ache sound out
owl pluck ache run
ache fall

9. In the sentences with adverbial -ho (if Cl. 1a and 2) the -ho (or ho) word always
agrees. In other sentences, since no verb follows, -ho can be omitted.
4. As a rule, being mentioned after -ho, is greatly reduced, but in good
literature, these second persons are written and indicate deduction, and
in a few examples may even omit, not having been clear. In a sense,
however, not all morphosynthetic types of the type of the second
subordinate.

a. morphosynthetic, plain verbally

Ch. 2.

b. derived, attem.-verbally

1. -h- atem., a, u
2. atem. with stem prenun.
3. atem. with stem

b. a, all atem. (v., v., v., v.) plus verbally, e, a, o, u


3a. morphosynthetic, with stem prenun.

3b. complex, in morph. plus verbally prenun.

3b-1. -h- atem. a, e, u, nh, e, o
3b-2. derived form atem. (-v., v., v.), a, e, u, an
3b-3. stem with atem. prenun. l, m, p, g, n, s, t, h, w


3c. complex, ed. form, with stem prenun.
1. plus verbally prenun.
2. definite compounds
Verb System

There are 3 main types of verbs: transitive, intransitive, and stative. In

transitive verbs, a direct object is present, and the subject performs an action on or with something.

Intransitive verbs do not require a direct object, and the subject undergoes a change in state or position.

Stative verbs express a state or condition and do not involve an action or process.

Each type of verb has specific characteristics and rules governing their use.

Transitive verb stems are formed by adding a suffix to the root, usually -s or -d.

Intransitive verb stems often have different morphological forms, such as the base form and the present tense.

Stative verbs typically use the auxiliary verb to indicate aspect or tense.

Examples:

- Transitive: She cut the bread.
- Intransitive: The sun rose.
- Stative: They laughed.
8. Class 2, with its sub-class 2a, are all transitive. But of these
differ from the verbs of Cl. 1 in that they are from the imperative and passive
by inflection, and not by inflection, i.e. in their meaning and verbalized
differently, they may be said that Clauses 1 and 2 are simply varieties of
transitive verbs, while which are in the pure Cl. 1 type, described above.

They are grouped together into a single clause, however, because they are
all transitive (which distinguishes them from Cl. 3 and 4) and because they are
alike in the formation of the imperative and passive. They form the
imperative by inflection of -n to the verbal root, except (with
certain exceptions, described below), and the passive by inflection
of -n, plus the passive verbalizer -eh. Class 2 will be described first.

9. The Cl. 2 verbs are divided into three types, listed in the dictionary for ease of
identification as 2a, 2b, and 2c. Cl. 2a are monomorphemic, with verbalizing
prefixes only, whereas 2b (other than 2a) contain a verbalizer -eh, which
may vary (as vowels may be inflected), Cl. 2b are also morphemic but are suffixed
by a stem formation, to which the verbalizing suffix may be attached, and Cl. 2c
are complex stems formed from monomorphemic and monomorphemic
suffixes.

9. Cl. 2-1 verb stems are seven phonemic types:

1) The type CVC, there are all monomorphemic.
   - e.g.柜 (kab) - pous - born, pous; and
   - e.g.柜 (kab) - qut: give birth to, qut: gin by ti.

pous:柜

2) The type CV and C plus diphthong (consonant).
   - e.g.柜 (kab) - pous: seek

3) The type CVC, if whose diphthong consonant is either -eh or
    -eh. The -eh group is the largest monophonic type of Cl. 2, verbs.
    In a few examples, the entire stem is inflected into a Cl. 1 monomorpheme,
    and forming complex stems, but there are not many in which such
    inflection is apparent. For example in the dictionary, below no
    CVC analogous to -eh appear. How is that stated, but -eh does
    not appear.
89

4) Of this type CVVC (There are all nouns):
   Super : strange

5) Of this type VC:
   att : look at
   uc : desire
   up' : think about

6) Of this type VC C:
   ager : clear recipe
   ares : try with

7) Of this type VCC
   hit : try
   av : any
   ab : beat
   wh : smell of

The CV-1 transactions are restricted by -a, -a'i, -i, -i' -s, -o, -u. There
are no rules determining the choice of verbalizer.

qani : want
qan' : can
qere' : can do
ara : look at
kere : hold
pwe' : measure
sukhe : steal
pukhe : call
subhe : wrap
kohhe : write
phru : drag

8) CV-2 transactions are derived by affixation ( -p', -s', -l',
-w'), which are further derived by affixation suffixes -a, -e, -u.

met p'u : much broken
tep'e : love
khe' : break
lelep'a : learn from
ko'khe' : take out

9) CV-2-3 transactions are derived attributes, formed by apposition
of -Ve, -Ve, -Vt, and Ve to CV-1 monophones, or a basic form
derived by the verb suffix -a, -e, -s, -o, -u.
9. In cl. 2a, transitive - are the transitive verbs from cl. 3 intransitive.
   These transitive verbs are derived by -kk, which is suffixed directly
   to the morpheme stem (for the transitive cl. 3-1) to the stem
   formations: -en, -en, -en(l), -en, -e'. (for the transitive cl.
   cl. 3-2), so to the attributive suffixes (for the transitive of
   cl. 3-3),

   with two groups:

9. Cl. 3 includes all the transitive verbs in the language. It is subdivided into the
   four sub-classes, as cl. 2: cl. 3a, transitive verb forms without morpheme stem, which
   belong exclusively to this class: cl. 3b, those with derived stems; cl. 3c
   which are composed of stems: cl. 3d. The intransitive forms of transitive
   verbs (cl. 1 and 2). Cl. 3a, 3b, 3c, 3d are taken from other verb classes.
   Cl. 3: verbs of four phonemic construction?

   0) If this type CV:
   
   a) on walk
   b) on swing
   g) a z face
   c)Sup, swing
   d) a h gnome
   e) on increase
   
   Some none have double inner verbs:
        keep come

   2) If 3 type CV:
        we be start up z v hang
        a be down

   Some none are double vowel verbs:
        was eat
        135 be a blag
        no place on
        tax benefits
        c is grow
        e v amiral

   4) If 3 type VC:
        an ar ride
        b v s neep
        0 s play
        o c enter
9. In 3a derivation, like 1b, a common stem, one of 3 types: (a) new stem; (b) internal -\( y \)-type; (c) -\( i \)-type. Then with stem which are attached by suffixation (3a-1) and then with stem having suffix.

3a-1. Three type of 3a derivation (3a-1) are 1st, a common stem.

<table>
<thead>
<tr>
<th>Type</th>
<th>Description</th>
</tr>
</thead>
</table>
| 1st  | New stem, suffixed by verbal concordian suffix -\( y \)-type, -\( i \)-type, or -\( a \)-type, or nominal with suffix. Stem cannot be verbal.
| 2nd  | Suffixable affix -\( y \)-type, -\( i \)-type, or nominal.
| 3rd  | Internal -\( y \)-type, -\( i \)-type.

2. The suffix -\( y \)-type.

3. The suffix -\( i \)-type.

4. The suffix -\( a \)-type.

5. The suffix -\( o \)-type.

6. The 1-3 derivation is new stem with suffix -\( y \)-type, -\( i \)-type, or internal -\( y \)-type. Three further combinations occur:

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</tr>
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<td>2nd</td>
<td>Suffixable affix -( y )-type, -( i )-type, or nominal.</td>
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<td>3rd</td>
<td>Internal -( y )-type, -( i )-type.</td>
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</tbody>
</table>

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</tr>
<tr>
<td>3rd</td>
<td>Internal -( y )-type, -( i )-type.</td>
</tr>
</tbody>
</table>
3a-3. Intransitive stems, derived by affixed stem formations, plus verbalizing suffixes.

Stem formations: k, m, p', q', r, s, t, t'.

Prefix stem forms: te, t'.

- k-e, k-an
- m-a
- p'-ah
- q'-ah
- n-an
- s-an
- t-a
- t'-ah

Redup.: -te-a, -t'-a

3a-4. Compened trans. verb, 8 types:

Pure compendio (noun plus derived trans. verb). These are formed in cases when the noun has final vowel, adj has final consonant, or compendio.

Karakia beriti (kiba) [kiba? kane i, mika miki, (kib)]
Papara ki ahipotē [papa to tē, papa ahipo tē]

Stem-affixed compendio (noun is entered between morpheme explanation):

Makara i koe [makara koe i, koe i]

Makara i koe [makara koe i, koe i]
Compound verbs are formed by the inflection of one stem but of more
(incorporation) and the example compounds of two stems (agglutination).
In either case the result is an entire verb or a verb in inflection. Compound
verbs are easy to express in verbal ideas (as much harm to done, but long to feed),
as well as to bring together two or more certain stems which commonly found together.

In ease of inflexion, only translate the root as much. A root stem
is incorporated between the verbal stem and its
verb-affecting suffices. Verbal stem compounded verbs inflexion another
of ch. III since to object to another the verb itself.

Nokhtone dure (make, bring, her head) Suh stone eathen (sustain, her head)
patumam get the maneketolk (patu bark, manamy) get and the pregnant (gute cany)
pauganu plant mara (pauj plant) an chef.
scanfan, mara wet mara (farm, cream, milk)
withuma spring (with clear, milk, rum, epic)

In case of agglutination both terms between such are used. They appear
always in second position, being preceded by the authors, attributes of verb
stems with which they are compounded. All are extraneous or native.

a) Now plus trans. verb:
   paugone shore toilles (patra toilles, goni shores)
   wechta tempred, teet food (wee food, sheta try, sp. pulver),
   laachta sequenta (laa wee try),
   weserae coor forb (tepa cores),
   pat te heft (pan weight)
   aapte aminate (ap matter, ste more)
   pinta ament (pun learning, etc. receive).
1. qamulina turn yellow, copper (qan yellow; pubna become, become)
   sabu turn white, bleach (sab white)
   2. ak'supa become twlight
   sab motha faint, fade (motha become)
   terapuha become out, here (terar out, here)

3. ake, plus adverb verb
   hekt getpah be away (hekt for... getpah be in a place)
   qohm turn be about [gohm turn] (gohm be... turn, man)
   neen qohm turn be man about
   noce turn be tall (noce tall)

4. Negative (ma) plus verb
   mahpa use (ma, negative; hapa, return, cameo, abs. etc.)

5. Intransitive part form of transitive verbs
   3) formed by -an, suffix to causative (-an) verb.
### Derivation - Trans

#### Suffixes

**Order 1. Stem formation: (p, p), t, t, t, w**

Redup. stem from: t, t

**Order 2. a ~ e. Verbal + pre CL.1**

a, e, s, e, o, u - verbal + pre CL.1 a

**Order 3. -e, -e, -e, -s, -er, -e, -t, -s, -s, -a ~ -u (with p). Trans. suffix**

#### Derivation - Intrans

**Suffixes**

**Order 1. Stem from: k, k', k, e, m, n, p, p', t, t, t, t, y**

Redup. stem from: t, t

**Order 2. a, e, i, e, u, verbal +**

Verbal +

v (va, a, e, o, u)

**Order 3. -an, -an**

**Complications**

- Stem formation can be derived by the addition of verbal and derived stems.
Suffixes of verbal and adjectival formations

Suffixes directly morphologically from A. I. formations, and
further derived suffixes of order II.

- p'—
  - p‘m, p‘u
  - p‘t

q’es p‘a explored, first
to q‘a lose.

- t-

al‘ta permit
maata know
teekte report
q‘unta object from mouth (buh blow out, except)

- t-

hahn‘ta remove (hahn

- t-

q‘ok‘tei weak
fok‘tei pull off
<table>
<thead>
<tr>
<th>Replication of initial consonant of each stem takes place whenever</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Diphthongs:</td>
<td></td>
</tr>
<tr>
<td>aeh'-a, nac'-a, tok'-a, p'ut'-a, hok'-a, hta'-a</td>
<td></td>
</tr>
<tr>
<td>t'- p'ut'-a, hok'-a, hta'-a</td>
<td></td>
</tr>
<tr>
<td>c'- qen'-a, p'aa'-e</td>
<td></td>
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<tr>
<td>h'- p'aa'-e, qen'-a, tok'-a</td>
<td></td>
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<tr>
<td>h'- hok'-a</td>
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<tr>
<td>o'- tok'-a</td>
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<tr>
<td>s'- qen'-o, tok'-o</td>
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<tr>
<td>n'- p'aa'-o</td>
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<td>p'- qen'-o, tok'-o, keq'-a, shke'-a, skel'-a</td>
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<td>9. verb verbals -a, -e (suffix of verb stem from present tense or imperfect tense)</td>
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<td>-----------------------------------------------</td>
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<tr>
<td>Cik-a split</td>
<td></td>
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<tr>
<td>Car-a tear, cut</td>
<td></td>
</tr>
<tr>
<td>Hae-er twist</td>
<td></td>
</tr>
<tr>
<td>Huq-a file, scrape</td>
<td></td>
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<td>Mak-a enclose</td>
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<th>10. verb verbals -a, -i, -e, -o; -u (suffix of verb stem from derived form, with 3rd pl. to)</th>
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<td>-tla - a (suffix verb stem):</td>
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<td>naka'ale   peka'ale'</td>
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<tr>
<td>q'al'a'ale'  q'al'a'ale'</td>
</tr>
<tr>
<td>q'al'a'leh  q'al'a'leh</td>
</tr>
<tr>
<td>taka'ale   peka'ale'</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(Suffix to stem from to -te, -u):</th>
</tr>
</thead>
</table>
|  Wata'ale  Wata  
| Hata'ale  Hata  
| Capha'ale  Capha  
| Kapa'ale  Kapa  |

<table>
<thead>
<tr>
<th>patched -a (one example only):</th>
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<tr>
<td>pu'i'a'ale' presence (pu'i'a'ale' presence)</td>
</tr>
</tbody>
</table>
(Suffixed to stem forms in -e, -i, -o, -w):

- took ti report, have an event (took report)
- behau escape

- tahwi meet (tah, unique root)
- tahwi break (tah lot of, frequent)
- mahau lend (mahau loan)

1) wa-ı (Suffixed to morpheme stem: one example only):
- goh p wea

2) wa-ı (Suffixed to morpheme stem):
- pahau drag
- tahau teen down
- tahau observe
- wehau check
- suhau calm (suhau quiet, calm)
- tahau hale (tahau half)
- eh tuu pretend
- ahp ne give

Vowel harmony -e, -i, -o, -w (Suffixed to complex stem, derived by suffixes -e, -i, -o, -w (vowels
- all e, i, o, t, and w from derived forms, verb j Ch. 16):

1) weh-
- taken help (taken help)
- takaq good (takan agency)
- pahau lend (pahau rent)
- p'aq'ne bear (p'aq'nan forestful)
- u'tne wad fu (u'tna woman)
- metne meed de don (meten being down)
- p'eke cath (p'eke farmers)
2) Wash - o

- (attached + suffix - an only)

- toshno buncha (toshno buncha)
- yaap'nu fight (yaap'nu fight)
- coyno (coyon circle, circular)

3) Wash - u

- (attached + suffix - an, en, -un, -un)

- haconv ruba (hacon ruba)
- takonv notch (takonv notch)
- yaap'nu mes (yaap'nu mes)
- takonv join (takonv joined)
- western row (western row)
- paciun crushed (paciun crushed)
- toshun epunkele (toshun epunkele)
- cuyno perforate (cuyno perforated)
- hutsun ground (hutsun ground)
- pukon make leel (pukon leel)
- kusun pushem (kusun pushem)

(Attached + suffix - an, en, -un, -un)
- es (transitive suffix attached to morphemes derived from
- 'verbs')

- ed
- ed

1. (with morpheme at end of verb, e.g. -ed, -ed, -ed):

- rhines warm, beat
- abakes cauterize
- p'ahakes was up, finish work
- abakes whiten, bleach
- yokes bring
- teakes redder
- ates by the late tabula
- q'ecses throw down (face fall)
- kabyses stant
- abnis chase (abnis man)
- awakes tame, domesticate

- ashamed
- (with morpheme at end of verb, e.g. -ed, -ed, -ed):

- ohness boit, make from
- ti'pes climb up
- tap'es evert, addlengate
- tames champon
- look'is take in
- eves enter into
- qu'ess bring
- purns pare tarna
- putes drin for, ease
- p'ursse berrn
(with morphea nouns ending in -ed, -en, and -en and verbalizes (s, t, c):)

1) with -t: trunkless head (trunkless gripped)

2) with -n: weenie stance (weenie being)

kneepieces male wedge (a god)

exures resolve, spin
4) With -f-
	Spas' put in place
	Spas' finish with (spas' come more)
	sap's accoutrements (sap's come life)
	Spas' are (Spas' come)
	Sut spas' send back (Spas' return)

5) With -q-
	Pasq' are open (pasq' come open)
	Pasq' are eaten (pasq' wake up)
	Sump's crawl, walk

6) With -u-
	Teak' are taken to appearance (teak' appear)
	puk' are mix (puk' are mature)
	P'aq'te are fried (p'aq'te be fried)
	V'sa' are ripe (v'sa' get better)
	V'sa' make good (v'sa' long good)

7) With -t-
	Mukt' are made disappear (mukt' disappear)
	P'aant' are bone, bite (p'aant' come bone)
	Hak' are diminutive (hak' is)

8) With extra having redeployed te-ark-te-

tant' is rattle (t'ant' a rattle)

t'vhen'tes make drop
I&O

1) (Suffix: -en, -en, -en, -en, -en)

- phrase: take a task (phrase task)
- means: put + noun (mean noun)
- verbs: drive, cannot drive (p'chek cloxe)
- task: is adjust, arrange (take task)
- task: make enough (take task)

2) Suffix: -en, -en, -en, -en, -en

- homes set from - home
- kasse make down
- tappse climb down, climb up
- kassse kill
- shanse let down, all out fall
- look'se
- foopse cause to jump
- nurse focus (in life), get along
- put'tse drive out of home

3) Suffix: -en, -en, -en, -en, -en

- chose tune down (fahram fall down)
- pickse summon (pickin call)
- use point out, show (in on lock)
4) (Suffixed to the verb, verbalizing any tense in Vb):

- tak'ahse make open (tak'ah become open)
- wazas'he work with (wazas'he work, long)
- ta'ahse cause defecation, purge (ta'ah defecate)
- wexahs'he give food to (wexah.set eat)
- ta'ahse dry (ta'ahsh dry)
- ta'ahs'he cause grow (ta'ahs'he grow)
- wazas'he cause tear, openwork (jumamal) (wazas'he torn)
- p'orohs'he cause increase (p'orohh increase)
- q'ocihse make eating (q'ocih eating)
- tawas'he play flute (tawahh scream)
- wazas'he give birth to (tawas'he birth)
- p'ahq'us'hk terrify (p'ahq'us'hk frighten)

- res

(used as a noun, never as a stem):
- wuk'as'he hide (wuk's'he blinding)
- a'was's'he muddy (a'was's'he mud)
- ot'awas s'he salt [a'fod] (ot'awas'he salty)
- tawas'hk hold in esteem, respect (tawas'hk esteemable)

(ungapped & with verbals: -en, -en)

- pag'orohs'he cannot eat, decay (pag'orohh eaten)
- pag'orohs'he cannot change

(ungapped & with verbals: -en, -en)

- tawas'hk cannot be esteemed
- tawas'hk cannot bleed (tawas'hk bleed)
- q'ocihse cannot pain hurt (q'ocih hurt)
- wut'awas'hk malarial
(suffixes -es, -en, -en

role acc. cases -s, pl. poss. with acc. cases -ren)

tukkane lunn (tukkane bunnu)

tes (transitive suffix used with a few items)

caras tes kwalk (cara kwalk)
akates [akut-tes] teach & dance (ake & dance)

CL III formations

k - tuk-k-wun nun
x k - ?

x f - (p-win)

x m - (ma-win), shinni
x n - (n-nin)

x p - tewi-nu nuk

x 8 - (p-tewi), taw-te-wi

x t - (tewi)

? + tc - pce-te-s
+ tc - (tce-s)
x 4 - uhye ani
-a ~ -u (presumed to have preceded stem formation; -p~ -t)

stem: man, dog, man

-ak +a: appear (teek a-wen)
-teek a-wen (~-a, -t)

stem: man, dog, man

-ak +a: appear (teek a-wen)
Stem forms -e, -i forms derived verbs from -e and -an:
- tanka
- tanka

Stem forms -e, -i, -u forms derived verbs from -an:
- animaan = muddy (anan mud)
- tebareen = gaze (tebera examine)

Kutwell knack

Reduplicated stem forms: central consonant of stem reduplicated before adding derivational suffix doer 2:
- tenta = a metal (tenta)
- tebareen = a drip, arc (tebar arc, arcarc)
- tebareen = a rain, sprout (tebar grow)

- a, -i, -e, -i, -u (suffix to noun att. suffixes from derived adnominal nom. of Ch. III)

1) -a (suffix to monohm. forma verb stem): mean an unih (mean unihun)
- cana walk
- akha cane (akha cane)
- pota walk (pota walk, cleaner)
- cana turn yellow
- cana curds
- take a redun
dope cough (dope cough)
bahma get warm (bahma fer)
tahma sneeze (tahma sneeze)
chaka sound mr.
(In passive formative -m, supposed to be by Ch. II-5. to form an
inevitable number of intertransitive verbs)!

Can ma tear cup (can e tear cup [trans])

Hum ma hunkhunt, go hunting

Paq'ma flet

Lap'ma dres

Sekl'ma hunt (accompaniment)

Sutu'ma crush press

Examples: Ch'e le impaq'ma, tomorrow f LGBT. cole aqaus tok atu'ma
ta ran a needle for hunk hunt; aqaus aqana acutima u (w/len)
good at stealing; qani suhama sahmi. durb t weans today;
wear akapma, tis sckaling; aqaus aqana aq'atma ki qaan arnnd
begging; isqani na sahna, I like t hunt.)
(with reduplicative stem prefixes -ke-, -ti-):

- tea andattle
- tehuva tea drop, eey (tehuva drop, eeyoge)

(with duplicated act. stem)

- paapapaaka 6 flexible

2) -6 (with a few stem)

- akipane become mighty (akipane mighty)
- teesane stand upright (teesane)

(with stem prefixes in-, -k-):

- teesane laugh (teesane laugh)
- tunde begin (tunde greedy)

3) -e (with monophthong valent stem):

- ake play
- akewa rain
- gare fall
- nake fall
- kare come
- chain fall
- ake enquiries
- aska fear
- ake dance
- kake's lamp
- kane agent

Rely on example 6 known with -e: k'ap'ee ep (k'ap juice, eep)
(with stem formation -y-)

- why a sigh, answer

(with noun alt. stem derived by -ar, -an, -er):

- asana play game (aida game)
- g'asani about, make up (g'asan election)
- hakanai lead [guide] (hakanan leader)
- huvamaani be baptized (huvaman baptism)
- m'acaani become (m'acaan dark, duck)
- akaoi yield grass (ake green, grasslike)
- yutena yield fruit (yutena fruit)
- wataani yield flowers, bloom (watain flowers)
- p'ianu get trail, take be wood (p'ianu trail)
- wesna take root (wesna root)
- anake be tame (anake tame answer)

4) -u

- p'abnu think, ponder

Vh (vowel = a, e, o, u)

1) -ah (with morphology noun, adj., verb stem):

- t'ash auiper
- sus'ah get old
- konam akh (konam game-mate)
- taah decrate [taa paint, scrawled]
- wanaak visit, knot (wanaak weet)
(with stem formation - p-)

daap'ah bewaned (tea etrapaced)
tate p'ah ame (hate ame, life)
q'aaq'ah finish (q'aa termination)
gate p'ah beom tied (gate tie, bond)
gu'p'ah (ma'acee) (get
sam'ah smell
sat p'ah get boot
sot p'ah return
teeq'ah get well
yuu'p'ah tremble
tuq'ah drop hang

(with stem formation - q-)

bog'ah be amutable
pas'q'ah open up
paq'ah wake up
p'aa't'q'ah awake
p'uer'q'ah fell up
p'uer'q'ah smote (a-fire)
sunq'ah curl, wrap
wit'q'ah seen us

cuirh stem formation - t-)

muk'tah disappear (muka hide)
han t'ah disappear
hak'ah begin
pan'ah come home
wah'ah team open
hah'ah disappear
3. K'oap'ah hang last
3. Han't'ah fast (hah thou, animic)
2) -eh

weshen (wax food)
toshen (tess szen)

3) -eh

takeh be dry
tosh game
tosh tir

4) -oh

ponoh increase
q'eq'oh listening
unoh stare
monoh behold
teamoh hearer
tonoh make milk

5) -uh

anuuh scream
tewuh sneeze (teuweer)
pibuh be apprised


1) -ai (with morpheme noun + verb stem):
   - susai be cold
   - ap'ai ascend
   - temai get up
   - temai die
   - kanae be donner
   - p'uthii give income
   - ohomai forth, lurk (obey from)
   - shima be send (shim below)

2) -oi (with morpheme stem):
   - okae cut
   - otea enter
   - q'otea arrive
   - topea hop, leap
   - norea run
   - okea be broken

   (with stem formative -ki-
   - lama be sent because (too, lone, free).

3) -ui (with morpheme stem):
   - numa.parser
   - putui flee
   - p'urua burn up
   - q'uhk'ui grow a sprout

   (with alt. stem derived by -ui
   - pukkui be atoned (pukku atoned)
-Vn (V=verbs a, e, o, u)

1) -an (with morpheme noun - adjectum)
   - pan-an be heavy
   - tan-an be clear (as liquid)
   - wyan sleep
   - peh-tan be the
   - taan be stand up
   - taan be fall apart
   - taan be down
   - taan be dangerous
   - saan be stick
   - peh-kan fall out
   - tu-an sit

   (with derived noun - adjectum)
   - kau-an be wet
   - kuo-an be deck (make deck
   - kept-ter-en (compound) taen have stuck
   - kip-an be major
   - luban-en nol

2) -en (with morpheme noun - stem):
   - taen be worthy (taen with value)
   - teen be clear (teer bored)

3) -en (with one stem only): can go

4) -en
   - mon loek
   - ohren talk

5) -un
   - go-un be born
   - go-un hurt, become
   - ig-un be nol
   - uh-to-un be where
-wan (possessive suffix attached to stem, e.g., being protected or
represented verbs or stems of pre-demutative verbs):

- Ituwan biedan
- Ituwan loman
- Ituwan bendar
- Ituwan atame
- Ituwan memnun
- Ituwan le tared

- Ituwan (with noun, xet. + xet. stem to form an unlimited noun;
  xedet xet. xet.):

  - Ituwan (stem)
    - Muka an be beadan (muka hile)
    - Anama an be mudhly (anama mudd)
    - Afihanun beant

  (Attached to verbal suffixes -ah, -ah, -oi, of order 2):

  - Sasahan cokh (sasah cokh)
  - Saphahan be sonih (saph edohl)
  - Ojahawan be nitt (ojeh ooh)
  - Pokhawan becleen

  (Attached to verbal suffixes -en, -en, of order 2)
  - Titiwan an be kroig (titiwan bleed)
  - Quehawan be pasihul (quehun hur)
  - Uhiwan an be dorone (uhidun gewaun)
-an (an derivating verb suffix, attached to Ch. I transitive verbs derived by causative -se):

\[ \text{annate via akansan} \text{ I know whom he teaches (Kansa teach).} \]

**Inflection of Verbs**

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<th>Suffixes</th>
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<td>Order 1. -a, i, u. - imperative, Ch. I</td>
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\[ \text{INTRANS. ACTIVE} \]

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<td>Order 1. Pron. suffix as subject, imperative</td>
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<td>-ra</td>
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<td>Order 3.</td>
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<td>-n.c.</td>
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US
C3-
VTHAA'i.
PASS
ve.

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---
US' C3-

1/9

/a, e/ (aw- and ew- before a stem with central vowel):

- a/ /aw/ a gene (are) eat
- a trane /aw/ (any) tell
- a glane /aw/ (gray) walk
- a walgu /aw/ (gray) go
- a kane /aw/ (gray) sell
- a goe /aw/ (gray) receive
- a wara /aw/ (gray) see (see, see)

U-, 3d singular, u- plus plus suffix -op' for 3d plural (u- becomes
v- before a stem with central a, e, o, u, but changes to u- before
a stem with central u):
-2 (form imperative for all verb of Cl. II; it is suffixed to in verbals):

-wa! (man all! (wa all); kainaced! (kaye acced); pehkan call!
(pah pek call); kansen teach! (kanse teach); lo'kisn' teke [it] out!
(lo'ksi take out); tekhisn' dry [it]! (tekhis dry); sitap' an
search! (sitap' an search); metp'un lay [it] down! (metpu lay down);
wa'p'un stand [it] up! (wa'pu stand, make erect);

A. Cl. II verbs derived from transitive suffix -es have imperative affix
eremp. remaining to same as the indicative; yo'pes take out!
(yo'pes take out).

-k (form future tense, suffixed to verbals):

ugeteke he will carry [it] (yete carry); impaq'make I shall
plant (pam'ma plant); ainktaek I shall dance (akta dance)
Kamanak we will buy it (mana buy); a panaek you will
work (pana work);

Pronominal affixes and class derc 1-4, direct object.

-3n, -on (1st person):

unun' be me (uwun be me)
uun' he me
ayop' in you hit me (ayop' in you hit)
awah' sin yungu' me (awah' ju yungu)

-3t, -oc (2nd person):

unun' it desay
unyop' ioc hit you [you] (unyop' i hit).
Zew, -ep (3rd pers):

- Annaru labe munibel, et (annurniy).
- Katamase wejelib jum, et.
- Stearn ep, jum (jul) kee jum.
- Ang'akumep, drememere Trum. (ang'akumep, drememere Trum)

- -ik (indicative plural in all languages). This suffix is attached to the
  sing. imp. suffix in order to show that would, it become long!

- hurilik: throw[ti] (hurulim!).
- cuyrik: perforate! (cuuyurperata!)
- arank: look! (aran!k!)
- oterenik: enter! (oterenik!
- takuenik: help! (takuenik!

From suffixes used with derivations, to form the future, imperative, exclusive, the suffixes are attached to the future and imper -k (-ik), melody -an, subject of imp. verb:

patnaken leemoon (pa'yma plamt).
akamolen leemone (akta deemone)
aterenik leteme (ateremee)
manik: lani leen kae [et] (manna kee).
patnaken leemone (patna!eme).
patnaken letune
welekon letimene (we'iemene).
termanik leemone (termine emina tak).
kaysakon lepatne lefo start working.
-op' (indicative present: 3rd person only, in combination with the form of the 3rd person verb)

-u (transitive, no skill)

-u to (indicative negative: 3rd person only, in combination with the form of the 3rd person verb)

-to (indicative continuous: 3rd person only, with a kind of future)

-suffered directly / Involvement (not often used)

-want to, still want (now)

-want to, still work (now)

-following the form of the future:

-expected, I still have (expected I have)

-expected, I still work (expected I work)

-following the future of the future:

-expected to, I still have (expected I have)
-ani (from participial, a continuous past tense of verb)

### 1

- **With transvers CL 2 verb**
  - un'to'aaani (I am eating, date (without date))
  - un'oposstani (I bewitched you (imperfect) bewitch you)
  - un'ulavani helii (I am eating) (mucani helii)
  - un'wanaani enter with (have a man) (un'wana he eats)
  - un'wanaani enter you.
  - un'wanaani he put it up (but he put up).

### 2

- **Non transvers CL 2 verb** (which belong to CL 1a)
  - un'to'aaani (I kill) (un'to'aa i shall kill)
  - un'to'aaani (I chased you)

---

### 3

Subject personal pronouns

- un', ka- (for person)
  - un'okokan i go side
  - un'kama i know
  - ka

### 4

- **un'-ka-** (1st person)
  - un'mokokan i go side
  - un'kama i know
  - un'makana dhimala: ka

### 5

- **un'pokani dhimala**
  - ka

### 6

- **un'pokani dhimala**
  - ka

### 7

- **un'pokani dhimala**
  - ka
9. a. (3rd pers. singular, not plural) -op appended to the stem verbal or

anwan he dances; anwan op. Nealyup; awa' he eats; awa'op. Nealyup.

anwan he dances; anwan op. Nealyup; an san he eats; an san op. Nealyup.
Pronominal object suffixed, attached to verb in verbalizing suffix if
all into verb to form the past tense. Use of preceding independent
personal pronominal optional. Example: ma verb of verbalizing complements,
B. pron. suffix being attached directly to stem. Pron suff for 2nd,
3rd, mero zero. Note third, any part is delexicized from third
person by the fact that the present must have own prefix, thus: a look's
I leave; book's be left.

1) With vowel verbalizers:
   - makan s'endi spoken (patra work)
   " makan I worked
   ahtest yu danced (ate to dance)
   watsen I came (ata came)
   - nukhoren I divided
   - tosen I came
   - kanoen I learned
   - nessiin I except

2) With Vh verbalizers:
   - ness teen I defeated (teeh defeat)
   " ness ate (weh eat)
   " hamos I harvested
   aahuh we camewed (aahuh we came)
   heat p'ahoot yu were frightened
   hoon ween we Hunted (ween we hunt)
   koamoo' pig hunted (koannah hunt)
3) with -en, -er, -ir verbs
numogen I passed
footen, footen I answered
shonegen I went down

4) with -en verbs:
weakened I slept
ohenen we talked
teangen I lay down (zie in bed)
west g'pen'rt you are strong
resen, resen, resen. Plent.

5) with -en verbs: ran, wan, -an
neen mokmolen I got sick
raeen g'eq'ran be got g'raarhme
neen teemmenen luu g'sirnig
noen mocaanen no grew up, veet tall
neen ketwagen I knelt.
wanen jett't up
furwan he sat down.
matwan it learned.

west kanaanen um taught.
1) With some verb forms, the verb is always the first word.

a) geselle die (gesselle die)  
neh manne die (neh manne die)

b) kene die (kene die)  
neh manne die (neh manne die)

c) geselle die (gesselle die)  
neh manne die (neh manne die)

d) geselle die (gesselle die)  
neh manne die (neh manne die)

2) With some verb forms, the verb is always the first word.

a) geselle die (gesselle die)  
neh manne die (neh manne die)

b) kene die (kene die)  
neh manne die (neh manne die)

c) geselle die (gesselle die)  
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neh manne die (neh manne die)

d) geselle die (gesselle die)  
neh manne die (neh manne die)
2) With -Vh verb: use 2nd person to make it active.

konmeen kune! (kormeh kune)
p'ah'een be frightened! (p'ah'ee k be frightened)
ran'een rear! (ranaah rear)
ran teem varuh! (raneh teem varuh)
sut'g'een eatem! (suteh k eatem)
rat'p'een rise! (rat'eeh rise)
war'tg'een burn'g'een! (war'te k burn'te k)

3) With -Vh verb: use 2nd person to make it active.

qoten arrue! come! (qoteh arrue)
s'ap'een climb! rise! (s'ap'ee k climb)
tam'seen die! (teem'see k die)
nurn'een peer! (nunn'ee k peer)
kare'een get drunk! (kareh k get drunk)
a'tenen enter! (at'ten enter)
look'en sport! (lookeh k sport)
s'k'meen go down! (s'k'men get down)

4) With -Vn verb: use 1st person to make it active.

way'n'en sleep (wayn k sleep)
'tisen'bleed! (tiseh k bleed)
ay'n'en be! have! (ayn k be, have)
'kureen eat! (kureh k eat)
oh'n'en talk! (ohh k talk)
kucurun'en get net! (kucurun k get net)
5) With -ran and -sam verbals:

- nahanen gotaak! (nahan gotaak, gotaak)
- tufke saman lorharmed!

Suggestion: verbs derived by -ran form no new words, but the suffix is attached to an attributive form. In this, the all form a derived suffix -Ya (word ending in -Ya, often "a suffix originated with a verb");

- nukan bali! (mukurul bali; mukur hidden)
- tukan agyaat! (tuturuagyaat; tuturuagyaating)
- mutaran liedama! (mutaawulliedama; liedama liedama)
- wakan eto! (waka an eto; waka standing, etc.)

- Em (attached to transitive verb to form the perfect active participle)

2. qo'rum madaw akhram (purue boom, chay)
1. yor'em asselebeat (soya iin, iin)
- Qasem liuban (qo'se breed)
- Qasem ente (qo'se enter)
2. Qasem openat (pasek openat, pasekflamin)
1. Qasem damaat (pasek drawen)
2. Qasem melet (pota eat, [qotakaat])
2. Quepem agante (quepiah aganto)
16. Kukum akhyak yalum (kukum adding)
16. Qo'ram akhron, akhron (qo'se adding)
10. Qasem liuban (qo'se breed)
2. Muqatem eet, akhram (muqa teq liet, liq liet)
Sake on grayed, been gray-harried (sake, winter, lighten card).

- or in decayed, walled (ogre, rot, decay).

- tor sumen twisted, cooled (sumen).

- sumen: cooled, walled (sumen’s cool, wall).

- tor sake in living (taken, circle).

- tor sake in walking (take out, rec)."
-ac (form a complete past tense, pretens; imperfect, translated with sp. ya already):

-aa (attached to nouns, verb stems derived by -h- for ex. from

1. cahna beashed (case place)
2. cahna beent (case cut)
3. kabna behurt (kab hurt)
4. -he becared (q'se care)
yahna be squazed (ya'ta squeeze)
p'ahca be pulled up (p'aca pull up)
tehna be powdered (teeh, powd flat)
B. By the impersonal use of the passive verb.

in-wa'an-e yahna-a, poured put on (in a handle on a machete)

Pronoun used as antecedent.
2) Suggest to use phrases Cl 2 atom, but would verbalizing suffer return.

   tab teena be helved
   pahvuna be thought about
   suhnuva be noticed
   techana be spun
   ahq'una be given, be whipped
   ab'tana be abandoned
   sh'tana be tried
   p'v'thana be uncovered
   sh'tuna be initiated
   a's'na be said, be told.

3) Suggest to choose lawri to atom. By Ch 1a:

   p'v'tna be stopped (p'v'ta etc)
   ?? p'v'v'tna be baked, be fired
   sup'ana be shared (sup'ana chance)
   a's'ana be played (gumo)
   a's'ana be tossed with
   amahna be tamed
   p'vhaana be cured (p'vhaa cure)
4) Supposed to Ch. 1a stem having stem formative w mak 21-25, suffix retained:

- cahepuna be scratched
- tonapuna be placed
- Sukhada be scratched
- teadepuna be ruined
- metpunaka laid down
- taepunaka be joined
- teapunaka be placed
- gatpunaka remember
- pakpunaka learn
- tahwana be shattered
- gonzana be mummified
- buhyana be mixed
- pa-anwana be dug.

5) Supposed to Translating suffixes (cf. Ch. 1a. vi. 6):

- kansa be taught
- tansana be killed
- ahakensa be made to sound
- cantasa be taught & walk
6) Suggested to Ch 16 trans. terms (with verbizing affixes dropped):

- hacanna be rubbed (hacan rubbed)
- takanna be grounded (takar grounded)
- takanna be helped (takar helped)
- usanna be leaned (usak leaned)
- kuvanna be pushed
- surnna be revolved
- yuvanna be healed
- guvanna be perforated
- mivanna be ground up
- pukvanna be leveled
- tchavanna be notched
- yaop'anna be mixed
- takvanna be colonized

7) Suggested to Ch 16 trans. terms (with verbizing affixes retained):

- pustvanna be punched (pustiv punched)
- shavanna be sprinkled (tahtav sprinkled)
- yoop'vanna be stricken (yoop'v stroked)
- cer'vanna be smirched

-wa (form passive for a few terms)

- ag'vanna be cleaned (ag'an, melted cleaning
- takhavnna be opened
- tsh'invwa be laughed at
1. Uses of -pin

1. Forms Past Participial adjective

2. Suffixes to perfect passive voice, as well as perfect passive participle:

- ouni (from -ouni, perfect passive voice, referring to "having been created").
- panu pin filled with pin, protected (panu pin, panu gindu).
- la'pupu pin having been right (la'pupu pin).
- oka'pupu pin having been tied, demonstrated (mok la'pupu pin).
- la'pupu pin having been browned (la'pupu pin).
- mvenu'pupu pin having been treated (mvenu'pupu pin).

3. Suffixes to perfect passive stem of 3rd and 4th verb:

- la'pupu pin having been taken (la'pupu pin).
Supposed to present locomotor activity \( \text{to} \) catch a cold.

Chaplin having been forced (cahr folk, from cari divid, cut).

Supposed to be relating supposed of items (transamplified process)

book a train
p'lit'p'n reviewed
keaspin gained

naph's pin forgotten
sleap's pin hunted
g欺骗 pin reverence
talkup's gaining
summa's pin curbed, crossed

ceap's pin public sport
mitchap's end
tablepin cut in half
hornpin's round.

Supposed directly to be item (attributive derived by -Vs, -Vs, and -Vt):

leap pin rubbed
cuspin cleaner (user
sutorpin removed
pukarpin rolled on
curuppin perforated
pubkuppin derided

purup pin baked, fried
takespin ptucked
pukhit pin (water, frozen) (liquefied)
Suffered to verbally: suffering of Ch. 16 atoms.

...and the same in the past tense. However, 3rd sing.

distinguished from 3rd sing. present by lack of pron. prefixes: Teach man

Kuhoop' in tuma green because it was planted (for to be planted).

1) With present stem, present form from CE I

nesa cahp'ina dwa senated

" yahsa tona shoolo dwa thumbu in jail (yahsa la thumbu)

" habtis'na dwa bunten (hah'ta la bunten)

Kuhoop' tuma green (kuhe a green)

noon t'ohyeon t'na paid (tôhya la paid)

2) With present stem, present form from CE II

nesa tump'as'na dwa placed (tump'ana la placed)

" lihpaas'na dwa creased (lehp'ana la creased)

look's noop' they were thrown out (look'sna la thrown out)

t'hop' ut'oyop' they were made to pay (t'ena ut'oyop' la made a pay)

noon g'ab'pon nee nome remembered

mahasees'na I was accused (mahaseena ke detering)

t'enesa dwa told (teena la told)

su pahna but I was ashamed ("ha ashamed hi face")
Present object suffixes, attached to the perfect passive, to indicate present tense.

been, come, go, have, been, be, been, made, we, in, has, been, been, been, broken, STATIVE

9. Static verbs are made up of a noun, verb, participle, and another which are formed with verbal constructions to indicate condition or state of being. Unlike the transitive and intransitive verbs, they are lacking in both the pronominal prefixes and verbalizing suffixes. They are therefore verbalized by the pronominal suffixes, a verb's personal pronoun, which serve as subject (just as in the intransitive verbs for the present tense). Very few preceding independent personal pronouns are optional. They are commonly used in all manner, aside to a pronoun suffix in the form of being.
4. Pron. suffixes, indicating 1st, 2nd, and 3rd person subject, singular (-en, -et, -en) and plural (-en, -en, -ep).

- en, -et (1st person subject):
  
  V3en wünken dax am man (wunck man).
  
  متورس إم 3ام ليعن دومن (water lying down, done).
  
  V3en wünken 3ax am men.
  
  w303en en am eomine (water come).

- et, -ep (2nd person subject):
  
  3est 3eek et y3en am a woman (3ale woman).
  
  3et en en am ni3aicking.
  
  gegen et y3en.
  
  ne3ep he3ep y3en (plu) am tall (nock tall).

- ep, -op (3rd person subject):
  
  Xa3ep nöck x et tall.
  
  Wün3ep he3ep am man.
  
  w303ep 3en am eomine.

- en (form imperative for statute verb)

fe3een le! (feen le)

wet3een le! (wet3een)

tuen le! (tuen le)

ka3een le! (ka3een)

wünken le3en! (wunckman)
From a suffix, indicating 1st, 2nd, or 3rd person subject, and verbal (-en, -et, -en) and plural (-en, -en, -en).

- en, -on (1st. person subject):
  - kaen man ka man (man)
  - meten da ibu layin da (man lay down, prime)
  - noo man ka or man
  - wateren man da coming (water come).

- et, -ec (2nd. person subject):
  - niyet keec st yu a woman (u sake woman)
  - keten st yu a knecing
  - ayesst yu hec
  - noec hoceyo ec yu (plu) ay tall (hoce tall).

- EED, -op (3rd. person subject):
  - veec nocei bu otall.
  - wun bu a man
  - waterop! Da are coming.

-en (form imperative for static word)

-Heen bu! (Heen bu)
-Wateren come! (water come)
-Tunen bu! (tun bu)
-Vaace bu! (veec bu)
-Wun bu bu rem! (wun bu rem)
-to (indicate incomplete condition or attribute)

tanto-to still small, still young
tanta-to still green (jump, young, etc.)
tanta-to still new (new, extended, etc.)

-to with reference to incomplete condition

-to to, still, still, change, etc.

-to to, still, still, change, etc.

-to to, not yet harvested

9 suffixing order 3 are -oni and -ac indicating past tense.
9 -oni (from a pronominal or continuum past tense):
9) suffix of status such as non.

9) suffix of status such as non.

9) suffix of status such as non.

9) suffix of status such as non.

9) suffix of status such as non.

endochat There was, there will be

2) suffix of verbal nouns a stem preceding verb:

2) suffix of verbal nouns a stem preceding verb:

2) suffix of verbal nouns a stem preceding verb:

2) suffix of verbal nouns a stem preceding verb:

2) suffix of verbal nouns a stem preceding verb:
- ce (accent suffix indicating a completed action)

- back verb, not already done
- back verb, very relevant

was back, not yet (notte negative)

- surface hanged (tuer hanging)

- ce (forms a completed past tense)

ague, ago; back in time, back at location. They used to

ague, that I had, I used to have

ine, but it is already prepared.

ine, since I had been done, I was already eating

oon, because it had been planted, it was completely planted.

oon, because I had been eaten.

oon, because we had been eaten.

oon, because the client, we had already fallen over mountains.

oon, because I was old, it was very old.

Pronouns

ten who

ten, not who are you

dene, him, whom, it

Types of Status Verbs

- Trace on status verb:
  - been seen by an women (side woman)
  - been seen by a man (male man)
  - been at, been known (known person)
  - been, been known (known person)
  - been, been known (known person)
  - been, been known (known person)
  - been, been known (known person)

p'agha en 0 am danger me.
9. Attributive adjective 

1. Attribute from 1st person 

-嫩 p'een kota racen jam (as) gona he.

2. Derivational adjective

1. Attribute from 1st person 

-嫩 p'een jam gounup (nec)
-嫩 koter i j d am knechig (koter i knechig position)
-嫩 gouton i caner (necer inabile, imprace)
-嫩 hap'arit jyou evile (hapa vible)
-嫩 kueron jyou evite (kuer evite)
-嫩 p'aron jyou elie (p'aron elie)
-嫩 tekeren jam aken
-嫩 puken waum evit am taker it (p'ekit) ev e cold
-嫩 hap'arun jam bruvg (hapa brun, eneetrun)
-嫩 op' magun bruvg
-嫩 tekeren it w ap' berent ev e enough.

2. Attribute from 2nd and 3rd:

-嫩 impapaqen jam flexile.
-嫩 tekeren jam griit, jam tall (necer gounup, tall)
-嫩 roc necer bri gounup.

4. Relational attribute 

-嫩 p'epunepan jam good (vej, p'epup, waxit).
-嫩 p'epup i amar' ve (nec) good.
-嫩 g'een u'ap'ec yellow (ve) itu mar.
-嫩 tekeren jam young, small (teker young, amar).
9. Copulas as auxiliary verbs.

1) Ayan be happen, occur, have.

a) Used in 3rd form, not special meaning of "There, Here are" (Up hay):

- Ayan cungan kep. There are people.
- I piner there are beans (beans are available)
- I taken tout 1 pin there are elements in the shop
- Ya ayan 2 sampay you are writing, you are writing
- Ten ayan what happens? what goes? what is there?

Ayan used in binary form adjectival phrases:

- Ayan a clean wearly ("Newly worn")
- Ayan u peab of the stirring variety ("having it stirring")
- Ayan upeb u gop' one armed ("having one arm")

2) Use as auxiliary verb meaning of "have," namely being possessed, if it appears, usually accompanied by preposition:

- Ayan u kep. he has wore ("There is his name")
- I plub he has drunk

- Ayan u pusa he has been
- Ayan v put uquw he was told he he told [read ye tell]
- Ayan v quile she has (carried) her finger, also v regim:
- Ayan v riegwa l v ha streg (good health)
- A True he has breath (is alive)

- Neen ayanen, I have, neen ayan en a chance
- Xaen ayan, ayan xaaaa he has

- Matuq ayanen, I have nothing (mati qu's nothing ayan en or they have),
- Matuq ayanen I have nothing (ayan en shan)
c) Need verb + pron. adjective to mean "have":

again + noun + I have (noun pl. "at myself", etc.
+ noun + you (sing.) have
+ noun + he have
+ noun + we have
+ noun + you (pl.) have
+ noun + they have

3) TURCH: This verb is irregular, consisting of the only descriptive verb having a stem plus a morphologically suffix (vowel), this suffix appears always in 2nd conjugation. It is either internal (covered with following suffixes) or uncommonly dropped.

1) With meaning of "be": "be in a place" (with adverb meaning of "not", "here");
yarca turuch turuch (here) is.

ma turuch turuch within I rode my horse, I am here (here)." (I am
or my horse is)."

me turuch turuch I am here, I have here. me turuh turuh,
turum turuch where are me?

lu, he here (nowhere).

turuh turuh carl on the arm
turuh turuh on the ground, on the ground
turuh wees turum his vomit here on the ground.
turuh wees carl (harvest) here (there in middle) bring together
in mills.

5) This same use of verb sometime weakened to a more adverb equivalent to "there";

swarun turuh. The man there.

again anar aplehe analphar is taken. turuh with in they are
many tiny clouds there on the sky.
9. What meaning of "live", "live in a place", "be at home":

- maa-te tuvuh tvunnot at home
- maa-te anu tuvuh he was not at home
- maa-te tunen in pihuen 1 live alone
- maa-te anu tuvuh I don't know if he is at home.
- tuvuh tuvuh tse where he family lives.
- tuvuh tuvuh tse where he live house, be at home.

10. With preceding attributive & form predicative statement condition:

- tuvuh tuvuh tvunnot it float, it glide, 1 hang up ("hang up here")
- gohn tuvuh, engohn tuvuh hen about ("about here")
- maa gohn tuvuh jam about
- maa gohn tuvuh ukip bi hui armi free; 1 see you tuvuh jam talk.
- gohn tuvuh re-yaan, bi re-yaan
- eng'yu tunen jam re-yaan
- jang'mu tuvuh it is yellow
- dama'ea tuvuh, he is well.

11. With following stem to form predicative statement condition:

- nuun tuvuh tase, waynu dush ally (take having:
  - waynu sleep)
- noon tuvuh tase, wuan noo nee are hungry (wuan noo hunger).

12. as a qualifying adverbary with a following main verb:
- tuvuh tuvuh, at (enfruit) funta ("settling or wallet")
- again he got horseback (or in a vehicle).
3. Taan (tie the down - an, attach, tie affix).

Not in Haan in Jam
qo'ten taan ba taan I arrived where he now
he taan, when foreign
y'a aq ran .ran he (2) in, he knew there.
maata taan aq ran. I don't know where he is.

4. Waan (wa stand up, be erect, same place, - an, affix affix).

A word meaning of "to" (location):
waan taan taan where he ever when Jam
waan taan, empaqna where Jam planting,
y'a aq ran, where he is.
taan waan, where he ever
ak'a aq ran, where he is, content where he is,
manta taan, where I know where he is.
Kan taan taan vtaa lirin where his dog is.

B. A word meaning of "There is (are)":
waan qin et (with) to dry ("There is a")
kaa waan qin qin inpaqna qin taay bahalli
waan qinaa to nemi. There are many living on my land.

5. Xaaca. This is also an independent personal pronoun, you can be translated as "he (he, it)" or "he (he, it) it".

Xaaca is used only in reluctant statements, indicating conditions only (the exact use of "there is a") (with pronouns as subject). Thus, instead of xaaca in the sentence Jam a man, waanik (man) instead of Jam a man, I treated this verb as something to be preferred from xaan (the pronoun used for xaaca) to xaan in the sentence Jam a man, waanik (man). Similarly, instead of xaaca et, abinak you can speak. The preferred form is abinak, or xaan abinak. In 3rd person, however, we use abinak, or treated it with, add,
Yaac, cop. verb. (also, disj., only, perf. pfn.).

חן ya'c, ya'c-en, I am, ya'c-ti, you are
ya'c-en la-pa, I am, ya'c-ti, you are
ya'c-en ni-pa, I am, ya'c-ti, you are

מצ ya'c, ya'c-3t, you are
ya'c-en ti-wine, he is a man
ya'c-en ta-pa-hu, you are young
ah mok, an mok
u-3t-le, I am a woman.

לפי-3n yaac-en qin, he is my mother.

1. yaac-naf, yaac-3n, yaac-3t

b) yaac-naf, yaac-3n, yaac-3t (me, negative).

mazaac k'at ha no, it is not like us
in ti, wink, it is not like a man.
mazaac-en, lamp. no, mazaac-nana naf-on.
mazaac-en, you are not
mazaac, lamp. no

mazaac-en we, are not
mazaac-en ye, are not
mazaac-en ye, are not
mazaac-en ye, are not
mazaac-en ye, are not
mazaac-en ye, are not
mazaac-en ye, are not
mazaac-en ye, are not
mazaac-en ye, are not
mazaac-en ye, are not
mazaac-en ye, are not
mazaac-en ye, are not

שומפין ha-em.
A. Pronoun role. Kites are 2' gese, all go action group. From an proximity.

A. Pronoun role. Kites are 2' gese, all go action group. From an proximity.

Kites require, take time.

1. Verb independently. 2. Other acts, and work from. Sufficient having meaning.

2. Verb independently. 2. Other acts, and work from. Sufficient having meaning.

Kites require, take time.

Kites require, take time.

Kites require, take time.

Mau yin a gien, yakt yake. It doesn't require anything.

Kites require, take time.

Kites require, take time.

Kites require, take time.

Kites require, take time.

Kites require, take time.
2) Used as auxiliary with following main verb, not meaning "need," "want," "must." (Then forming negative mode):

vaj' an, main I need (have) to go, I must go.

vaj' an a sampa tees must be, You have to be (may be, must be).

2. In above examples the auxiliary is usually not reflected (with only

pronouns), since the subject is clearly indicated by the pronoun referent
to the main verb.

3) Used from auxiliary clause introduced by following main clause of

taa dar, in order that

vaj' an taa sampa it is necessary that I go.

vaj' an maac u jaa vee it is not necessary that I do it.

vaj' an taa sampa a jee it is necessary that I do it again

vaj' an laable, compulsory.

4) Used with dependency of main clause with pronoun as an object, having meaning of "can," "be able," "may be:

vaj' an sampa I can, I am able.

vaj' an sampa I can, I may be, I can be, I could,

vaj' an he (she, it) can, it may be, it is possible, probably, probably.

vaj' an vee can, vaj' an an utility.

maa te vaj' an sampa I am not at it (mastery, mind)

maa te vaj' an sampa I am not at table.

vaj' an vee sampa I can't, I am not I can't, I am not.

maa te vaj' an sampa I can't be, it is impossible.
2) Use an auxiliary verb following main verb, and usually not inflected for person:

- *vyuparee* (past tense) eat (cause he eat).
- *vyuparee* I can eat (cause me eat).
- *vyuzaa* I can go.
- *vyuparimathaa* I am able to work (unpatna Jerik).
- *vyupaapajjaka* you can come (ayesha 4 come).
- *vyupatkaa* can you open (aryg) go?
- *vyupatkaa* how you feel?

To verb is inflected with a from suffix. Some examples: master vyuparop kite.

3) Use *to* auxiliary verb introduced & following main clause by:

*vyupa* tuza (you) return hooker in 2 places (may yi) but don't let

*vyupa* tuza tomorrow trip to may or I shall work.

4) Corrupted Spanish forms as static verbs.

- *haranap* you can eat.
- *nez* you can eat (may food).
AUXILIARY VERBS

TENSE

The tense suffixes have already been listed under verb inflection (p. 44). Please refer to that section for details.

Present Tense: In the tense verb (e.g., 1a, 1b) this indicates simply by the verbalizing suffixes.

Future Tense: In the tense verb (e.g., 6a, 6b) this indicates simply by the verbalizing suffixes.

1. Present tense in intransitives (4b, 8) is indicated primarily by the verbalizing suffixes, but also by the prefix of the verb, prefixes, and suffixes. These are lacking in transitive verbs in the past tense.

- inwayan sakeep
- incesca laax
- incesca laax
- ayeepa lacasse
- kaalee we tense
- impatsa J- in (patsa multi-clearing; patsa work)
- tshima you (amy) source.
4. Present tense inrelative verb (6.4.4) is indicated by the pronounal
affixes which are on a subject, with gin modification for 1d singular.
6.28. Subject is a pronoun, the independent personal pronoun may precede
affixation.
6.29. The verb that is not affixed, is it especially used for 2d or 3d singular.
6.30. The last word, in the back of a pron, affixes on this form. The noun
in singular doesn't indicate. Not the location is what. Rather then it is a more
attributive.
- was abmakenjanek (abmakenjappon: -en j).
- wasa tsana hen dead (tsana dead).
- wasa waterop: they come (water come).

4. Past tense
4.1. The basic: a simple past, is imperfect or a complete
past. a present, the imperfect seems it embodies, also a recent past. a
contrast with the present, which is more distant past. The imperfect will
be described first. In the verb 1. (6.1, 6.2), as well as a location (6.3.4),
 imperfect is indicated by suffix -edi:

- wasa as an: watahitah (as an; ari
dahitah).
- wasa aanaka he picked out (han the pick out).
- wasa waa see, done eating (waa eat).
- wasa tsana: that killed (tsana kill).

4.2. Past tense
4.3. wasa abmakenjar: drank (abmaken jar: drunk).
- wasa wasa: were there (were). Here used to
the wasa turenma: mouth (turenma: mouth).

4.4. Past tense
4.5. wasa turenma: drank (turenma drank). 
- wasa hen dead (tena alive).
- wasa wasa: killed (wasa kill).
Present Tense in relative clauses (6.1) is indicated by the pronounal suffix, which occurs on a subject, with zero modification for 3rd singular.

If subject is a pronoun, the independent personal pronoun may precede.

Declarative of the 3rd person. It is especially used for 3rd singular.

The declarative must indicate that the relative clause is direct, not as an attributive.

I saw a man in a red suit (a man in a red suit) - in l.

I saw a man's red suit (man's red suit) - as an attribute.

water of the river (water river)

Past Tense

Past Tense of the body is a simple past, imperfect, or a completed part or perfect. The imperfect tense is indicative of a recent past, in contrast with the perfect, which is more distant past. The imperfect will be described later. In Spanish (16.1, 18, 19), as well as a statement (6.4), imperfect is indicated by the suffix -an:

I carpean laprobeta (carpe anuere).

Umau ana he picked out (hao the pick out).

Lulluna nuna, hora eating (bivas ber).

Impos edan u bennet eed (poa benzite; -et you).

U mune amana je killed (manse kile).

I no anahomna je neesick (arnikan's neesick).

aapana tona une (noo). This uses the common neesick (tunaan neesick).

Faro in tonaan, imperfect is indicated directly by the pronoun suffixes (with 3rd person personal pronouns:)

I no aappmipli e marred (nulae marred; in pronoun suffixes).

Kaa aappmipli e marred.
8. Pretend a completed past be indicated by -כ or all verb classes. For the
transitive, a suffix is added to the verb stem, indicating both past tense and
aspect of completion. For the intransitive, a suffix already marked
in the past tense by suffix, it indicates the past perfect, e.g., an action or
state completed in the past.

Example: I crushed [it] (boat's crush).

9. Ensure date, already date

Example: He buried [it] (muka, bury).

8) With intransitive:

Key: verb stem

-ך (ahare, it boiled)
-ךב (boiled, to boil)
-ךמ (married, to marry)
-ךש (married, to marry)
-ךט (eaten, to eat)
-ךי (eaten, to eat)
-ךכ (finished, to finish)
-ךג (finished, to finish)
-ךכ (eaten, to eat)
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-ךכ (eaten, to eat)
-st, attached to -en from, f. adj.

past-em-, already bent, curved
past-em-, I planted
past-em-, completely decayed, already decayed

Spruick's past-imperfect, forming adj.

-pah-phon-em-. Remembered.
termic already done, made
-to-ec, past.
termic a-ec-in an-ec-in the...

past, past completed action or state. (3rd position) in adjective

Mec (let. me-ec). 1st, 2nd,

I already know, have used the, know already
already know, had,


-ani, forms past tense, it is suffixed to verbalizer. This also be a past progressive, 2nd often suffixed to other stems which precede the verb

expansion, there was experienced the
new, e.g. phon-an, I was scratched
made ano-ec-an-ec-an,

-c--
Aspect

Perfect - kai
Past - gani (past)
Part Perfective - gopak

Inceptive

Perfect Inceptive - kai, gani (balbuth)
Part Inceptive - kie

Optative

Part Perf - kai
Past - ganana

Continuous

Present - to
Part - toic, theme

Lentative

Part - surpal
Past - surpille
participle forms: a continuous or imperfect, and a completed form, or present of the imperfect aspect indicate a recent past, which
is known as the "past tense". The distinction in past tense is not
always clear, as in "he had written a letter". The past tense also
includes both a historical present form in its usual, albeit
less common use, and a present tense form.

**FUTURE**

We can go [as a transitive, Ch. III; as a reflexive, Ch. [2]]

Two derived verbs are formed from the morpheme "go" (as a
future tense equivalent of go and no, and expressed in a
future tense status, and usually in construction as an indirect
subject in nonhuman).

Use of the participle:

1. as an adjective with meaning "go": only go (as seen); often goes
   [as seen]; seen, scene; went; mention, statement, etc.

2. as an adverb to indicate future tense in the following cases:
   such (eg, not, very, etc.);
   tomorrow, etc.

3. as a future tense form in the following cases:
   tomorrow, etc.

4. in the future tense form in the following cases:
   tomorrow, etc.
Progressive aspect can only be indicated by the verb "be," with "be" being (or standing).

This means that, in many languages, all verbs to tense suffixes are attached directly to the main verb.

2. Progresses verbs to indicate the progressive aspect, often has temporal suffixes joined to it, rather than to the main verb. The form given above is used. The main verb is increasing.

3. The form given above is used to form the present part, or adjectival case (equivalent to the "ing" form in English).
in-te um in wari ami a-ama a-ten-ic
kona teke, a mam she was wai bi am-ami
setting a few baskets.
look-inu this, I kept crying.
alte-pix was um-kan-ai, I get up drunk.
ac-an a-ama war am-ami, he promised shouting
at-wa-pix was ex-pix, they (no workers) come
with (making) lightning.
ac-ama war ut-team-st, it get about telling
(she) with cats.

Wer-sa-ama c. 4-2-2020.

iterative

Sut-pah, turn oneself around, go back, used as any verb (include
selt, from pref) with following meaning, due to mean "again"
"once more", Does former meaning iterate, make. The term and prefix
affixes are attached & it rather f10, the, 20 r9, 19, 16.

Sut-pah kag'as. again weat.
Sut-piah kantep-ah I got up again (see previous kantep-ah I get up).
Sut-pah kamp'ah na pa. I saw
Sut-pah kag'as am breached a again
un-ayamun sut-pah kantep-ah wap-soya, I do it again
Sut-pah kaxac. She is rain. again (again it rain) again.
Sut-pah waw. kota unawa, I eat again because I am hungry
Sut-pah waw. wam-u. Will you go again?
Sut-pah kac. ahmek. I got sick again.
Sut-pah waw. a-sut-pah. I am working again.
Perfective

q'ap'ah finish, court an end, be made up (q' finish end, plus verb-suffix -pah).

Used as independent verb with general meaning of "to court an end";

mo q'ap'ah me coming time, "here am I q'ap'ah I finish (by)

Tomorrow: q'ohgo in tuu q'ap'ah he write for me until I finish.

Used as an auxiliary verb main verb to indicate to perfect tense.

q'ap'ah from perfect verb q'ap'ëë [qap'ëë] for the past perfect.

Any verb q'ap'ah is easily dropped, whether it is now in conjunction with other verbs.

Example: past perfect:

q'ap'ëë if I go eat, I can eat, I finish eating.

q'ap'ëë if I have been, it is get been.

q'ap'ëë eat this pata. I have been my hot, I just eat my hot.

q'ap'ëë unnewe xaxen, I have seen him.

Example: past perfect:

q'ap'ëë unnewe finished eating, I finish eaten.

unnewe finish the unnewe I had eat every thing

when go clean.

q'ap'-ah. (adv). ending, concluding, at the

end of

ka huts, at the end of our pressing,

our pressing over,

q'ap'-ah. at the end of the day, the day being over, done.

q'ap'-ah. used as an auxiliary with other verbs to form new verbal meaning.

im-pahn-ö. (I finish thinking), I conclude, I decide.

im-pahn. decide to work.

q'ap'-ah, I decided, I concluded.
Kai begin, start [contraction of kah begin, and verb stem -ni. C.C. 2 int. me].

Used as independent verb with meaning "to begin", e.g., kai sabe me dze, zhi began yesterday.

The most important word as an auxiliary, indicating inceptive use in a following main verb (in this case the equivalent pronoun meki is usually omitted, in character with the auxiliary node).

Kai umipate. I began working. (umipate I work).
Kai aroati. I began getting tired.
Kai oki. He began to think.
Kai emit. I began eating. I am about to eat. (main verb)
Kai olo. I began talking.
Kai uyeri. U began taking care.
Kai ori. I began writing. (main verb)

Kai ukeri in she began selling me
"umusi in she is feeding me.
"Kai ukeri. I began eating, I am about to eat.

Kai akai. I just started sleeping.
Kai akai. I just started talking. (just now).
Kai akai. I just met him.
Kai akai ni an already talking (moment ago).
INCEPTIVE

Kai begin, start [contraction of "hāi begin, and verbal particle; cf. 2 unten.].

Kai

Used as independent verb with meaning "begin": un hāi sāku hāi begin
today; sāku nayen sāku began yesterday.

It must be noted that it is an auxiliary, indicating inceptiveness in
a following main verb (in which the emphatic pronoun prefix
is usually omitted, in character with the auxiliary role):

Kai amputne: I began working (amputne 1 work).
Kai agào ni bete: I started eating.
Kai o'ronen o'ronen: I think.
Kai unwe: I started talking.
Kai o'ronen, kayen o'ronen: I started talking.
Kai oyoonu: I began taking care
Kai o'ronen: I began talking.

Kai unwe in old began sending me.

Kai amputne: I began sending me.

Kai unwe in, the one's feeding me.

Kayen nayen: I started eating, since almost eaten.

Kai became with no past - it from kai, used as an auxiliary to indicate
an action or condition described in the main verb has just started.
Just started existing until the inceptiveness as the action or condition is completed
(expressed in English as "just", "just now").
Kai o'ronen: I just started sending.
Kai agào ni: I just started eating, it just started eating.
Kai amputne: I just started eating.
Kai amputne: I am already drinking (current, a moment ago).
OPTATIVE

q'ani like, wish [g' an wish plus verbal - i; trans. very C II].

Uncle-independent verb, meaning "like", "enjoy", + followed by with a pronoun direct object or a gerund:


q'ani & baka I like to run

mataq q'ani & baka I don't like to work

Uncle as an auxiliary, with principal meaning of "wish", it has additional meanings of "intend to", "be about to", "look like", thus denoting a near future in some constructions:

q'ana since I wish to go, I expect to go
q'ana ianen I wish to do [I]
q'ana ianen ke nabo to go, he is about to go, he appears to be going
q'ana ianen ke nabo ma (appear to be, may be) about to come, it looks like rain

etc. etc. etc. q'ana ts'alka The cow will not heal ("does not wish to heal")
**INFINITIVE**

A verb in its infinitive form (without a subject) is called an infinitive. Infinitives are used in nearly all grammatical functions. They appear in verb clauses, with or without a subject, and in independent clauses as finite verbs. Infinitives are formed from the base form of the verb (usually the third person, singular present tense). Infinitives can be modified by adjectives, adverbs, or prepositional phrases.

**Reflexive**

A reflexive form is one in which the subject is also the object. Reflexive verbs are formed by adding a suffix to the base form of the verb. Reflexive verbs can be used to indicate actions performed by a person upon themselves. Reflexive verbs are often used in contexts where an action is performed by the subject upon themselves, such as in the case of self-reference or self-action.

**Fuse**

Fuse is a verb that means to unite or join together. It is often used in the context of electronics or other fields where components are joined or integrated. Examples include fusing metal components or fusing circuits together.

**Fuse in**

Fuse in is a verb phrase that means to fuse or join together. It is used to describe the act of fusing or integrating components or systems. Examples include fusing metal components or fusing circuits together.

**Fuse out**

Fuse out is a verb phrase that means to fuse or join together. It is used to describe the act of fusing or integrating components or systems. Examples include fusing metal components or fusing circuits together.

**Fuse up**

Fuse up is a verb phrase that means to fuse or join together. It is used to describe the act of fusing or integrating components or systems. Examples include fusing metal components or fusing circuits together.

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**Fuse up**

Fuse up is a verb phrase that means to fuse or join together. It is used to describe the act of fusing or integrating components or systems. Examples include fusing metal components or fusing circuits together.
The imperative suffix was listed as.

The reflexive imperative is formed by the imperative verb plus -sh (self), -self, being prefixed with the prefix for reflexive, same + plural.

Labhae apak scratch yourself; labhe arak apak scratch yourself.
Casa apak commit! purg yourself! causu apak commit yourself.

A real imperative is formed by the simple indicative form of the verb to

commonly used, a expresses as much an enticement as request or a command.

Awahe sen wake gone me.
Aqafa saah remain here.
Akesen basta aantek teach me how to dance.
Gypis mathe, learn leg alone.
Aqohgisa want forme[away me].

Negative imperative in trans. imperative, indicative, verb is indicated by the

prefixes, and, which immediately precede the inflected verb. For trans.
verbs no neg. imperative construction exists. 3rd, plus, plus 2nd, plus, plus.

prefixed (angi, apanal), plus-[sh]; yang, plus-[sh]. For neg. indicated
by the same prefixes. A few examples are taken at the front side.

Eenatyo don't pay (atoye you pay [ang]), eentoya don't pay (atoye you
pay [plural]):

Eenatyo don't call (atamse you call [ang]), eenatyo you call (plu).
Awahe a don't give (awahe you [ang] give), ake wahiv don't give
(awahe you [plu] give).
9. Pronouns used in some constructions usually remain, except that in

This particular, the first-person pronouns are prefixed to the verb phrase.

was away don't sleep (away-yoon-[you]), eric away don't sleep (away-yoon-[you]-[plur.]);
see me don't go (see-me-[you]-you-[plur.]);
ive me don't go (ive-me-[you]-you-[plur.]);
ive me don't laugh (ive-me-[you]-you-[plur.]);
ive me don't laugh (ive-me-[you]-you-[plur.]).

Several variations were noted in the usage of personal pronouns:

1) The verb itself may have the comparative form in the plural, rather than

the usual indicative:

see-me-me (see-[you]-you-[plur.]; see me eat! - er me-eat!)

2) The pronoun suffix -s sometimes used for 2nd singular:

Eric's eat [ak-eat-s]

Tunits with the pronoun suffix generally lacking, but in 1st person,

pronoun is attached to verb singular or plural.

me want don't come (me-want-y-nocomes), me eat don't come (me-eat-

me-don't-comes).
Several variations were noted in the stem. Neg. correlation:

1. The verb itself may have the comparative form in the plural, rather than
   personal indicators:

   megarkepee (2s. pron. prefix, 2nd person; was neat! -2o pron.
   suffix, 2nd person).

2. The 2nd person suffix sometimes used for 2s. singular:

   megarkepee (2s. pron. prefix, 2nd person; was neat! -2o pron.
   suffix, 2nd person).

3. Inattention with the pron. prefix of certain classes, but not pron.
   suffix is attached for both singular and plural:

   ra' watar don core (water you core), rae watar don core (pla).
A verb neg. imperative is formed by the indicative verb with the affixed prefix neg. maatei, wa.

Maatei awaha'zen a tetaan doni'zen wi (any) chacha.

**NEG. IMP**

Prefix to verbs in 2nd pers. sing. and plural to form negative imperative mode. It is prefixed to the infinitive form.

- iri'cin', don't go, (sing.)
- iricicino'c', don't go, (plu.)
- iri'watet', don't come, (sing.)
- iriciwato'c', don't come, (plu.)
- iri'we', don't eat, (sing.)
- iricwe'eno'c', don't eat, (plu.)
- iri'iwayan', don't sleep, (sing.)
- iricwayano'c', don't sleep, (plu.)
Note: The imperative may be introduced by the particle *suko* (possibly a complex form, but derivation unknown). Its meaning is equivalent to *Sp.* *jalous*. In some examples, its *suko* does not always indicate strong feeling:

1. *suko*: *paa* *mak en ek* *ka* *en* that I may plant [let me by all means plant] tomorrow!
2. *suko*: *ak* *tak on* *let* *dance*!
3. *ok* *en* *ak* *tak* *on* *let eat*!
4. *man* *en* *ak* *tak* *on* *let buy [it]*
5. *tarn* *en* *ak* *tak* *on* *let smoke*!
1. In negative hostatory the personal ending is introduced by the particle mae (me - negative marker present suffix).

2. More plants, we have planted, Oh that we had not planted.

A mild negative hostatory, amounting to little more than a statement with part of the speaker, as formed by the pronunciation of the perfect verb introduced by mae in eni.

"Mae ke aen lea'it ni go. [Not we go]."

"Kaua ke aen lea'it na eat na."

Hostatory Affirmative

This is formed of the aorist, the verb being the future - 2nd, and the appropriate vowel of pronunciation is employed. It may be illustrated by an - ko, which opens the reminder of the past tense.

An - ko, ko an, ko a - k - on, let's dance.

Man - ko, ko man, ko a - k - on, let's buy (it).

Pat - na - k - on, let me smoke.

Pat - na - k - en, let me work.

Pat - na - k - on, let me smoke.

Pat - na - k - en, let me work.

Pat - na - k - en, let me smoke.

Pat - na - k - en, let me work.

Pat - na - k - en, let me smoke.

Pat - na - k - en, let me work.

Pat - na - k - en, let me smoke.

Pat - na - k - en, let me work.

Pat - na - k - en, let me smoke.
Caustive Temperance

8. This is formed by the imperative of the causative verb to, to make, cause, and the future form of the following verbs, e.g., let's let him commence, let's let her commence. In both cases, the pronoun prefix to its subject.

- kān agēnah-ta make his angry [cause him to get angry]
- kān maqāmah make walk [make I shall walk]

Drop with Caustive

ta-en gēnah-ta from ta-gēnah to make angry.
Irregular Imperatives

1) Rekii (plu; reheek) go, go away! (emp-1 sc-1 go):

rekii tu to pet go, go away! follow me!
rekii taka on ma tu a una go e t on tu a [kiin]!
ked ala on ma em vien y de ulik (l filler vac, vacal);
rekii maka en wa a a pet na go away! he doen know how tu
work [in valp].
Used alone, or last word only, to express extreme considerableness. The length
indicating the degree of disbelief or astonishment.

rekii is shortened to ke, and used with following imperatives
verbs to form compound imperatives:

ke-ween great! (ween eat!), ke-weenk goen! (plu)
ke-vaik en go ta sleep!
ke-veen en ta a wake! go wake!
ke-veen en ta a back! go walk!
ke-veen en ta a on! go on!

2) Larr (plu; laarik) come! (emp-1 sc-1 come).

Emp. Conjugation

par-ëk-ën, gime!
gat pëek on, stay here!
me, m tu us take.
look carefully!
E-x-xo se n ut.

Irregular Imp.

Kuki, Kuki-t. go! Go away! (con.)

This is also an expression of disbelief.

(con. + yaya!).

2. aar. (van. + con.), Come!

Imp. with aar, “go”.

1. Kuki=n-1n. i.e. aar=n-1n. (imperative).

2. Kuki=n-1n. go eat!

3. Kuki=n-1n. go to sleep!

(wat.+ con. Imp. + wat. i con.).

Imp. of verbs with: UT

\{ Cot'u (Cot'-l ut)\} Prevent, stop

\{ Cot'u + k u ut.\}

**Causative.**

In verbs as usually previously described, forms a causative, e.g.

This meaning is not entirely clear. It occurs only with a limited number of verbs.

However, in general causative, which is formed for all verbs, without exception,

in expressions of the independent transitive type, the do marker follows by the

main verb. Both verbs are explained with subject form, prepositional phrase.

The main verb coming after the object is the auxiliary, e.g., in emphasis.

The pron-obj of the main verb may be additionally indicated by the pron. suffix,

attached to the verb. In many cases, the word is not often used.

I. Simple causative:

- ter-e-nay (ter-e-1nay, awayen he sleep), thru: I caused to sleep.

- ter-e-nay (ter-e-1nay, awayen he sleep), thru: I caused to sleep.

- ter-e-nay (ter-e-1nay, awayen he sleep), thru: I caused to sleep.

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- ter-e-nay (ter-e-1nay, awayen he sleep), thru: I caused to sleep.

- ter-e-nay (ter-e-1nay, awayen he sleep), thru: I caused to sleep.
velt sa impati boremene unke (velt sa boremone)
entchahebbe la make huthe qura (akhebe la qura)
tecu supahara make ou fich awkhame (asupahara be w awkhame)
tecu talsee make ou laagh (astesse ke laagh)

2) With meaning of "enduce":
  tecuq’aepi upaah make ou bolche (uq’aepi upaah ke bolche)
  techaaheba enduce eingung
  techaqween ard een oolep
  techap’er te enduce arving, intechap’ti te enduce arving o kiri.
  techaqween enduve elvelony
  tecuq’er upaah, armeprego (uq’aer upaah, armeprego)

3) To express new verbal ideas:
  techaaheb make oruven, tech taurin.
  tecuupago warm, advide [make ou leno]
  teecin een apen ee make oruvenge (aeehen biee)
  tecuupi arqees (ee that shuul; uq’aar reep)
  techaaheb chance, armpe [make ou reep] (aeehen biee)
  techaq’a padder, make oruven [make oruven] (q’er biee)
  tecuupaba maiine, bame [make leno] (aeehen biee)
  techaqwa arqees, good o marb, last.
  techuuq’aqwa teep, make remain, hold by force (uq’uq’aqwa ke rernamvo).
  tecuupaba mah ke make ou remain hee.
  techaqween cape [make rpmarte] (uq’aqween rpmarte)
  techaaheb stars [be fighujerba] (taastea wu bcpnjyph)
utter an imperative form from one (utter to make me)

3) With meaning "endure":

taa qe' in yqashe make me felt (urq'spin'qah wileke he himself).
taa ta aqem make one feel ashamed (asup'ahna he is ashamed).
taa aqem make one laugh (a'teesen he laughed).

3) To express new verbal idea:

taa uqem make in answer, teach t 'u qem.
taa urqem uqem, advise [make one learn].
taa uqem, send aqem, make everyone (urqem he got).
taa waaq em, dry (es that dry, wyaam he dry).
taa ahna, chase, pursue [make me run] (aahna he run).
taa qahina, sudden, make wonderful [make me run] (aahina he run).
taa uqem, make him, name [make him] (a uqem he name).
taa uqem, anger, good anger, excited.
taa qe' in yqashe, make remain, hold by force (aqte'he he remain).

taa qe' in yqashe make he make me remain here.
taa aqem uqem [make frequent] (aqem esu frequent).
taa urqem, eat me [we fight youback] (a urqem esu hungry).
4. Independently, mel tua' (ref. adv.) means "bring about", makes possible:

   utes tua' eparen ni man be maqa'te possible for me those things (he brings
   ut about that I have/make).

5. Used with the particles of De or na: (the latter being used sometimes in an impersonal sense):

   uce cehta pur difficulties or any object (cehta it is stopped).

   ut na cehta be restructure.

   ut cehta tua' imperf. he makes difficult from the 'de' (Tur. Inaki)

   intrans. cehta seven for seven (amokrana: he is instructed)

Cases are inflected for subject, object, tense, number. Some verbs
are of course not always clearly used.

6. Used with following Spanish forms, mostly verbs, in the
meanings of:

   - teni: a trust, make a deal, agree upon
   - teni: a tentative test a lie

In other examples, the causative idea is present:

utes cumeza' sacto
utes xasa' tacheza' demer [sacre to inform]
utes cumulada lizim
utes cumulada lii
utes cumeza' sacto
utes cumeza' sacto
utes cumeza' sacto
utes cumeza' sacto
utes cumeza' sacto
utes cumeza' sacto
7. Use in the passive form:

*teena aluhci made a worm, taught a worm.
*teena ampatna was made to work.
*teena bavari was made to go.

The words and verb following Spanish infinitive:

*teena sumbida was invited.

**CONDITIONAL**

9. When

*xai if... (form conditionals made in sentence)

*xai amani if you buy
*xai atalei water if it is dry I [shall] come.
*xai aphaif teene if I can be done
*xai agotai awana if he takes it, won't or if he comes to him I have gone.
*xai mafug’u tumain if he has no money.
Xai mei in conjunction with other particles:

xai ---- xai, which --- or:
ma'te: amate xa is 'akó. xai u mani? I don't know
who you're telling a story.

xai amtaka, if only (hastatory expression; sp. ofaló);

xai amtaka, a is he, if only I would know, oh that it would mean.

xai ma'tei y no, unless:

xai ma'tei y no, unless I eat.

raima perhaps, unless, otherwise (form optative mode)

raima aqaci s he perhaps it will rain

sincan perhaps, do, I may go,

ahunet, xaina aq' esan. I'm going to him unless you tell me
not, unless xaina unte satte a mane or by.

raima ma' te: saniwite perhaps he doesn't want to do it.
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Past
in-tea-in, I bleed.

Past
been in-tea-in, I bleed.

Past

be-um, to go

Past
a-n-e-in (m.-e-in). I go.

Past
a-c-em.

Past
thick.

Past
ka-c-em.

Past
le-um.

Past
toa-um.

Past
a-c-i-o-p.

Past
n-ee-en le-um-em, I went

Past
le-i-

Past
x-ac le-um. He went.

Past
moon le-um-em.

Past
too le-um-oc.

Past
x-ac le-i-o-p. They went.

ah mole. Such person

Past

ah mole-em, I am sick.

Past
x-ac ah mole. He is sick,

Past

Past

neen ah mole-em-an, it is sick.
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<th>Tense</th>
<th>3rd Person Subject</th>
<th>3rd Person Object</th>
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<td>va'ce in</td>
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I blessed you.

I blessed you.

I blessed you.

He blessed me.

He blessed me.
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<th>Can.</th>
<th>French</th>
<th>English</th>
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**Simple Pron. Stems**

**Sample Pronoun Stem**

- Noone, (eg. subject, reflex, object, personal pronouns)
- *ne* ind. ne' t yu; *xa'c*, *ka'c*, *ko'ka'c*, it; no' in; no'c yu; ya'c cop.
- *ka'c cop* (descriptive, subject, reflex, personal pronouns, used independently, not intensifying subject of verb). *xa'c* and *ya'c in* (par. form) are sometimes interchanged; *xa'c* toms preferred as subject of 3rd person verbs, while *ya'c cop* reserved for intrans. or 2nd person.
- *na* (from *c*, *c*).
As subjects of predicative constructions, personal pronouns are always in the
imperative mood, being used to express the act of giving, doing, etc.

1st pers. disjunctive subj. pers. pronoun.

neš'ən/ɪeʃən', I go.
neš'ən/wəT/əʃən', I come.
neš'ən/yəp/əʃən', I came.

Disjunctive subj. pers. pronoun, 2nd pers. sing.

neš'ək/əwək|ən'|Pəu|əR, you give me the beans.
neš'ək/a/təmase', you kill.
Disjunctive subj. pers. pronoun, 3rd pers. sing.

xa'c\atop, he comes.

xa'c\atop\e, he came.

\textit{xa'c\atop\-\text{op}' (op', pluralizer)}

\text{The plural of xa'c.}

\textit{xa'c\atop\w\atop\e\atop\text{op}', they come.}

\textit{xa'c\atop\text{gir}' (\text{gir}', part. suffix)}

A particular person; another person. This pronoun is used in three ways: when emphasis is desired, when the pronoun is used alone without a verb, and when the pronoun follows the verb. In all other cases, xa'ac is used.

\textit{xa'c\atop\text{gir}'\atop\text{e}\atop\text{winik}'\atop\text{e}\atop\text{numik}', he is the man who passes.}

\textit{xa'c\atop\text{gir}', he (not I); the other person (not this one)}

\textit{im\text{puts}'\atop{xa'c\atop\text{gir}'}, he is good; good is he.}

\textit{xa'c\atop\text{gir}'\atop\text{-op}', pluralizer}

\text{The plural of xa'c\atop\text{gir}'—}

\textit{xa'c\atop\text{giro}\atop\text{op}',\atop\text{e}\atop\text{winikop}', they are the men.}

\textit{n\text{e}n}

Disjunctive subj. pers. pronoun, 1st pers. plural.

\textit{n\text{e}n\atop{k\a\atop\text{teamse}'}, we kill.}

\textit{n\text{e}s}

Disjunctive subj. pers. pronoun, 2nd pers. plural.

\textit{n\text{e}s\atop{l\atop\text{teamse}'}, you kill.}
To say, speak; to report something to some one; to advise some one of something; to invite to one's house;  
2. a're, a're, (s'la), a prayer.  
aren', aren',  
are'ni',  
and the dope...  

u'/a're/e'n', he says to me (also he  
in w/a're/e', I said.  
in w/a're/e', I say to you.  
in w/a're/e', I say.  
ne'et a w/a're/e', you say.  
ae'et u/y a're/e', he says.  
na'et te, he says.  
o'ne/k a w/a're/e', we say.  
o'ne/k w/a're/e', you say.  

 tua', his [her, it] (present, 1st and 3rd person):  

by other tua', the house's his.  

-ate (antepenult, 1st, 3rd, added mainly to pronouns):  

a'ta, ya'ata, no'ata us ourselves; xa'cate he  
himself; ya'kata he  
man himself, no one man;  
ta'nuqathate in directed etc. (torn john turned said);  
to private actually on the tramp.
E. Indefinite demons. Pronoun form: time, slightly formal.

Makere unmi'ta tec yar? I do not know who it is. (Pass.)

Q. Used attributively with a following noun, the pronoun becomes more definite and

can be: it, or he (with other reference). Before nouns with

speculative pronoun (what, who) it becomes: ey: ey otet That here; cy about the

whom; e ce Nameria; e ce Thakareo (sometimes cy es); ayen?

Who are you there? (inanswer available);

8. The pronoun e is compounded with an here: Haya there, nakhari, yaite. It is

pronoun always in more demonstrative sheperdement than e alone. These: Shina you're

(nearby); eya that one (farther away); and e nakhari that one (you're, far away).

Where are you? Haya, eyo? There, eyo? There, and eyo? There.

CE he (she, it), he who, that which (relative pronoun):

E wenik ce nunei thi man who went by; e tuman ce nyrin

tu 'gik' the money which [ce] carried in his hand (the money in my hand);

e wenik ce kecor hatac e: the man who is in the middle; e qe e

ci tu 'vanu' the want which is in my hand; tuman ce

vkare in ke that which he taught me, makere unmi'ta ce was

learned inside. I don't know I am going to do; CE warri yegere: in

which he was telling me.

9. The pronoun may be used attributively with a following noun, in the capacity of demons.

adjective, with the which or here: Haya that, or given. The person:

e ce nungi ci nara (nearby); ce nungi yayee, that man (at arm's length);

e ce yotet nakhari that (you're); ce yenik ope these men; ce

petero of yayee. These hate, me and yayee, also designate genitals and

nervousness in time: CE adep ina tomorrow, the night; CE yar and

This (present) year; CE qin yayee that day.
tan which, which one, whichever, who, whomever, any one (demon, pronoun, usually indefinite):

tan agani, a tap! ayan na two! whoever makes anyone to here for him;
vunaka tan xa'e a persona! the protector who in to accompany;
tan agani which one do you need?

entaya tan ayopa? do you wherever comes
vunaka tan agani, see whomever you need

tan xa'e ap'la'n which one is your friend?
tan ap'la'n which is your [any] friends:
tan i p'la'n which is your [play] friends?

ute wunaka ti ya'opa schimla a man who came today.

8. Used attributively with a following noun. This pronoun becomes a demo. adjective:
tan wunaka which man? any man; tan p'la'n agani which man put
you in; tan tan whatever place, any place, anywhere; tan, tan ten
any locality; tan tanan agani, a terne tamna any provide you

tuq'a what, which, which one. That which, whatever (relative and definite
relative pronoun, mainly used interrogatively):

tuq'a akipa' ni't what is your name? tuq'a qui what day; tuq'a xae
ute what is your language; tuq'a q'ani what do you want?
tuq'a xae, what is? tuq'a ce ne (tuq'iq) what is? tuq'a
awe ni't what day? tuq'a q'ani or what day is? enkuwe tuq'iq; q'ani 1 eat not check
(whatever) I like; ayan tuq'a ni kua talleyot! there is something
for me! eat in my home.

9. Used attributively with a following noun. This pronoun becomes a demo. adjective:
tuq'a qui what day, or which day? tuq'a xep' what year? tuq'a q'na (kua ha'ne)
what hour, at what time? tuq'a xae (kua ha'ne), when, when time?
the who, he who, to one who (relative pronoun, mainly used interjectively).

ta numui who go, then?
ta wende ten atma ta man, I know,
ta wende te u oba na te man who paid me.
ta ta ak who know? (quinter-
coke)

That pronoun contains the meaning of "be" when used as subject of predicative constructions:
ta iy o n fa? who that? who?
"who is the that one?"
ta iy o n iya? whom that man there?

bo'na a little, a little of, a slight extent
quantitative pron. adj.

apo'na bo'na he works a little, he works for awhile.
ka'men wan acana bo'na he walked a little (a refreshment way).
bo'na si a little friend, some friend
bo'na sakan a little whiteness, a little white color
bo'na na p'u'a a few of my beans.
tuna all every everyone
(quantitative pron. adj)

as pronoun, with following qualifying noun:
tuna all the right all right long

- f's all the way all whole way
- s' all the day
- s' rap all the year
- into 's all the day
- a whole morn

as pronoun, with following pronominal suffixes (plural only):
tuno on all you
-tuno in all you (pl)
tuno of all them

as qualifying pronouns:
tuna all every every right
- g'm all day
- rap all year

- water
- water
- tuna they also follow the noun to qualify: each tuna on all to women.
- to tuna to tuna oh all to water on women.

as qualifying verbs:
y'de tuna to break [a thing] completely (simultaneous)
y'de tuna to burn up completely

was some of a bit of (indef. quantitative pronoun).

in to ha. ya ha rap a [song] perfect of my song; in to note ya
up again my only he's been; ka to man too kept a ya ha what
been don't make a bit of me no. too; two ya was some of his
range; we rap when put grin ya used to make us yellow rigged
with unusual color.
in tso' yar' ni tsep'', a boiling potful of my sugar.

intse' e rups' yar' u Plu'uR'', a gourdful of his beans.

ka-tur-wan-tic' ka-pit a yar ka qinu, went down to smoke some tobacco

warpa yar ni man, some of his maize.

warup' when put-ta yar u tarn' u munah

pelits' stuffed with mural fibers.

pa hu' (par. toshope), also pelits'.
**Reflexive Pronouns**

These are formed by prefixing the reflexive pronoun from the reflexive mode: yak'te self.fly oneself; yopi' te self.fly self; ish yopi' te self.fly self; apa' te self.fly self; apa' te self.fly self; yopi' te self.fly self; yopi' te self.fly self; yopi' te self.fly self; yopi' te self.fly self; yopi' te self.fly self; yopi' te self.fly self; yopi' te self.fly self; yopi' te self.fly self. They are also used in the reflexive mode: yak'te self.fly oneself; yopi' te self.fly self; ish yopi' te self.fly self; apa' te self.fly self; apa' te self.fly self; yopi' te self.fly self; yopi' te self.fly self; yopi' te self.fly self; yopi' te self.fly self; yopi' te self.fly self; yopi' te self.fly self; yopi' te self.fly self; yopi' te self.fly self.

**CE:ra** These, Those; ce:ya'x. That, That one. (Demonstrative pronoun).

These are compounds of CE ra, Speakers, ce:ya'x. There. Plurals: CE:raop' these, CE:ya'xop' Those.

**CE:ta** Another, Another person, Other, Next (Adjective).

Plurals: CE:taop' these, CE:ya'xop' Those.

**CE:ta** Another, Another person, Other, Next (Pronoun & Pronoun adjective).
None
mamah te' nobody

mamah te apetae sahna nobody make today
mamah te apetae apetae when nobody come
mamah te meah (none) nobody here

mea-te' [mea none, nobody, sent a, ou] nobody, nobody, none (present pro. adjective).

as pronoun:
kena' mea-te apetae now nobody write
mea-te' tames tona ta u a engew in da peella.

as adverb: mea-te' wunek man, nobody, not a single man.

wunek wunek man, nobody.

myah at nature, not one

tuq'a

matuq'a (ma- negative prefix)

Ma- tuq'a. None, Nothing, Nobody.

Ino di simply the negative form of tuq'a (none),
Meaning literally: "There is none, there is nothing, to be none, no nothing, to be non-existent." That is, nothing.

Ma- tuq'a a y'a. No one nothing (none). They are not anything.
U-te' ey (U-te-rop). They do nothing.
U-wa. I eat nothing.
U-i y'a. They have nothing. They are poor.
Mia- tuq'a ho y'a. Nothing like you.
m-a-tuq'a. With out, unaccompanied by.

(Preposition)

m-a-tuq'e. num t'a-ar. Without dirt, clean, et cetera. ("it's without dirt or it's")

m-t'a y otot m-a-tuq'u. yum-an a house without

m-t'a p'oo-en m-a-tuq'e. sis-ar. a fence without

m-a-tuq'e. t'. Inexess

m-a-tuq'u yop'on. leafless.

"p'ito. Without one's hat, hatless.

"q'eq'on-an. Without strength, anemic.

"q'an-an. Without value, valueless.

"t'ol'. Without.

m-a-tuq'u. form an adjective.

(Prep)

m-a-tuq'a. form an adjective to

from an adjective. (Private)

m-a-tuq'u. yum-an. Vacant (and/or house). "without a house."

m-a-tuq'u. qun-war. Sexual abstinence

("without one sexual intercourse")

m-a-tuq'a. used as conjugated verb.

"there is not."

kone'n m-a-tuq'e. P'oo-an. There are no beans

now (or being dry season).

m-a-tuq'u. tumin. kore'n. He doesn't have

as much money as [his].

m-a-tuq'u. tumin-op. They have no money.

("they have none their money.")
ma-tuq'a. Used as a negative adjective, thus forming indefinite pronouns and indefinite adjectives.

ma-tuq'a: w-p'on (ma-tuq'a w-p'on). Not many, a few, and indefinite phrases.

ma-tuq'a ay-an, there is (are) not; there is nothing, to have nothing, the poor, forming adjectival phrases.

ma-tuq'a ay-an, he is poor

" " ma-n'pa'am, I am poor.

" " U qe'en-en, he has no strength.

" " ma-tuq'a ay-an e w-p'en-4', Where there are no people.

ma-tuq'a ay-an u p'on, having no color, being colorless.

ma-tuq'a. No, not any.

ma-tuq'a: w-p'en-4', No one, nobody, everybody.
I am hungry because I did not eat.

*ta* (general locative particle)

1) Prepositional phrase stems to form locative phrases:

- to near: a term, near
- to house, in bed
- to near, by road, on the road, by trail
- to near, in house, inside

These can used also with place names:
- to near: at home, in town,
ta morph by my hands

vayak by (with) his feet

vayayat at our family's house, at our family's home

vayayat at home, in the house (vayayat one's home)

vayayat in their kitchen

Pronouns with nouns suffixed with personal prefix:

t_PI

tes'ee in (at) the park;
ta'ewish in the water

tes'ee winning in the east, eastward

tes'ee in the meadow, in the plain

tes'ee in the mountains

vast'ess vayayat tes'ee. He leaves the fruit on the tree

ap'tay's thes'ee in the field of the meadow.
tes'ee in the woods, along the trail

Pronouns with nouns suffixed with demonstrative -en:

ma taang'ee's unaakvet lerk with one eye
taka (relational particle, primarily indicating instrument but having other meanings, e.g., prepared, for / given to person)

describes instrument (prepended to nouns with antepenultimate article prefix)
takes between with the temple line (Kewera to temple)
take ri Nama with my machine
entake takaante tum shera male alone
take wyames with my elbow
take wyeh with my foot
take wyay with my hand, by hand
ward take care with
place take sess waqen (with) many things
take sess gwan with an egg

ahay take sess less (up) with acticle

with noun (assets), e.g., meaning / “from” / “of” / “about” / “concerning”:

le q'achi take skatala maaqity gaid
ing'achi take wanche jakas it (oori-mi) from the man.
'ah.e take umanteq worry (think) a ve mi jampun
const take manteq less actual from a woman
umpi take mawennge jad want my friend
3) Prepositional and circumstantial phrases with noun phrases:

takes wayne sleeping (swayne in sleep; Pass. "having the sleep"); with sleep

takes wayne hungry (swayne in hungry)
takes k'oeq tried (se'oeq the fatigue)
takes k'oeq weekly
takes for rocketry
takes k'oeq muddy, covered with mud
takes k'oeq bloody
takes her writing, pen-leaving

takes system salty

takesuyap'in having learn, design, bead-ant (uyap'in to learn)
takesuyap'in muddy

takes'su'en forever, accompanies with ever
takes tech covered with cover

As attributes, these phrases follow the noun they modify:

clean takes'ko nao learning wood, (clean wood)
anam takes'ko nao learning mud (anam mud)
plain takesuyap'am muddy trail

guca takes'ko nao birth with pain

uyap'k takes'ko nao coiled tongue (uyapk' nao tongue; etc. "the filth, "crot")
Used in predecutive construction, they are preceded by the reflected copula

neen tunsoon takssweeqw Sam sleepy,
neen tunsoon takssweeqw he is hungry
neen tunsoon takssweeqw he is surely
neen tunsoon takssweeqw we are bloody

neen tunsoon takssweeqw I am tired, languid (note that the present tense
generally for these different meanings: neen kooyen I tire, I fatigue myself).

4) Past joined to nouns or adjectives in noun constructions, with no change
in meaning or when preceded (transitive or intransitive)

kusum takan molled, ("having mold")
up'ka' takan warm, (up'ka' warm, warm)
entes uq'ap' takan one-armed, ("one having noth")
entes uq'ap' takan one-legged
entes uq'ap' takan one-tailed.

As attributes these construction follow the noun by prefix:

entes uq'ap' takan ne-one-legged man.
5) Paired words form adverbs:

tu take carefully, hardly, severely (true care, attention)
pampa take correctly, properly, morally (pampa good)
pan take without charge, freely
han take silently
ka anaana take unannouncing (kaanaa, announce)
ahna take gently (ahna speed, gentlemen, fast)

These are used to qualify verbs & nearly always precede:
tu take acana he limits, he walks with difficulty
ka munu ka he breaks with difficulty (com one ka)
ka ko hana ko hana ko (cohren to open).

ka anaana take up he keen he call & me insulting
han take acana he [cancer] pen almost silently (impetuously)

ta-

gen. loc. prefix

Preferred noun 1st form place names;
preferred noun 1st form prepositions
preferred noun 1st pron. adj. + hon (head)
5. Repeated forms from adverbs:

true taken carefully, hardly, seriously (true care, attention)
d'emploi taken correctly, properly, morally (employee sort)
phantom without change, freely
kche taken silently
ka man eaten take menacingly (kanna, obsession)
ahen taken greatly (ahen speed, greatness, fast)

There are used to qualify verbs, nearly always precede:

tis taken across by limits, he walks into difficulty
tisunless he becomes close difficulty (can a dtrand)
tis ko shon he whispers (shen to speak)

kanna eaten take occupants by call out me menacingly,
tis ti taken across he (aseren) see, almost silently (impetuously)

+ -

 prefixed noun = from place names

prefix noun = from preparation

prefix + pron. adj. + hon (head)

+ -
A. ti, toward, at, pertaining to, from, with
   to the ruin, in our neighborhood, in our
country (meaning "local", "native")
ti a woman, pertaining to a man, in man,
ti on of a, pertaining to a, in a,
ti-te-te, ti-tea, what? you

B. Precede noun in place names.

ti sap (place title), in athen.

C. Precedes to or at times t form of preposition

   ti tean ("in the sky"), up, above, upper, high.
   a woman, up a hill, away up there
   a woman, in a country, in a town,
   a woman, in a country, in a town, near, there

D. Preposition to or at ends of sentence to mean "on", "over",
   ti on (ti on hon), on me,
ti on (ti a hon), on you,
ti on (ti a hon), on you,
ti kon (ti ka hon), on us,
ti kon, my hon (plan).

   ti kon, my hon, I place a in me (myself, my back).
   ti kon, my hon, I place a in me (myself, my back).
   ti kon, my hon, I place a in me (myself, my back).
   ti kon, my hon, I place a in me (myself, my back).
   ti kon, my hon, I place a in me (myself, my back).

E. With, by meaning.

   ti te, from a man.
   ti te, from the pueblo.
tua', about, concerning.  Prep  4

wiru-i tua' xawa, I ask about him.

wiru ni nen, he asks of me.

wiru ni a-nen at tua' ni na, Langqoy tell you about my image.

pakin-i tua' u karac, ti worry about my image

m-naat-a tua' i kenow a about (a) crop.

Prep  5

1 tua', to.

yuqe-tei u-te a'ina-tua' u pla'a, I carry

Prep  6

m-na-tua' u pla'a, I carry a

Prep  6

a-te-nu tua' nen, it is done for me

pre-te-nu tua' nen, he does it for me

m-ni-tua' u pla'a, I buy a gift

m-ni-tua' u pla'a, I buy a gift

hum-poes e te tua' u yu-te, to shake a tree

for (get) its fruit.
maku' in, within, among, on the house.

maku' ne, within many maku
inte' te, inside a tree
upotot ki, on a house.

A. adj.

W. 1. maku. I go inside, I go in the house.
a-k'ap'i. It sleeps.

C. unpron. stem + form adj. "ake."  

maku' u. in, at the grave, burying.
maku' y. est. On one's house, at home.
epotia. He works in the house.
manu'tu' in, one month,

u. taski, maku u ti. One in one month, one
month ago.

Maku-wa. in, between, among, Thru.

hun-i, maku-wa, through into

haat's-pah, maku-u'na e tun. To churn itself (as water) among stones.

Maku-u'na e wiii-kap. Among people, in public.

u. kap, between one's hands.

u. k'au, in, pi, man, maku-u'na e taan, He forces his
way thru thru thru.
Tu-ki (tu kih) on one head. To carry on the surface or top, alone, near, on, or top of.

Tu-ki (tu kih) on one head. To carry on the surface or top, alone, near, on, or top of.

Tu-ki (tu kih) on one head. To carry on the surface or top, alone, near, on, or top of.

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Tu-ki (tu kih) on one head. To carry on the surface or top, alone, near, on, or top of.

Tu-ki (tu kih) on one head. To carry on the surface or top, alone, near, on, or top of.
Forming a verb phrase.

Tu na'ap' (ta u k'ap'), finally, at least.

Tu na'ak (ta u na'ak, at trade), at the edge, beside, alongside.

Tu na'ak (ta u na'ak), at the edge, beside, alongside.

Kusum tu na'ak s kohn, named at the edge of a stream.

Tu na'ak nte te', alongside a tree.

Tu kohn s kohn, t from beside a stream.

Wah wan ta ni na'ak, it stands beside me.

" tu na'ak, it " him.

"Wah wah te' te' na'ak, it aside flesh, it settlement.

Tu y ok, on foot, by foot, on my foot, at the lower part of base of lowerbose (art).

Un cm te' na'ok, I go on foot.

"Can ga can a tu y ok, he takes a trip on foot.

Tu y ok s te', at the lower part of the tree.

U'ap te' tu y ok, to hear (how) loud.
"pat, behind, after, at the near, near (adj)

to mi pat to ke pat behind (adv)
to pat ti, pat
to pat to pat-op"
1. wop'ah (ta u p'ah), this in this house or
   the place, at this place, his home or
   neighborhood

   ta ni p'ah, at my place, where I live,
   ta a p'ah, at your
   ta l'ah, at our
   tu' " at your
   tu' " op, at their

   w-er ta ni p'ah, I go home.
   tu' p'ah, his home, his neighborhood.

   tu' p'o-p', among themselves.
   tu' q'ap', by hand, by its handle,
   with its handle, its

   w-te ra ta ni q'ap', I do it by hand
   w-p'is-i tu'q'ap', he weighs it by hand (left),
   w-k'au-i e meta ta ni q'ap': I open a shellfist
   with my hands.

   ta- pref., introd., taking process prefix
   hand, hand instrument.

   ta m q'ap', by [with, on, in] my hand.
   tu'yok by [with, on, in] his foot. (in which, to: yok
   ikenha in the leg; but in weyg, then yok, I
   beat him with my foot [kick him]).

   loco tu'yok, strides with its foot
   " tu'yok', " " for

   tu'yoke
Tui: sun-x (ta u sun-x), at the bottom of
at the base of
at the base of

ha' tu' su'n-x e 'jehk, water at the bottom in jug

'ur-te 'te' tu' su'n-x e 'utser at tree at the base of
The tree at the base of

'or su'i u 'pah, at the lower part, race baby.

'or su'i u 'pah, at the lower part, race baby.

u-pact tu' su'n-x, at the base bank (back of the lower frame)

u-kep, at the bottom, at the bottom

u-te, at the bottom near (in between)

u tro, at the bottom (wet) and, near face

Tui, (ta u wut), near, toward, against, ahead,

Tui yax-x ta-n, near that place, near here

un-c' in tui-t, go ahead, lead


Tui ra, near here.

" yax-x, " there

a-qac-e in tui-nun, the rain falls to the ground

Tui (ta u wut), at, on, upon, near, toward, in, before, in front of ahead

Tui: ta u' wut

Tui ut

Tui: tui-op

Tui-i, tui-t, to point at, toward

Tui e q'in, in the sky, celestial

" e q'in", before the fire.

a-c'en ta ni wut, the fire ahead of me

m-  tui-t, I go ahead of them

a-te, n-e, ta ni ut, he laughed at me

m-c'en tui-t, 7 ahead, I go ahead

Tui tui-op, I am ahead, in front of them.

Tui-i, tui-t, to point at, toward

pos- i tui-t, I am ahead, there ahead, upon, to the front. Hence

Tui n-e, to point at, toward

Tui tui-i, the front wall,
+w!+(ta w!+), at the front, before, Than, near, near to,
+ta w!+, near me, etc.
+w!+-uy!, near them, etc.

+tu w! yamex (ta w! yamex), at a with
in elbow.
+tu w! ek+s-en, together, together with,
joined to,

+tu w! yepap (ta w! hep-er), under, beneath, (prep),
underneath, under, (adj., adv.)

tu w! yepap en se ha', a way underneath
+tu w! yepap ya se, under there,
  " se ha', underneath, marine,
  " en rim, underground,

u nah tu w! yepap, it under side,
upok-en, " it " hani,
Sukon, River, large stream
Sukon Ditch (Ditch upper) Village to Sukon
Vadbo worldwide

+w! yecin, in or at the center inside,
inner (adj.)

u t+er tu yecin, in his heart, work, its work at the center
up yecin-en " " its inner flesh,
uyot-en " " its head,
uw oyer " " its center post.

+w! yecin & nom-en. at the center, the earth
  " se man, " " " the room.
  " se bohn, " " " in stream.
1) With preceding verb with sense of "at", "in", or "on."
- Yen + taan + "at", "in", or "on" + don + taan house for sleeping in (it), house to sleep in
- Yen + taan + "at", "in", or "on" + don + taan eat in (it), to eat
- Yen + taan + "at", "in", or "on" + don + taan wash in (it), to wash
- Yen + taan + "at", "in", or "on" + don + taan wash in (it), to wash

2) Used with preceding noun with sense of "for, in favor of, to"
- Ohven + taan + "for, in favor of"
- Ohven + taan + "for, in favor of"
- Ohven + taan + "for, in favor of"
- Ohven + taan + "for, in favor of"

3) Used with preceding noun to form attribute:
- Upir + taan + "wet, wet, wet, wet"
- Upir + taan + "wet, wet, wet, wet"
- Upir + taan + "wet, wet, wet, wet"
- Upir + taan + "wet, wet, wet, wet"
takan (equivalent to take, but with only finally in contraction and its
prefix, e.g. in coffee, not needed [giving in 1st case])

Ventral preceding verb with same y in en, on, in, etc., about:

danene: two steps taken here join each other (it).

Master explains taken: Do not worry about (him, her, it)

have you taken get one for cancer in (it)
can't taken up downside with aim
she's taken in her apartment with me

Let's again take. What do you want of him (with him)?

June and preceding verb just preceding with company with:

who's taken note seek get married to a woman
gave taken up the whole furnace with a man
unwrap taken ni meanop I beat with my workers

Year again taken en large with me
since taken to get with (him)
got's taken quarrel with (someone)

used to link preceding verb with following given without aspect:
since any time taken + am going + all of + seem
in suit taken + been (it) + you
appeared taken + shouldn't + them

should've taken or going (it) + you (plus)

above again taken offer me hand to (someone) or take hands
2) Complete the meaning of a preceding verb:

- Kapia taken finish with (something)
- Kapia's taken give up, hang low with.
- taken up near give up (ori) drinking
- in a taken names I finish with my mifika drinking
- bak' taken up near go along with your mate!
- wanda taken love with (someone)
- pleace taken team up with (someone), enter into partnership with.

5) Used with preceding noun with sense 8 or 9:

upiter taken with his hat on

These construction are a qualifying phrases for preceding nouns:

inter mwaiku upiter taken a man with a (his) hat on

1) With preceding verb with sense of run, rush, rush in

- tama has run in the water (sha in water)
- tama Electro in my muscle
- huni tama burn into
- apaa tama took to run in the bed (to track to the bed)
- ba's tamuvuyete get settled in one house
- koto on tama take for known the church
With preceding root word, sense of at, by, for, from:

*umpushka tumma kapi*k I call him by (his) name (V kapi*k is name).

English: To possess. Tama na tatem. I lack 40 years. My pig.

Umbi: Tama tatem. I bought for ten years.
Tuma: Tama tis hangry from tree (i.e. the tree).

With - an adverb from habitual phrases:

tama na sere (un here)
Tama yakea in Tree
Tama went to school
Tama next 90 days
Tuma is a name of a taman, i.e. an infinitive form and, finally, at last.

Taman (equivalent to tama, but mainly used finally in constructions) as well as he is an up as.

Tuma are tamar because of and with (at).
Tuma are tama because of and with (at).

English: To possess. Tama na tatem. I lack 40 years. My pig.

Tuma are tamar where one has gone. (at).

for, join over, on upon on top of, across, near, nearby
(ta, location; her head, tip).

for a rum near the earth (ground).
to 9 = *nut, once, near, nearly, on, to or across.

to n = run, over the earth, across, to fall on the ground (as rain).

to n = run, across, or fit in the story.

to n = run, across, or fit in the story.

quc-p = on top of, from one atom (rock-growing).

to n = run, over the land, over all the land, from one atom (rock-growing).

to n = run, across, or fit in the story.

nu = run, over the ocean, over the waters, over a stream.

to n = run, on the ground, over the ground.

to n = run, on the ocean, over all the land.

to n = run, over here, over this spot.

u = run, over the ocean, over the ocean, over the ocean, over that place.

nu = run, over me.

pti = on or in the square, to carry on the ladder (on the compact in the square).

u = run, to carry on one's shoulders.

quc-p = on top of, from one atom (rock-growing).
Menen, menen, because, because, because, a, reason.
[u, prep, adjective, when; always after verb; can be translated as
"cause", "reason", etc.] (prep. used with nouns, verbs)

With instrumental meaning:
menen s k'namen by meaning duration
patnaa t'p'a umen u gapi' work done by (one) hand.
ka'kaa umen s t'gas ha'i written by the snake.

With causative or resultative meaning:
waat amai umen u w'nar ha dying because (as a reason) hunger.
menen ut cone man because he selling
u habar' because you rain
u habaron because the elements
vitka e sasan trembling because of the cold.

Menen, with appropriate sign, pron. prefix
n-men-en, same as men, but used with
verbal constructions only, a with
pronouns without the.

in-ten-en n-men-en, am esteemed by others

we have a men-en, I am not
working because I am sick

in-en a-team-en n-men-en, I go because
he is dead.

in-ke men in-fan-ni n-men-en, I die because
I like it.

in-wen a men-t'le in-we n-men-en, I am
hungry because I have not eaten.

n-men-en, belonging to me n-men-en, because I am

Men-en, "by", "for".

teow-p'le-p'le n-men-en, in person loved
by me, loved by me.

put-en n-men-en, stuck up on me
(as hot on the seller's
head).

in-ten-en n-men-en, I am loved by others.

men

ay-an foi-p'le n-men-en, these are debts
I have. These are debts of mine.

upater en the interest of, for the sake of, in accordance with
pater. In the interest of, for the sake of, in accordance with. (Preceded by the appropriate preposition.)

in tee u pater, I do it for the sake.
meue mi, I do it for my.
un pater we compromises take us, according to my agreement with them.
un man i u pater unti i whitok. I buy it for a girl.

men in tee u pater i unwik. I do it for the man, Ra pat-er. In one interest, for us.

Ca. now, already (temp. adverb)

xa't before (temporal adverb, used only to introduce verbs + short phrases; it is composed of xa' be, and -to continuous suffix):

unwate mi u xa't to m wi. I wash my face before eat it.

intaka, merely, only, as more than just

intaka umanaa seen he much liked me

"a trainee" they much like in bed (as lazy people)

into set only a boy

ample were aware, taken as only last you be no visiting me.

a kid's gone yesterday.
1. **myaha** [[on time], once, on time first, first time, when, as soon as**
   *(Temporal adverb, usually indicating immediate past or immediate future in verb)*:

   *ufe myaha hi Teps once.*
   *myaha anuwma *te'vap* de aom a2 year pass*
   *antepe myaha tama: vap* in konse once a year.
   *myaha anuwma asem and at him, when face him*

9. **myaha** compound, acting as temporal adverb:

   *CE: myaha this time, this time (c.e. *this, that)*
   " this time (we here)"
   " yasa: this time (yea! here)"
   c.s.i, to myaha another time, next time (c.s.i, to another, next)
   inte to myaha another time, once more (inte a, one, next).
   inte inte to myaha each time, one time after another, time after time
   (inte inte, each, an after another)
   main myaha this time mere (inah here), yasa myaha at that time, tem (yasa been)
   ke'na in yaha a few times, several times
   max myaha any time (max, ever, any)
   main myaha never (neen no, none)
   mean anyaha at never, not once.
   oni myaha the time before (one before)
tareinyaha at The Time (to locate; see here)
tunoiinyaha always (tunoi in all)
tunoiinyaha every time, each time
lug‘aininyaha sometime, some day
matu‘aininyaha never, at no time
lug‘aininyaha what time, when (lug‘a what, when)
lug‘aininyaha what time, on what occasion
						
tu‘aininyaha second (te‘ two)
	tu‘aininyaha second time
	tu‘aininyaha twice,
	uc‘aininyaha third
	uc‘aininyaha third time
	tu‘aininyaha fourth
	tu‘aininyaha fourth time

tu‘aininyaha in especially, a relative temp. adv. tu‘a: in asain apa‘i: ma when she going
tu‘aininyaha in especially, in a relative temp. adv. tu‘a: in asain apa‘i: ma when she going to play: ma ‘te annata.

reach here, the place, now (loc. adv. eva‘a (place in time))

reach in her come now become
reach in the place, the locality, around here,
ma ‘te reach in there.
Koteina in this manner, thus, like this (Kotea or, like) -
tainah in (to) the place, right here (ta at, or on)
tainah agote here he comes; shinaa taina down here, down there.
tainah in here, in this place (taina ain).
kota: how, in what way, as, as much as, like (antonym: a relation adverb, possibly originally an antonym verb, meaning to be like, to be a certain way).

An antonym for mte, a relation adverb:

kota: kota a patna (I know how he works)
kota: how, do you do it? (how you do it)
kota: te? how does he do it? (how he does it)
kota: away's, not how does he say it?

"kota" = kapa? what is his name, what his names ("how he name").

As conjunction:

kota rate: rate as a woman, like a woman
kota yapen we'kap: like an adjective.
wa'kota kota xe'er it belue as he [does] (do you met him)

maatra me, not, negative form of y negative. This is apparently a complex form, since it contains ma- (preferred form of negative, for nouns, adjectives, verbs), but its further derivational derivation is unknown.
In double vowel indicates a form like ma-hatei, things ma-hatei:
That (atei) may have once meant "to," thing "maita" not to be, atei not.
This negative is used principally to negate verbs, it, rather than a following verb, is expected for tone respect, a fact which indicates that it is really a verb itself.

Maatra impatna I do not work.
maatra i'qapna te does not go (one in the) e
maatra i'qapna umin i susan it does not pour [run freely] because of the cold.
maatra i'qapna te does not arrive (apotei = to arrive).
maatra i'qapna not to be, not to wear, there is (are) not.

i'qapna x xapa: he have name
maatra i'qapna te does not go (one in the) e
maateri already not, no longer.

a te x xapa: he is uncles (unainc baby)
matai is used with explicit verb to express new verbal idea:

1) matavasaka to prevent, refuse, deny person (vyak'ta allows)
   matavasaka apata I prevent him from working
   matavasaka ku-refuse me, he denies me
   matavasaka u-te prevent one from doing something

2) matavupi not to able to, be in possible, it can't be (vyupu eti possibly)
   matavupi a mushaka not to able to create

3) matavunaata not taken, be insufficient, be mistaken (unaata, be know)
   matavunaata tu' inu mistaken about him

4) matavupi not to like, refuse
   matavasaka tu' waar against I dislike it that you are working

matai else negative adverb:
   matai kenesa, nut war
   enyaka nut war, nenu
   tuna acces

mata: no longer, no more [ma, negative, -a, past tense]

ma:ya'ca na'tpi a longer on yena
   ya'ce et al na'tpi a longer on ya'ca
   pam:pa no longer valuable (completely worthless)
fu'a: That, in order that, in order to, until, while (rel. & temp. adv.)

as rel. adv: unawaun fu'a war a patna i know that you are working

Katoa fu'a wam'pees 3f what will you? ("because that one said it")

Inkari fu'a a toya a i wish that you pay me

Aira una wainir fu'a ucu i tell you to go,

Inkari fu'a a toya a how do you wish that I do,

kump'is e te' fu'a una a vu'tun b adhaka e te' get its fruit

eh'fu' fu'a to pretend that

as temp. adv: unawaun fu'a e on when I sleep until noon.

fu'a e ak' en until tomorrow

Aira una wainir fu'a una he want for his money to upon

wicenau inwahgo fu'a a anu'mui we te' qin t'eh' shall until until

3 day pass

as introductory adjective phrase:

Kotea fu'a wam' pees war a [wone] to build ("because that one builds [in]")

otot fu'a a wam'pees war a sleeping house ("because that one sleeps in it")

ha' fu'a war a drinking water ("because that one drinks")

we'

qin fu'a: a patna, working day

as introductory adverb phrase:

inta'qin tu'a p'ap'ha' fu'a, wicen to terram a day are aside for me
to go (that I go) + two

2
tua: That, or order that, modifies, until, while (rel. & temp. adv).

As rel. adv: emna'ta tua' war apatne I know that you are working.
Kote tua' u quamp'se if what meow? ("because that one meow").
uganu tua' a toj'in I wish that you pay me.
ASI EWAU sro tua' sika. I tell you to go.
uganu tua' sroku ku wate. Dat day.
hamp'se te tua' umori wytena t'ake a quetug'is fruit.
sh'ku tua' t'pretet that.

As Temp. adv: unwayan tua' s on aq'j'm I sleep until noon.
tua' s bukt'en until tomorrow.
uqeqoe tua' ajana u war he wait for his money to upen.
SINIWAN upeqeqe tua' qunumui ve ti q'in dekal wait until 3 day pass.

As introduce g. adjective phrase:
Kote tua' a a'ta sake [noon] in bukt'en ("nec that one up at [noon]").
o' to tua' a whayan tan sleeping house ("noon that one sleep in it").
ha' tua' vou'ie drinking water ("water that one drinks")

q'in tua' apatne evoking day.

As introduce g. noun phrase:
sute'qin tua' q'ap'p'a tua' sroku to ternam a day see aside for me
to go (up at day) 7 Torn.
As preparation for a food-related moment-and to prepare or use, they form the context of the dynamic object:

take tu'es ag'as charcoal basket
p'ich tu'es p'wra olla (used) for [boiling] beans
otot tu'es ran many store houses
p'ich tu'es trap' large olla for [boiling] caragana
sa' tu'es teub¹'en firewood for the fireplace.

tuq'ot, why (intensive relative adverb; it seems to contain the pronoun tuq'a, what):

 tuq'ot ma'teesa ap' a why haven't you come?
  ... we're, why are you hungry?
 ma'teesa tuq'ot ama'na I don't know why he is hungry
 tuq'ot ma'tee why not (Sp. porque no?)
  ... I can why don't you go?
an- 'from temp. adj.

an waa ng'aa - during day (wa ng'aa day +time).

attributive

-ii (suffixes to nouns, stems to form derived temporal advs. + t indicate past to delayed time):

arap'ii last year (ar rap' one year, a year).

taa'qu' - ten years ago (taa'p, taar rap' second year)[See, "second last year].

va rap'ii three years ago (va rap' 3 years)

ak'ii yesterday (ak'ii'nyag'')[See, "on yesterday].

taa'k'ii has before yesterday (taa'ak'x [second yesterday] [these, "second yesterday].

vag'inii 3 day ago (vag'in 3rd day).

[Note: Time mainly reduced to uii, "third ago].

uuyabha x last time. The time before (uuyabha once, on time).

onii before (on past, early, ancient).

-ux indicate future.

uuyabha x next time (uuyabha on time, once).

vrap'ii day/age tomorrow.

ux x Third from now, e.g., "third time".

taa'rap'ii long/age hence? ATT, USED? ADVERBS
M/Vv- KI

- a-p't-oo-t-i. He sweats slightly.

Kap-i un-p'ik. To leak slightly.

Win-p'oo. Excessively.

- a-p't-oo-t-i. He sweats excessively.

1. Pam-p'oo. Good.

- u-te. He accepts truthfully.

- a-pat-i. He walks properly, well.

- a-luk-oo. It turns out well.

- a-mus-e-x-a. To breathe properly, normally.

- u-gam-p'e-es-en. It serves me well.

- a-luk-i. He serves well.

Ma-p'am-p'oo a-te-ne. He is handled badly; it is handled improperly.

Ad: madj + verb

Un-p'ak-an a-can-e. He walks atroped.

Un-p'ik a-way-on. He sleeps a little, he nap.

Gas-i un-p'ik. To break a thing slightly.

Sutur. Backward.

- a-can-e. He walks backward.
Shake, shakng, trembling.

Pit-a, he walks shakng.

Pit-a, touching.

Pit-a, goes touching (as a blind person), falling he goes along.

Pit-a, sliding.

Pit-a, sliding & goes (as a skate).

To-p-a, hopping, leaping.

Pit-a, it goes hopping.

Turn-ah, get down.

Turn-ah, he acroto (setting he walks), a car, to go home back in a vehicle.

Squat, urinate.

Squat-ah, in a pot, urinate, squatting.

A-ka, he defecates.

A-path-a, he urinates.

A-tur-ah, he sits.

A-wa, he eats.

E-ka, he sleeps.

A-way-an, he goes.

A-can, he goes squatting (and sleeping).

A-keen-m-ah, we all squatting (and sleeping).
Yuh-ga, to away

at-ah, to walk

aj-ah, to try

es-ta, to pretend

ma-ta, to grow

ok-ee, to kneel

ok-ee u-yo'g-i, to forget kneeling
pehn-a, dragging.
   " a-can-a,
   " wakac, the parrot.
   " puhn-a, start

a-unique a-wen: he begins to eat,
p'at'-pa', entering.
   " a-ke', at your entrance.

p'et'-a, to give ("on credit")
p'et'-a un-man-a, I buy on credit.
qohqo, to be slow at (used imp. a. an adv).
   " a-wen, he eats slowly
   " un-patn-a, I walk slowly.
   " a-quc-ma, she is long in delivering

Sak-a, early.
   " a a-yo-p'a, he comes early

Sak-ow pa, at dawn ("at dawn")
   " a a-patn-a, at dawn he
   " a-patn-a, at dawn he

wahp'-i', to keep up. Forms Continuative.
wahp'-i a-patn-a, he continues working
   " a-tec-ma, he continued singing
adv. phrase. -Pin

u y ek situn-pi a-ca-a, ka neet turee.

Hardin and his relatives (Sandy Sewnits)

Tua' ke-que-i tetun-on a-qo'to'i e on ah qun.
So you go (mnn) eat at noon time ("when comes to noon").

-ka (indicate interrogative)

ana'ta ka tu? by you know about it?

ica ka: we're going to eat (a)

-ka, suffix of the end of a verb constructum,

nneer carries no accent, as at this falls

on the suffix which precedes it: it is sometimes

suflxed to a word preceding the verb as shown

below:

"Can-e-ka, are you going?

"Ama k-e-ka, are you doing about it?

"Can-e-ka we?, are you going to eat (plu)?

"Can-e-ka way-a-i, are you sleeping (plu)?

"Can-e-ka, are you doing?

"Can-e-ka, did you eat?

"Wata-e-ka andare ne a-man'i, are you with

his help, do you want to? (no help?)

"Wata-e-ka. See it please you?

"ates-ke, qul-tu, do you want to see?
Koona (fellow at home & gain domestic use meaning)

Koona: 1) Koona: little, a little, to a slight extent; for awhile;

Koona: slightly yellow, for a slight distance.

Koona: Koona: he works a little, he works for awhile.

Koona: Koona: he is walking a little, for a slight distance.

Koona: already slightly dry (used in reference to plant which is partly dead or drying).

Koona: Koona: a little forward.

ut (demonstrative and particularizer, combined with noun).

As demonstrative with the meaning of "this", "small part of", "a little", etc. as particularizer or

atresis, no first nor only object, one of many, class, or species, or one part of a larger whole indicated.

1) Precedes names of body parts, or names relating to the body, which have

no processes applied, as a particularizer!

ut upunhe orinone

ut unear, my hand, our you, hands

ut uwee one's koona. (usual meat, flesh).

ut uyoq one's foot (leg)

ut uquum one's testicle, our you testicles

ut uqer one's thumb, a single thumb, one

ut uqun quen

ut upaq one's elbow, leg

ut usapet a vertebra

ut ukoon one's foot.
2) Used only with nouns with word prefix in cases of real possession:

- ut u tua: one's (his, her) metal
- ut u qahte: one's load
- ut a kwenu: a gunter of yours
- ut ni shut: my piece of land, a field of mine
- ut ni keht: my possession
- ut utum a possession

3) Precedes noun with definite article prefix, having particular descriptive meanings:

- ut s'cih b: lump of clay
- ut s'kse: piece of wood
- ut s'num: piece of land, patch
- ut s'kon: bit of candle, candle stub
- ut s'kua: quartz work
- ut s'kaba: women's beaded piece
- ut s yay: warp end of hammock
- ut s'kub: strand of string, fibers

**ut. Singluarien.** Usually used with the preo. adjective.
nut & ap', warp strand of hammock
nut & sux', strand of magnum fiber
nut & aq', an, piece of charcoal
nut & acm', a maize grain
nut & p'u-ur', a bean
nut & g'ukh', a tobacco seed
nut & cax', strand or shred of root
nut & teonor', acorn
nut & p'urk', piece of cloth or clothing
nut & u', his piece of clothing
nut & a'p'uk', drop of sweat
nut & q'ahq', a live coal
nut & t'a'q'an', good musket
nut & t'u'q'ani', piece of him

\[\text{ut-e, piece of, hit if one of pointed,}
\text{the piece, any, is substituted for "e" in cases, others,}
\text{ut-e, corn, hit, in, all,}
\text{ut-e, horn, hit, and, in, pain, and,}
\text{ut-e, the, lump of clay, ut-e, horn, a joint,}
\text{ut-e, tu', piece, in, wood, ut-e, hand, arm,}
\text{ut-e, rim, a piece, lamp, ut-e, hand, arm,}
\text{ut-e, tenpo', piece, endable, candle stick, bound piece,}
\text{ut-e, t'nok', piece, endable, candle stick, bound piece,}
\text{ut-e, suno', piece, endable, candle stick, bound piece,}
\text{ut-e, tien', piece, endable, candle stick, bound piece,}
\text{ut-e, sum, piece, endable, candle stick, bound piece,}
\text{ut-e, t'ec', piece, endable, candle stick, bound piece,}
por-on te'a'n, cuentca cacaoníet

"" k'ipot, yebo de cuentca
caac (to cure
poisoning )

ut (diminutive; with attribute, and in meaning of "slightly", "somewhat"):

unbajo'ut slightly narrow; unch'ut'ut slightly fermented; impaxut
slightly sour; unsa'ut'ut slightly rough

xic'ut, slightly tall; nok'ut somewhat large

k'ic'ut'ut slightly wet, damp.
1) follow: few nouns, with meaning of "face, appearance"; 
    tehterewut gray, greyness (te-hterewut, noun: grey-like). 
    u tehterewut grey, grey part. 
    cot'tewut: detention, stepping in mud (Bot's gardin dirty). 

2) follow: follow trans. verbs, having meaning of a person, object. The combined 
    particle is used when an object, where a noun or object appears, 
    ucot'tewut be determin, he steps me. 
    ucot'tewut I step him. 
    ucot'tewut a teux jetap to (runaway) horse. 
    ucot'teop'hap'tewut Negatapas. 

3) asat'ewut kill him! (asat'a you kill). 
    tehterewut dye grey, make gray (tehterewut gray). 
    cot'tewut step him! (cot'tewut, imp. pres.). 
    cot'tekeut step him! (cot'-tekeut, imp. pres.). 
    tehterekeuwut dye gray! (imp. pl.). 

2) following derived trans. verbs, active: 
    tehterehewut be gray, become gray. 
    cot'pin'ewut I have been stepped. 
    tehterehewut it has been dyed gray. 
    at'tin'ewut it is dyed gray it, wet or dry gray (tehterehewut, be 
    dyed gray).
[3]

CHORTI TEXTS

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Kötwen ahi me,

in min takam. Köten

I went to Tumon. James soon.

a’yan’ a’yan’ in Pana’ a’yan’ in Pana’

my people in many many

a’yan’ a’yan’ in Pana’ a’yan’ in Pana’

many people in many

Ta’ Bix’ inumpa’pap’ Ta’ Bix’

on the way met them. When James

Ta’ Bix’ inumpa’pap’ Ta’ Bix’

reached me Tuck’a ayan’

an man’ni inte’ ni Bix’R inte’ ni mate’te, an te’

I bought ni tea’ ni y nonexistent ni man’ni inte’ ni canap’

my money ni man’ni n’or’ ni man’ni tea’ ni

I brought a little meet. I bought 2 lbs. of

Ca’ Bun. Ta’ Ka’pa’ in man’a (heaping) no

soap.

k’a’ tane’ ta’mu mato’

I finished buying my

k’a’ tane’ ta’mu mato’

Gear (hanging) then I came to my house.

k’a’ tane’ ta’mu mato’

when I came already now falling in water

k’a’ tane’ ta’mu mato’

I came upon a man who was walking,

k’a’ tane’ ta’mu mato’

a few baskets a clear little

k’a’ tane’ ta’mu mato’

not we selling because experience

k’a’ tane’ ta’mu mato’

we want k’a’ tane’ ta’mu mato’

not destroy anything

k’a’ tane’ ta’mu mato’

I met a (one) my friends

k’a’ tane’ ta’mu mato’

That day we fell,

k’a’ tane’ ta’mu mato’

I wished

k’a’ tane’ ta’mu mato’

Kum hii’r u/K’and’i Ta’ ahi’

and I wished that I go

u/K’and’i Ta’ ahi’

in K’and’i Ta’ ahi’

to spend time in his house. When (what day) day was

Ta’ ahi’

in K’and’i Ta’ ahi’

Ta’ ahi’

in K’and’i Ta’ ahi’

That I arrived. I said. “Kot” he said,

Kani’

inter’ inter’ (belong) “kot”

“inter’ inter” (belong) “kot”

I wish

“inter’ inter” (belong) “kot”

I wish
Bake Bake aya and music many people (mm),
I want to turn to music: When we dance with them.

"They are in K'otoy." They call me and I arrive;
"Wait for me." There are many girls.
I come to get them.

The chika because is going to get drunk.

I go to my lady, to get drunk.

"I am drinking" (he) not.

Kani' wish to sell a(m) cow, I am asking.
To passes man mati, Kani' of man.
No one wishes to buy.

To inform alone. Man mati, yoba.
To see perhaps he be no there.

He goes there, I arrive, I am.

The man mati yoba intaka' wamunen, he is (he) not become; only he is (he) time.

Then one man, many people.

(a) K'k'ranop' seize when you came.

The majore, They request.

When two Sa kax Bop' they go (they) now.

K'k'ranop' They request. They request.

K'k'ranop' They get up, They request.

Sa kax Bop' A kax Bop' They request.

The major, They request.

The fire by the alcals.

The fire by the alcals.
I saw her.

Resistance: I wouldn't.

I passed: They not did make me stay.

inti: My hands were all. my money.

Tunore: That which I bought. I came home. nothing

in mani: Yo Ben. maruka.

She wash to sew. a (me) my brown, monster.

in Kaba, eva. left me. ni Bux.'

I wear them because we finished (present) my clothes.

Kana, in Buna, Itka. ni money.

I wish to work. with my hands a little.

There is a lot of my dulce, wonder if I go.

ToTeKan, Kani, in mani. in the pueblo. I wish to buy a (me)

ni tap, Tun. in Buna. an empty pot (with)

in Kana, TaTeKan. Kani, in mani. in the pueblo. I wish to buy a (me)

my sugar press, with the money earned. of the dulce.

Yo Ben, in the winer. in Buna, ni machen. to any time.
1. I came to say to you. That if you buy, you may. We will make a seal.

2. Perhaps because I don't know you. Therefore see what you wish.

3. I am selling (it), and I wish to sell a (blank).

4. I am selling (it). Afterward, I met another (person); therefore, we go now.

5. My name: "From here are.

6. He spoke to me, I do not know how, "There is a (blank) man," and I do not know his name (was). Not had cause.

7. In my friend I carried a message for his friend. "Which a Spanish amigo infusor in me, let me know, matrei inte, sit?, Taki in Biter, takin.

8. Not who do I know who is this.
Kam ti' c'wak'te' e' wiwik' apana' ak'Bar' in. T'na' ka' de apana', e' winik' e' te'ay. She carries the children. In the day, she bathes in the water, she is bathing. The woman (when) comes to the mountains, she is washing; (when) comes (in the mountains) she is walking.

They (the people) does not help her. The man, ak'Ba' (at) night, ak'Ba' (at) day, in the stream, Kani' ak'rek'.

When, they wish to catch E. te'ay.

The pasture, she not permitted. She wishes to carry off the man. If he is one only, someday, she carries him.
Daily Round.

We go to work tomorrow, (except for)

ni manopo. & Kanto in kake in kake in kake

my workmen.

I wish to see

Another (person) Frater, mate, &

I shall leave

ni waker, antares, roha, & ni si tu.

my cows.

I carry a little (1) my friend, words

E KaRi E Bii & Kii

jampon afobos e. kaRi
to e.

The tortoises many, is camping the magee

Tutu, & Ta KaKuCe E kaRi ajan

We eat that there be enough. &

jampon ni manopo. e KaRi

many, my workmen. I wish to eat tomorrow, the magee

Kii, & Kanto in kake in kake in kake in kake

again, &

again, I wish that you come &

because I am going to going at dawn.

We eat early that we carry a little

Kii, Tutonon, Tutu, & KaRi to Bii &

friend (among them) want that there be enough &

E. Bii & Tutu, & KaKuCe & KaRi

ni manopo.

The tortoises that we eat with my workmen.

mitei, Kii, in kake, & KaRi & e ni manopo

not do I wish to work with the hunger

Kii, Bii & Tutu & kaRi,

because there is my magee, I am going to
don.

ni manopo.

ni manopo.

The small beans, that they bear,

ni manopo. e KaRi

the magee (else) But I am going to give them (enough for) me say.
I planted a little (q) bean. Not did it grow.

I went to see my kani, to clean out (the weeds). Perhaps I will letters. Of

I went to cut a little money.

I wish to find a (me) kani.

I wish to make a few reses. I am going to sell (bean) in the pueblo.

Therefore, I am going to bring back a (m) ding (1). My leather, I wish

That which I wish, to buy, I wish to find.

That (there is) a scabbard (for) my knife. I see

How much I am going to pay. I wish to find.

My metal is a (one) kani. I wish to find.$.

My drunks I come (home), being drunk.

My drunk I order that I come (home), being drunk.

The kona go back, I went away.

Do I know at (what) hour I came. I slept.

Back. To the Barfi, I went. My kani, I went.

I broke, already it is light. It was dawn. I went.

I'm Bis. My drunks I go back. I went with pleasure.

I clean out my vegetation.
Melpanurk Kana' ink'ay'yes' e t'oR." 

TamaR' e man. B'huno. B'ay'a, e t'aR' 
in the month of March. I go to work. The manop' is far away. I am going to carry (manga)(tmpmp) to make my work. I am going to make a (m) melpa cleaning (f. elements). I am going to place a few workmen. I am going to tell them (ask).

If I am going to help me to clean melpa, when I finish Ink'a Bara. Tama, MCTE, is my worker. I am going to offer him a meal. I am going to take melpa, and I am going to ask the delicacies. He goes: (4) he needs the beans. There are (beans) wherever I want. I work. He is working within my melpa. He asks for the delicacies; he asks for the coffee. He is asking for the delicacies. He asks me when I am giving him melpa cleaning (work). I give him what he asks for. He keeps me when I go to tell him. "Come," (this man). He asks for help me. "I wish to harvest." I forms
man in cep. with you. They told me that matic k'ana. xai. I wish to see. The same. My

Ex K. R. to pay me in works. (That) you give me. The same. My

money: matic. na. tana. awe. ma'BamBan. yai. awe. I am giving you. my money. shame. That

after you. simpon. mankop. awe. na. aw. tana. awe. I am. giving them. They are. matic. na. tana. awe. na. k'ana. xai.

Now. I await. The written. Shame finished. burning

ni bos. K'a'Bic. la. mphono. se. aw. b. K'aBoTa. Tone. I have finished gathering makeup. all. The Vegetation.

K'an. int. int. k'ana. xai. aw. k'ana. plant. 'in. The month of May. Iy comes,

Tana. I want de Mayo. xai. ak'aka. in. Bakana. tana.
E: Yal' in Bak'ma, Yai mati, mic
The water, I plan to plant. Ronha. Yai owa. e. k'bn
Bak'ma nba, Yai owa. e. k'bn
I wish to plan
The summer
I love my work. I wish to find
2
women to help my
wick.R'.
E: Ora k'bn. Tua'
Tua' wak. (after) e. Ora k'bn.
The Midday meal; in order to
arrive (some) where I am -
I wish in tur. B: into qin. Tua'
Tua' infman
To eat (appetite) a (me) day separate. in order that I buy
keri. ow. e. kra. Pax to. 
(a little) (4) meat, a (me) turkey, in order to make tamale.

K'na. w: kra. Kafkac. e. k'bn. e. sa'
That they give us a little B: re. (which) we eat (that) They make the otel;

E: B: re. afi. water. e. kra. in' the beans. Anging to come on many
When there is falling
The clouds
K'na. it hits

X
They cook wick.R'.
wick.R. aya. experience
mountain
There is tur. qipa. hope;


Y
We wish
We wish
Kafkac. yarka. to plant;
K'na.

K'na. we sleep. patra.

E: Yal' in Bak'ma, Yai mati, mic
The work.
K'na. w: kra. to plant.

Tua' wak. (after) e. Ora k'bn. k'na.

It is not
K'na. irax. irax. kafa, kafa.
We rest. from time to time. We seat down
Tea. k'na. k'na. to bank (smoke) in our tobacco. Let us smoke.


Atkinson

I gave him my money, in case he wishes

Kanani

He paid me, because

Quarrelling with me,

Tunor

All

To stack.

Patna

I wish to cut a (one) my path.

Kanani

I wish to scrape (it) mother that may go to carry

The boys (4) the children.

Then mothers.

When

Wearing

The leather. I am.

If not come

Doso (children), they are given.

Not daily come

I collect them.

Do you not hear you listen, that causes

To live near my house. I went

To spend time where had one,

When I arrives

My daughter-in-law called me;

She said me if I go

She began conversing (.)
I know the Chortez language. My father and my mother are people (men) women.

I know (how) to work with my machine.

I clean my tools.

I have my money.
Sugar Pressing. inBa'k'a' kova' ni si'k'a' je' swar'.
in'k'a'ju'k'a' Tua' a'k'niva'Ba' Tua'.

I plant a little (11) my cane, I am

reading. That is apparent, in order that

in'k'wati' ju' Tua' in'k'a'Ba' in'k'wati' k'a' Tua'.
I clean it. Instead, When I finish, I learn alone, in order that

a'k'ya' an'ya' k'av' k'ya' k'ya' k'av' write' the

in'k'wati' e' Tua' pité' in'si'k'a'Ba' Tua' Tua' Tua'.
I ask for the sugar press. I search for

and'ap' in'k'a' in'k'av' in'Biya' in'B'ékan' me'

open. I begin to cut. I carry my friends

in'k'wati' e' Tua' ja' in'Biya' in'B'ékan' me' infants

to where I am going to press with 4

in'ma'k'op' a'k'niva'k'op' into' Tua'.
They help me, One (men) in order that

in'ta'k'a' e' a'k'niva' other's Tua'.
The bull; another in order

in'Béna' e' yu' in'B'ékan', swar' of B'one'.
carry (carrying) in water (water) where it is

in'Béma' e' B'ík'op' a'k'niva' Tua' B'ík'op'.
The bull and one modest look (at)
ta'k'i' k'ax'k' e' a'k'niva' Tua' B'ík'op'.
I cut in the fire, selling the bulls.
I. Ta'.

a. Bu'k'a' u'yanu' e' tan tua'
The archae, in order that

a. ko'k'oy'

will come to me.
at the place

a. ko'k'oy'

I pray, each one,

wi'tarneqap' may.

helping me.

K'a'ba' e' batas' k'i k'ul te' n tan'.

It is finished, the world.
The greenery, different, wood that (is)

into ni Bl'arner' ma'te' u'yu' bej'um'.

I do it, by myself.

K'a'ba' do it.

Tua'

in order that

Kon ak'ki'n' j'sonu.

trapping

the devil.

dose horon' + m'ch'ox're'.

The Three

12 hours.

M. ka' kaxyes' + ka' fo'ba' a'tsab'a' we yoke.

we begin.

suar' a'sak'o ba' a ko'k'oy' e' a ko'k'oy'.

It is

k'oluis'.

ku'k'oy'

a ko'k'oy'

swar' aj'macan k'ul te'.

We wrap

k'oluis'.

Taskoni'

in order to

all.

K'a' Ba' y' i' n tan'.

The day.

K'a' Ba' + K'a' Ba' k'ul te'.

We are

K'a' Ba' k'ul te'.

in order that we rise.

K'a' Ba' + K'a' Ba' j'ak'o'si'

We start up.

We carry (as) on ourselves.

K'a' Ba' k'ul te'.

We are (up) in

K'a' Ba' k'ul te'.

We start up.

We carry (as) on ourselves.

K'a' Ba' k'ul te'.

We are (up) in

K'a' Ba' k'ul te'.

We are (up) in

K'a' Ba' k'ul te'.

We are (up) in
Daily Life

1. I go to T'uirarí, the capital, once a week. I go to sell a little (a) maguey, a little (a) yucca, sweet potato, crabo, frijol.

2. I make my mamon, my clothes. Some of my clothes, rope, threads, necklaces. For a (me) woman, some of my clothes, rope, threads, necklaces.

3. I bought meat, I am carrying it. I bought beans, tobacco, match, (fire).

4. The most important people in the pueblo are the people. The most important people in the pueblo are the people. They make the hammers, books, hammers, etc.

5. They make the hammers, books, hammers, etc. They make the hammers, books, hammers, etc.

6. They make the hammers, books, hammers, etc. They make the hammers, books, hammers, etc.

7. They make the hammers, books, hammers, etc. They make the hammers, books, hammers, etc.

8. They make the hammers, books, hammers, etc. They make the hammers, books, hammers, etc.

9. They make the hammers, books, hammers, etc. They make the hammers, books, hammers, etc.

10. They make the hammers, books, hammers, etc. They make the hammers, books, hammers, etc.

11. They make the hammers, books, hammers, etc. They make the hammers, books, hammers, etc.

12. They make the hammers, books, hammers, etc. They make the hammers, books, hammers, etc.

13. They make the hammers, books, hammers, etc. They make the hammers, books, hammers, etc.

14. They make the hammers, books, hammers, etc. They make the hammers, books, hammers, etc.

15. They make the hammers, books, hammers, etc. They make the hammers, books, hammers, etc.

16. They make the hammers, books, hammers, etc. They make the hammers, books, hammers, etc.

17. They make the hammers, books, hammers, etc. They make the hammers, books, hammers, etc.

18. They make the hammers, books, hammers, etc. They make the hammers, books, hammers, etc.

19. They make the hammers, books, hammers, etc. They make the hammers, books, hammers, etc.

20. They make the hammers, books, hammers, etc. They make the hammers, books, hammers, etc.
School, ne’

A. Injana.
B. I learn.
C. I write.

Tayra.
Ko roya.

Because I was young.

N. Kana.
N. I went.
M. I needed.

Ko roya.

Rokha.

Science is teaching.

A. Injana.
B. Teacher.
C. Work.
D. Work.

In order that I eat.

In order that I teach.

In order to learn.

In order to learn.

A. Ko roya.
A. Ko roya.
A. Ko roya.

In order to learn.

In order to learn.

In order to learn.

In order to learn.

M. Kana.
M. Work.
M. Work.

In order to learn.

In order to learn.

In order to learn.

In order to learn.

In order to learn.

In order to learn.
I wish to work tomorrow. I have found my workman and Datilworth to go to see.

Other men, ya taka in-can in-book-oi in-pahra.

Another only 6a leave suddenly.

Jani in-nam-oi in-wis-oi ni kakac u-tan-es kona
Dat all go along to tend my cow. I carry a little

ni si' tiva' a-tea-pu' e q'um e in-p'on
my foreword to court the ground maze, much

a-book-se e man tuiv a-tea-k'oy ka-kue-
so carried the maze underneath there be enough to eat.

Ek'ar ay-an in-p'on in maan-op' qan-i
tomorrow. There are many my workmen. Dat all

un-ton-e ek'ar in-rax-y-es temprene un-qan-i
make melfa tomorrow. I begin early. I wish

Jui re-kiot-tai rotea neen un-cin in-sak-oxt-pan
That ya-taille be come I shall get up i down

Jui ka-book'or temprene ka-tan-es kona se?
so that we come early. We carry a little foreword

tunor-on Jui teak-er 'tea-pu' pa'
all of us so that there be enough to court the cattle.

tuiv ka-kue-i taka ni maan-op' maatei qan-i
That we eat with my workmen. I do wish

in-pahra taka e wein-as rotea ay-an ni
t work with the hunger because there is my
Nan ucerin un-wahghun kora p'or muge, I shall formine after beam.

metop' gamene ni mazan-op' tin un-q'arn-i
They cause to learn my workmen, whoever wants.

ay-an tu'a' uq'arn-i vnan
The qanela, there is foolish, and (who) wishes the muge.

ay-an uq'arn en-cen un-wahghun un-te' q'arn
Then is also, I shall formine (then) one day.

nesn ucerin en-cen-a tana ni tanu q'arn-i
I shall take warbe in my milpa. I shall
unj-q'arn'i tu'a' uq'arn-i ni xinaq wa'arn-i
be clean (it) that grows my plant (crop). It's already

u-wat-chum-a q'arn-i un-cen-a & k'opot makeuir
agriculture. I shall all cut the weede in (it)

tu'a' maata. a-sest-pah ni xinaq tu'a'
do not not desine my crop: do not

ma-xaaq un-tan an-go'et un-te' k'op' ay-an ni
not to or nearly. I think. (as) The coming year there is my

nan kote za un-naata cim-pat-a nan naata
muge, because I know how to work. I do not

un-k'apa na pat-a nan wehe-cen tana in otor
stop doing my work. I am a man in my house

kote za un-naata cim-pat-a ay-an tuqa un-k'ac-i
because I know how to work, there is something in eat. (v.t).

ma-xaa et' koteza uq'arn ma-tuq'a ay-kor'op
not am. like (don not eat) otherwise, nothing. They have
kotza 'naraq'an-op; a-p'oy-op' um-taka
because, they are lazy; they are lazy, merely
a-tey-an-op' a wey-an-op' ma-tuq'w tso-p' a-num-wi
lying in bed; sleeping. Nothing they do. Parsees.

e q'ii ma-tuq'w tum-n-op' tuq'i u-sat-t-op'
the time. now they have learning to attend.

tra' a'yan a-cin u-q'at-t-op' y mae'ti
wherever there are (Shiys), they go to beg, and not
qan-i a tosum-op' ce:nti um-yahn ma-ructic 'c-e-to
will they pass away. Next time not thus
a-ahq'w-n-op' hou-q'a un-tseen-e seen um-pli
are they great. It is well. I laugh I there

uq'i wa-ar airi-sna tra' num-yun-e tosa
that which is being said. When I paused by
u 'tsum x tra' u-war-ein x supla-ha m unt
their places. When they, face-me, shame-faced.

u-teap-e tuq'i q'an-en. Kotza xaq-n-op'
They know that I am good as they

un-paq'ii kona q'ira maat'ec quc-yah x seen
I plant a few beans. Not upper. I went
un-war-a ak'e' a kona u-cin u-war-aq'ni
to see (it) yesterday, and now I shall weed (it).

xau-ma 'or sta-ta. yai maat'e-te a-q'ac'i a ba'
Perhaps it will be better. If not has fallen into the water (hun)

a-cin a sat-p'ah kona j'ani un-cur-a lora
it will be least. Now I shall cut a little
Suk tenx teni un-loki-se u tenx shkar.

magney to take out its fiber tomorrow.

xai matzei un-loki-se nsen un-cen un-shak-a

If not I take (up) out myself, I shall find

un-te ni maan tua u-oq'iy q'an-i un-te

one (q) my workmen to reap (it), I shall make

kona 'tan un-cen un-torni ta temam ya ce-to

a few ropes I shall sell in the pueblo, then

un-man-i tug'iq q'an-i un-man-i un-cen

I buy them which it necessary I buy. I shall

un-tar-ess un-te u qap' mi k'se'en.

bring back a to strap my leather (atumpre strap).

q'an-i un-waans yaha-a u paat ni

I shall to order put on it scabbard my

Cuh-nup un-waans xas-te un-cen un-tug'i

machete (cudle). I find out how much I shall reap.

q'an-i un-shak-a un-te ni te'a at kon-i

I shall find one my metate, and intend

x

un-te u un-te nute ni te're' tua x u-ten

to drink a goodful (q) my chicha so that I returned

wan un-kar-ai war arin u u-min u kar-en

drink, shouting because of the drunkenness.

x

maatzei un-naata tug'iq ha' yoop-en wax-an-i

That do I know what time I came. I slept,

y

p'ac-q'ien ab'par-ee ni sak-q'ee' paw-zu

I awoke, two nights and I got up at dawn to go
This year I shall start the milpa work in
the month of March. Now there is the milpa
in my house (home). I shall carry the milpa food to
my workers. I shall make a major cleaning.

I am planning. I shall put work a few workmen. There are debts
ni men-i, in-cin u-waar-e-op, u k'an linti un-te te
I shall ask them if they help me.

un-teon-o tra in-jaap-te in-cin en-mo-te
to make milpa. When I finish I shall gather milk

u yor ni teon. k'an-ma in-jaap-ees tama
The stack of my milpa. Perhaps I finish within

3 days. I pray whoever comes, if any person
un-q'an-e pin, in-toy-i tin a-yoop-a. Xai mar te

u-q'an-e pin, aynu, ay-an zuqa tei u-q'an-e
needed. The beans, there are some, whoever needs

2 van, in-cin u-waak-e. Iam vas in-toy-i
The milpa, I shall give (to him). I am paying

un-te wonk-te, van a-pata-mak-rin a
a man (whom) working in my

(Cont)
Xinaax xaac-en u-q'at-ta e t'ap' u-q'at'ta e mepa. He asks for the sugar; I ask for the
kahwe t'a t'u-q'at-ta e t'ap'.
coffee to drink it with the sugar.

Wan u-tec u tawmin ta m'pha. Kota u-naat-ta
He is making his money at my place because he knows
xaac-en t'a t'awen in-we-se ne mana. xe-to
he that I give eat to my workmen. Therefore
wae-tor u-tak'-n-e'en t'a; wan u-waq'q'eu aqin
he comes to help me when I am giving mechaening work.

U-waq'q'eu t'a xaac-en u-q'at-ta; u-t'oy'-en t'a;
I give (him) what he asks for. He pays me when

U-waq'q'eu t'a xaac-en u-q'at-ta; u-t'oy'-en t'a;
I go to tell him: "Come to help me." I wish

In-t'een-o, in-saak-x'e uq-te' wak-k-op';
the harvest." "I found 3 men.

In-t'een-o, in-saak-x'e uq-te' wak-k-op';
"They told me that they come and with you
a-t'ak'-ta q'ani in-wa-wa xai a-tak-p'a
it is enough." "I wish to see if it is dry.

Shk'an xai a-q'at-p'a-to u-q'ani t'a in-cen
tomorrow." "If it still is, it is necessary that I go

In-wa-wa t'a in-p'et-en-op' xaac-en te t'a
'to see those who owe me." He say that

In-wa-wa t'a in-p'et-en-op' xaac-en te t'a
not did he wish to pay, but I shall tell (him).

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Xai mate'-e a-q'as-i a-t'ou'en tana e
"If not yet you wish to pay me in the
pat-ha a-w-aq'-e in u yezon ni tumin
write, you give me its equivalent (g) my money."

×
e-ta a-q'as in a-q'as-ma-ta
"Next time you shall ask me, not
×
im-w-aq'-e in maq'ar a-ta xai xic-to
I give you," "No good are you." "If Therefore
×
maa a-xic-ma-ta a-q'as e-pat-ha
you are angry, do not come to work.
×
im-q'as im-teq-ta-et ta teran ma-xa-e
I shall report you in the pueblo." "It is not
de xic-te
war im-w-aq'-e ni tumin im-q'as-
----- xam giving you my money," "I wish
×
ma a-t'ou'en delan we a-q'as-t'op
That you pay me," "many people are asking..."
war im-w-aq'-t'op war im-teq-t'op u tumin
"I am giving them; they are earning their money;
war u-q'as-t'op u tumin konin war ce un-kap'a
they are earning their money." "Now I have finished."
Kone u-q'as-t'op e hahan k'ap'se un-p'uta
Now I await the rain." I have finished burning
ni po k'ap'se un-mor-ok-se tuma in
my dried vegetation; I have finished gathering all
×
k'op-t'op q'as in te in te again ta'm p'as
The weeks, I wish to make a cleaning at my place
2.6

Un-pa'q'ima tamar e mes de mayo

Yan a-q'ac-i e h'i un-pa'q'ima xas ma-te-

If fall the water, I plant. If not,

me'c pa'q'ima-k-zen kota xar war e

let me not have planted, because if it is the

q'in un-sat-a mi pa'q'mar men en-pa'q'ime

drought I lose my planting. I wish

un-sakh-a te-te 'iscn take tue u-ta'ken-e me

to find 2 women to help my

wac-k-ae tue a-te-za e on ah q'in tue;

wife in order that be made the noon meal; moreover

a-q'ot-ae tue wa-ren en-pa'q'ima q'an-i

come (with food) where I am planting, I shall

un-turv-p'a in-te qin tue in-man-i kora

set aside (decide on) a day to buy a little

we'en in-te ah to: tue u-qon-op' tue

meat, a turkey that they make tamale(s); that

u-q'ay-on-op' ke-q'ac-e tue u-te-op' e sa;

They give me (food) to eat; that they make the table;

tue u-te-op' e pu'n a-ci water

that they boil. The beans are going to come

un-pin en wina-op' tue war-e a-q'ac-i e

many The people, when there has fallen the

tok-er to'n e water again esperanzan tue

the cloud (rain) up on the mts., there is hope. That
q'an-a-  qac-i  e  hahain  entneee  ka-cun
at is about  to fall  the rain,  then  we shall

ra-p'aq'ma  ka-cun  ka-wa'a-p'an  kora  ten-tea
plant;  we shall  set aside  a little  chicha.

q'an-i  ko't-te-i  kora  xai  ra-g'a-
We wish  to drink a little.  If  we get drunk

ka-way-an  tra'  ra-p'ec-g'a  ka-wah-pri
we  asleep.  When  we awake,  we continue

e  patna  nte  mana  kota  non  wunk-ah  on  ka-na'tse
the work.  Because we  men are, we know how

ra-p'aq'ma  ma-xac  sup-ar  tuw't
it is not shameful  in front  of

to plant.  It is not shameful in front of

c'e'ne'tse  ke-i'ni  na-xac  max  ka-tu-wan
others.  We rest from  time  to  time,  we sit down

ra-pu't-a  yan  ka  g'ah'tse  tan-m'ah-k'ah-on.
to smoke (burn) of  our  tobacco.  Let us smoke,

ma-max  te'i  u-qay-on  war  in-goh-y-o  tuw'
Nobody  would  us.  I am waiting that

a-qac-p'a  ni  xaxax  tra'  'qac-p'ac
it deprives  my  eye.  crop.  When  it has sprouted

u-q'an-i  tuw'  in-kun  in-goh-y-o  kota
it  will be necessary that  we shall guard  it),  because

u-pok'i-i  e  kawun  tra'  kai  u-qan-i
pull it up.  The crop.  When  it  begins  to send down

u  wun  ma'te-i  uc-to  u-te-ap'  tra'  u-wa'ak't-a
its  roots,  thus.  Thus.  They do  when  I leave  (lit),
un-cum in-wa-a xai was a-tec.  
I shall see if there are growing The

k'opo't tu'a, in-yaar-i e man-op' tan-ar
beads, in what place the workmen in it

tu'a in-lok'i-sé-op' tu'a in-k'ap'a in-ju-a
and take them out, when I finish I leave (it)

otna n-yahs in-ta-kw-we war in-qok-po tu'a
again, only have I been waiting That

wa-ta-r e q'uy-it nee
comes the tiny range (mountains) That we saw

ka-kax-y'es otro n-yahs ka-patn-a tu'a
we begin once more to work. When

ma-tuq'a-yun ma-te a-n-ya-r a-ka-wa-p'w
nothing there is, not can we rest to work

ma-te a-ma' kotte a-team-ai u-mai n
a workman because he (will) die consequently The

u-mai n tame te or
hungry. In the milpa.
3.  My sugar cane

im-pa'q'i  kora  na  se-k'ap.  war  u-gohq'io
I  plant  a  little  my  sugar  cane.  I  am  waiting

it'la'  a-quc-p'a  tua'  un-w-agun-i,  tea'
that  it  agr mort,  in  order  that  I  clean  it. (Quech.)  When

un-k'ap'a  take-an  na  w-agun,  un-w Waht-a
I  finish  with  my  weaving,  I  leave  it  alone

it'la'  a-te'  un-te'  yap'.  un-cin  un-te-u
under  that  it  grows  one  year.  I  shall  press

it'la'  tur-un-i.  un-cin  un-puy-un.  un-p'ehn-un
when  it  already  is  ready.  I  shall  cut  it.  I  carry

na  si'  in-q'aht-a  e  te',  un-suk-p'a
my  firewood.  I  borrow  the  press.  I  search  for

te'  te'  huq-op:  un-kai  un-p'hr-ma,  in-tay-as
2.  bull:  I  begin  to  cut.  I  carry  (it)

tra'  un-cin  un-te-u  take-an  te'  wuck-op'
to  where  I  shall  press  with  4  men

*  un-tak-n-i  n-op;  un-te'  tua'  un-tak-n-i  e  wakac,
helping  me.  One  to  to  grind  the  bull's,

ce'  ne'  tu'  un-p'ehn-un  e  ha'  tra'
another  to  carry  the  juice  from  where

war  a-p'or-o  tan-an  e  p'eh-t.  un-te'  tua'
it  is  increasing  in  the  press  rolls,  one  to

un-te'a-p'i  take:  q'aq'a',  un-p'ur-i  e  p'eh-t-op'
boil  it  in  the  fire,  filling  up  the  wine  rolls.

tra'  a-p'ur-q'a,  un-yam-e  e  tan  tra'
when  it  fills  itself,  he  puts  in  the  wine  under  that
a-lo'k-o, p'am-pan e teap' tra in k'ap'a
comes out well. The sugar, when I finish
me-toy-i, un-ta'en-te ce wam o-ta'k-a-in-op'
I pay each one who were helping me.
me-toy-i e wakac, e tr'e, k'ap'a e hute.
I pay for the bulls, the priest, at the end. The pressing,
3 hute un-ta-an tua' un-te m p'a-hn-in.
The pressing is (too) difficult that I do it alone.
ma-te u-y-up-i-on ka-te kote-t'a-ra. u-p'ar
not can we do it. That way. It is necessary
a-yar ka m'm. ka p'in'a, tua'
There be (there must be) our maize, our beans, in order that
ka-qec-i, tra' tun-on, a-qot-o i e'ar ah q'in
we eat, when we are. Arrives the norm
kote ma-te-i a-tur-wan, lupe e teap'
because not does it settle (thicken) quickly. The syrup.

u-qot-e tun-on e q'in, doce homo, tua' u-teap-i
It takes all the day, 12 hours, to boil
uc-q'ohn p'eh. sut-p'a ka-kax-y-es, ka-t'eu-p'a.
It is 3 ollas. Again we begin, we yoke.

a-te'a k-a ta ak'par, van a-sah-ox-pia, a-lo'k-o.
It is finished by night, it is drawing. It comes out.

ce a-qac-i, van k'am-ac-an, ka-p'as-i
That which falls, it is getting done, it is winnowing.
uc-q'ohn uc-q'ohn tua' ka-teo-tei tun-on e q'in,
Each to each in order that we sell all the day.
We are cutting the cane and we carry it
ti ka pät, ka-qate-i tak' qewir
on our back. We treat with the leather strap.
ka-wate-i, ka-wa-pü, ka-ata-pü ti ko'ir
We raise it. We stand up. We clap it on our.
ka-pak-wan tya, ka-at-pa, mat-të-i
We bend over. In order that we get up. Not
ka-qeq-o, tya em'pon wan ka-qate-i
as we strong enough. When it is much. We are carrying
m-ku-kon-on ta run
it pushes us over to the ground.
G'ani in-path-a tak'a ni main-op'
I wish to work with my workmen.

me-q'an-u-en-to un-p'on ni man-an in-me-to
There still remains to me much my work. Not even yet

un-k'ap'a tak-ar e mis e su k'ap
As I finish with the clearing (waking) the sugar cane.

me'i un-k'ap'a g'ani un-p'eh-an kona su?
When I finish, I shall carry a little firewood

me'i un-t'uq uq'ani un-sum-e un-t'so'lo
After I press (can). I shall press alone (3 units).

yan ni tap' tuq' un-en in-teon'i ta
of my press, that I go to sell in

tenan g'ani in-man-i en-te in trap'e
town. I shall buy a my sugar press

yan'i in-ho-m e tap'
with its payment (if) the press.

Yo'p'a un-te unko uq'ani in mar-e-ka
Come a man to me: "Do not

q'an-i i-man-o tuq'a nei war un-teon'i
wish you (please) buy something? I am selling

un-te tuq' un-war-en tuq' xar
a price. I came to you that if

a-man-i tak-ar-an un-wah-ke-i into in-ka
you buy from me, I give you than cheap. Will you go

tak-ar-en a-war-a xai jam'pan an na't-a
not me to see (it)? If it is good, you know
ka-te e trat-ro e xai ma-te-a a-man-i net
we make the deal. If not you buy yourself,
a-wa-i-ta tra u-wa-i-ta e tra u-te xai ma-
you tell me so that I tell another. Perhaps
qan-wa man-i u-qan-i-en e ti-mun yon eko
he will buy (it), I need the money. Therefore
ac-to war mar-te-o-i e qan-i un-te-un-te
Then I am selling (it), and I wish to sell an
pa-i ko rum u-wa-ta tra a-qan-ni net
crude milpa. See whatever you wish to yourself,
ac-to a-na-ta k'om-on ka-cen kons'n
Then you know. Together we go now.
ne xun-wa-i tra: plumpan ac-to un-man-i
I see that is good, then I buy it,

x

x Reputed u-tahwi e tra u-p'ak-en tana
after and I meet another person, he calls me by
mi k'ap'a' tra war a-yor'a u-y-an-en
my name. "Where are you coming?" he says to me,
fe no xun ma-te-a xai na-ta koza u k'ap'a'
but I did not know how is his name.

x

x ma-te-a mar-te comar-e un-te war u-y-an-en
Do not I know another man? he asked me
xx

x xai uq-te-e mar-e ar-wa-i tae u pl'ar
if I carry a message to his friend,

"Which your friend?" I say (to them) then. I
ma-te-i un-te' converse un-te' sets' noc-i' tak-an
not know a boy, tall, slender,

w'i' p'at-on tak-ar ma-te-i in-na'ar-a ter 'e yac
(mean) his hat on? Not I know who he is.

ump'i tua' tu'ga u-q'an-e tak-ar xar-un
I ask him what the want of him. He

u-q'an-e' in xar u-q'an-e in-w-aq'un
tells me That if necessary I give (him)

ma-te-i yah' e nan yah' ma-te-i
3 loads (cargoes) the many, but not

in-na'ar-a a k'ap'a' tua' ah lugar's-t
do I know your name, where is your home?
5. Ta man tar
(at the market)

Within this text, un-cah ira-num-er i
go to pueblo, come in.

Cemari. un-cah inte-ri kora mua, kora
week, I go to sell a lot of zapatas, a few

tsihr te, urus, xopop, tea, tamon
cazana roto, sweet potatoes, crab, fish, all

k'ap'ainte-ri. urin na tumahr k'ayen
I have sold. I make my money, I started

un-man-i ni p'uhke, canap, capun, atiam,
buying my clothes, sandals, soap, salt,

tsoh nok, un-teyux tua' unte' uhok, un-man-i
thread, a necklace for a girl, I buy the

we'ir war un-tar-es, un-man-hi ran, p'ur,
meat. I am carrying, I buy maize, beans,
x q'ulhi. q'ahq', x-un-cah-es unca
thieves, matches, seasoning for the meat.

x-agun un-cah-rop. u-nat-rop, u-te-rop, tamon
there are people, they know they do all

dele-gan-ca. u-te-ri-rop ta tumahir, u-te-rop
delgance they all in the pueblo, they make the
tehr, p'eti-on, ap, p'ohp, terka, tan ten
fibers, bag, hat, hammer, mat, bucket, lame.

x-tamorn e yac q'in. E yac q'in ma ten ca-patm-ri
all the diggermen, the diggermen not I work

kot-e am-tats i k'opot, ma ten a-qac-i e ha
because through the vegetation, that falls the rain.
53. At The Freight

ayer-ani um-pion e wunik-op' up' um-pion e
There were many To people, and many the

ta' na' ta' in-nun-si-op' ta' wan-

a'st on the road. I met them while I was

in-can a ta' qot-wen tan-da-ani te-nen

walking when I arrived, it was late. It was real me

ta' na' ta' ayan in-man-i in-te ni puh

that not yet anything so there. I buy a my canto,

un-te ni mateit un-te ni ta' un-te ni muna

a my machete, a my metate, a my tecomite,

un-te ni can-ap' in-man-i jore we in mani

a my sandal, I buy a little meat. I buy

te a-te ni ca' pian tra' k'ere in-man-i ni

2 my soap. When I finished buying my
my purchase, I came to my home.

Then halfway there a man met me.

A man who was walking. He sells

tobacco upon. He sells

a few loose and a few hats. Not wool.

U-kanu am-poon kota un-ko ijum-en-

selling many, because expensive was. Because...

non maite-ic ka-man-i tua tui jam-en

we not did we buy anything that was for me.

in-tahuri, in-te ni plain. U-gah, i-en-te tua

I meet a my friend. He asked me that

imp-sha imp-sha a kapa u-gana tua u-kan

I came I talk with him. He wishes that I go.
otot tu a-qan a-qan-i

I went to his house. "What day do you wish

tu a-qot-on in-wan-2 ta'p-ix un-yan-2


"qan-i in-te akut in-qan-i tu a

"I wish to give a dance. I wish that

a-qot-on tu a' ka'qne n' pakat pa' ayan e

you arrive. That we eat the tamale. There is the

muzic, many people. There girls

tu a' ka-akt-a takar-op' hon-pa in-wan-2

That we dance with them." "It is well," I say,

a-qohw-en yexha a-qot-on a-wahq-en in-te

"wait for me." Then I min. "Give me a

nute e sa' maite a-wahq'en and he taked poter

and goind. Not give me. The Chicano, because
I will get drunk. I shall strike myself.

If get drunk become crazy my head, not

paman, nan qame untouni in-te wikac

and (what) I wish to sell a cow.

unplak-i tan-an 40 pesos mamante q'nini

I ask for her 40. Nobody wishes

umani an-yare in-te wikac taa' pano
to buy. I tell a man about. But

wokra wokra wokra wokra

not did he come to see? Perhaps any his

tumik 

he said to me, "here I amme.

was un-gohq-o master yoip a intaka

I am waiting, not he comes; only
u-mah-a-sis-en ayan-ani dila-ma aqan-en-op
he lied to me. There were many drummers.

wan-ani a-q-ei-gi-an-op tra yopi-op e
They were gruesome. When came the

mayn-op a-yahn-op tame carcel tra
mayores. They were thrown in the jail. When

sak-op p op a-lok i-es-n-op a-te-n-op
They got up (in the morning). They were There were made

u-toy-op e t'ihma-un u-men e alcaldes
to pay the fine by the u-

u-men e qan-en a-yahn-en tame carcel
Because of the drunkenness I was thrown in the jail.

u-toy-i e mutta maite a-te-en-op mes-wi e
I pay the fine. Not to make me desceer.

gap-pie un-toke-i ni pit-on in-te ni payma
I had just thrown away my hat, one my handkerchief,
tunol na taman tunol ce un-man-i

all my money, all. That which I longed

yap-en ma-tamga un-tae-es Sat-pa liCan

I came (home). Nothing I bring. Again I go

doo-n-yahn tnd un-man-i ce was un-pa-en

another time to buy. That which I am needing:

na wat'an in ca-p'un ne q'wa'te un-te qohn

my facet, my soap, my tobacco, a bell

na toohnk te' a-tam-ma e roc taman

my thread under that she sew. The woman with it

q'an-a ina m-tequn in-te ne ws in-te

She wanted to sew a my drawers, in order that

un-ba' in kota gap-ric ma phik

I wear (them), because was finished my clothes,
7. School

nen tun-p'a-n-en tame! kan-tan. tua
I am placed in the school in order that

an-kano min-tshp-a konein eino ni ut
I learn I write. Now I read.

u-p'an kan-w'en un-q'ai-w-i un-nait-a tunoon
also learned I to sing. I know all

ce u-kans-en e winch tun-u tua
That which he teaches me the man There is when

q'ot-oq-en ma-te-ci un-can konein kotea nen
came I. No longer I go now because I

noci'en-re tra' teute-w'en-to-nil
grown am already. When young was I still

un-can-to-ani nen u-q'an-w'en-ani ce
I went still. I needed That which

wan-ani x-kan-se-y-an un-qot-o'i-to un-wana
was being taught. I come still to wait.
in-can in-tukw-u nai-än. u-yair-in
I go. I watch him. He says to me,

tuqot maite-lic u-yoip-a nen in-wair-e.
"Why not did you come?" I say (to him).

maite-lic u-y-yair-en qän-ì in-yoip-a pero
"Not was it possible for me." I wish to come, but

u-qän-ì-ën tuà impatn-a täma mì ton
it unnecessary that I work in my home.

tuà ay-an tuqà in-qüë-ì koite-ì a-tem-ai
in order that there be something I eat, because he died

ni tuta' aimp'ì mamax-tei ay-an täma ni
my father last year. Nobody there is in my

otot tuà a-patn-a tuà in-we'
homes to works in order that I eat

tuà in-tun-wan tämc. kantår u wair-in
while I am in the school. The duties

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E kan tar yacie int-e yacie nen an-g'ani.
The she is a woman. I like
raic-an ko:te raic u-kan-s-en tunoon
her because she taught me all
ce in-na:it-a raic int-e yacie p'anp'an
That which I know. She is a woman good.
yacie p'anp'an tan ni u-ta-g-n-en tunoon
She is good to me. She helps me all
y ahr in-wara? tak-an te:in-te:n-y-aah
time, I visit with her each time

in-ceu ta' te:nam ta' tun-u yacie.
when I go to the pueblo where lives she.
mamiwce wun a-q'o-t-ci kone:in tua' a-kan-e
somebody is coming now to learn

Twenty q'aan-e a-pain-op' en e-yun de a-kan-op'
from her. They prefer to work instead of learn.
ma-hap'ar-op tua' a-cin a-kan-op
They are too busy to go to learn.

u-qan-i tua' u-tak-re-op' u Mac talk
It is necessary that they help their families.

tua' u-mon-i-op tua' a u-qan-i-op u-tat-oip
That they get what they need. Their father-

u-penh-op u-te-oip Koitee'na wa-ey
They call them. They say in this manner, "Come you,"

a-tak-n-en taka ni patn-an u-qan-r-eu-to
you help me with my work. It is necessary to me.

tua' a-tak-ne-on tua' ka-paq'ima kua'
That you help us when we plant and when

ka-team-o e to maitecu u-up-i-op a-qot-er
we harvest." Thus, not can they come

tua' a-kan-op qan-i in-qit-pa ta nu
to learn. I like to remain on my
q'ahnt ka' a-ko'q-uy-ru me-pi'en
bench when they have left the others

tra' oqron tak-an u winka'en u-te-zin
& talk with its owner. She tells me

ko'te a u-te-o:p' tama; kan te ta jorotan y Chygommuki.
how They do at the school at Jorotan & Chygommuki.

tuq'in-yahz in-ain in-tun-p'a nu q'ahnt tama.
some time I shall place myself in

c e kan-ta'i yaxa' p'o so a-sin u-q'te-r'in
That school there, but it will take me

yap' sem-pon yave-to u-yu-up-r'en master
the years many before I can. Not

in-nait-a yae-t' e yap'
I know how many the years.
8. E tsek lakin-op: "I grew up in Chontal.

Then in-nait-a e teon-te in-waïn-e
I know the Chontal. I speak (it)
pampán wan-ic in-waïn-e e teon-te tra'w
well. I was speaking the Chontal when
then teut-waïn-ic xai'c ni tii y in-
I was young, it is my language and I
q'an-i xai'c pampán tra' in-nait-a
like (it). This is good that I know how
in-waïn-e u tii ni waïk-op, ni tata?
I speak their language my people, my father
u-p'an u-yai'ñ-e ni tu xai'c in-ñ-te xee
also speaks (it). My mother she is a woman
indigene u-nait-a e teonz kojte
indigenous. She knows the Chontal alike
then then u-yai'ñ-e in-te tin in-q'an-e
me. I can say whatever I wish.
in-naita in-patna maka ni mainak
I know how I work with my machete.
in-lók-se k'opot ta ni teor a ay-an-en
I take off the weeds from my melon, and I have
ni tunin nen ma-xaie pian-en koitea e
my money. "I am not good I am the
+tek lakim-op u-te-ein-op koite-eina nen
teacher," They tell me in this manner. "I
do not like a horrible Indian because
hanak pian-op a-cen-op wan a-qan-ag-op
because they, and They go about drinking,
u-te-ein-op uko nen in-wai-e koite-eina
They say to me. Then I say in this manner
nu nèn mekor-en tu:t-op xai-ein-op'
that I am better than They.
mahti a-patn-op' nen p'an non mahti

Not they work. I, yes. We not

X ka-nuh'-i takain-te' tsiik Sadino ma ka gwot' 

we marry with a Sadino. Not we believe it.

ma-pam'pan-op' u-cuh-te-op' ce wan ka-

To good they. They steal that which are we

kon-i non a-tsai-k-ta tsa tunoiny ahn ka-

which. (To) we it is sufficient for all the time our

patn-an, ka-cen-op wan u-cuh-te-op' tak-an-on-

work. They are stealing from me

anti-te-in-yahn. Ka-cen ka-kon-i ta tanam

each time we go we all in my pueblo.

X ma-tuq'-i toy-on-op' thi' ka-kon-i tak-an-op, pero

nothing they pay us when we sell to them, but

u-qan-i tus' ka-tuy-op' impon tih

it unnecessary. That we pay them much when
Kamani tak-an-op' master was a-p'íko-o
we bury from them, not so it increasing
tama u y oto-t'op' wan a-habi-tea koi-tea
in their houses. It is diminishing because
master: patn-op' koi-tea non master: paq'-i-op
not doing work like we. Not do my plant
2 man u ma-tuq'a yan-op' a-we u-men-in
the maize and nothing have they to eat consequently

Yaq-en-op te-en-op koi-te-eina non mexon-on
They pay me in the manner, "We better are
fruit not u-p'air-en-op u-te tsuka hahino
than you", they tell me. "A hahino

ma-tuq'a un-wain-op ma-xai-te tua' master
is nothing", I tell them not it is that not
un-nait-a tuq'a un-cen un-wan-op p'amp'an
I know what I go, I tell them. Well
I know not if I like them my reason,

that I wish that they get angry, because if

I get angry I punish them. Perhaps

They punish me since when they see me they if not am I

like them. If not they like me, it is not

which there is in my house. If

nothing I say, I heard about a

man who he marry with a woman
Ladino ay-an uc-`te u y an-op tak-an.

There are 3 his children by her.

Yaic-in-op ladino-op in-taka unmp-i u y u`nen

They are ladinos purely. I know his son

a boy tall, slender. Slightly

Yaic in-te, ak tuek ma-xaic-in in-te in-wara

He is a ladino, not am I one, I visit

tama u yotot e sa maite in-gari u tu

in his house, but not I like his mother

Maite u: maite a e teon-ta in-taka a te?

That she knows The Chonti, only their language

& y ah `teule-op, maite in-nait-a xante

The Ladinos, Not I know how many
This year he is. He is a man grown.

I know that he write more the years than I.
He takes me what it is he wishes to tell me.

He tells me what it is he wishes to tell me.

He tells me what it is he wishes to tell me.

He gives him my money because he was willing.

He tells me what it is he wishes to tell me.

He gives him my money because he was willing.

He gives him my money because he was willing.

He gives him my money because he was willing.

He gives him my money because he was willing.

He gives him my money because he was willing.

He gives him my money because he was willing.

He gives him my money because he was willing.

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He gives him my money because he was willing.
War u-num-se a-tee-na ma-pam' in-un-wahp-i.
She is getting along. She is treated kindly (treats). I continue (m)

& p'n, g'ot-en * tra'-ni * ca-tear am-pek-a
The trail, I arrived where was he is. I called to (him).

"tuq'a a-qan-i, u-yar-in, u-hote' i uni-te'"
"What do you want?" he asked me. He picks up an

u-ni si' kake kote e-un-en un-wahp-e't
and a stick. "Go away, because I am going to punish you",

te a u-ni k'ot-e'en * un-qi' i
The man, I left crying (emotionally).

ta p'n un-tahw-i un-te' rak ta' war
on the trail I meet a woman. "Where are

u-yop'a ta-w-e te ra'cu ma-te'-ni qan-i
you coming from?" said she. Not did I wish

a-yin-e * kera aj-un e-un-ta ak o*e
* perial fin kaye-en ahun-en tak-ar
* tell (her), but finally, I began conversing with her.

far-oon tu-nun i p'i' i ma-ma-xer
"Let us come all the way. No one

ra-tahwi-yop-en kaye-en un-teon-e ko're
we meet." I came. I began to relate that which

u-yar-en e u-ni kate-i un-sut-p'a
he tells me. The man, not again

in-yop'a ta a p'ahn a-que'un tuq'a
I do I come to your house. I think, that which

u-te e tak-ar-en un-yop-a ma-xac un-men
My do to me, I come, it is not because if
man-an q'ani en-tas-en in-te' ni p'ei'
work. I shall cut a my trail.

q'ani im-pahn-ke a-cin u-ter-es-op' & ha;
I shall scrape it so that (may) go to bring the water.

y ar-op' & tentei tra ma-hap-an u-ter-op'
The children when are bring their mothers.

taxi ma-te-i a-yo'p-op' k'wege a-ahq-un-op'
Unless they come 'en, they are given the
water. He was im-pahn-ke ma-te-i a-yo'p-op'
quiet. I am waiting. Not they come.

I im-pahn-ke ma-te-i ke' a-yo'p-op' not for
I told them. For you not here, you who

u-get-p'a tra' ni otot loh-eq-un nica-en
live near my house? I left. I went

un-wan' tra' ni wan tra'
to visit where is. mine my son. When

q'ot-en ma-te-a'ni tan-u tax-en ni
I arrived, not was at home he. my

war-i u-pek-sen rai u-wa's-sen
daughter-in-law talked to me. she begins feeling me,

Kai ochoon-on u-y-a'ni'en jail un-cin u-pek-sen
we begin conversation. She asked me to go talk with

u-necip' ye'c' war 'te-te' tra'
her husband. "Yonder he is", she said. "Where?"

un-wan'en rai le-to u-y-a'ni'en kote
I say, I. She begins then telling me now
War u-num-se a-te-na ma-pamun en-wahp-i.
She is getting along. She is treated badly (beats). I continue (on)

e p'ni g'ot-en * tra-ni * ca-tear am-pok-a
The trail. I arrived where was he is. I called to (him).

tuq'a a-qan-i u-y-an-s'n e-hots'i ut-te
"What do you want?" he asked me. He picked up an

u-wa si keki; kota en-cen en-wahp-3'et
end ya stick. "Go away, because I am going to punish you,"

te e winik lo:k-oy-en * war unq'i
The man, I left crying. (emotionally).

ta p'ni en-tahwii ut-te aek tra' was
on the trail I meet a woman. "Where are

u-yop-a ta-wu-ta xar-ur ma-te-a-ni q'an-i
you coming from?" said she. Not did I want

un-wa'7-e * pero al fin kay-en ohnon-en tahar-
and tell (her), but finally, I began conversing with her.

fano-on tunon e p'ni ma-mat-te
"Let us come all the way. No one

Ra-tahwii yop'en kay-en en-tor-o x ko-p'a
we meet." I came. I began to relate that which

u-y-an-s'n e winik ma-te-i in-sut-p'a
he tells me. The man. Not again

i-yop-a ta a p'ahn a-qan-un tuq'a
I come to your house. I did know. That which

u-te tak-a-en u-yop-a ma-xac u-wucen
They do to me. I come, but not because if
10. Gay Deva

These are the words that I remember:

"I live in my home. I have a very

When I look in my family, I notice me,

My education is known about the numbers.

I began to notice the numbers. I

I began to notice the numbers. I

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I began to notice the numbers.
60. Case During Sickness

The man ah-mok-en ni mačato u-gohe-um-in

When I sick am, my family it watch me.

aa-sań-ka, k-o-ni-ta ñła-ta e Pah-e-

My Elder sister she knows about the remedies.

a-can ta: u-tača ta: u-moń-ki e

She goes to the hill to get the

KTó-Té xai a-mok-pan ni p'ahn tamań-y-aha

heals if it get sick my body. Every time

a-ta;k-pá ta: u-pái-te-i e kópot tamań-te?

I get well when she creates the herbs in a

dute tak-an-en aimp-e in-moń-ki e

good for me. Seventeen I got the

sus-an ič-eän ta kánam tua u-tań-ki pham'

cold. She went the pueblo to bring back a little

tak-an na-ča-n-ke tań-te qin tua

remedies. At first me I deep under
I got well. Before I got well, she cooked
and took some food for me. She placed some eggs
on the neck of my hand and an egg on
the neck under the neck. I got well. All
my family were coming. They waited
and cooked some food for me. Not quickly, I died. Soon I went
to work in my mepa. I was not necessary from
my work because nothing was done.
I now tame ni otet konki nən

The maize in my house. Now I

Track-te-en apan na na a-pən-ə ni yanav

Little by little it increases my crop

Koitza un-patn-a p'ampan maitzi track-te-en

Because I work well, not am I

Koitza yəp-ə na

Like others.
11. E nöö kaan to gëetën
11a. (Rain-Making Ceremony at Gëetën)

Janaling I tell you about the Great Ceremony.

E nöö kaan

ka-te, a tua e ka-tata u-yo-pes e

We perform the manner. The Amatahe he send the

hahan ta k-to a nöö ka hahan ta ka
tua u-te-ri tan-te-op e hahan ta ka

That he make bring they the rain to our

tear a-kan-ee-pla u-men e qin e horrain

milpaae dried by the sun, the padmaa

u-hoote tei ne tei ne tei ne tei ne
e he choos 4 boys. He tell (them)

ma-teek-te

See

aka ca-an-op tei-te u ha' fruit e Side into

That they go to a spring at the base a
hill work. They take away a part of the water.

n-pah-miss

a-cuyu

a-cuyu

a-cuyu

a-cuyu

a-cuyu

a-cuyu

a-cuyu

a-cuyu

a-cuyu

They go when it dawning, nobody knows who they are, when

was a-cuyu a-cut-p'os-op tupa-nuy-ah-ku train-to

are they going. They return sometimes, it

took a-hot-k'op tua' u-te-op man-xaic g'am'lan

girls they are chosen. But they do not it's good

kai u-tahwi u-te ah-pasan-en tua f'un

if they meet a person in the trail.

koite kai i-wa-e-non tuix e ha' in-yah-sa

because if he looking at the water at once

m-a-tuq'iu q'am-sa'on stuhn-ma-tuq'iu q'am-pass-on

not anything it worth time, for nothing it serves me.
koite: tua: u-q’am-p’es xai a-teu-k’ena
Now underlying sense (4) if it is looked at
koite:y’ara? xai in-te’ hoa q’ina u-coht’i’ k’o-k’ina
in that manner? if a drummaker he takes a little
& ha’ xas-ma u-te’ e q’ina tak-en xar
The writer perhaps he make the drum with it if

in-te’ ah person-en a u-lo-k’ese k’o-k’ena xas-ma *u-coht’i
a concerer he takes a little, perhaps he prevent

wat-an e hah’an xai in-te’ ah moke
it come the rain. if a rich person

u-u-wa-la u-cat’i u *q’eq’i’ u San-Ma-ne
he sees (it) it loses its strength. The St. Mark’s
q’ina a-p’on-op’ tuncin e wrunk-op’ ta

Day (April) they gather all the people at

manakite tua’ u-te-op’ e noh train
Germagneke under they celebrate the Great ceremony.
Frey Grug Thi maned the tamar, the meat. The

kabarn: y ran-an si' e sa' e nyut an e

cruce, the child, the atel, the fruit. The

tente-hi inzinta mut'oe'a in peoa in-yapa

shaven each one he pour his peoa. Assumes

amuna-e mut'a wopwe e tuman-athgu'na-te;

in gathered collection the money to given to.

Tech-zar tu'a in-te e ten. a-jepo'na-ep un

leader: under to perform the ceremony. He is given also

yan e wa' in-yapa a-sala-axe'pi e tech-zar u-pahu-i

of the food. Assumes it surprise. The leader head

an. ten un turt' in-te: enep' n'sone

the leader at: it: comes to

train-en eze' tama un tent' mu'rap'a ante' tais

ceremonial horse. In each one he places a cup ful
& my dream sel'tap-pen take. Keeka' tukop

The chukitk raided with the eagle. After

Estan Kaa'en tunka'en te'mte' wata'a man-iic.

This we go all we to a hill. Hat-ko;

naht-ic te' an oter a p'an-op e wata'kap tu;

for from the elders they gather the people at it

Suan iii T'ehnaan u-pahn-i cim-te' six kaa'en

became the leader he dug another hole. Wtuy

u-tam kaa'en te'mte' u q'a' u-te'pam-tama intu,

deep in 4 his hands he places thirty in one

u-te'mte' u-tu'a hoten: u n'ta in tu' too?

it blood a male turkey, a female turkey

u-te'mte' u-tu'a q'ate u u-te'ntu'a q'ate u-hoten;

a male chicken, a female chicken. He pours

u'aa' Senor kalun; u'aa' tufan'tu u-pan

tunoida tam-as' a to. iqua'a u-pahn-op tawel te'k;

for the earth God for the Sun and above

a-all in it. Then he throws their bodies In the hole.
u-tan-p'ax tewm-ax, tew mak-tek-ax u wip-s'ax tuw.

He places the turkeys aside and next to this hill.

u-po-p'ax s'ah-kam te hah-nax tan wip-s'ax tuw.

He throws many the pellets upward at its center. The hole.

Ya's he tewm-ax tak-ax ke katu'ax u

She gives payment to the son father and his.

man-pat ropu s'ah-kam tuw wip s'ah-kam ke katu'ax.

Meantime for the rain which are wandering.

u-tau-ss-op-s'ax teh-nax u-kek-i s'ax tuw.

They bring us. They: the leader he covers over the hole.

u-po-kax-u s'um tuh-nax tak-ax u yok-tuax

He levels the earth over it with his foot work.

am-ayipt ax tak-teh-nax s'ax teh-nax teh-nax.

He broadens many to make it passable.

Yo'ruu s'ax wip-k'ax an-wax tu bort-i-sax.

Then he makes his prayer in this manner.
Prayer at Rain-making Ceremony

"Eya ka tata: ka-tan-es ka pahn taka am-p'ên
"Ho! Our father, we bring ourselves with many
ka wunsh-eq ka-tan-es tak-a-rít ce nōh-tój
our people, we bring for him this great quantity
x ta ka tata tâd w-y-ahq'-on & tâdunwíx.
Te, Our father, in order that you give us permission,
tua w-pa-sí & nōh hahí his tua?
That we open up, the greatest enemy remains, work
x ka paq'-ma q. tukpatrien tua wotun-pa wad & x
we plant, and afterward, that the place this
x tak-a-rëp, & ah pahn-an wunsh-eq & ah yunsh-an
assistance. The Working Man, The Ward God,
& Senz tukunta & ah qhitw a-tsun m-taí
The Senz, Tukunta, The true god, that he does
x w-tun-pa u pëp' toia & uvëtís toia
Their place themselves over the mountains, over
s ha' yaqate: wat-an-op' e ah

in winter already They come, The

patn-an wunlka-op' u-tay-op' e um, fama
Working men The Winter. They

x u-gek-ge ka tata' a patn-op' tu!+sa
this power to one time. They work. Forward

wat-an-op' ah patn-an wunlka-op' ah yun ukar

x wunlka-op' de espadu tu'wai mai Cohk-a
The Second men, wonder that it may not be obstructed

x patn-an wat-an-op' uwan e u-xpi-i, e ah kindu-man.
The work. They come electrify, the Chief lightning.

ya nuto wat-an-op' tunoin e wunlka-op' e an
Already they come, all the men (angels) shall have

ferejgas taken in plain pampa
foiners with them; their companions, good
ka  pripiim-op'  ḥa-xqah'ta  e  ḥa-xuar

our  fellow-countrymen,  we  ask  for  the  help,

ma-xaie  e  tumin  na  tua  a  ṟe-xa  mena

not  wet  (f)  the  money,  now  that  there  is  done  here

for  our  neighbors.

mata  turnin  e  wunke-xop'  a  suh-p'-oip'  tu:

Then  all  the  people  return  to the

termin  tua  mite-op'  ndik-t-oip'  y  tua

pubs  instead  drink,  a  dance,  a  to

ayan-op'  e  naq  usain  turn  e  ephadina  daelin

has  the  feast  in  the  ephadina,  many

k  ephad-xop'  ndik-xop'  e  pakat.  pa'  e  Sa'  e  &  e

women  cook  the  temah,  the  atte,  o  the

my  anan  sa'  e  pa'  e  kahwe  upian  e  wein

the  chafati,  the  tortilla,  the  coffee,  o  the  meat,
Eya ka tata, tata yepen ampan-i
Lo! Un tata, this place I come. I wish

31/2

12. Y naa-dara ni pa'ana-po
(planting ceremony).

m:o:ses rahi:na ni pa'ana ampan-i
I venerates you with this small alone, and to make you

ak:ta:n ran:ma ran:na ce ampan-i
That you perform this small bit

net a-wa-qa'wa ce pa'ana ce
You give me 100 percent the great benediction.

hate-p'wa:n ak:ta:na pa'ana ni ten-kura e.
Arise! like also at sprout the

ka:na:na pa'ana ni ten-kura e ha's
Cane, like as it sprout the plantain.

Plan ce:to hate-p'wa e benediction ce wana unqathi
From then arises the benediction that am asking (from)

ka:ta:ta, a ce:to. 'wa'ta: tuit e gini
The am tata, already it comes in the sky

a:spa' na:na benediction kon'na un-ta:sa talai:st
The grace, the benediction. Now I deliver to you,

unqathi:na e benediction, kota eba'na unqani
Look for the benediction, because tomorrow I wish

em:pa:sm:na ce:to ka:w-aq'wa ce
To plant. Then you we give you account. See to

ta:ra ma'ma:sa ce ma:n尼斯:sa ten:i xai a'sa a
Not, no body malign me, that of these be

* tug'anti: ak pace net ar a consenta tak-an
Any... slanderers, you not consent to him.
kotera  un-qan-i  an-tiq-e  ma-xac  pan take
because  I wish to pay you... it is not quite

ce  waan  un-qah-ti  tak-an-st  koon-xac
That which am asking I now now ste

u  qah-ta  ten  re-hate-pa  tah-n-in-ni
The time that you arrive! Receive me

re-ten  ton  on  re-hate-pa  sam  Manuel e nun
The is yu! Amen! St. Manuel of the World

Sta  magdalena  e  nun  kota  e  noh  wanch
Saint... in hell, like the great man

pan  e  podrera  cack  kota  xa'c-o
and The prinapal woman, because you are

re-tah  te  to  a-pi  ke  turrn  y ka
2. Their guards were empty and one

en  qah-top  ten  ka-to-to  matuq-a  qar-jah-ti
property, whom he pay mother weak

pan  take
natta.
ta ne en-tun-p'et u, a-ye tua'  
Here I place you, I to correspond as not

angeh a u tan-am, ka pe'tar
you guard it center (y) our stacks (y)

ka ne y u en-te, a-get-p'a u ra
our maze. And the other, you remain here

ka ne u get-p'a u ra
our maze. The Third remains here

in front take tan-te u ra out in
in front with the fourth, let not enter

esise'a  esodura tua'
The cold, the coolness, That

tua' en-tun-op' u ra, ci u ra a-pon-o
your place, Do not go, It is necessary

ka ne bota ayan u mein
our maze, because there is its spirit,

en-te u tun-op' u ra a-ge 'pa-op'
primarily the front it's guardian, protecting

e u mein ka patr-an y bota
the its spirit (y) our work, and because

fama kapi a-wei' e cecimai tua'
at the end eat the Cecimai, that

via a-wei tan-am kapi se ka-pe'tar
let them eat and. We have finished stacking;
aget p'a na tu' po'he & ka tata' remain here in the presence of his father.
I place you accordingly.

I place you accordingly.

And there remain (here), in order that not

you permit to go.

The spirit (of)

Remain (here) in front with the fourth; not

Two (front), in continuance, without that (spirit).

in the spirit.

Subsequently because there is no spirit.

join The 4 friends.

We approach the spirit and

work. And, because at

end.
a'ba'mi' i'ce'mai' juf' i
not i'ce'mai' nit' u

i'ce' tue' i'ama' t'ex' ka'be' ka'be' tse'
not i'ce' t'ex' t'ex' i t'ex' i t'ex' i t'ex'
the eat (water) can known the finish already seen.

ka'be' t'ke'be' kon'be' t'ex' poter e kota'
remain now in the power (k) got.
Success's Process to Send Worms

En la casa de los padres, hice un plan.

Oui, Rapunzel de la reina, vino a verme.

Now with due grace and blessing, as also

a会会长三言兩語，i-can-a-turn-p'a and up

you helped me before, you go now from place the worm

nueve a tal fulano koi-te'raw it ma'aw-ss-on

in The co-and-so, because be threatens us,

y ya ac-to un-ton-i wai-cin taken-tit

and therefore, I sell him to you,

Ray Carrón del espíritu y a se-to wat-an et must-a-a

I give 1 Nell, therefore, Come you, you yourself

tama-yahuna, tuts-taka & ah wan giin tuns-taka

at this time, silent 1 day, silent

& at'pia a-ha-h-ri & pampi'm wonik

1 night, you seize (him), the good man
un-yah-ne a-sat-e w-hut koitea-xa

at once. Breathing his breath, because if

a-tei-k-pa a-can u-sat-e u-un-yo-n

he get well, he will he sent back (them) the expert

ti kain non-me-in-yo-n ka-lo-kse

to me. We cannot we expel (them)

koitea non ka-tua-pa

because we place (them)
The Sorcerer's Apprentice: Sportful Light

Sally at outwatching, Ray, Lucifer del Inferno, yoon.

Oh! Whirlwind, King hangar! Well, I need a

two instances take-on-at future be told you for

moder to deliver to you come-on-se. Domo.

This instance raise up take-on-at up to

and to sell him to you according.

I'm accompanying konea mae raise-en

my present. Now not am I

to fetch kota instance mif we on-ar

yours, because I bring my antipathetic.

in-tones rae-en take-on-at net de pieta

I deliver him to you, you of the stage.

de inferno a tuba rae-on konea raise

I tell! you accept him. Now he is

to ai? (ah)

yours.
16. Kii ταξι y u 4'2.72
(From and Chant)

'manusa-opi ka-q'aktu tar u-takro-on u-takro-
minister. We ask that he help us. He helps
in xai non p'ampan-on xai non ma-p'ampan-on
us if we good we. If we not good we
maa'tzi u-takro-on jaemita xae u quinen
not he helps us. J.C. he is his son.

u-p'an u-takro-on a-tau-u-ic taisa im-p'an e
also he helps us. He lived there many The
years ago. Now he, also his father,
a-tua-u taimis takpan.

he lives the church.
17. kat vo

£ kat wot yaac & mutlaa Senwa 2 navin del

The Old Mother said, Our Lady, The Queen

muna yaac u wunk-a & te than m-yaagn-

world. She is the guardian of the true whisperers.

u yut-a wam.ta u menkee & reke-tak-aap

it front. She is their guardian to women

m-yaan-yot-aap u yaa u reke

& ca-rundi n'ta by their child. The women

kat u koonesia

women & kooneksi

qute-nya u yaa a-padaa-ta the was a-qute-nya

by the kooneksi

pregnant is afraid when in the kooneksi

kooneksi superna qap taka dekara

became dekara. And then

dekaara u yaa yaa u wad u wali

uphukta his child. She is his wife. The

y ahqin w-kaap taka u et e qaam taa'

Sungah, she batted it from the factory when
a-way-an u roca' pa-paq'ma train-te
he sleep her husband we plant

q'un rae-ten a-po-ke xan train-te q'un
day before she change or 4 days

u-pat-te xantja mis-ta tua pa-paq'ma
after exchange or little that we plant

tua' was a-por-o tua' when is she increasing modest...

a-tu-se-n'a pa-kear
beg your grow poor plants,
The Chichewan has its guardian, the water.

The water is the bahaar tak-ar-on, or the stream that becomes the rain to us.

In the rains' time, when we plant the gardens, there are many fish.

There is a body of water, in which the Chichewan bahaar tak-ar-on.
Gravewark. When there, he hung a car on a hook of the
nail. He took voice in the quiet voice in the
crypt.

...in -in. To the beginning of the day. In the
tearful sound. In the laugh. In the loud.

A hand in the hand. About about in the
hand.

A hand in the hand. About about in the
hand.

A hand in the hand. About about in the
hand.

A hand in the hand. About about in the
hand.
The Chichewa, one at The West in The Great West

Another at The West in The Wife-Side,

another to The North in The Self-Side, and another

at The North in The Twenty-Four, the Great Chichewa

at The North in The Human-Name-Of-A-Two-Up

at The North in Their Chief. They They Live

twice-plan: he talks: nek ha

at them: The water in The Lake.
The Working Man

5. Angeles trabajador. El patrón mujer-opp. u q'ape',
    El Working man. Working man. Their name,

7. laic en plains-opp e taxte-ai. u-que-ai,
    Their companions. In Christ. They help them

tu: u'ta q'in e taxte-ai. u-haita'i, e ha,
    to face the day. The Christians. They churn. The water

7. tama. qohn tua a-tap-ai kosta. E
    in the stream. More or ascend. Like the

tak-ai tua u: q'in tua: wan a-tap-ai
    clouds to its face the day. When it rises

E. tak-ai war u-qubín-ces e ha' tama-tunoi.
    The clouds, one. They stirring the water in all

E: Kohn. E ah patr: an woman-opp. u-haita'i, e tole-ang
    The stream. The. 

Tua: hal:ek-ai e ha' u-que-ai n-ai
    Worked it come out the water. They bent. The clouds
tak-an-te' a-qal-iš-a kaha' ton: u mu

Clouds remained upright. The rain, over its face

u nun u-ha'i u tek-a tu-it e

The earth. They hurled their cloudwaves against the

tek-a tař ma-p'ān-an-op. u-yah-i-op

Chacchan úy i. bad. They gave. They punished the

tař-an-op tař u-xo p'i-a qap-a u-yah-i

with them. When it lightning there just he thrown

u tek-a tu-it in-to' tektexen. u-team-se

his cloudwave at a Chacchan. They kill

u tektexen u-men-se a-ša u-yah-i-te' 1

The Chacchan with them. Under. They struck. The two

u-men-se xai ñ-qan-i u-team-se in-to' tektexen

by them. If. They wish. They kill a Chacchan
I found a cloundstone buried in the ground. The

In a patch near the tree where it is stuck already

I found a cloundstone buried in the ground. I

The church in which it sticks is

It was buried deep.

I dug it up and I brought it home.

The Fever Man.
tamesi yac fun taa maita a place k'uu

in the depression when not a foot of the water.
20. Ah süt-ut ukar.

(The Devil)

The Devil, remembering his name, he is their chief. His appentice, they are his helpers.

A-a-an-e p’ah-q’uy raa-ec-aap u taq-aa-en-aap

The godot. He makes us do. They tempt us

In pat-en ma- p’ah-p’ah ta-ant-en-aap raa-ec

In his interest. Not he good to us, he is

A-qum-en e y ah pai-ee-en en e y ah pos-en-en

Their patio. The curse and the sorceress.

U-taq-aa raa-ec-aap te’ q’aa-ee m-hehp-ec-aap

He helps them when wish. They begin to try,

Ma-aeic teka-en te’ a-num-a toe e sun

Not he is trouble when he pass over the earth

Kotet a-muhka u-men into süt-ut u-kar

Because he is hidden by a whirlwind.
tua" matas ka-w-an-a 8 sinta ut i-sua

"tua" matas ka-w-an-a 8 sinta ut i-sua

The Whirlwind

u-tar-as tak-an-an am-p'n-an 8 mo-k'aa

u-tar-as tak-an-an am-p'n-an 8 mo-k'aa

He passes by our houses within the air

"tua" matas ka-w-an-a 8 sinta ut i-sua

"tua" matas ka-w-an-a 8 sinta ut i-sua

The Whirlwind

u-qua-am-nas-son tea' a-num-un tea' tar-an

u-qua-am-nas-son tea' a-num-un tea' tar-an

It harms us when it passes when we are.

u-qua-am-nas-son tea' a-num-un tea' tar-an

u-qua-am-nas-son tea' a-num-un tea' tar-an

It harms us when it passes when we are.

s akut ut tea' a-po-te-a tua" matas yo-up-i

s akut ut tea' a-po-te-a tua" matas yo-up-i

The Whirlwind he is covered so that not can

ka-teh-ku u mut yaic u puhk 8 ka-an

ka-teh-ku u mut yaic u puhk 8 ka-an

We look upon his face. It is his clothes the air.

k'ox u-toop'pi 8 u-teo wai-n'en te teken

k'ox u-toop'pi 8 u-teo wai-n'en te teken

The woman who hangs a ten across small

nu: nuk tua" a-qohq-na yaic inte'

nu: nuk tua" a-qohq-na yaic inte'

from her uncle. We were she he protected, she is a
wunke wuntes a p'ahn ma-p'amp'an u ni
man, having his body, ugly his face.
u-teck-es u p'ahn, a-nhum-uu & sut-ut-ek-an
he shows himself when it passes. The Whirlwind,
ted' a-wahn-ee & scan uk-an a-w-an-na
when it blows. The strong wind it is seen
u q'ap wuntes a p'ahn u-sa-naa & wunke
his head hairy. He is terrified. The man
ted' a-wahn-ee & a-nhum-uu & sut-ut-uk-an
when it passes. (it), when it passes. The Whirlwind,
was设计器 to a run
was like travelling over the earth.
The "Norsemen" are their master the air.
They are men.

Ah yum ak-an is q'ap'i the a-y-an set out &
their name, when. There is the other the

ah-yum yar'a tur-un i ah yum ak-an tur' i
air, There is the Norsemen, when, the

Shen ak-an yar'a tur-un tur' a wahr-o yar'a
many ain (wind), There. They are, when, when blows, there

•. shen ak-an yar'a tur-un tur' a-wahr-o yar'a

also, there, They live all the hills, when

ay-an i ak-an tur-un-op tur' i hoa is tur
Then, The air. They are on its upperside their horse,

kort-e-iqa a-s'im toin i hum ay-an arto
in this manner they go over the earth. There is 3.

pak' enop i pak' i-nun tur' i ak pak' i-en akun
the planting time, when the Working Man
They bent the cloudb to take out the water. Then we planted a water-escape team to grow two. 

Ma-te-kh. They brought over the earth under us. We planted. We made millet. They are extended.

We made man. We made a water-escape team to grow two. We made man. We made man.

We make. We made. We made man. We made man.

Ma-te-kh. We made. We made man.

We make man. We make man. We make man.
tain lea taa-su the u-ta-ba-wa he xinay
t in maa-tap, wade, it dress up our many plants.

maiti ka-qam-i wat-an is take-in ba-an tra
not we much it come the dry air when

wae a-qua-pia we took ran fra' u-yap-si'
iso, it sprouting the young mangle when being still already

a-qua-pia is y an u-ta-mu-p iop u muckle

waited The child. They place their breath
ta-meau de' and gaa-waap u-ta-ba

in The fire, many woman be about they. They bring

aa muckle the u-ta-wa-op aq-an-op ia gian

thin breath women they have their life.

sepan we-kid-si u muckle i wuuk the war

also, they take away his breath the man when is

a-trane-waag-tro a muckle u-tene-a tio'

he dying, they keep his breath. They parse when
gap-a a-team-as kai no a-yan-on into
towards the enemy, if we have no a-
ma-pampan ah-an e ah ma-on u-plac-i tak-an-on
and air, unless the pullout (it) from us
ah-a ah-yum ah-e mumpot-e mim-pa-cik
and the Martin Wind Mepary (it). I have heard
a-tea-na twee u-ten-e se ma-pampan ah-a
it said that they bring the bad air

takian tea a-tea-na e-can when un-to
on us when it is made it goes by an
ah-plac-e o un-to ah pas-on-se u-ten-e se two
enemy on a foreigner they bring (it) for
vaic-ma takian maitei un-nait-a kai un-tox
him two, not I know if true (it).
gata a-team-an yaa na a-yaa-om li-te!
further he brought, if we have no-
ma-pampa sh-aam e ah-na-on ni-p-ac-i tak-a-an
bad aim, canna repel-ent (it) from us
y a ah-yum shaan in-gateen - mimp'ics
and the Master Wind Maquashy Of (it), I have read
a-tea-na tub ut-na-a e ma-pampa shaan
he said that they bring the wind air

takia sha a-tea-na a-can wamen u-te-
on us when it's made it goes by an
ah-p'aic o utka ah-p'a-on-a ut-na-a es tu-
enemy on a canoe, they bring (it) for
vaic'aan takia maite ah-nait-a yaa a-ta-
him to us. Not I know if true (it)
Surely, ab qin.

Lord Eternal have your mercy. The sinner.

Surely, ab qin.

The sinner, and the damnable.
The Sun became angry with Kilis. Then he ate the Sun. He ate and ate and ate. He ate so much the Sun began to turn red. He ate and ate until he ate all the Sun. He ate so much that the Sun became ashes and the Moon became a tiny eclipse. When it is eaten, the Sun turns red. It gets hot and hot and hot and then it burns out. When it is eaten, the Sun turns red and hot and hot and hot and then it becomes ashes. The Sun becomes like the night.
The man slept all day. When he woke, he saw that the house was on fire.

And not anything the man could do was outside the house. The fire was a ghastly woman's ghost. Being her death by the kilo.
Seri Shaqqa ne a bidikev a nun in goke.

Seri Dapetin he, we go akeke ne bacta. He quarter
2 toon te ne bacta a te-n a mako concept.

The milkpa and bot not ak enter the evil.

ma koonar-akita, thu a te-n a mako concept ak-ak.

He quarter that it enter. The evil, akin

ta huka la ne akeke. a bacta into wuney
in order to dry up the mako plant. He is a man.

Utuk a ke koonar la wuk-ak a te-n a mako concept ak.

He lives with his wife, Dapetin Woman.

y a. maka ne ina a te-n a Serin Tulentsi
her name. inside the milkpa House. Serin Tulentsi

y a. maka ne Serin kom-on a te-n a te-

his name. Together they live, to he

a. hora a. a-fa y a te-n a wuney ever.

later being it separate the milkpa, leaving
Because it comes up it appears from ground.

A-queena & Xunx took-an ká-tey-pi 8

It is born in the mungplinti o them. We pay the

ah sum take-an in naik? 8 too na too

"Earth" with its magnences he mungplinti worker

as-pán tua pan a-wé yar-it too aw-nu ká-gí-ni

There is something he eat there where he is. We wish

too a-que-pi-388 & Xunx too a-por-o

That he cannot grow the mungplinti worker it increase

a kama tama ka y oto 8 a-híto ka aíto

The many in our houses. The kíto here in

m mean ka y a-nam-ti-a ka y a

to spirit on many, it disappears on many

Yox a-qurh-h a u-men 8 e cihman 8 if too be eaten by the Céihma. The
yac q'an tea' maitai was a-te' a man
day season when not being applied
he lives in his house.
The merry his consort
with Chum, female yellow mae, his name, she is
its spirit man, been.
25. Cícimai.

E Cícimai xal-e tâ-ki u-tzek-ti-sí u

The Cícimai also a woman she assumes it

ut Kostra u-ti mac tu' u-qui' u men

appearance like a devil under clothes it agent

ka nai ma-pampán e Cícimai a-nam-tó-a

om mañi. Huh, the Cícimai it disappears

ka nai xai oít-e-i xal-e tâ-ki wai

om mañi, if absent she where it

u-mac-a-yu u tam-a u ut e rán ta'man

She goes (ut) to center it parks the manji with

u ma Kostra ká u-te-te-pá u ma-tun'í

her prococis. In this manner she destroys (ut) and not anything it

q'an-e-on ka-pot-e-n-es ta'kan e tan teax pino

is worthless we. We come (ut) with the line, but

 maka ma-pem u q'an-e-on

not much worthless to us.
The horn toon, ah horn toon
xue toon xae u wake-in & toon
The Marchon he is his guardian the melpa.
xae-ri u yah taq-an & ship-in wanak
He is his helper the shipin Man.
un-qohq-o:p & toon tra' war a-tekhp'-a &
They watch the melpa when being it growing up the

xinaq &tra-ri taq-train-quin tra' water-an &
many plants. He lives in Great where come the

anaq take, he?
work with the water.
257. ah wunkin masa'

E y ah wunk-sa, xaic u wunk-as e masa'

The Deer guardian he is its guardian. He deer,

up'an u wunk-as e pon-on. u get-e tune:n

also its guardian. The wild animals. He owns all.

E masa' m y otot e wusn utaka attun-

The deer. His house the hill only. He live

tane: wusn e tune is train xaiq an-tö

in the hills. The Chunichín (hill) it is one

u tun-tan xaiq in-te wusnke u-qoh-ö u tu

his place. He is a man. He protect the mountain

u weka-an, ah wusnka masa' xaiq u tata u-qoh-ö u tata e masa'

His wife. Deer guardian. Woman, his name she protect its father the deer.

masa' xaiq non maitei ka-foy-e yancen tan-an

deer if we not we pay for it.

Xaic u yum-as e y ah kon-m-an masa'

He is their father the Deer hunter.
u-tax-op xai-ciia tam-ee maa

They pay him for it the deer head

u-pou-o-ee e konem te' tum

He increases the wild animals when he is

kai maitai tohy-a uqanxi

New angry if not he is paid, he necessary

kai uqanxi ma-hu-xi un'g u qan-op

two untay-xi den'g e gao white-up'g xai ci

My wish I about one his animals.

That I say him. The pellet (I) copse, it is his.

kai maitai tohy-a eboi-xi e maa' te' tun-xon.

tum-tum "konem" bai'we e human

If not he is paid, go away the deer where we are.

money. He accepted

u-qai-xi te' tun-xon into maa' in-can

He tell me, where in a deer, I go

u-sahna u-teah-xi in-ti ma sa' in-t a 4

I look, I find none my deer, I bring (v)

ta ni stat in-suha-xi in-can-i m weia
to my house, I akin (v), I cut up its meat.

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...in-cat-ii u cut-ho-op' e

un-op' an-knife' I div-ho-upper to ah-ik' e

un-op' an-wahq'-u tege - tak-an on-te-ik't' u

meat, I giv-e a-lit-tle t' each my

un-op' his

neighbors.
28. ah team-en

Death, he is lord the death.

He is a man tall, large, dressed in the

p'ahk en-te raeke raeke en-te p'ahk en p'ahk
clothes with woman then a skeleton, his body

p'ah take ma-tuq'a: yan u we:n.
The bone only, not any haste his flesh,

ma-tuq'a: yan u q'eqa:en-en u lap-i en-te.
not any has his skin. He wears a

ut p'ahk qalaka tum a sam-pa ter num
piece the cloth, white, it is. It reaches to the ground.

rake no-tam koite cisiyaxun uppit-i e
It is long, like that one. To cover the

team-en la'i war a-mukk-a u-lait-i en-te.
death person when is being burned. He carries a
stick in his hand, keep

un-ta' mit is plak m-cele-e e

in his heart

This person with it, in this manner he kill (Then),

in-taka e y ah mok m-in-a man-xaici

only the one person he see (him), not his

teh-zi ta cein-te win'op te tu: ka-teak-te

visible to others. When we are well

nait-a: qot-or te wai-on xai Ka-wa-a

not he come where we are. If we see (him)

fust noh. ay-an e paqaha tu? Ka-ec

near me. Are you danger that we shall

Ka-wa-a nait-an

We see (him) far away
ma-xa-e nu-paša-n tr' a nén aš mok-on

na't us dangerous. When we are are,

e ah team-eš wa-wa-n turit \( = \) těski už-e-ùp

The "Death" stands near the bed. They say

xai wa-wa-n turit \( = \) ka těski kə-cən kə-

y hə-xəqat ať foot on bed, we go to

team-eš \( = \) xai tə-hən kə-cən kə-təski-tə
die, \( y \) ať head we go we get well.

e yah narəm u-teči-pə-\( = \) tr' wa-wa-wa-wa

The cure - he knows where he is. Standing,

u-teči-kə-mu \( = \) u-team-ə-cən tr' ay-ən

he watches - wəx-ən he kill us. When thereis

e tən ya\( = \) a-təm-ə \( = \) xai-ən \( = \) upən a-təm-ə

The grave. Thus he lives he. Also he lives

təmə \( \) a compara-\( = \) tə-pən ay-ən \( = \) qin

in the .. \( = \) the church. Thus is his day
ten' an-te-iti' wansak a-can a-teemas
when each man he goes he dies.

tan' xall-a
a-tarpa, aman e ka-te-ta ma-qani tu' a-teemas
for him
it is appointed by The One that is necessary for he die.

tan' a-qot-eun u q'in ma-teemi q'up-i u-ca-ti'i
when it arrives his day, not can he prevent (it).

wai a-moka-p'a tammi q'in u-tehke-a tu'i yale u
in death
if he get sick on his day, he watches at it post his

te'ik y a-pin-e u moka-a a-teemas xai mar-xai
bed, and it increases his sickness. He sick, if not to

u q'in a-can a-tehke-a y a-teemas u-tehke-a
his day, he goes he get well, and 'Death' he watches

tu'kho-a u te'ik a-hak'-te-a u moka-a xai
at it heal his bed. To lessons his sickness. He is

an-te' wansak tan qani a-teemas-on a-tunum
a man who watches he will we, he live.
took an m-wa-ak-an ah-tes-ka rick u q'apa'
with his wife, "Death female" her name.

val-een m-cek-e e rak-tah-op tra' a-teem-aq-op
the wife, the woman when she dies, they

u wack-an m-cek-e e wak-potan cel-e
the wife the sick in man, not the sick

a reck kot-eena an-te a-teem-a
the woman, in this manner one dies.
29. ah way-rix

ah way-rix u-te ha-way-an ak'pan m-sut'i

because we sleep night. he sends

tak-an-on & way-rix taq'i non tuq-anon takes
to us the sleep. when we are up with the

way-rix u-tag-an-é-on xai non qo'om-on
sleep(sleepy), he helps us if we attempt to

& ak'pan ko-te u-war-n-és-on ma-xaí

in the night because he puts the sleep up. not so

p'ampan xai non tuq-on takes. way-rix &
good if we are up with the sleep. the

au-war-n-qin ko-te inka sh+a u-war-n-és-on

day time because he trying he puts sleep up

tu'a u yum-an & ak train-en m-team-se-on

for his master, the death god. he will us

take us to tra' & y ah way-n-x gap-ui

with his stick when the sleep god brings us
way-mess-on master neither wrote
put asleep us not I know how
unt
a-tester xar-ma xarc in-te winke
snooze
it looks; Perhaps he's a man
The text on the page appears to be a handwritten document. The handwriting is quite dense, with multiple lines of text crammed into a small space. The text seems to be a narrative or a story, possibly in a language other than English. Due to the handwriting style and the density of the text, it is challenging to transcribe accurately into a clean format. However, here is an attempt at transcription:

30. I was in the park.

The wind was strong and the sky was dark. I noticed a figure moving through the trees. The figure was dressed in dark clothing and carried a bundle. I followed the figure through the park, trying to keep up with its movements. The figure seemed to be avoiding detection, moving swiftly and quietly.

As I continued to watch, I saw the figure approach a small building. The figure paused at the entrance, looking around cautiously. I hid behind a bush, watching from a distance. The figure entered the building and closed the door behind it.

I knew I had to act quickly. I approached the building and peered through the window. I saw the figure seated at a desk, working intently on some papers. I decided to enter the building and confront the figure.

I stepped into the building, making sure to make as little noise as possible. The figure looked up, startled by my presence. I stepped closer, my heart pounding in my chest. The figure seemed to recognize me, and I could see fear in its eyes.

I spoke without hesitation. "What are you doing here?"

The figure paused for a moment, as if trying to decide how to respond. "I am conducting an investigation."

I frowned. "What investigation?"

The figure hesitated again, and I could see the tension in its shoulders. "I am investigating a series of mysterious incidents."

I was intrigued. "Tell me more."

The figure hesitated once more, as if unsure of how to continue. "I believe the incidents are connected to a mystical force."

I was shocked. "A mystical force? Where did you learn about this?"

The figure looked at me with a firm expression. "I have been studying these incidents for some time."

I nodded, acknowledging the figure's knowledge. "I see. What can I do to help?"

The figure considered my offer for a moment. "I need your assistance in tracing the origins of the force."

I hesitated. "I am not sure I am qualified for this task."

The figure smiled, a rare sight in its expression. "I know you are not, but your intuition and resourcefulness will be invaluable."

I looked at the figure, weighed the offer. "I will consider it."

The figure nodded, a small smile playing at the corners of its lips. "Thank you."

I returned the nod, feeling a sense of purpose. This investigation promised to be a challenging and exciting venture. I looked forward to what the future held.
way-ah tra' tari: un-way-ah-an tuq'asi-n-y-ahn

I dream when I sleep. Sometimes,

un-way-k-a e ak'pan no mean a-lok-eh

I dream in the night. My spirit it leaves

t'na fum-tal'i up'ina-se nah-be ta'ne

(fm) when it is midnight it travels far from here

un-yahn war'ee a-wara? ta Chiquincha tak-an

Once was meesti in "" with

un-te Sängos tan wác-an am p'ina up'ahn

a' leh-p'ee' who knew my friend also

up'ahn-op tuq'asi-p u meen e?e' e teumpé

have my themselves their spirit雄厚, the Turkey,

E ag'ata e wakac e tan e nea

The chicken, the cow, the horses, the mare,

E p'ina e um e un'ni-te-ta

The beans, the avocados, the to fruit the tree,
E q'opot e t'ahle e tuw-rum e tuw-te?

The weedo, The wildcat, The tiger, The frog,
E ah port e ehma-ta e tuh ten e

The opossum, The raccoon, The rattlesnake, The

up-te e p'ohp e ah t'ap e k'awen


Tunein ay-an-op u mean tu?e

All have they Then apart in Themselves.

u mean xale u yah-e-on koite u tun-te

The spirit it's in equal like in place

tra' t'um_u

When it is different the man

ay-an up-an u p'ic-an a-can

he has also his soul, He goes

to gowin tra' a-team-an xam-an a-can

to Heaven when he dies. Perhaps if you
tortoises von Kali-ana ma-pem'pan tau
downward if how to be then
p-7t-ar-ar
alas-2

2.0
360

Am-p'in Ka-p'aqHan-p'it pahq'ut. ma'tee
Maud o we fear the appartment, not
au-ta-re-an tunoan vai-a-ai-op ma'p'han-op
They help no. All. They are bad. They
a-can-op toi 8 q'in qah'pan ar-taka
They walk along the trails as might only.

Ma'tee! w-aq-n-op e an-wan-q'in xaa ma a-way-an-op
Not. They are seen the in the day. Perhaps. They sleep
tunoan 8 q'in taa a-way-an-op a-can-op
all the day under. They are able. They walk
tra' k'wa a-way-an non ma'tee ka-q'an-i
when we we sleeping, we not we like
Vai-a-ai-op u-hua-op 8 tun ti-k'on tra'
Then. They throw the stones at us when
Ka-num-ai toi 8 suax 8 witaan. Vai-a-ai-op
He pass along to locate the hills. They
his assistant in Whakawhia, who is a dwarf, if pah'utu matuqaiyan e turu-tea?

The Devil, the apprentice only he lives where

raie up'a ra, tea ma-tuqaiyan e waka-e

her alone, where not any There. The people,

ma-tuqaiyan e atu-tea ma-tuqaiyan e

not any There. The houses where not any There is it

wa'a ra e pin tau; tam-ei e tau

right the room, in it center the forest.

maama-te a-can-a tea' waru a tun-tun-tea'

Nobody he walks where are their localities.

tau aya-ya e wateua aya-ya e rau tau-tea'

Whenever there are the hills, There are the deepest with

qohn aya-ya u no e taen yero e tuu-tea

stream, There it face the valley, There he lives
... p'ahq'unt... tsa\nThe appointment... When I drank much the
tete-he' tei tebam an-ah-i ta ni otot
chacba in the pueblo. I run to my home
 tua\nmaite\n
in-tahu-i e p'ahq'unt ayan
in order not I meet The appointment there
 e p'ahq'unt tua in-te a ven arma\ncain'd

The danger that I do (it) if it becomes dark

xai\nc-to in-q\'ot-oi. a\nto maite\n
in-pan-i. and
before I arrive. Then, not. I wish I
q\'ito'\nna\nt-in. in oractap the a-ship\'an-e
remain for (him) my family when it becomes dark
 e p'ahq'unt
man-xa\l\nti winak tua\nain-xah\n
The appointment not like a man. Sometimes

a-tak\'tu boste\nti winak ypan a-ni\nti ica\n
It seems like a man also a woman
pen ma-xac u-y-aq-x radar ma-xac tak-ka

but not he, it equal. Not he visible

ta' a-tam-ax y tra a-can-a u pahn vai

where he hides and where he makes. He only ist

e yahn take a-pahn-a u net ta' m-

The ain only, it changes his appearance when he

dani u-mah-i-scon kosta maister ka-

wides. He deceives us because not he

traips ta' ean maister; y-ip-i ka-wana

know where he is. Not can we see

u-nut o u pahn maister u-kawi

his face or his body, not can we

g'ah-p-i u net

recognize his face.
32a. Cen p'ax

The Spirit of the Dead

Cen p'ax aqet-p'ia tu'a u p'ahq'um-ss-on m'-ts'op tu'a

It remains. We fear their spirit. We dead.

A-sut-p'ia tu'a u-p'ahq'um-ss-on m'-ts'op tu'a

They return to. They terrify us. They say that

Cen p'ax a-sut-p'ia tu'a u-p'ahq'um-ss-on

The spirit it returns to. It terrifies the man

tan valc-anu uy ah p'ale ta'p'um-anu

who he was his enemy. When he was alive

u-te'la-fes u p'ahq'um-ss-on tu'a u-que-un-d'os-on

They show their scalps to us. They show us.
u-teip tua' tua' atsek-ten tua' q'an-i ten
Thy say that when it appears that it means
tua' e can'ax q'an-i im-phaq-um-sen tua'
that the spirit write it to signify us, that
q'an-i im-make-nes-on ka-wa-n-a tua'
write it and seen us. We see (it) when
was ka-way-ka-a ka-cot-i tua' atsek-ten
as we sleeping. We present that it appear
e can'ax xai m-yam-pan-on ka-phaq-a um
The spirit if Can we. We speak it
q'apa' e tan-in koit-e compade o compade
name the dead from an, an, or an.
Compade tal fulens atim-wais-te tua' im-phaq-a
"Compade So and So": I say when I speak
m. q'apa' maite koit-e ka-pampan
his name. Not we speak badly
true & team-incep

concerning the dead.
q'eteux a-tua-a tem-an e water.
The Sioumite lived in the hills.

m-qete-en naht-a-tu; q'ete-tes a-tua-e
He came back from there to his house where he lives.

ka-way-an te' a-can-a xac-in koite xac in
We slept when he walked. He is because his to

win-in e water m-qete-e (u y an-op e
question the hills. He occasional little children

) ten'een) non ka-pa'iq-in koite m-que-on

We we fear (him) because he extins.

a-can-a ak'pa a tim qohn u pukh
The walks straight in the stream. His clothes (are)

u tende in-taka u y ok sut-un-p'in a-can-a
his hair only. His feet turned backward he walks.

tr' ehm-an a-can u tuh-kwir sut-un ehm-an
When below he goes. His heel turned backward.
un hor un yok. sut-u-an ta-ta-an ta' ti-te-ten
his toes his feet turned upward. When upward
u-wahpi ehm-an sut-u-an u hor un yok
he continues, downward (the) ti-te-ten and its toes his feet,
ti-te-ten u. tehmen tumo yah, a-ca-na
upward his heel, always he walked,
Sut-uq-pia u yok ta'a ay-an e tu-ri
turned backward his feet. Wherever there is The Gutefish
Yena'te a'ina wina-er tun xal'e
There was its guardian who he is, The
q'ets-ux ma-te' u-y-ah'pi-za kah-te-ke-zi e
She wolf. Not does. let us catch The
tu-ri ma-te' u-y-ah'pi-za kah-te-ke-zi e
Gutefish. Not he gives us (them). He gives out
u-pahq-um-ss-e-en u-te-hwi e yah-gan-en-e-p ti
he frightens us. He meets. The drumbeats on the
p'ina ak'pan. y u-p'yan q'e-ux-op xa:ca

Theb at night and they fear him.

xa'c an-te' wunle q'ete-ux wunle u q'apa?
He is a man, Siwumte male, his name,

q'ete-ux rek y q'ete-ux rek u q'apa

and a woman, Siwumte female, her name,

q'ete-ux wunle u-tahwi e wunle-op y q'ete-ux rek u-tahwi e rek-e-tak-op.
Siwumte male he met. The men, a Siwumte female met. The women,
pli'na u q'e-wa:ca u te:tu u-ton um tuk
tunit.

Black his plaiting, his hair long all across

u p'ahu ma-plamp'an e rek u p'an u-te:tu
his body. Teach The woman also. Neither

u-naita tum xa'c u w-ack-an.

I believe that she was his wife,

un-taka u p'ahku e q'ete-ux xaiq u-ni'te wunle.
only his clothing. The Siwumte is a man

xaiq y u-ni'te wunle tented. Xaiq u wank-un

tall, and a man small. He is to question

e kon-on ak'pan war a-anu markeni.

The wild animals, at night he is calling, "— you"
The summer ends he come. In the morning to
get up when wake. Wake up, get dressed, and
get breakfast. Read the news and morning paper.

This year have to work from 6-4. The family
was up very early, and Mrs. Smith got up early.

The daughter, Mary, woke up at 5:30. She
went to the church, but the family asked
her not to go to church. She went to the
dentist for a tooth x-ray. She was not in a
good mood.

The mother, Mrs. Smith, was not in a good
mood. She was grumpy.
34. g'uhk

[Beginners]

q'ahk- e xúc w wúk-a-n e múx
The Sequanaba she is to guard her. She guards it. It guard it. She goes to the stream.
q'ahk- e w-qa-te e wun-k-op' a-ca-n-a ak'pán
She washes it carry off the men. She washes at night.

w-qa-te e tunt-w-op' tra' u-tshwamai
She carries the children when she goes up." (Then)

u-p'hí-n e aín-wan-píun a-atí tami je' hó
alone. In the day, she bathe in the water.

yaíc w wúk-a-n e te'ai w-gob-up e tóì
She is to guard the fish. She protects them from the

y ah te'úk te'ai tra' a-ahq-a te'ai ha' wúk a-atí
fishermen. When she arrives with the water, it is bathing,

wah a-póht-e-an tra' a-ahq-a wúk a-ca-n-a
is she washing. When it arrives, so she washing about...
She meets a man at night on the trail when

She is going alone, far from his home, where

nobody noticed. She decided the man,

he embraced her neck, because she she takes on

her face like a woman whom he loves,

He is deceived, the man. He believes he That

his wife is being embraced.

Not he knows. That he is just honest to The
ah quhe, va-teka-ta pamp'an u. ut u-q'an-i
Sigue encima. Estamos good in face. Ni hehe (o)
koita u-nait-a tua xaiq u. ut u week-a
because he believes that u. i. her face his wife.

traw u-me:q'=

u-tek-te=5 u. y i
When she embraces him, sheショows her teeth,

x ma-pamp'an a-teuka-na, a-pahn-ta u-sat-i

land. to be looked. immediately she knows

a sat. e rak u. suti-pia u. ka'k'i=
her face. The woman and. again she takes a

a-puhna ta-n-te 2'andatl.

x h i. a naa u. ba, a-pahq'ni-se=na e wunek
she changes an appetite.

a-ni a. in face. He is terrified. The man.

maitei: y-up-a! ahni koita a-m'pa a-puhn-a
not. is can he now because heavy become

x h o a-lokox-a-an u-mo-n-i e ka-an-e.
his legs. He becomes crazy. He gets. The woodiness
tu: her u-men-er an-tam w: tuts

while head, as arrows, long her hair.

femin u tuts a-pehr-m-na toin e num

Hanging her hair, it is dragged along the ground

tea' a-can-a in-tax u musle tuketsuk

whem she walks. Turn her breath, worn out.

w: q'ukla yaiqu ma-p'amp'an u ut

her clothes. She is old, her manner.

u-teun-pa in-te u tukla toin u ut tu' u-poi-te u in-tep

She places a piece cloth near her feet to cover her feet.

a tu'cun tame: in-tu'cun te: mamarte

She lives in the hills, where nobody

a-qatre' ai te: mautqa-yan e winklep

Come, where not any there are the people.

yaiqu ma-ta' in-ta'qore'en e winkle m-wuwa

She, not it helps us. The man he sees (her)

aq'par u an-wuqin te: qohr koite

at night, and at day, at the stream, because
Musa's mother was on a walk when she spoke.

They catch the fish. She not

Musa's mother is m-qete-k e winik

permute (them). She washes to carry off the man.

X yaqeto u-pa'iq دل Xaic-un Xai un-te

Furthermore, he fears him. If one
takes m-qete-k Xai r-m'pon-op
only, she carries (him) off, if many.

X mic u-qete-s u-qete-s e kutaun-op

She carries the children and

m-qete-n u-te qin thai u-satchi Xaic-an-op
she keeps (them) 3 days. Then

aq-an-op eke-an-to m her Xai e winik

They have remuneration in their head. If the man
maitei u-yak'ta xaic-an di-meig'-e

does not b permit her after embrace (him).

u-lahite-i u-men u y ak-xa u di-meig'-e
she scratches (him) with her claws. When she embraces

e-wunik u-naite-a tua' xai'e u ta eken
The man he believes that it is his own.

tin qapi'e u-tehwe-i tua' u-se-nil m
When he ascertain he met. When she raises her

ce war-ic u-naite-a y tua' wax-e
Which was he believing and that he was being

a-mak-wa-ri

feet deceived.
35, ak mañh.

2 (Bukonde)

Bukonde mañh u q'apa' u tacu wu te wani

The "111" his name, he's a man
tetu' tin tacu u bancan e can, ap'an

small who in its question the valley also

e an-ak-op: a-tun-au tak-aa u wick-an

The domestic animals. He lives with his wife,

mañh wana u q'apa' u teutsu va hoa ti'si

"Mañh Womn" his name. Her hair on her head, hanging

tu: pat a-sam-p'a te: rum a-can-a ta'
down her back, it reaches to the ground, she walks whenever

q'ana: can tack uqohn in teuts u hoa u

where she go. It is short to hair his head her

hocap a-tun-wa: tu: hoa u tepe yacayac

husband, he sits into step his horse, queen

in p'akle e ta'te-ta-t'op a-tun-wa tak-aa u

Their clothes. The two of them. He lives with his
I ask an unnamed woman whether he is safe.

Wife on a hill, great with it more.

Upon a-tun-m t'eu was a-p'ón-ó, a wake.

Also he live where is it abundant in cattle,

a-can a-can-op ak'p'am in-take t'eu a-shaan-op

Go. He walks, and by only in order by converse.

take-an e wun-ke-op vac ay-an un-te woman tin

with the people. If there is one who

m-p'am t'eu a-p'ón-ó in tunam un-te un-te

he walks. He that enters on his property, he make a

take take: Manh t'eu a-can u-y-ap'ín un-te

deal with the. That he give he give one

u y when a-numme s yap' chig yap' a-teer ma

his son. It passes. In years, 10 years it is said.

a-sut-pa a Manh tame: y ak'p'am t'eu a-sha-a-i

He returns to ... in the night to be receive.
u-qan-i e sâhk a-ta-ha ta'it in-ta' e sâhk

He wants the woman. He appears to one the woman

tama u yâtot u m-qâh-ti xâic-a twa a-cûn

in her house and he keeps her that she go

tuâ-an tuâ yâtot tamâin-to' te'n te'ad

with him this house in a cave where

a-tu'm xâc u-qâh-i Dâunde u-yâs' xâic-za

he love. By she writes in he says to her

tu'a xâic qâmpîn hoî-qâ u-yâs' a boî-nâ'ad

That is well "It is well", he says. He leaves
The house is full with the fine things.

The woman, this house and nobody sees.

Afterward, where she visits, where he goes, only

The women whom he seeks can she see (him).

If she walks with another man in 

led a-num-ui ta-fuq akhan.

gets angry. He hurl the stones at him. He bruises
Can any of you (hear) if he can.
"The Bueno mountain" he is its guardian. In high

wetia n taicin ma-p'ampion u ten wetia

hill. He bad.is.

u q'apa' ay-an u wic-han u ten wetia raka

his name. He has his wife, "The Bueno mountain women"

u q'apa' a-an-op ak'ipan taq qan-i

her name. They went night when with

u-p'ahpe-yu-32 on non ka-p'ala' to taq ra-

they terrify us. We we afraid when u

y-up'i a-an-op m-tahwi' e winc-x-op te;

then they went, they meet. The people on the

plain ma-p'ampion winc-x-op ten m-utx-x-op,

trail, bad people who they drink

tunom y yaha ka ma-p'ampion m-utx-x-op m-tahwi' xop

all time. If much they drink they meet they
In two winters, I ah qan-3a-op sawon yahn. The druidists many time

u-wi-wa-dig y a-p'ah-3a-op u-tee

They ah (Them) and Dawon tempel, It cease

I ah-qen no a-te-3na maitei monaita

The air his head, it is said, not I know

feru Leite-3na u-te-op

but in the manner they say.
Lo Cadejo

In the text, it is mentioned: "He is an apposition. Black
tente u q'apa' takes: "on ti' El Cadejo u q'apa' Hein his name in the Christo." his name
takes: example Xalcor a-techa koitea in-te.
in the Spanish. He seems like a
teumun pero marxâic u-yen-on e teumun
tiger, but not him its equal the tiger.
Uplan a-techa koitea in-te this pero marxâic
Also, he seems like a dog, but not him
u-yen-on a-turnu tu-tean ti' water tama
at equals. He live koitea into hills in
u-te' went e teen tu' mamâxetx a-jot-ei tu
a precipice where nobody comes, where
mamâxetx a-turnu sum-pia u tsânte a teu-wan.
Nobody to live, invented his them & hung

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when he walks, it reaches the ground.

He runs like a dog, like a tiger.

He set everything the which can be said, there

un-get-p'a te' gu'a took was a macaseki

I stay on the trail when is it might-falling

the tent u-te-ajg an-ahn-ta' u-te-ak-en-op

The Carlsens. They cause I run to They catch me they

u-te-ak-en-op an-ahn-ta' an-que' ni gu'm

He told me they that I'm going to eat my torture.

konek in-naite'-a' ten' en-take u-mah-iss-en-op-ani

Now I know that only they lied to me they.
38. auhn

27. (Ragarto)

ahnu a-ten-um ma'ku-wa' e qohn up'an e

Ragarto lives in the stream and the
cula-ma raic un-te' pa't nohta' te u-gate-e

rain. He is a legendary being who he carries
e wunder-op raic noci' koita un-te' uta' wahae

the people. He is high as a male cow.

non ko-pa'iq' na raic-un raic un-te' p'ahq'ut

We fear him. He is a Apprentice.

raic u wunke-wa' e sut-un-ha' 'ta' a-ahq-a

He is its guardian. The whirlpool. When sounds

e sut-un-ha' tamei qohn raic-un wa' war a-at-i

The whirlpool in the stream, he... is... putting

tam-an u-puk-ei ha' u-men u nex

it. He stirs up the water with his tail.

u-num-a-es tunoa e ha' tak-an ma'ten-pen-e

It muddles all the water with it. Not can use.
Ra-wa-n-e ta' was Ra-ita: ma-ttes! we see where he is, because not

tee-ses tu: pa-hn tuuti: "wun-k-op u pa-hn he shows his self to the people. His body is
un-taka ak-an a-teek-to kites: ak-an in-taka only air. It seems like the air only.

u ni u we in-taka pa-h-in a-teek-to he cut his tail only bone. It looks

ko:t-ta in-ta: haka u-p'ak2-i'en u-men u like an axe, he swallows us with his

nah tu: u-tam-se-on ta'k-an u nex u large mouth. He kills us with his tail and

u-pek-on vai non ka-qot-o: Tea' war he eats us if we come when he

a-tun-m tua' ka-at-i vai ka-

living. sooner we be the, if we
qot-oi tent yaic-i m-team-se-on u-yahq-o-in
come near him, he kills us, he touches us

ta rum u-quc-i e te' e tun e
to ground. He eats. The tree. The stone. The

wunik-op qan-i u-quc-i tunoiq u-hahp-i-on
people. Wishes he eats everything. He savages us

u-men u qap q u-quc-o-in turqap-an
with his hands and he eats us under

e ha' ted a-tur-u yaic-ss
The water where he lives, he.
Christ Pursued by the Jews

One day long ago J.C. was a-tum-um-ta: on, xa:c uqu:nen e ka tata;
he lived here. He is his son. The one father (God).

He is a man good. He lived in the church,
tu:nur: e wunik-op u-tun-p'i-op u u t tepan:
All the people. They placed their candles.

tu: xa:c-ar a-tum-se-nilie a men e jind-i-op
for him. He was killed by the Jews.

ma-pamp'an wunik-op xa:c-is-op te ma t Zu:iec
bad people. They, who did not

u-qi:n-i u-te-op a-abh-n-i tow i num
like (him). They cause he unnamed. Over the earth.

u-sahq-i xa:c-is swar-is a-pu-te-mi
They looked for him. Now he fleeing.
The Jews. They come behind him. They catch up.

take-an  u-teah-n-æ  ap-te  mækæ-r-æ

with (him). He was weaving his way. Then

unte  tax  tua  a-pæt-æ  qan-i  u-muk-

a forest. In order he escape. He wish he hide.

n-es  u-pæh  wan-r-æ  u-nun-r-æ  untæ  qah

his body. Was he passing a stream.

tea  u-wan-r-æ  untæ  rocæ  tun  wan-r-æ  a-pætæ-r

when he see a woman who was washing clothes

taæ:  hæ  tæ  e  net  u-y-air-r-æ  ting't

in the water. "Was you you", she say. "Why

wan  w-y-ah-ni  net  wæn  w-æn-en  æ  katæ-tæ

do you run, you". "I son am the our Father"

u-y-air-r-æ  æ  gæh-æ  u-te  u-n-æh-n-ï

he say. "The Jews. They cause I run

tua  u-team-s-en-æ  op  u-y-air-r-æ  æa

got wonder. They kill me", he say. "Not
you tell them where I go."

He tells her, "Verywell." She replies, "When

They arrive. The jews, she points at the trail. She points out where he goes.

The jews continue along the trail. They catch up

With (him). They see (him). They kill (him) with

The stones. She led was the women.

Afterward, JC again came.

He talks with the women, "All the time.
He said, "You tell, young woman. I will punish you.

M-te-ah-eh-ah-puhk-a te-main-te p'ey-a?
He caused she change into a moppie.

In-yeh-eh-a a-puh-lie tie? was
Suddenly she changed when she was.

Roezin a-tek-tek-ka rote in-te p'ey-a?
Now she looks like a moppie.

A-aq'-awa rote ya-ca-ni ehen-eh-a.
She is punished because she was talkative.
lo'k-ay-ic tamesi' hak'asi'qu'sta' tama' u gohn

It happened in the winter (no explanation) Dr. Bear (lives)

a-p'ihk-ni'se matsuq'aiyan & hahari ay-an-a-and

without

or that (was), not any (before) the rain. There are

am-p'ihk'  im-p'ihk' e tek-an tun-u twit e

(many) tiny tiny the cloud. There is the

am

a tek-ta koite e-chen misatii

stay. It looked like it was going. I love my

unex am-p'ihk-ni'se tek-an ma-tuq'a a-loke-ei

crop. I thought about it. Nothing happens,

ma-teki' a-qae-i e ha' wa'ni a-take-i ni

not. It falls the water. It will drying up, my

unex, ma-teki' u-shi-p'ih-koite ma-tuq'a

crop. Not it could it grow because not any

am

e ha' tsa' u-tei' te'i

so there. The water under it makes it grow.
The people called themselves the Cayampian.

In time, the Cayampian took the land. Each one believed that he was the best. They knew that once a man had a cause to which he was devoted, he would destroy the enemy. With a tap on the ground, he planted a vine, and perhaps it became a dam. But perhaps it was poison. Perhaps it was a scorpion, perhaps a cactus, perhaps a cactus.

Cayampian was a terrible place. Perhaps it was a dam. Perhaps it was a scorpion. Perhaps it was a cactus.

Mamaxtia: The Cayampian took the land. Suddenly they knew who the people were. They were an old man.
The man goes to who asks, "When do you go to
questin" they were in the building. No one went with the

umpi' i and marks the train tracks. They asked him, "What
I know The man who returned him brain,

u-qah-tei turq u-hahpis a person's master
They asked (them) about the person. Must he
qan-i write u-teqap turq again.
write he do (it). The tell (him) That they go
u-team-me a weapon vai material control went.
They kill the man, if not he stops.

u-laq-tea a-cam ite Camisten turq u-hahpis
Afterward, he goes to a window he seizes (him),
a-hoi-qə turq a-hahpis. Riotea aq-an kora
His well. That he is arrested because there were a few
It's stuck, can't believe I can't get a little... 

with write-up, turn on - turn on again 
piece of paper in his shoulderloop: "I shall

in short: hit! turn on a-tea a-gan

I punish you if again you make the dirt".

The man said: (s) hein. "Do you wish

a-yah-a tame: chine, u-y-a-gan.

you're thrown in the "", she said (to him).

e won't u-tea yara-kan two mata: Seat-pia

the man he tells him that not again

a-yah-a

a-car, u-tea, yara u-tea winch ma-

he goes she do (it)." He is a man

pampan ka yuva: master: y-up-a: p'ei-e

luck, the crop not can it increase
u-nam-er u-pa-ron-e * u-nam-er le ma-tar
because his magic. Perhaps he is hired
two more clientes women trained
in order he do this by another, 

maite a maite a maite ka-maite a too
not, I know not. we know who's

u-nah-ni. ya-e-nu yo ma utte an-taka
he knows his. Perhaps he does only

tu' u f'ah
for his self.
41. "I rode to Cochiti & asked
42. (For the La Junta Mass Spectrometer)
43. ay-an-xi upi-dio han san tan tka neet-
44. There was an " who went to
45. weapon-2-yeap' on-iic a-can two women-
46. Many years ago. He went under the bridge
47. he-2-em-p’iik-an u-qi-an-iic two woman-
48. fire few things. It was necessary that he buy
49. here we: two utas-ss tua: mactak
50. a little food that he bring to his family
51. tua: wan-an-i was-an-i tkaon-i tuja utas-ss
52. where it was. Was he selling what he brings
53. took him to the pueblo and was he buying that which
54. u-qi-an-i gap-ne u-man-i kay-ne a-can
55. he wishes. Finished he buys. He started he go
56. this house. Not to干涉 alone. It was
not: he could: he see: well: because did.

Maita: yang a, ti-tu: n-tu: m-tehni
not he have his: sister: wides: right up

The trail, he expected, but: not did.

M-tehni: an-te: wapa: a-can: a: m-tehni
he found: one: was: he walking: the: met

in-yahsa: e ya: ah quick: the: was: an: to

suddenly. The Segunna: who: is standing on the:

fail: from: rai: a-a: m-tehni

trail: unfairly: him: She accepted (him).


He was terrified by: his face: not: did.
He knows what he does. He turns, he shoves

peno maiteni y-up-i maiteni y-up-i maiteni
not he can. Not he can. He opens

u yeda u-ya-ya u-ya-ya u-ya-ya te-i
his mouth to he shouts that he can he lift

u yeda u-ya-ya u-ya-ya u-ya-ya te-i
his feet to he runs because they swell his

u yeda u-ya-ya u-ya-ya u-ya-ya te-i
feet and they become. She calls

VACICA TAMA U QAPA TA' I was I-Y奥迪-I
him by his name. "From where do you come?"

U-YA-NI-E TAU I was I-CIN U-P'I VACICA
she says, "Where are you going?" she asks him.

ALFU U-YA-NI-E TAU I was I-CIN TUI YOTOT
he says that he goes to his home.
Come with me, wakening, this laughing.

Ut-ka-en-an-a te-ru-te' tan, an-tam aya-an.

She led him to a well, deep, deep.

Ta ko' te' susu, yai'i an-tan an-tam

The water is into bottom, sit in, deep, deep.

An-wap-ii yai'i ta-xt ti' u pat.

She stands him at the edge, his back

Twait, e then u-yair-e, ta-xt ta-nam. toward the well, she tells him that he sit

Ta num ahri' tama, then war.

On the ground, he fell into the well, so

A-wa-wa'an tama, he' twist u naka yai'i

He standing in the water to his neck. so

A-wa-as e he' war an-u', ta-xt war-an-op

Cold the water, so he shivering that they come.
"Help me". "Come, help me", in the shouting.

"Wat-an-op...am-p'on e wunuk-op u-yaa-op..."

They came many the people. They throw (down)
in-te' te'ah. tu:it-te' u-lok-se-op tehpat-an

a rope to him. They pull... (him) to its outside

e te'ah. u-men e te'ah u-mok-at-95 s

The well...with. The rope, it sinks to his

p'ahn ay-an-se e'k-an u hon a-lokox-an-an-ic
body. He had air his head. He became crazy.

un-yah no-un-wa-no-te: ce wunuk yara' equ-an

Once I hear that man. There. There is

u tiup tu: teh a-lok-ai u ya-ar.

his drool at his mouth. It comes out his saliva

un-te' ma-tuq'a u-na'a-te' u-te

his mouth. Nothing. I do know how he says.
Fonas: marpat-kən va-či-tu - maite-ru - nai-te-a

 NOW: negative he: Not he; knows how

a-pat-na a-tam-ru te-a mactaq u-te-a
he works in his melpa. His family do

tunoa tura-p-en u-men u ek-an-e-a
everything for him because his insanity

maite-ru nai-te-a koite-a u-num-ru-e
not I know how he get along
They say that once a man
tried to get its flower the amate tree,
waited until a vat-te' e yap' and na tata'
That I know how many the year ago my fa-
upon
u-te-sin-see yapec-a wunk-op, u-te-sin-op-see staima
he told me. Other people also they told me they have
to run up the man-xa'c vea-en te' a-te'
in Tumaco, not so it visible where it grows
be te' ay-wa'te te' un-take in-te u niter-a
on the tree. When the tree only one its flower,
a-te' te' in-te niter-a beite' yapec-a u niter-a
drops on its tree like others its flowers.

xaic no te' in niter-a e kun e wunk
It is large its flower the amate. The man
he wants (it) in order to improve his self, he goes
a-warua taka ali plain ten vaic unto ah uon one
he went with his friends, who is a curse,
up-i-tua vaicen ke ta uy-up-i utahwai
He asks of him how he can be find (it).
E. ah na-on uy-qaini xai e ma-pa'opon
the curse, he says, "Iba' bebe;"
meetui qan-i-at tua net, ayan-st
It is necessary to you. That you have you (it).
ma-sut na-on uy-qaini xai e tu paha' meetui,
When wind he keep (it). It sit his, being not the
qan-i xai ehta a-kamuk e u nte-sa
lives of try you capture his flowering
waqan-i-en uy-i-a-x e. wunik osron-op
without to me he say, the man they take
The Canaanite word for the new moon and the first day of the month is "nahm." In ancient Canaanite culture, the new moon was observed and celebrated, and the first day of the month was considered sacred. The Canaanites believed that the new moon was a time for gatherings and celebrations, and the first day of the month was often used for important rituals and decisions.

The Canaanites had a close relationship with the moon, and the new moon was a symbol of new beginnings and renewal. The first day of the month was also a time for reflection and introspection, as people would gather together to consider the events of the past month and plan for the future.

The Canaanites believed that the moon had a powerful influence on their lives, and they used it to guide their agricultural practices and religious rituals. The new moon was a time for planting, harvesting, and sacrificing to the gods.

In Canaanite mythology, the moon was often associated with the god of the sea, and it was believed that the god would bring prosperity and protection to the Canaanites. The Canaanites would often offer sacrifices to the god of the sea to ensure his favor and protection.

In summary, the Canaanites held the new moon in high regard, and the first day of the month was a time for reflection, celebration, and worship. The Canaanites believed that the moon had a powerful influence on their lives, and they used it to guide their practices and rituals.
ma-tugšu yap - e otot-op yāku'te sentu-nu

not any Thursday. The house. It is the Holy Thursday.

a-qot-qi tepa un ḫuṣ'ī y u-tōi̱n-ka tīt

He arrives when is. The true and he looks into it.

a-taš qiršan waq a-pa'q-ta u-pa'q-asu

The great time of he afraid. He fears The

Diables bin farwa a-taš a tū'a u-yaq-í-swe.

Devil, who perhaps becomes to be punish

ra'īša rafta ōhtra u-ṣuhaźatu u nīt-īn. "ma'iš

 fame. Because these he steal his flower. But

u-ma'ūna tū'qīn ta. ūht-ra u-qāh-pu'm tūqī

he knows what he does. Tries he remember what

u-n yā'īne u ḫaṣā ala ma'āsi yā-mp-i

he tells. (him) his friend, but not he could.

a-tū'q-an tū'qep-in i qām e ti' waq

He sits under the branch. The tree, is
a-qahq'-o: tua a-q'ac'i u neterq anyahva.

be waiting that it falls to flower. Suddenly

a-waha-o u-tek-a o u:p'i in-t' ahq-an

it blown a while. He hears a noise.

a-tek-a tekt'vasc-in koit'ca u u-tek-an in-t?

It seems to him like it was a

mut: maitew nait'a tuq'ic xaiq u nite-an

bird, that he knows what it is. Its flower

tekt'en a-puhna: u-wan-a ohmak te: cum

visible. It becomes. He sees it falls to the ground.

wan a-kai: u-tek-a te: u-tek-t' es

So he begins to he says (it), when it makes appear

u pohn in-t' pahq'ut xaiq ma ah ut ut sik-an

his self an appearance, perhaps Whirlwind.

ma-pam'pes u ut: u na:-wut qahq' in-t'ka.

Ugly his appearance, his eyes fire only.
They shine like the fire. They are like it.

qau't e q'ah' ch'i' u q'ap pa'te-p'zi

spark the fire. Black his hand, covered

turned toward: tense un'tam w-hap'p-u

each with its hair long. He rushes to

wants: take q'ap w-q'op-5 w

from with his hand, he picks it up, and he

bo'tzi tam'i u q'ap was a-p'ahq'-mi

holds (it) in his hand. So he transported the

wants w-q'op'ta u nut'-sa te? was

man: he leaves its flower where it is.

a-ahni a-put'-wa te p'ahq'-ut met-i's

he runs he escapes from the apparition. Not he

man-i u nut'-i a-mol-jeam-ic e-mop'li e

get its flower he was sick. Much the
Yanitip taps a tupa-penee tame.

Transcribed afterward, he was placed in his tumpu tapana and taken to be treated. He was given much. The medicine was administered to him and he got well. Then he got well, however, he began to flower. The Reece hit increases his strength upon tapa - u-get-e apan-eq.

Family also. That which he owns. The necessary, u-nan upon u pune. same pone apan-eq. His menu also his bend. Pituhe he became.

apun tapa-le tanaic e a u-qan-e.

These in to him everything. That which he needs. Bakaip e pune e darame tapi the Xair.

He continue his life many years when he is
necr: de-mal-ta-un-pla-un tu-maun - e ad-pi-ca-ce-
old. He earn's much his money the associations
q- e q'ai-kat maite-i ya-pu-ti u-po-e-i
and the opposition not they can drink black magic
first xai-i-a e un-nu-ka-y ma'q-an-na-er maite-i ya-pu-ti
against him. The people are not can
u-p'a-e-e-aig xai-i-a maite-i con u-p'a-e-e-aig-
shammed him. Not he go the feara. Thern.

a-tun-a'i-imun dun-i-a i u-ni a'q-an-aara-a-
He is respected by all the woman. They are willing
taken xai-i-a maite-i q'ai-kat u-yu-n-a-e-a tu-nun-i
with him. He is not he afraid. He controls all

e Be-tun a'q-an-aara-te-ta-te-q'eni
The wellcammed. He leads them as he wishes.
}

u-wun-a-rin-e e tan a'q-an-aara maite-i pha-pan-aq-
He controls the armies and that he not does feara them.
It is not clear what the text on the page is meant to convey.
43. 

(From the translation note)

They say that there was an "

tan u-naita ce war-e u-te" possibly was he pressing his augurcone, not

I know that is what we do next

We not we plow our melon

take-an-op katera e sub ladmera in-take ka-sitna with them like the ladmera only we turn

I hope to take-an-op a-qét-eq-e e on again
my Qonresi e plate turn ma-te-ri ma-qani
and was tired. He said, "But did he like
a-pa-tua u-te, noh qan mar-e-te-ri, a-pampan
he wrote a fanta, not warq good
qanarini ein-i koite e wunoe-op koite'rea
Wanted he not, like the people. In this way
mistante e wunoe-op qam'ani u-te-op koite'rea
its better, the people good. They be like this.

I puti turn u sufi in her u-qani-e
She or he Turns his head and he says

"Not we work we today.

we work tomorrow. Now it is a fanta,"

Sm'ehene, ma wunoe u-te-ri-es-an
I was ashamed. The man. He brought
in. Pintu tari, tuluy atat y turapat-en
his ox to his home and afterward

man yaha un-te-ria u-en-ti e turapat
never. He made he turn the reaper press

tama uni to noh grin

on a fruit.
Wan a-cun a-ak't-o'p' tamono' x ak'p-'an,
They are going to dance all night.

a-yan a-n'tak'ult tamono y toto ni wet-an.
There is a dance in my neighbor's house.

Araha, araha a.ik'ta va-ic-in, he dances occasionally.

un-cun ta ternam tra a.ink'ta, I am going to the pueblo to dance.

un-teny ak'qute-p'in taaka ni qe-we'x, a load carried with my temple.

u y ak' um-p'an, heavy load.

aq'uc-un ni pat umen ni y ak', my back hurts because of my load,

u-qute-i y ak', he carries the load.

an-te' w ak' e un, a lord, artesio, savedor.

ak'p'in' a-cun, he went yesterday.

a baha' a.ik'pi', the rain yesterday.

un-cun um-man-i kona ut a'gar, I am going to buy a little charcoal.

un-te' saan oto y tra a-te' na um-p'on e a'gar, an aldea where much charcoal is made.
Ya'c no'c tua' a-as-i. tak-an-on, he's too big to play with us.
non ka-as-an-i kon-on, we play games together.
wan-ec a'nt-i, I was laughing.
a'nt-i-a'a, I laughed.
ka-at-i fane' ses ha', we bathed in coldwater.
my a-t-es u y-an. She bathed her child.
"u-y-a'kami u, we see to his friends.
"u-y-a'kami u, we see to his friends.
qan-i an-wa'a'k-i, I wish to taste it.
ay-an im-pion e ain kon-i, there is much spring many now.
ay-an im-pion e qan-a'n ma'tei kon-i, there was used to be a spring many (but) now.
wan a'c-a'a ni man. my-mage is producing young sage.
qan-wa'nec ni y a'c-an, he sent a message back to me.
"u-y-a'c-a'a'p-i-s'e. he invites me.
wan a-an-an-a-n na a-e'k'en-e'k'en, I am drinking when I get drunk.
a-as-i tuno' a-y a-n, he goes all the time.
wan-re a-as-i tak-an-en, he was teasing me.
p'an-i a-n s-i tak-an-op' I want to play with them.

a-de-an-te na o'e'g'en-e'g'en. I am getting muddy.
he-n tun-en take' y anam, I am muddy.
a-ap-ti tu'y e'x, he wrurmate in his drawers.
un-hat-i un-yok tun-e ap-ti, he raise his leg to wrurmate (as a dog).
a-pa-a-tun, he make its mark.
a-an-a-e-ri-o'p e'k'opt-an trimp' fam.
mak-up, the wild turkeys are domesticated.
u-y-an-ak'ri e tu'i, he tares the dog.
a-na-a tuno' a'kin, I shoot all day long.
a-an-a e mu't ak'ap'an, the bird calls at night.
a-an-a e tu'i tak-an u y an-op. the mother shouts to her children.

wan a-an-a-n te an-ken-an. I am shooting
wan a-an-an-a-n na a-e'k'en-e'k'en. I am drinking when I get drunk.
a-as-i tuno' a-y a-n, he goes all the time.
wan-re a-as-i tak-an-en, he was teasing me.
p'an-i a-n s-i tak-an-op' I want to play with them.
Ya'c nohi four'a-as-i. tak-an-on, he is
too big to play with us.

Non ka-as-an-i kom-on, we play games
together.

Wan-ne a'nt-i, I was washing.
a'nt-i-a-ne, I washed.

Ka-at-i tame'i ses ha', we bake in cold water.

m-y a-tii m-y a-n, She bathes her child.

m-y-at'ane'i wi, he eats his food.

m-y-a'k-i wi, he tastes the food.

qan-i in-wa'a'k-i, I wish to taste it.

ay-an im-p'on e a'n kon-i, there is much

spring marge now.

Ay-an-i e qan a'n marte' kon-i, There
used to be spring marge (but) not now.

Wan a-a'ne-a-ni im ne'ne, my marge is

producing young ones.

Mi-wut-en-ne m-y a'n-an, he sent a message

back to me.

m-y a'n-op-e's'n, he invites me.
a-can a-can-a tuw' wan-man-i s nan, he

take a trip to buy maize.

qan-i an-can an-can-a tuw'am kohn, I

want to take a trip to Shinni-i.

a-caha-ni w qa'pi' w-men e ki'ar. The tree

cline to tum apart by the wind.

a-caha-ni e kohn una, The stream separate

itself here.

ma'ra in-qan-i e ya'ax, I don't like that one.

u-cek-i e tuw'am-ss'-in, he asks me

to kill me.

kom-on a-ceh pi-op', They are moved together.

ceh pi-op' i am take p'in, turn maize

with beam.

war-ce u-ceh p'ahn, he was vomiting.

tun-a u-ceh teq'am, he vomit lies

on the ground.

un-ce ni qua, I have un orgaan.

qan-i un-ce', I want to vomit.

ma'ta x-up-i u-ceh p'ahn, he

can't vomit.

a-ceh'ina n'tsuts, his hair is combed.
an-tew c'é k' osa u teute, I make him
com' te ha'm.
U-cot'-i na ut tu'a ma'te i sm-patn-a,

he prevent me from working.

an-te: coht'-a tu'a a-can, I make it
impossible for him to go,

an-q'ah-ht'-i tu'a a: coht'-a, I ask that it
not be prevented.

U-q'an-i u-te o'-p' coht'-a e ba tatz, They

wish to cause this obstruction (the milk?) God.
a-cui-pia tam-an, It gets a hole in it.
tun'o: na yaha wan u-cuht'-e-o'-p', They
are stealing all the time.

u-cuht'-i tak-an-en, He steals it from me.

u-cuht'-a ni tak-an, I stole it from him.

wan a-cuk'-i ran, It is fermenting.

wan a-cuk'-a, It is fermenting.

an-te: cuh-p'í la tanint, cancer on my face
an-cut'-i an-te: u te pink, I tear off a piece of
a-cut'-p'í: e, ut te: yó.
Ehk-an a-ca' q'ac-i u ha', tomorrow I will
un-can shm-an, I go downtown.
Ehm-an a-ca'ar, downtown he (Hamite) went,
in-w-em-se e p'icht, I lower the olla.
wa-n a-le'k-oi u y si, he is teaching.
Ekm-an-a-y-se e q'an, the sun has set.
E'km-a to ame' ha, it settles in the water.
un-wen-a e'km-a e water, I see him

Coming down the hill.
un-y-em-se e put-on te' kwun-up, he

takes down his hat from the peg.
E'km-e-s-n-op, They are let down.
un-can in-w-em-se e't, I am going to lower you.
E'rn-on u ut, he needs.

un ut, I read.
E'rn-o-y-se na u ut, its eyes are opened

(rabbits animal young).

Ma-te' y-em-se e in-w-em-se e ut,
I can't open my eyes.
Xa'c my eron, wi the game,
Xa'c u men'or, it is to separate,
a-hahn-ti na u-men e tuv'ah, Di in
peraped with a plant knife,
a-hahn-ti-< is pa'qim-an, he start his
planting
a-hahn-ti-a e patna'an, The work gets started,
a-hahn-ti-< is pa'qim-en u-men e tšak-an,
I knew the fence with a remedy,
hahn-ti-a a-patna, he works less,
marci in-hap-ix ti kote ma'ti tua'en
i take waynor, I do not yaam because I am too sleepy,
a-yani uwen-an tuv'ah u-men u hap'ian-en,
Here u'en wame in his house because his edence,
tr'a ma-hap-ix u too-0'pi, When their mother end
men hap'ian-en, dan adele

"n'ae, I was idle.
a-han-q'opi e too'ni tuv'si e te', The vencegrow
inturned at the base of the tree,
a-nat-a a-hac-ma, he knew how to tree
jlanu a'ints'i ni sinhtax duns't best
my agan. ....... 423

na tata' u-w-a'ints'i, my father understand.
wa-n-a'ints' i kap'na, we thread on beans.
a'ints'i ni ten', I chew my mark,
 a-hep'ni, it separated (ya ahep'ni)
wan a-him-pi-o'pi' te', we throw sheading
a-hep'ni u pan te' take: we'n, he bait
he trap with meat.
wan-na a-hon-q'a u qahq' te'ke, main-
flamed cone come to a head.

tum a-can' w-w-on-i i train, when going
to lead the ceremony?

mai te: hanu-q'a e x'i take: ha', and does
not mix with water.

a-hut'pa ni q'hte, lan tob. in pressed.
suit-pa ka-can ka-ut'ka' e si'kap, again
we are going to press cane

a-hut'pa ni q'hte tamani tempon, my
bag. getcrushed in my shoulder bag.
Man in man-i tu-an-te' whick, I am

buying it for a grade,

ey-an-sa-an fon e wetar. Dise n wind

over The int,

m-y-wen-es-up e ah yun de-oo, The Wind

got to make wind.

a-sí-n-ka a-w-s-n-a, will you come to see it?

a-w-s-n-á-ka, do you see it.

a-w-s-n-a, I see to un-can in Hoy-ni, I decide

how much I am going to pay,

qan-i a-w-s-n-a tu-oo net, I need to

find out about you.

in-an tin aq-qan-i, see what you wish,

qan-em y-ntz-i m hå', he likes to add chilli to

wan e-té-i-can u pårn, his body is blistering,

kay-em m-patn-e rahm-i, I started to work today.

kaxy-es-em m-patn-a, he start me working.

was q-kai s hå-oo, get beginning to rain.

wan war a-qaci e hå',

qan-i a kaxy-es-ne' patn-oo, it is necessary

that the work be started...
qan-i in-kan-o, I am learning.
qan-i in-kan-o tsa-yax tschka, I want to learn pottery making.
wan a-kan-o p'amgan, you are learning well.
mat'ki wan a-kan-o, how not learning.
wan a-kan-o tschka, he teaches me. 
wan a-kan-o tsa-yax, all the trees are yielding greens.
wan a-kan-ik-na, it is Thundering.
wan a-kan-ik na plu'ka, I understand him.
wan a-kan-in-man-i ka'na p'ino, I am going to buy a few beans.
mat'ka y'an tsoyoma', There are no animals here.
in-kay-e'ni, he scolds me.
wan in-kay o'p'o'n. They are scolding me.
qan-in'i koy e'ni ra, do you wish to blame me?
wan a-kan-nan, he is quarrelsome.
q'ot a-kan-nan, why are you quarrelsome?
Wan a-kap-e's: tente: aq'at, Tbre chide
fam-fam to way mi? (Then The Shell).
Wan a-kap-e. ha. The water is dripping.
nt s otot a-kap-e. The roof leaks.
nt s ha'm-kap-e. ha. The spring trickles water.
a-kap-e. ha to run. The water flows out into ground.
a-kap-e's rus-an tu' p'ahn. The cold gets into
his body.
a-kap-e's rus-an tu' hon tu' ki'nak. The
ache from the head to the heart.
E tw'ka m-kap-e's rus unt s otot, The rat came
very to leak.
a-kap-e's rus na es na tu' p'ahn um-men e
p'ahr-air. The raincoat made to keep into the body
by the fright.
Wan a-kap-e's qam. The day is ending.

path-ey, The world is

a-kap-e's ra-can, I am on the point of going.
Kap-e'em-p't-a na po's, I had just burned
my hands.
A woman in Kap'a, then I have finished,

un-cin ta ni oter te Kap'a-an qan, Iam going home at the end of the day.

ay-an u kap'a' tan' tu no'c u tei. There is a name for every day.

mati-api'qan-i u kap'a ni ma'atak. I do not like my family name.

mati-ap'i na'it'a kota u Kap'a, I did not know his name.

ort a Kap'a', whatever your name.

kota u Kap'a' ee'na, what is that called?

E-hot'i-e u'k'o-ee mitocion, he tried to grab my throat.

wan a-kap'tan-an, it is becoming eneral.

a-K'oy-e e'nik, he man is lazy.

wan-e in-K'oy-e, I was lazy.

a-por'o in K'oy-e, he laziness increases.

a-k'oy-e ni tata' te, toute-wan-e, my father was lazy when he was young.
K’om-on ka-cun, we go together,
an a-k’op-n an na ta’nxaw, my courtyard
is getting weedy,
war a-bo’-na, it is getting to stink.
a-bo’-na in patsa ta’ a-p’ni-un, its hoof
stinks when it moves.
a-Ruc-p’in in-ma e ha’xun, he get wet in the rain.
ana Ruc-p’-i, don’t get wet!
a-lah-te-p’-i, em-kun u ni, the rain get
marror here.
me te in-qan-i in-la’pi ci p’i-tron yena?
I do not know to wear that hat.
in-sun in-man-i mi in-wec ta’ in-la’pi,
I am going to buy drawery to wear.
e wakac a-can u-boc-u-g’ te’ y ole, The cow
is going to kick you.
a-bot-p’i u wi, his face winkle.
kotz-ki-la a-bo’-ki, how did it turn out?
tuq-ri’ war a-bo’-ki te’ tanam sahni, what
happened in The pueblo today?
t̬āga man a-lōk'i-śi yexa? What's going on yonder?

-aq'q-si a-lōk'i-śi tak-a, what happened?

-nas-ta-ka a-lōk'i-śi na, it didn't happen.

-naat-a-ka net tua m-ya-m-p'a a-lōk'i-śi,
do you think it could happen?

-o aq'q-si a-q'ac-si ha, it happened to rain.

-aq'ot-śi, he happened to come.

-an mon-i e ses-śi, happened to see.

tua en-un, it happened that I went.

tua'w-sut'i ni tuman, it happened that he repaid me.

-boyt'p'a ni p'ot-śi, my hat flattened,

-a-lukum-daana ek, my foot is getting lame.

-ra'a a luhe-śi e tee ti, the short does not swim.

-kan-s-e'n-ani in luhe-śi, he taught

me to swim.

-a-lukum-da, he is getting wimpy.

-nun-śi e lukum, The worms pass out.

-max-pez-śi-śi any we're fed about

-aq'q-si a-lōk'i, my tooth gets hollow.

-a-mac-śi u nan the thing was
getting uncivil.
wan a mean-a; it is casting a shadow
met-wan en te. The dog is lying down.
met-dim, lie down!
wan m-mq' o'p', they are wrestling.
a-mehq' o'p' fra' ten ti a' o'p', they are
Criminal in the hop when. They are young.
wan amokran ni pehn, I am getting sick
wan amokran, I am getting sick
am-cin amokran, I am going to get sick.
amokran ni pinauk, my clothes are wrinkled
& otof muk-ra fra' wa'a. The house is shaken
when it is (stands).
muk-wan ni pina to' pira, my friend
disappears down the trail.
am-ni e' kophi. The veg. gets tender.
mate-wan e oto, the house leans.
am-mate-wan, I lean.
wan-ic a-nich-pa, it has begun to ripen.
wa-- a-cin a-nich-pa, soon it will begin to
a-nichen e tei. The dog shakes himself.)
am-pak-an ascana, he walks stopped,
un-q'aini tu'i un-path-a iti manecessay done,
un-tan-es na pa', I bring my tortilla,
un-war-en-tri war-en un-pa'q-ma, he
acame where I am planting.
xa'es-en in-te' u plain u taken-op, I am
a member his group.
un-qan-u p'ra'-n-se to-ban-en tua' ka-te.
Ka patn-an, he wishes to team up with me
in order that we do some work.
un-p'ikke-en qan-an, I got a little drunk.

un-way-an, I slept a little.
un-p'ikke war-an, a-pat-n'a, he was working
a little.
un-can xa'en qan-op' 4 exa, I am going to
They are many people there.
make an un-ta'en u'te' u p'or, blind
because of cataract,
p'ute-gi te tua' war a-p'in-un-ta', The word
give forth menace when it is burned.
war-en a-qen-ai, he was drunk.
a-kan-o a-geo-op, he learns to drink,
wan-ic a-kan-o a-geo-op, he was
starting to get drunk.
wan-ic un-geho o tuna' e gin, I was
wasting all day.
Ma-te' n-yah wu' un-geho op, I can't wait.
Ca' wan un-geho o taka-an-ei, but which
I am asking of you,
ca' wan un-p'ahk' un-p'ahk' o taka-an tun-u
Ju'a e gin, new and tiny clouds there in the sky.
wana'q'op'te' te tu'a u-te' q'uch' he is
breaking sticks to make a fire.
Ma-te' n-yah wu'ca'cin a-qot-oi, he will
never provice.
wan-ic suan tun ta'ni rum, there are many
stones in my land.
wan a-sahk-op' tu'a e satch, they are
looking for the child.
un-sahk-ic mi' ma'n-op', I searched
for my workmen.
We be hungry because I froze.

Unfortunately, Mr. Sup'an-wan, what I said makes me feel ashamed.
Mr. Sup'an 2 patrau, work not
ti achemef.

We suric 2 tumeun CE un-wahq-I-w.,
He returned n money I gave him.
E-n-un-un-unun-te ne teha, umgong
ti close my shoulder bag.

U-wahq-I 2 k'ap-I 2 I keep
in order to furnish.

We an un-qeheh-fua' eat-an 2 p'it han,
I am waiting for the 48 day merge to come.
Ma-tuq'a u-yahq-I-un-we, he give me
nothing to eat.

A-p'a-2 ni un-an tra' um-patna-a,
your hunger increases when I work.

Ni un tus-en take, un-an I am hungry.
Ma-tei u-qame a-t'ok-m-o'p', they don't
wanna pay.
Because of fasting

What I said makes me feel ashamed,

I returned 100 money, I gave him,

&-Yah-pi tua? u-kah'izin, I keep on

Waa m-qa-he'zi tua? Wat-an e figho'na,

I am waiting for the 40-day image to come,

Ma'tuq'a u-y-ahq'-zin un wi; he give me

Nothing to eat.

A'pon-o wi wun-an ta? in-patna

My hunger increased when I work.

Ne' tor-sin take; wun-an, I am hungry,

Makiri u-pan be a-tök-moop'. They don't

Wish to pay.
ta' war 1-ya'p-a, Where do you come from?

tuqot ma'te-re war 1-ya'p-a 1-wara'

taken-en, why have you not been convince me?

E otot ma-ruq'a u yum-ar, The house
has no owner.
A.

a-yo-an-te to nani wai un-pue-y.

De telh have mange to eat.

a-yo-an to ni pahm, I have, possess

"tu' pahm, he has.

"tu' pahm-op', They have.

a-ni-te-wasim, a little (q) mange.

a-yo-an-te kohn end, there used to be a

stream here.

a-yo-an-te' ah tseuk te-xi a-team-an, There

was a tulemo who died.

a-ni-te wai a-yo-an-en kora pun, I

wish I had a few beans.

ak'p'or-an-en mar, nocturnal bird.

wan a-ak'p'or-an, it is getting night.

a-lo'he-oi-op' ak'p'or take, my come out

OK, at night.

a-ahkan-e tumon e qin, he moves all day.

wair a-ni w'i a-w-ahkan-e, I hear him

growling.
Sentences

It was a man and a man & two translators. The plant my mango

because of the hurricane.

It was a man & two guys & one kar & two or three, he replanted his beans

in order to save many of them.

Qan-i in we-ic a xai a-ta-k-pi &. h'lan, I wish that it is dry tomorrow

wat-e a-ta-k-e'en. Come, help me!

War a-ta-f-a, it is raining.

War a-ta-puh-puh, it is getting ripe.

War a-ta-te' nan a pat, his hands is getting stiff.

War a-ta-ca-xi e twax. It is wet from falling

Saka-an a-b-i-a-pi a twa pat-an y otoq-tu a-paq-e e twa' tan-an.

Naqi-e left outside the house overnight & collect it down.

Kap'e a-h-te-om-a tanow ce war-ic u-tan-ta-s, he had finished

collecting all the bringer.

Wa-n'a-t-ic a-te'om-a, she brought down & sew.

War-ic ma-ta-k-e a-ta-xi & uh-mok-e'en, I was getting &

when I got sick again.

Xai a-te'om-a-ta-s-en a-pat-an mu-py-e'en, if you work

quickly, I will pay you.

Wa-n'a-t-ic a-taq-ta-mu, I know why it doesn't

satisfy me.

Mafi-e wa-n'a-t-ic qam-e-te, he does not know what it means.

Wa-n'a-t-ic mta-en kata-e & tubi kadi-op, I am not as good

(socially acceptable) as the families.

Ta'qot a-pita e twa-puh-e'en, why does he work alone?

Wa-n'a-t-ic u-ta-n ta-in-war-a, I recognized him when I saw him.

Mafi-e wa-n'a-t-ic u-ic, I did not recognize him.

Mafi-e wa-n'a-t-ic u-ta-n u-ic, I don't know how to speak this language.
a-teu-p'ika i naa to' naa te' i naa taka i tak-an. The maya is hungry
on the rope to dry.

a-teu-wan e tok-an ta' i qin, the cloud floats across the sky.
ta'wan a y a'ek e te', the dog's tongue hangs out.
tai e te' w-te'p'ika e nek, the dog hangs the tail.
ta'wan a-cin e mut, the bird glides
ma-te'w te'w-p'it-on, he does not cause the heat (ill mannered)
q'an-i ni-te'wka ni-wa'a vai ar-an ni pa', i am going to
find out if i have any tortillas
a-te'wka-san te' naq' i qin, he ate the fruit.

1-cin-ka a-te'wka-san, are you going to be present?
1-cin ni-te'wka-ti wa'an, i am going to find out where he is.

ta'ke' p'inc e qap-te'! the lamb jerked away,
1-tek-n-e' reek u-qun-i tak-an, she urges the woman to push him
war-ic u-tek-n-e' tia' im-pat-wa tak-an, he was urging me
to work for him.
taq'or a-tse'n-e, why do you laugh?
1-p'ic sain i-te'shma-a, he heard me sneeze,
Eron ni ut tu't i qin tia u-qun-i i-te'shma-a, i look
at the am when i wish to sneeze.


tai-ka-ran u phik', his clothes were worn out
wan a-w, it is getting old.
tai take a-wci, he hardly eats, he will go
1-te'wci in-teq-pi-e, he didn't know.
ma-te'wci in-teq-pi-e, he didn't know.

1-cin y a'eh naa tak-an, at time he appears
a-tek-wa tak-an en kotta' ci in c'ac'an e he, it seems one of
1-cin kotta u-max-wes-ic, it seems he liked me,
a-tek-wa tak-an en kotta' ci in c'ac'an e he, it seems he liked me.

1-cin kotta u-max-wes-ic, it seems he liked me.
Ay-ak on ti know na, there used to be a stream here.

An akun in-pan i winak-op' te' te'mom, there are many people in the town.

Wen an akun in-to na man tua' un-jac-i, I still have many cats.

An-jac-i tu' an akun in ko'na s pum', universities I had a feel breeze.

An-jac-i un akun in ko'na s kaha'ni, I walked there werenain.

A-ahkn-a tumon e pum', he moves all day long.

Tuk ak-k'a s ha' wan a-can-a, whenever the water humbles, she is walking.

A-ahk-a a-musuy-pa', I urinize (after ash man), I drown (cat).

Wan a-ahk-a s tiipan, the church (bell) is ringing.

A-ahk-a s kiri-hi an fyu s e pum', the thunder is rumbling in the sky.

A-ahk-a s ak'let, it is abolutely thunders.

A-ahk-a un tiun-te tua' un-ge-pa', kana full rain. The whine.

A-can a-can-a tua' un-man-i s nan, he takes a trip to long man.

Qum-i un-can in-can-a to tum na kaha', I might take a trip to summer.

Tuk cu' pahm, make someone vomit.

E yaq-un wan u-cu' pahm tamu' war-wup, he became producing honey in their log.

Kaka, go away! get out!

A-ake-pa' wu ta' ca'ni, the palm leaf split itself into stem.

Cut-i in pok-p, lay out edge bank to bleach.

Un-jac-i un-tua' na a-coht-a s pat-n-a, I ask that

The words (the desire) be not obstructed.

A-coht-i un-way-on, he prevent me from sleeping.

Un-jac-i u-te-op' coht-a s ka tata', They wish + whatever god.

Un-coht-i ete-x, I atop the house.

Eh-pa' pin u tu-tus, combed hair.

Eh-k'an a-ca' pac-i s ha', tomorrow it will rain.

Ehm-a-an a-can-a, downward he (second) walks.

Un-can Ehm-a-an, I go downward.

A-lahts-pa' zemkun wa, the river gets wanner here.
was nice, got cold (snowing),

ran off place, got cold yesterday,

ran off, ran off, it's snowing, got cold yesterday,

ran off, ran off, it's snowing, got cold yesterday,

ran off, ran off, it's snowing, got cold yesterday,

ran off, ran off, it's snowing, got cold yesterday,

ran off, ran off, it's snowing, got cold yesterday,

ran off, ran off, it's snowing, got cold yesterday,

ran off, ran off, it's snowing, got cold yesterday,
VOCABULARY

[4]

SHORT

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**AH. KASPKAAN : Chicchan (ou gbei descriptiv name)**

ah. kaskp'aa : hunting dog

ah. kuhkai : a firefly-like insect

ah. k'ap' [ah-ak'ap'] : myct, evening, nocturnal.
  hor. ah. k'ap' : midnight.
  uma. ah. k'ap' : a nocturnal monkey.
  ah. k'ap' plu'ar : night fern.

ah. k'ap'inot : any nocturnal bird.

ah. k'ap'inur : [ah-ak'ap’-pur’ar] : night fern

ah. k'ap'inur : [ah-ak'ap’-pur’ar] : night-... amazing.

ah. k'ap'yong’ar : any nocturnal insect.

ah. k'alin : [ah-ak'alin] : The day, spirit of the sun (patron of diviners; padre santo), diviner (santer). hor. ah. k'alin : midday, midday meal.

ah. k'optar : any wild animal or fowl,
ahkviš [hək'viʃ; ət; ək'viʃ]: any threatening or grazing animal
ahkviš: mar: mēkopa post 
ahkviš: maronop: mēkopa post
ahkviš: nqx̱: any chicken-stealing animal.

ah.masak: yanba de la crúa (a wild vine)

ah.mau̱k: Barande (living god y. mountain
an malono, and protectant y. cattle)
ah.men'am

ah.mok: aick person, patient
xal. ah.mok: xam anak
xal. ah.nok: xam xick

ah.mu̱k: jaj [an ines tuh. ci]

ahpat naana.winkop: [pat naana, mēkopa
winkop, mēkopa-winkop; winkop: men, people]: group y. sky deity
(Angeles Inágyotanes) y. who bring
rain y. who cause lightning y. thinking stone nipa at the Chiccoyán.

ah.pom: toence.

ahpuč [puč: puča]: oporómm
púrm: ah puč: a black oporómm
saksak, ah puč: a whited oporómm

ahpučḵ̚: [ha': eq̱̱]. tancuq̱̱. de
agua (small edible oporómm-like
animal).

ahpučiž: [co'k; ne]: tancuq̱̱. nata
(oporómm-like animal).

ahpát [path: small lizard]:
lagartija (small lizard, people
at inact or eat).

ahpuć: [púrm: blacker]:
tinta de monta (cul. abran from which a cloud bluing in made).

ahqas: pheneant

ah.qusnun: any stingy insect.

ah.qu'me, wincop: name y. a lesser
group y. rain-making deity, y. who
in second rain-making ceremony
is directed.

ahjan'a: a name for ahpič (aphid
or mayi).

ah. rum, ah.te. rum: am terrestrial burrowing
animal.

ah. rum. éstam: cóchito de la tierra
(small burrowing animal)

ah. rum. é'ok: a burrowing rat (nata de
la tierra), mole

ah. sur. mut: pieś de navaja (bird
and cut with it shapelled beak)
ah. sur. nuk: quebrante hueso (bird)
ah. t'ak : any melpa past (animal off bull)

ah. t'ak : crusty caps, burg (small carnivorous animal said to resemble a bear and the bear)

ak. ta'manen : chamán (promontory mucahoom)

ah. čap' : antester, a very rare colonenero (camel bear which runs very fast).

ah. čah'ča'n : chichaján (a wild work, worm)

ah. čúuy : tejipillo.

ah. čúve : agurrel

ah. čah'na'n : meat ant, grasshopper.

ah. čah'na'k'ap't : quequeqajillo (wild herbaceous plant).

ah. ca' : Turka' [v. as. lampa].

ah. čúk', ah. čúk' kahú : xakwa.

ah. čúk' kahú ap' : xk wadumus.

ah. yum : wata, owner, controller, deity

ah. yum akur : dance trainer

ah. yum akur : Wind god.

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ah. yun maš tka : headman of a family

ah. yum nan : the four pellets spread were placed inside the attic house and protect the maize.

ah. yum am : earth apostate

ah. yun täk'pan : Catholic priest.

ah. yun ča'n : owner of a milpa.

ah. [?] : sound, noise, rumble, a ringing

uyakir i bükur : the sound of a names.

uyakir i kirik : the rumble of thunder.

uyakir i wúc : rumble of a waterfall.

ah. kah : sound out, rumble, a noise [cl. 3-1].

ah. kah k kiriknaar toot i wíin : The Thunder in rumbling in the sky.

ti' ah. kah e ka : when the stream rumbles.

wa'r ahhah i kirik : the Thunder in rumbling.

ah. kah anu'kah : kacho kaxac, he breathes heavily.

ah. kah i täk'pan toot i che'am : the church (bell) was rung for a loud prayer.

ah. kah i ru' wíci' tía in kakep' i'k : a waterfall rumbles when it flows.

ward' ahhah : it was rumbling.

mačuyupa' ahhah : it continued to rumble.

ah. kah : noise, clamor.

ah. akkar : bell ringing (in a church).
ahkes: cause to sound out, ring church bells [el.2a].

uyahkes into ut e' tækik: he makes a piece of a row, ring (sound out).

uyahkes tæqik: they make a noise with their hands (and woman making to tell)

ahkes tæka into kutix: make row (clam) with drum.

ahkes nii'p: anything used for sounding a noise-making, church bell.

ahker: grom, moan, cry.

ahk en: grom, moan

[el.3-2] awa akkre koça akrk [koza akrk]: cause it to grom.

umpiiš [auupiiš]: i'ee iske war

ahk en: I heard a woman moaning.

koça akkre [koza akkreh]: cause it to grom.

umpiiš a akkren: I heard a grom.

ahk: a grom, a moaning, a grom.

umpiiš a akkren: I heard a grom.

ahen: a running, a race.

ahen: quickly, rapidly, fast.

ahen ašen: koza akrk: he can't walk, fast.

mæt upa apathen aher koza akrk: he can't walk, fast.

ahen akran: he learns rapidly.

ahen: slowly.

ahen, tak: quickly, apace.

apathen aher, tak: he walks quickly.

ahen: run, flow.

[el.3-1] akhn: drum.

ayan into sse' yara' aur akrn; there is a boy over there running.

akhr: the water flows.

akhr i ko akrn: the water flows.

akhr er: he, hurry away.

akhr ašin: I hate it.

akhr ašin: he hates.

akhr ašin: a running, a race, a flowing

akhr ašin: a running, a race.

ahp: conga [see also ahp].

ahp: vë 'kon: whooping conga.
ahg' [ahg'] : yield, produce, a growing
or offering, ceremonial, sacrifice,
punishment

ahg'v : give, yield, produce (apparently
not used in reference to fruit trees), provide,
fermented, sacrifice, beat, whip
punish
[8.2-1].
ahg'v awe : give food to support a dependent
person, man's marching in food.
War: inahg'we cue te xiatot : I am
supporting you ('giving you eat') in my house.
ahg'v akvaki : providing one with food

ahg'v uqvisi : load a person, assist one in
giving a load on his back.

uyahg'v inqvisi : he assists me in giving
a load on my back.
ahg'v uqap : offer me hand (as in hand
shaking), make up (as enemies).

awahg'v uqap : take person; offer my hand to
(fordake hand with)garin.
ahg'v uqap qake : offer me hand to shake
hand with.

akari tuv: awahg'v uqap qake : stand up
and make up with him.

ahg'v uqok qake : put the front to, beark.
ahg'v uqok qake : put the tongue to, taste.
ahg'v uqap qake : shield off.
ahg'v uqok qake : butt.
ahg'v ta : beat a whip against.
ahg'v tuaqok : whip an animal's legs.
ahg'v tame, ahg'v taki, beat one with.
ahg'v tame s tuq : beat with a stone.
ahg'v tame et te : beat with a stick.
ahg'v hluwer : give in leading quiet to
[standard expression meaning 'to punish']

uwin inwahg'v e hluwer cue te [te ahut].
I am going to punish you.
ahg'w d'ain : yield back strong
ahg'v uqap : produce leaves.

ahg'vaae [ahg'v-ae] :
charity, alms, food given
in hospitality
ut ni ahg'aae : my offering (as charity).
ahg'v 'aae : having given, purchased, etc.

ahg'v'aae : a growing, a beating.
ahg'v'aae : a growing, a beating.

ahon hovin [corr. y ajonjoli, aajonjolin] :
acorn

ahn : taste, sensation,
ammon yaha : many times, often.
anfin yaha : once, at times, well time.
yahin : on time, once, ever so, first

ahin [ahhin] : alligator, large lizard;
giant lizard, spirit (hagwe) hard to
inhabit and protect deep apart in
stream and it attack lone bathers or
night with its long bone-pointed tail.

aan : sharpen, sharpen

aan : sharp

aan : be sharp, have a wedge
[8.3-2].
aranes: sharpen, put an edge[
cl.2a].

ak: grass, grass-like plant or wire (generic),
grass fodder, long grass.

ak: any grass-like grass.

monak: grass and grass.

nakak: tallow grass.

par par ak: a wild grass.

ak: yacate blanco (a grass)
sakak ak: a fodder grass.

Sisa ak: lemon grass.
Sisa ak: Japanese Oriental limes.

ak ken: grass blade, grass with long

ak: ak: yacate de barras (a cultivated

ak pokak: navajuela (a wild

ak q'ahb: flax (a highland plant

ak takik: dry grass, hay.

ak u'kax: "spine of the field": acacia needle

ak u'kax: (narrow spine); aguja de arria

ak u'kax: (a wild acacia tree); sharp stick

ak u'kax: (cablete).

ak u'kax: grove (a cultivated Indan park)

ak: grass, grass-like

Sakak: yield grass or grass-like

ak kana: grass-producing.

akmen: incense tree (albussia tree)

akme: fr: pimento (a wild tree)

akme fe: Clara de manta

(a wild tree)

akub: ceremonial dance.

akub: dancer.

akub: quincio dance.

akub: nika: fiesta dance.

akub: taksapen: church dance.

akub: tay: place where a dance is held.

akta: dance

[cl.3-0].

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akta: dance.
ak'at [present, ak'at; masculine stem seldom used] permanent, freedom, abandonment

ak'ap' [ak'ap'] migat [a male used; v ak'ap']
yak'ap' e neh, k'mi i neyat g'e festa
ah ak'ap' [ah, ak'ap'] be night
ak'ap' pu'nei: night swimming
ah ak'ap' pu'ne: night swim

ak'at: leave alone, forget about, abandon, neglect, turn loose, permit, unload, unhand, free (unencumbered animal), abstain from
[cl. 2-1]
ak'at ta.he': leave in water, make in water
ak'at u'pa: free itself (oz from a trap)
ak'at uma'tak: abandon one's family
ak'at u'wo: abandon from ford (a during a ceremony)

ak'at u'woh, ak'ata uwi'skar: abandon from sea
ak'at u'woh: abandon from sleep (a during a ceremony)
ak'at u'patra: abandon from work (a during a feast)
maa'i ak'ata: not be leave alone, prevent, refuse, deny
maa'i uyak'ta u'woh: prevent some from doing
maa'i enamak'ta u'patra: prevent him from working.

mak'uyak'teen: he refuse me, he deny me
ak'ata shi: let go, permit to go
wuk'ataba'k: let him (v) go
uyak'ta u'woh: let him go
ak'ata ahki: drain off, run off a liquid, allow to run off
wuk'ata a'khi: let me go, ak'ta exnaik: let die, neglect (a man animal or plant)
ak'ata ohr: let fall or drop

mak'tu ohr: let it fall

ak'ta pi'ir: freed, turned loose, left, neglected, it has been freed, etc.
ak'ta pi'ir ta.he': left in water, make in water
an'te er ak'ta pi'ir: neglected melpa
ak'ta pi'ir e er: no melpa has been neglected
inte korom ak'ta pi'ir: a freed animal
ak'ta pi'ir a ahki: abandoned woman (wife), a woman has been abandoned

ak'ta yax: freedom, neglect, permission

ak'par [ak'par]: night, at night, during the night, by night
kore' ak'par: all night
koron ak'par: tonight
Gaa mune ak'par: nine o'clock (p.m)
nta ai ak'par: he come at night
mut ak'par: any nocturnal bird.

ak'para: become dusk, dusk, evening
[cl. 3-3]
wan ak'para: a becoming dusk

ak'para: darkness, obscurity
ak'parsh: become myet, get dark
[Col. 3-3]
war ak'parsh: it is getting dark.
ak'pariaar [ak'par-ch-ar]: nocturnal, nightly, at night
ak'pariaar, mut: any nocturnal bird
ak:ak'pariaar: nocturnal bird, animal

ak'pi' [ak'pi'-]: yesterday, of yesterday
2 ak'pi' ak'pi': yesterday's name
ak'pi' patn: yesterday, before
ak'pi' funoon x kan: all day yesterday
ak'pi' bo'koyen two: everyone yesterday

ak'pi', maraan: yesterday at dusk.
ak'pi': on ak'pi': yesterday noon
ak'pi': goodbye
ak'pi': La'ank'ien: yesterday at dusk
ak'pi': wa'anan, ak'pi': yesterday morning

akap'pi'k: nakakni'te (undescribed animal
almir [con. f. alma]: pertaining to
the stomach and abdomen.
q'us. almir: any of q'us. nakir

am: spider, [general]
uyan am: spider's young
uwah' am [u-wah'am]: spider web

amte: tempiague (wild hardwood tree)
ami'ak [cak: nemeh]: contrayena
(whitethorn).
amas: elbow.

uyamas: one's elbow

amanon, kene' [span. cera]: a variety of banana (guinea mangoes).
amuka': zapotillo (a wild zapote-like tree).
am: mud

anam taka: muddy, containing mud

anam.tar: muddy spot, bog.
anam.tar'ite: bog, marsh, peep,
anam.tar t'ap'k: bog in a frond.
anama: muddy, covered with mud.
anam xan: get muddy, muddy up,[Col.3.3]
was anam xan a xha': The spring
is getting muddy
anam xan x ha': The water is getting muddy

anamnas: muddy anything, put
in
[Col.2a].
anamnas x'ti xutha': muddy a spring.
ap': hammock, swinging or hanging container, swinging bridge.

apita'kun [titt' in: arm]: swinging bridge with steel cable.

tor 'i suku: joretin: cable for bridge over the Rio Joretin.

apite: [te: mode by wind or plants]: swinging bridge.

aq]: covering, abur, hide, object resting on another, brad (taceis, cuecche), thick growth of wild plants

aq'iaq: spot, mark on the chin, spot with out pigment.

aq'iaq up'ah: general loss of pigmentation.

aq'iaq ut: loss of pigmentation in a face.

aq'iaq lunar: birthmark

ayan en inti aq'iaq lunar: I have a (my) birthmark.

aq' k'opot: densely-growing weeds or shrubs, apart completely covered with small vegetation.

aq'tum: large brush, balanced brush.

aqar: charcoal.

ut aqar i price: charcoal.

uyagajaran i tak'te: pine charcoal.

uyagajaran i llovor: oak charcoal.

pu'ut aqar: burnt charcoal.

aq'iaq: chicken, run chicken-like bird.

uyar aq'iaq: chicken young.

arac aq'iaq: domestic chicken.

uwash'ek aq'iaq: young hen.

ti'ukkan aq'iaq: spotted chicken.

aq'iaq k'opot: yerba del gallo (wild L. hirsutus).

aq'iaq tse: frigolillo, nero de gallo (wild H. abrun).

aq'in: the cleaning of wild vegetation for melpa mi garden.

niwag'in: my melpa-cleaning, my land-cleaning.

konse raka aq'iaq kaq'in: now we begin our (land) cleaning.

aq'iancor: melpa-cleaning (before planting).

ah...: one who cleans my melpa.

aq'in p'ur: cleaned, cleaned, ready for planting.

u'cor aq'in p'ur: he cleaned melpa, has melpa been cleaned.

aq'ni [a'q'in-i]: clean off wild vegetation (preparation & planting), weed.

[Cl.2-1]

war inwaq'ni ni'cor: I am cleaning my melpa.

innata aanaq'ni [in-aq'ni]: I know how to clean melpa.
arab: emerge, emit (as vapor), give birth
[not used in reference to human birth; see qamu], lay eggs, yield (as fruit), produce
[ch. 2-1]
war aroq: air; as her just laid (an egg)
war aroq te: the tree, air enemies (long)
ar: anything, thrown off or expelled
arab: broken
arq: anything broken, brother, a laid egg
ahar [ah-arq-qar]: animal head, bone
ar [appear also as a'ar, and along with
pre, v.]: excrement, exsanguination, aux.
gum (from plant or crushed fruit), a sap
made from fruit or vegetable.

Uyar e' l'uur: bean seed
Uyar e' kar: amaranth, grain,
Uyar e' tah, te: pith of a pine tree
Uyar e' t't' pyn of a tree
Uyar e' sk'ap: angi arcang, juice
Uyar e' q'ar: juice of (crushed) chili

Uyar e' tuq: lubricant, vagina
Uyar e' bii: saliva
Uyar u' bii: ahmud: spittle and froth
Uyar u' kii: nasal mucus
Uyar u' ar: seme, any form secretin
Uyar u' hor: one of brains
Uyar e' gii: tobacco, apattle (main in
curing and chewing)
Uyar u' ah' bii qii, ir: any eye secretion, tear (s).
Uyar u' yik: drool.
arakan : chileate (a many prul)
arak : alreadypendulig, laik, yielded
araka : domentc annmal, foul, or insect
  domentc, culturate, tame.
uyarakop' : one domentc annmal.
  Ut. ni warak : my domentc annmal, mony
  my animal.
arakanaka' : domentc chicken.
arak, c'q : any culturate chilli.
arakisek' : any cul. magney
  (specifically magney de Castilla).
arak'stam : European pig.
arakumpa' : domentc turkey.
arakss : domentcate an annmal
  plant, tame an annmal
  [ch. 2a].
Arakhpan : domentcate, tamed, domentc
  annmal.

ni warakspen : my dom. animals
araksesq' : rasong y dom. annmal
  animal breeding.
  ah,araksesq' : animal reader "breeder.

Arak : now domentc animal, keep
  annmal.
  [ch.3-1].

Arakpan : tamed, domesticate.

arasi : wear, domestic.
uyarasop' yer : chilean wearing.
  ah,arasp : player.
  ah,arasp' : group o team y players, play
  y boy who play together.
aras.t' : wonder toy.
aras.ton : toy made 2 stone
arasp' : doll.
arasi : play with (a with a toy), foreground.
  ah,arasi : foreground, toy with
  [ch.2-1]
uyaras upul uchton : to fling up the flap
  y hi shur.
arasnah : to tryed with, to played with.
arasnaar : anything played or toyed with.
  ah,arasnaar : playmate.
arasdan : planned with, toyed or
  Arip' Son's wife.

as : play, vanite
**asār : a game.**

- **asār tu'a : vyapop' : game for oni children.**
- **asār tu'a : shē'ok takop' : game for girls.**
- **asār tu'a : sic' : boy's game.**

**asār : play a game**

- **asāh : play, romp, climb, frolic.**
- **asāh takar : play with, tease, ridicule good-naturedly.**
- **asāh takar : he teased me.**

**Asam : Short q. plant.**

- **Cornelio (edible worm).**

**asāxwant : swallow (bird); fin de passee (a cultivated shrub).**

**asāxwānt. kupe : yerba de golondrinas (wild h. herb).**

**asāxwānt. tgr : golondrinas.**

- **an undetermined plant.**

**āk : spot, color, stripes, mark.**

**ākoko :**

- **spotted squash, spotted ground.**

**at : van, bathing.**

**atfán : bathing spot (in a stream).**

**atf : a bath.**

- **atf. kohn : bath in a stream.**
- **atf. atro : other.**
- **ah. atrop : group of bathers.**

**ates : bath someone**

- **[cl. 2a].**
- **atesvyak : bath oni child.**
- **atesvyak : brush oni leg.**
- **atesvyak : bath oneself.**

**atesvyak : child-bathing, bathing by a child.**

**atih : bothe, wash**

- **[cl. 3-1].**
- **atih tākak : bath with donation.**

- **atih tākak : bath by a stream.**
- **atih písipis : bath nude.**
- **atih : hi bath.**
- **atih tākak : bath in a stream.**

**atpār : bathed, have bathed.**

**āč : Tortoise, terrapin.**

- **(meaning not certain).**

**ac'am : salt.**

**maw ac'am : my salt.**

**yari : ac'amtar : just salt on it (on a fish).**

**ac'amtar : salt locality (where native salt is found).**

**ac'amtar : rock salt, salt encrusted.**
ac'anun: native salt (used predominantly in pemrehi; salt village).

ac'anun: saltiness.

ac'amir: salty, containing salt.

ac'amir: salted. it has been salted.

ac'amir, pa': salted tortilla (carried on your back).

ac'amir, p'vur: salted beans.

ac'amir, weyr: salted meat.

ac'amirjan: get more salty, turn saltier.

[Cl. 3-2]

ac'amir: salt (so for eating or preservation), salt down.

[Cl. 2a]

ac'amirjan inwac'amir weyr: I am going.

ac'amirjan: for eating.

ac'amirjan: salty, containing salt.

ac'amirjan: native salt (used predominantly in pemrehi; salt village).

ac'amirjan: saltiness.

ac'amir: salty, containing salt.

ac'amir: salted. it has been salted.

ac'amir, pa': salted tortilla (carried on your back).

ac'amir, p'vur: salted beans.

ac'amir, weyr: salted meat.

awauhi: fern [generic],

centipedia

sala-sala. awauhi: a wild fern.

awauhi, xorop': crayfish

ay [?ai]: be, have, own.

ayan: There is (are).

[Cl. 3-1].

ayan mita' mut tor o ti: there is bird mortar.

ayan niha' : I have many ("there is my many").

ayan ukap' : have a name ("there it is name").

ayan umusik: have breath, be alive.

xai ayen & banpaar: if there is smelting,

if smelting occurs.

tug'a ayan: what happens, what you do,

ayan in在他: there are men, there are people.

ayan arih o' yin' uhin' uhin' tse' emn: there were many people in town.

ayan ta' nipa': I have, I possess ("there is in myself").

ayan in eu nipa' in uhp': he has many.

ayan in he' p'vur: there are beans (beans are available).

ayan en to niha' tua' in'uos: I still have

many to eat.

ayan ina' oto: I have a house.

ayan ena' ino: there are two.

ays: there must be, there were (long ago).

ayo' ini kohi ruah: there must be a stream here.

a'a: There, upper leg [cf. ake]

u' uga': one (There)

u' uga': his (There)

nina': my (There).
a'snah: be told.

a'ruh: cry out, scream, shout, pray, make a speech
[cf. 3-1].

a'rua: [a'ruhav]: a cry, a shout, call
an animal or bird.

uy'a'rua: c'ulka: bark of dog
uy'a'rua: ah'mu': croak of frog
uy'a'rua: kak'ah: how of cow
uy'a'rua: mut: call of hind.

uy'a'rua: ti: speech, prayer.
uy'a'rua: takar: katt: pray to god.
uy'a'rua: tana: tekpan: pray in church.
uy'a'rua: tana: a'kor: pray in a melapa.
uy'a'rua: tana: a'kor: pray in a melapa.
uy'a'rua: tana: a'kor: pray in a melapa.
uy'a'rua: tana: a'kor: pray in a melapa.
uy'a'rua: tana: a'kor: pray in a melapa.
uy'a'rua: tana: a'kor: pray in a melapa.

ut ri'a'rua: ti: my prayer.

a'ruhsa: cause to scream or cry out,
play the flute.
[cf. 2a].

a'ruhsap: moon opening of flute.

a'ruhsap: sun: moon opening of
cheek plate.

a'ruhsayax: flute-playing
ah a'ruhsayax: flute player.
Ehkar: tomorrow noon.
Ehr: a descent, a young one.
Ehms: go, come, let, myself down. (10.9.17)

Ehm: down, downward, low place, down grade, descent.
Ehmar: low place, lowlands, valley.
Ehmarr: [ta.xah]: down here.
Ehmarr yaha: down there.

Ehmar s kohn: taken current at stream.
Ehmarr s khin: I go downward
Ehmarr s khin: afternoon.

Ehms: a trying, trial, test.

Ehta: try, test, [cl. 2-1]

Ehta es: try to do (something).

Ehta usisar e ha: try to coldness of water.
(when before diving).

Ehta o kha:nar: test to heat (what cooking the
fingers into water, to show hot or not).

Ehta u:rai: lift gingerly, heft
Ehta ines: i try to eat.

Hata [ha-ehta]: cap water, taste water.

Wehtra [we-ehta]: taste food (before
eating or: probe).
**Ehtayes:** trial, attempt, experiment.

**Ehc'** : observation, study, imitation (as a person, animal).

**Ehc'v:** study, observe, concentrate on, familiarize oneself with something, imitate, mimic, pretend [cl. 2-1].

**Ehc'v uti:** ague, mimic (as a person, animal) u'shpc'v uti i hak. kedgin ap : he mimics the hakirro.

**Ehc'v tua mandi uwa:** pretend not to see. u'shpc'v tua akando kato akednah : he studies (it) and learns how to do.

**Eka:** same for Ekh'ka.

**Ekm:** descent, downgrade, setting.

**Ekm'aik:** go down, sink, settle [cl. 3].

**Ekm'aik qa'ak :** let oneself (meek) down. Ekm'aik twusvich ga'ht : settle the bottom yam ella.

**Ekm'aik tana i ha'k :** sink in water. Ekm'aik t'a : climb down a tree.

**Ekm'aiqis qa'ak :** to find gone down. Ekm'aiqis i h'ik : to go down, sink.

**Ekm'ar :** down, downward, descent, downgrade.

**Ekm'ar i h'ik:** to setting gone down, setting down.

**Ekm'ar aaiqis :** he goes downward (downhill).

**Ekm'ar, h'an :** attempt.
hah : following, pursue.

hah wi: follow, after, pursue.  [cl. 2-2].

haha [ha-ha]: watery, rainy, aquatic, living or found in water or marshes.

haha mu: any aquatic or marsh bird; dove.

haha jan: any aquatic snake.

haha zav: rain, rainy period, a fall of rain, rainy.

haha zav kim: rainy season (may to november, savanna); pertaining to the rainy season.

haha zav man: rainy-season maize.

haha zav p'we: rainy-season beans.

hahp [ha-h-p]: gape, gap, opening, passage.

uhahp, u: gape, one month.

hahpi: seize, catch, arrest, take hold (as a anchor or do), afflict (as a person does to a victim).  [cl. 2-1].

hahpi zai: catch fish (with the hands).

uhahpm: itseizesoneandgarrisonsenemies.

uhm ok uahpi into: the sickness attacks one.

uh hahpsew uwan a p'wore: 0 was attacked by a fever.

hahpin: pedga, policeman; a large bank (garilka garde); a nickname and family name.

hahpin te: lentulate (large tree; see ok).

hahp [ha-h-p]: anything unused, neglected, piece of junk.

hahr [ha-h-r]: piece of weaving, textile product, a braid.

uhahrp: one's worn pieces.

uh & hahr: a worn piece.

uhahr: arm, an arm web.

hahar k'opot: trevettia (small herbaceous plant).

hahrp: any textile implement, netting needle, loom.

uhahrp ap: hammer, loom.

uhahrp p'wore: small loom (for weaving) shoulder bag.

hahr [iatem uncertain]: aching.

hahr k'we'ni: hide, aching, tanning, ah k'we'ni: aching, tanner.

hahrting: scrape.

[ucl. 2a]

uh hahri' into, pak' a p'orep a lime.

uhhahrti'ani [u-hahr-ti-ani]: be scraped.
hak: beginning, start of.
whak or phair: first stage of fever.
tuwhak: at its beginning.

hak'ah: begin, get underway
[cl.3]
whak'ah sähmi: it begin today.
whak'ah e patnaar: he make work.

hak'ah: beginning.

hak'ah: start anything, start doing
[cl.2a]
whak'ah e patnaar: he starts his work.

hak: a lessening, diminishing.

hak': lessening, diminishing.

hak'ëir e mok: diminishing one another.

hak'ëir e gahay: lessening of an inflammation.
hak'ciik: diminish, decrease a thing, lower a bodily condition
[Cl. 2]

hak'ciik upur: waken, wake; lower one's face by means of a remedy.
hak'ciik upur: reduce one's sweating.
hak'ciik umak: reduce bowel movement.
hak'ciik utkini: ut: reduce one's thirst.
hak'ciik umin, nak: reduce one's thirst.
hak'ciik ukhabar: reduce one's bodily heat.

hak'ciik ukabey e tšik: reduce (excessive) menstruation.
hak'ciik usanبار: lower one's swelling.
hak'ciik u' tware: reduce excessive appetite.
hak'ciik u'khar: lower one's heart beat.

hap: a holding open, a gap.

ti: a yawn.

ti: a yawn.

hap: open or closed space, open country, plain, spot without tree.

hapar: hang, hang, hang

hapar: holding open, open.

hapar uti: yawn, open mouth, open.
hapar: a yawn
hapar uwa: holding open, opening.

hapar: open

hapar uqapi: open handed (inhani opened out)

hapen: wide, open, out.

hapi: hold a mouth open, alight (in bird)
[Cl. 1]

hapi uti: yawn, hold one mouth open

hapi uwa: i yawn, to yawn.

hapi tan 'e ti: alight on a tree.

hapa when u'qapi: hold one finger open.

haph: drink
[Cl. 3]

xai akansi ohaph: yawn and drink.

haph: neglect, abandonments, lack, fraud.

hap'ar: idle, unused.

khap'ar: idle, in the seldom used.

haphar: I am idle.

xai's haphar: he is idle.

haphar: idleness.

hapi: lay aside, neglect, abandon, not to use, leave alone
[Cl. 1]

u'hapi umahit: he lay aside his macketa.

matia' inhapi nicor: never do I neglect my mepa.
har : weave, braid, glide (as a snake) [cl.1]
hari up'hir : weave one way (as a wave)
& har i hari up'hir : as a snake glides.
hari s messip : braid (weave)
hari veve : hari vecev ubey : braid one hari.
hari s pokp : braid a mat
hari s sulk : weave macao (bark)
hari up'ap : weave on fingers (togeth)
hhari s tama : weaver cotton

harmah : weave, braid, glide.

\[\text{[cl.3]}\]

\(\text{tau} \) aharmah takar : for hari to weave with
aharmah tawapat : a har, weaver in her home (at home).
aharmah bahadi : takar : it (snake) glides silently.

haraamar : weaving, weaving activity or occupation

ahar i haraamar : weave

harman [aclam man] : weaver, braider, anything used for weaving.
hašmah: tumot
[Cl.3]
ahašmah tumot; kaš: ha tumot (corp)
every day:
hašman. Tumot'g; rolling 8
ahaš. Lir (now)
haš'ah: tumot'j itself; qam tumot (= a toe or limb).
[Cl.3]
haš'ah. Rolled, twisted.
haš'ah suk'ah: Twistedmagnitude felon.
shamani koh: ni haš'ah suk'ah; I buy a little twisted felon.
haš'ah tanam: twisted or rolled cotton, candle wax.
hašru [hašar-w]: rub or knead.
(with hand or foot), crush between the palms
[Cl.2]
hašru všap: rub one palm to palm.
hašru všap: a cane or cane.
hat: a splitting or clearing
hat: a <splitting, crack open
[Cl.1]
hač. rising; raising up.
Increase; swelling up,
hač. rising, left
[Cl.1]
in hači s he toa' in holik: Ura-  
The water moves from it.
Uba'dani vj: he left his leg (foot).
hači s ṭi toa'. Uyop'ah takar:  
left a stick in order to strike with it.
hač'ah: amm, ranne itself; get up (as from bed), rise (as a stream), be erect;  
ascend (as a smoke), sprint (as a plant).
[Cl.3]
hače'ah [in hače'ah]: I get up, I amde  
neh hače'ah; I get up.
hače'ah: we get up
hače'ah 2 p': the smoke rises,
and p'ah vor v': he makes erect (quick).
hače'ah s he': the water (stream) rose.
hače'ah wa'aw'ah: he (it) stands erect.
hače'ah wa'aw'ah un: his penis erect.
hače'ah wa'aw'ah: he (it) at odd erect.
hače'ah. Rising; coming up.
Increasing; erection.

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u gun. His penis erection.
2 koh. Rice or a stream.
hače'ah [hače'ah]: amm, 
swollen, already up.
ha': water, stream [y.kohn]; body of water; rain; sprout of water and bodies of water; juice or sap of fruits, vegetables, and plants [with prep. -r]; soup, plant excretion, liquid.

ha'tu' a'nu'nah: drinking water ("water that can be drunk").

ha' ike a'ad'am: salted water, sea water.

ha' e'nu' i: fish pond.

u'ha' i' [u'he'i]: its any, anything, et excretion.

u'ha'i' i' ou: whey (y milk).

u'ha'i' i' kaka'v: cacao drink.

u'ha' i' e'sak' i': juice of pineapple.

u'ha'i' i' kav: water in which greens are boiled, green soup.

u'ha' i' kafa'ti': tempefacta, paste.

u'ha' i' koko': coca root water.

u'ha' i' ne'k': water of placenta.

u'ha' i' u'ha' i' ou' i': tear(s).

u'ha' i' u'ni': sniffles, running nose.

u'ha' i' i' e'lu': water in a blower.

u'ha' i' i' e'lu': wasted water, suitable water.

u'ha' i' i' e'lu': cool or cold water.

u'ha' i' i' e'lu': chief stream (one without tributaries).

u'ha' i' i' kav: tumbling water (as over rocks).

u'ha' i' i' kav: treading water, deepen water.

k'hi' na' [k'hi' na']: warm water, hot water, hot spring.

k'hi' na' k'hi' na': tepid water.

muk' i' i': spring (y water), hidden spring.

pa'i' ha': ditch, irrigation ditch.

pe' e' ha': stream without tributaries.

por'a' ha': head of water.

pu'ku' i' ha': eddy, whirlpool.

p'or'a' ha': unevenly water, rain, rain.

q'or'a' ha': a lemon stream or lake.

q'or'a' ha': coca leaf liquid.

q'u't': ha': race in a stream, running stream.

q'a' i' i': rain, a rain.

q'a' i' i': stream bed, stream bank.

q'a' i' i': water-carrying.

q'a' i' i': clean water, clean liquid.

q'a' i' i': cold or cold water, cold spring.

q'a' i' i': whirlpool.

q'a' i' i': fortifying stream, stream for.

ha': aquatic, arrampy, arrampy growing.

a'ha' pu' e' ha': aquatic excrement-like animal mu't ha': any aquatic bird.

pe' e' ha': a variety of quail.

ha' i' k'anta [ha' i' e'hta]: sap water, taste or try a liquid (k'upa; ch 3).

ha' i' k'opa': drier months (cold here).

ha' i' ne'v': water grenade, canteen.

ha' i' su' i' su': [su' i' su': pineapple plant].

ha' i' su' i' su': pitahaya" (cub. ti. pineapples).

ha' e' lan: any aquatic snake.

ha' e' cu' ni' mu': [cu' ni' mu': water colored].

pu' i' mu': pond-olive (chirimuya di agua).
ha'xopología: congreso de agua (freshwater conclave)

ha'xor [hox: horn]: marsh horn
(gargantilla de cebreza)

ha'xux: regione de agua (aguar animalic exarnin-cental season)

ha'h [ha-h]: a break, a broken place

ha'he' [ha-h-e]: anciently, breath, 
great, much

ha'he' [ha-h-e]: animal; beaten, stricken, 
confined; cereal (specifically, rice)

ha'he' [ha-h-e]: any striking or beating implement. 
unahe' [e-puuru]: stick used for
Threshing beans.
unahe' [e-puuru]: plow; plowing stick.
unahe' [e-ha]: stick used for beating
the water (as in preen-fishing).
unahe' [e-ch]: vessel in which
maguey leaves are beaten (to remove
the pulp).

ha'h: break, a breaking.
ho'h: breakable, to break
unahe': ha'por: broken, a breaking.

ha'pi: break a thing

ha'p: breaking, pulling, breasting.

ha'p: something, pulling in, breathing.

ha'qi: inhale, and in pull in
[cl. 1.1]

an ha'qi, a'a'ngi: inhale.
ma'cuuyupa'gi: [ma'ci uyupa uha'gi:]
he can't breathe, he suffocates.

ha'qi mah: breathe
[cl. 3]

war a'a'ngi: it's breathing (it's alive).
Cus. taka a a'ngi: umen usor: he
sneezes, breathes (breathing with difficulty)
because of his asthma.

ha'qi maac: inhalation, a sneeze

ha'a: plantain (possibly also banana, 
at the time: kens: is more
commonly used).
Sak. ha'a: white plantain.

ha'sike: [kens: banana]: plantain-
banana (plátano guineo).

ha'sk'opot: platamillo (tall wild
banana/plam).

ha's: te: aalo de llentón (wild plant).

ha's: a amare, a amare, lazeo.

ha's: masa: deer-amare
ah, ha's, masa: hunter who amaren.

ka'zar: farina knot, slip knot
(In a rope)

u un s p'ahc': slip knot in a snare trap.
ha'c'an: quick-strike (a combination of a poison snake and a strike with a tail and a bite).
ha'c'ak: poison-striker (a stream to describe the poison), also fishing.

ah " " poison-biter (member of the poison point, who does the bite).

ha'c'i: beat (ผล of a strike) convulsion.

[cl. 7]
  " take up (beat) with a leather quirt.
  " ca'a (beat a stream to describe) poison.
  " e'mim (beat a stream, to describe) poison.
  " p'uur. (beat) a stream.
  " e'v. (beat) a stream with a stone.
  " u'pah (beat oneself) have a convulsion.

ha'c'er: convulsion, beating, striking.

ha'ac'oh: beat, strike, whack, strike-lightning, throw.

[cl. 3]
  " a'a'oh (a'k'ah'oh) [kata'a]: god strike-lightning.
  " a'a'c'op' [ap'ah'au'ap'ah]: the whacking:
    *man (non-poisonous god) strike (lightning).
  " a'c'o'oh: strike, hit, struck.
  " a'a'c'o'oh (be) make up to; to: to make changes, among the atoms.

ha'c'oaan: whipping, beating, winding, striking.

ah " " Chicheca (god who causes lightning).
hünpir: shed
hünpir e te: shed tree, in tree he shed,
hünpiriš: completely shed, already shed.

hohp [ho-h-p]:

hohp'ap: anything placed in a trap.
whohp'ap uka: a large net for an animal
whohp': p:ihe': a trap for an animal.

hohg [ho-h-g]: west strand in weaving, anything pulled thru, anything crossed.
whohg'ir e łaka: west strand a basket.
whohg' e suh: iš: let (strand) a strand
whohg'ap: weaving stake (used for weaving mammal fiber).

hohg'ap: weaving stake (used for weaving mammal fiber).

hohč [ho-h-č]: anything penned, penned

hohč'ap: enclosure; enclosure.

hohč'ha': [he: water]; water pitcher.

hohč': a black ant.

hohči: pleasure, satisfaction, like.

hohči: make fitting, proper, satisfactory, please.

[Ch. 1]

whohčen, et please me (gq'ogu).
hop'ën. Jamaleq anything cemented, wrapped up placed inside.

hop'i. A place enclosed & covered being wrapped up & taken out.

hop'o. A place enclosed & covered. Wrap up & take out.

hop'ï. A place enclosed & covered, wrap up & take out.

hop'o. A place enclosed & covered, wrap up & take out.

hop'ën. Jamaleq anything cemented, wrapped up & placed inside.

hop'o. A place enclosed & covered, wrap up & take out.

hop'o. A place enclosed & covered, wrap up & take out.

hop'i. A place enclosed & covered, wrap up & take out.

hop'ën. Jamaleq anything cemented, wrapped up & placed inside.

hop'i. A place enclosed & covered, wrap up & take out.

hop'o. A place enclosed & covered, wrap up & take out.

hop'i. A place enclosed & covered, wrap up & take out.

hop'o. A place enclosed & covered, wrap up & take out.

hop'ën. Jamaleq anything cemented, wrapped up & placed inside.

hop'i. A place enclosed & covered, wrap up & take out.

hop'o. A place enclosed & covered, wrap up & take out.

hop'o. A place enclosed & covered, wrap up & take out.
hoq' mar' [hoq'-mar']
Wooden compl. (for making)

hoq' qah: pull or drag out (with the hands or claws) & claw.
[Ch. 3]

hoq'or: excavated, hollowed out.

hoq' pah: emerge, come forth, draw itself out
[Ch. 3]

ah oq' pah upohowir: its part emerges.

hoq' pín: pulled, drawn, snapped.

hoq' pín uyår. Delivered of her child.

uyår hoq' pín: her delivered child, her child has been delivered.

hoq' pín suk'ích: snapped maguey.

hoq' tan [hoq'-tan]: Valley; hollow.

tā: in a valley, valley locality.

tā kōm: Valley stream.

ah tā. Valley, plant or animal.

hoq' on [? hoq'-on]: a type of basket; the roof ( wild highland cane much used in basketry).
huhtapin: Blow out, blow out, (as a light).

huhtaqax: Blowing on incense, exhalation.

huq: [hu-h-e]: sharp edge (against).

huqap: file, anything used for sharpening.

huqaptan: steel file.

huqaptan: whetstone.

huhr [hu-h-r]: muzzle, arrow, bullet, anything thrown, any hunting implement, a throw.

huhrup: Arrow, gunstock.

ahuhrup: a bullet, a shot.

huhe [hu-h-e]: anything ground up or prepared, ground corn, sauce (used in firewood).

huheup: grinding or pressing in instruments, rolling sugar press.

ahuheup: Sugar cane press.

ahuheup: Tobacco press.
hu'pi: stirring, mix by stirring.

hum: slowing down, falling.

humah: slow down, ease up, fall.

hu'qi: file, scraper, whetstone, shaving, scraping.

hu'qi: file, sharpener, scraper, rub.

hu'qi u'ma'etu: sharpen me machete.

hu'qi ve'chi: scrape me (newly-made) potter.

hu'qi uyex: he grinds his teeth (when angry).

hu'qi'pr'iz: scraped, rubbed, filed, sharpened.

ma'ea'hu'qi'pr'iz: dull, it is dull.

hun: morning, hunting, a morning.

hun, masa': deer hunting.

hun'can : net-throwing, net-fishing.

ah: net fisherman.

hun'can't'en: bow-shooting.

ah: bowman.

huri: throw, hurl, hunt.

huri c'ant'en: shoot an arrow.

huri inte' ten: throw a stone.

huri c'tan: throw the fishing net (into a stream).

huri e masa': hunt deer.

huri e tok.ten: hunt a deer (and be done by any deity called akapatnam winokup, who then produces leftovers).

hurmah: hunt, go hunting, hunt as an occupation.

hurmada: to hunt, hunting.

ah: hunter.

ah hurmada'op: hunting party.

hun on: morning, hurling.

hun'op: shotgun.

huri p'ah: jump, hop, throw itself forward.

hunuka: Spear, muskets, arrow.

hurukai: juring (large wild land tree).
hurukaimunak [murak: goeste]:
(crook, curve, bend, bow, pose)

hurukaimunakiti: tapalgoeste
(wild fruit tree)

huruput: papaya, papaya mother

hustan: woman's skirt

hushi: a picking, a pulling up, a trim or clap.
hushi uyotir: fruit-picking.
ahehe uyotir: fruit picking

hustanam: cotton-picking

hushi: a picking, pluck, pull up, pull out.
Trim, clip.

hushi: pull something to one.
hushi ey aga: pluck a chicken.
hushi uyotir: pick fruit.
hushi [hush] uyotir s te: I pick the fruit in nature
hushi s te: pluck a tree (get fruit or buds).
hushi s tenam: pick cotton

hushur: pruned, trimmed, cut Y

hushu [hushur-]: pick, trim off, pull up

huti: face of person or animal, front side
outer side; surface; facial expression, one
manner of expression, appearance;
upper side or surface, exposed side or
surface, outside; person, etc.,
place, face, abdomen, womb.
[appear always with pron. V=]

huti: one face, on front side, one front
on my body.

precipice, cliff

huti e t=an: precipice, steep wall of canyon.
huti e wunik: man's face.
huti: one facial expression, one manner,
own appearance.
Cahueh: gray ("cat-like").
pamp/an huti: good looking, of pleasing
appearance or manner

huti e sanap: upper side or sandal.
huti e kin: sky.
huti ey otot: house plan.
huti e tii haa: surface of courtyard.
huti e lya: sprouting surface of a matate.
huti e pohp: upper side of a sedgemat.
huti e koto: outer side of a shirt

huti: panting, in face, outer side, front, etc.

plakuyotir: any facial bone.
q'uduyotir: neuralgia.
q'uduyotir: face pimple (s).

huc: a pressing, a squeezing.
huc: one pressing.

en Kahuys ni huc: slapant my pressing.
ants: man tua; teasen takar e huc:
a workman to help me with the pressing.
huče, q'he' : tobacco-pressing, tobacco-curing.

ah. huče, q'he' : tobacco curing.

huče, q'he' : press tobacco, cane tobacco
[cl.3]

huče, q'ım : grinding of marje (mā metate).

huče, qım : ground marje
[cl.3]

huče, s'ap : sugar-cane-pressing. ah. huče, s'ap : cane presser, one who owns a press and carries much cane.

huče, s'ap, k'ım : sugar-pressing day or season.

huče, s'ap, t'ar : sugar-pressing locality in Alden.

huče, s'ap, k'ım : press cane
[cl.3]

huče : press, grind, crush [cl.1].

ah. huče, v'ım : the grind her (boiled) marje (mā metate).

huče s sk'ap : press cane.

huče, p'ıv : pressed, ground.

huče, p'ıv, p'ıva : crushed beans (福特).
āhp'ēn: Earth god, (protection)
  6pka, home, 5 possess)
  6p, San manuel, spirit
  4mge: (male cousin)
  6p, sprit of bear)
  't' while (male spirit; vary spirit)
  6p'ik (female "")

tk'ahv: sibling (also, koth, "relative")
  op: one's sibling
  untk'ahv: My sibling

kūchak: gavva (plik)

kūch: quēl, unmarried qil, female child, female virgin, biological daughter
  6qil speakers, young females animal i food (with permission)
  cūv, kūch: small girl
  uwk'ūch'ok: young boy
  uwk'ūch'ok: young female fauna
  yqai, kūch'ok: one's (woman) female child
  nqok, kūch'ok: Tall girl, maiden

ps, kūch: illegitimate qil
  
  6qil, 6qelk
  6q'ān: My younger sibling, my younger cousin

  op: one's younger sibling

lk'ispin [lnk'ispin]:
  6qil's or, be dark

  wut s kum. Observe or
  6qil shadow, smoke
  6qil dark

lk: air, atmosphere [used only in compound]
akar uqur: penis, sexual disease
akar uqus: aneurysm
akar uq'un: aneurysm in testicle ("stone ache")
akar uq'ap: aneurysm in arm (3)
akar uq'arq'un: aneurysm in tonsil (tonsilitis)
akar uq'ah in general aneurysm
akar uq'ah in the buttocks (3)
akar uq'ah: aneurysm in intestine (cancer osteomyelitis)
akar utun uruk: aneurysm in abdomen (cancer osteomyelitis)

carcinoma.
akar uq'ar: aneurysm in brain
akar uq'ar: aneurysm in intestines (cancer osteomyelitis)
akar uq'ar: aneurysm in breast (3)
akar uq'ar: aneurysm in vertebral column (cancer osteomyelitis, numbness, pain, circulation, etc.)
akar uq'ar: aneurysm in throat
akar uq'ar: aneurysm in leg (3)

k'ah: darker, become dark or blacker (c.b)
anh'qop: purchase carried in the hands, anything bought in the market.

lahahlahe: very narrow.

lah.k: warm, angry, agitated, excited.

lah.k-qt'č'nm: warm blood (a contagious condition of certain individuals, resembling evil eye).

lah.kohn: a woman, a person.

lah.kohn othk: warm up.

lah.kohn: warm water.

lah.kohn, lahn.k: very warm

lah.ko: stinking.

lah.ko: cak: any stinking, smelly (said to be more efficacious than by pleasing the taste).

lah.ko: wess: spoiled or putrid meat.

lah.ko: narrow
Anpan: Thick (linear), lumpy, double.

Anpan upak: It thick back, it lumpy is thick.

Anpan: spank: very thick

Anpan upak: naked, exposed.

Anpan: snatch: V back unde.

Anpuc: gone, unattainable, well.

Anpuc upak: healthy, well; he is healthy.

Anpuc uot: handsome, pretty.

Anpuc apatnak: he works well.

Ako'rok: Anpuc: It turn or well.

Mai, anpuc: bad, unattainable.

Anpuc 'be: good water, attainable water.

Anpajah 'an: dangerous, nasty.

Anpajah uan: danger, bad.

Anpajah 'fan: dangerous man.

Anfan: heavy

Anfan upak: one heavy load.

Meiki anfan: large (in weight).

An fan: ender: very heavy

An pakk: Small, little, a few, a bit, slightly somewhat.

U p'piel: few few beans.

Uun: But of paper.

Acham: Punch, smoke.

To'kar. Tiny cloud, speckle clods.

Mi we: My bit of fun.

Enari. Alight introduction.
am'ph'kèh ['haː; wətər]: a little water, light rain, drizzle

am'ph'kè: take: only a few, only a little,

am'ph'kèr: little, aligat, littleg.
am'ph'kèrer: new. 

am'ph'kè'ir: little thing, bit of.

am'ph'kè'ir u. (ə) 'ir: small stream, brook (as from a pipe).

am'ph'kè'ir uvar: small stream, wine.

am'ph'kè'ir uvar u'ir: bit of one

am'ph'kè'ra (ə) m. decrease in quantity, become little

am'ph'kè'ra: make small, reduce, make a few. [ch.21]

m'sh'po'ni: smooth, slipping, slick

m'sh'pò: many, much, exceeding.

m'sh'pò: many times, often.

m'sh'pò: increasing, much.

m'sh'pò: short.

m'sh'pò vecc: one short hair, short-haired.

m'sh'pò vecc: one short hair man.

m'sh'pò u'ir: short.

m'sh'pò u'ir: short.

m'sh'pò: only one, a few.

m'sh'pò: soft, weak, feeble, flabby.

m'sh'pò: smooth, slippery.

m'sh'pò: same thing, name, name.

m'sh'pò: tender, want.

m'sh'pò u'ir: tenderness.

m'sh'pò: soft, weak.
Anse, clear: cold water, cool water.
Anse, klar: "cool," cold" green or vegetable (eaten to relieve a "hot" body condition).
Anse, tron: lemon tree.
Anse, u, ha: cool or cold spring (water).

Anse, ur: acid; of acid condition.
Anse, ur: very acid.

Anse, k: irritating, pungent (not a clear)

Anse, s: fermented, of astringent taste or smell.
    Čeča: fermented chicha.
    Wapit: Stinging nettle.

Anse, s: completely fermented

Antaka: Many, only, no more than just

Antam: deep.
    Ma, ači Antam: shallow.
    Antam,  he: The water is deep.

Antam, ha: deep water, deep stream.

Antam, khoa: deep stream.

Antat: thick, dense (also liquid).

Antat, si: thick, stiff.

Antat, ćv: butter, milk, cream.
Ancohr, mak'te: straight fence
Ancohr, tum: cork fence, cork plant in a straight line.

Ancuk: old, worn out (in reference to inanimati object only).
Ancuk wych: one worn-out trunk.

Ancuk, ancuk: very old, completely worn out.

Ancu: hairy, shaggy, feathery.

Anc'a:n: pigment, acquaintance.

Anc'a:n ci: any pigment, color.

Anup'ina: able to hear, acute hearing.

Anyah: sore, painful, poisonous.
Anyah u'c'e:k: one painful scar.
Anyah u'c'k'wut: sore eyes.
Anyah u'c'h: sore teeth, sore gums.
Anyah u'c'h'wut: one sore tooth.
Anyah u'c'h'k'wut [u'k'wut]: sore tooth.
Anyah u'c'h'k'wut [u'c'h'k'wut]: sore tooth.
Anyah u'k'wut: some tooth.
Anyah u'k'wut [u'k'wut]: some teeth.
Anyah u'k'wut [u'k'wut]: some plants.
Anyah u'k'm: some testicle(s).
Anyah u'k'h'k'wut: some joints.
Anyah u't u'k'h'k'wut: some joint.

Anc's.-ci: cork hardwood tree

Ancohr: placed in a line, lined up, formed into a process, straight.

Ancohr wych: Three o'clock, any vat.
a. 484
   a. Pay attention to, examine.

b. Look with one eye.

c. Find out if (whether).

Anyah: here, this place. Now, present moment, moment of times (latest).

Anyah: here, this place. Now, present moment, moment of times (latest).

Wise: point out, show, guide.

B. 1. Point out the way (to someone).

B. 2. Point out someone's home.

B. 3. Bread: Here, this place. Now, present moment, moment of times (latest).

E. 1. Find out if (whether).

Kneel: Here, this place. Now, present moment, moment of times (latest).

Shema: Here, this place. Now, present moment, moment of times (latest).
asha: [ake: @; place]: hypopnoe (small cul. & herb, much used in connection with childbirth.

kashím: [nv. f. plant]: húc: [small cul. & herb, much used in connection with childbirth.

kashím : many seeds.

kashím : shelled mungo.

hác: kashím: mungo - mungo.

up: kashím: washing & boiled mungo.

kashik [ak : green]: termite, grasshopper (tall perennial grass).

kashim k'opor [k'opor: weed]: regumín (small wild herb plant).

k'umte: [ak : true]: sheep - fruit (wild hawthorn tree; fructa de cabo. guinagüende).

k'akari [afr. k'are]: old woman.

k'mih: yield many or many like fruit.

[clar 3].

k'panem: [ake: f': name]: female spirit of beans (convent y shpén; mali spirit y mungo).

k'p'ékpar: variety of string bean.

k'ôte. Thus; from hereon; now fore. Then (spanes).
part 3

"late, long, delay"

"[sp. tuch]: late, any late"

"tuch, chilie, any chilie-like plant or fruit"

"tuch, chilie, any cultivated chilie"

"tuch, chilie, any wild chilie"

"tuch, chilie, chilie-planting"

"tuch, k'apot: chilie, malayerba (wild, lowland shrub)"

"tuch, te: syn. for tuch, k'apot"

"tuch, te: pimentilla (wild shrub)"

"tuch, te: chilie-like, resembling chilie"

"tuch, te: yield chilie or chilie-like plant"

"tuch, te: contain chilie, taste of chilie"

"tuch, te: add chilie (to food)"

"tuch, te: chilie bush"

"[cl. 2a]"
kahv: [num. claus]  
ykahr wë: a (one) bite of food.  
ča kahr skáp: two bites of sugar cane.

kahri: bite, take bite, take a bite, bite of [cl. 2]
akahri s pa: bite into a tortilla.
akahri s ti: bite the cross-stick (and ya tres which serves as a lamp cane).
E ci waye akahri s winka: The dry wood burning (for man).

kahram: chin.

kahramir: pertaining to the chin or lower face.
paka, kahramir: gamboge.

kahwe: coffee [sp. cony] au (sp. p'ya]

kak: a spindle

kakau: Cacao (fruit and tree).

kakau' te': cotonson (a well-being)

kakau' p'ir: flavored with cacao, em cacao-flavored drink

kakau' p'ir, sa: atollito (lit. drink made of cacao and water)
ka kahu: obtain, get hold of, acquire [cl. 2]
kalampre [Sp. com.] Cds. command

kani: learn anything

kanax: occupation; profession; skilled trade

kano: learn, learn how

kanse, teach, train

kanse, n. teacher, teaching

vayak. ratopo, teach my lang. to jump

vakanse, no teach me,
akanse, koza aakan tak, teach me how to dance.
Kanse: make someone drunk (2)  

play with drinks [el 2]

u yah pa: is: got me, enemy drunk (incorporate, organic or kill) rum barb.

K bonne bok: got myself drunk.

kat: supernatural being (meaning uncertain).


katata: good.

katun: oh katun Angel Princi (one of the sky deity associated with D. Chaco).

katu: (? ka-tu, ka-tu): moon, moon deity (female guardian spirit of tree, shade, who presides over vegetation, fruit tree, or childbirth).

katu: the moon, v. moon deity.

katu: the moon. 2. moon deity.

katu: eclipse of moon.

Katu: eclipse of sun.

Kasu: quin.

Karan. Edible shoot of (1 cont) (especially of pacana) cont.

Kesh: paquilla (abundant peq-kate around) and to assemble in ecology.

Kesh [ka-m 1, ker] anything separated or divided, separate p. v.
Keshep'ic... (Equiv. to Keshep'ia).

Keshep'ic,'nup' dragging ropes, leading
Kesen, division, separation

Ket, possession, ownership, keeping,
Ko' n Ket in my possession,
Hol ket in his possession.

Kets, keep, own, possess
[cl.1]

Ket'ic, tom, unum, keep all
Ketoj unum, un ( keep) many
Ketoj, keep all, many.

Keshep'ic, bo in a place or in a condition,
Remu' ic, stay, in left over
[cl.3]

Remu'y izer, in man's or home
( stay home).
Remu, stay in one's vicinity,

Taka' aketsip' i, where is? how far away is?
'ina, in this, where it is,
Ketspe, anah Demna here!
Xaits? atum, aketsip' i numerous manly stay left?

Ketspe, [Ke-ketspe], anything around a lifted
Ketspe, wedge.
Uketspe' tsuq'iks, wedge in the angus
press (used to squeeze the oil)

Keks, [venerable of kin; also an
expression of disbelief, similar to 'aya'].
Kohk: wait, pause, delay, watching.

Kohk, ci: ch, kohkic: watch dog.

Kohkmah: wait

War in kohkmah: I am waiting.

Koh kmam: wait for

Kohkran: Place used for watching or guarding.

E con: Small hut made of guard posts and poles.

Kohko: small stream (quiche), pot. kohn: stream bank.

Kohn: small stream (quiche), pot. kohn: stream bank.

Kohn [?: koh-h]: uncooked or roasted object (as a peeled chicken, skinned animal, or peeled fruit)
Kohñap: Scraper, instrument.

Köht [k öh t]: quadruped, small four-footed animal.

Unköht ab: Three days.

Inköht waka: One cow.

Kon. Intention; plan.

Kon: intend to. [Col. 1]

Unmek: I intend to drink (get drunk).

Koner [kon er, kon er]: now.

Marki koner: Not now.

Koner ak’er: tonight.

Kones, xap: This year.

Kor: a freezing, a burning.

Kor, pukk: burning.

Ti’agujon xap: tonight.

Kor, pukk: burning.

Kor: let loose, free, take off. [Col. 1.

Kor, upukk: take off one’s clothes.

Kor, ugur: pull back the forelock (of a pony).

Kor, ripukk: sundress.

Kor: Names, unmoderated.

Up’ukk: Undressed, naked.

Korom: A game animal or animals. [Game] pertaining to game animals.

Unsa’pala korom take’is: I hunt animals with my dog.

E korom te: we can. The game is the.

Koromte [te: place]: game locality, area good for hunting.

Koromte a koromte [te: day]: hunting day, game day.

Kormah [koromah]: hunt, search for game [Col. 3.

Kani ak’er kormah ek’ar: I wish (shall) hunt tomorrow.

War a kormah: he is (now) hunting.

Korma: hunt, hunting activity.

A korma: hunter.

A korma rap: hunting party.

Korom: hunt.

Kor: Names, unmoderated.

Kot: keneeling, bending over.

Kor: Keneeling, bending over.

Kot’qa: make keneel, bend over a beam. [Col. 2a-2]
kukum: mold, covered with fungus, plant mat.

kakekusum. Having mold.

kusu m. moldy, having mold.

kusu man. Molded, covered with fungus.

kusu m. man. Become moldy.

kusumran. To make moldy.

kusum. Wet, damp, ground, swamp.

kusum. Wet spot, swamp.

kushun. Wet, damp.

kusuna. To be wet, damp, get wet.
Kuśura s. wet a dampen anything
[cl. 26].

Ukuśura s. uphuk: the dampens her
clothes (before morning).

Kuṭi. beating, tapping.

Kuṭi: beat, tap, strike.
[cl. 1]

Kuṭiṅ. large native drum (kuṭiṅ).

Kuṭiṅ: beating, tapping, striking
[Twoi kuṭit in some compounds].

Kuṭiṅgāhā: striking, lightning

Kuṭe. bruitre grande: (large unctive).
K'apan needs, necessary, desire [cl.2].

K'apa: cap, genus, pitch, excretion, ascensation, leakage, liquid.

V'k'apa' k'et: any fruit.

K'apa makuiv k'um: underground water, seeping water (from underground).

V'k'apa' uyutil: any fruit.

K'apa' t'et: leakage from m!rectum (or from hemorrhoids).

K'apa' kek: leakage from m!rectum.

K'apa'tun [ton: stone]: water filter (made of porous stone, especially used in festivities), any porous stone.

K'apa'che', k'apa'ch'en: leakage from a (mummy) cave.

K'apa'ar: trickle, leaking, seeping.

K'apa'or: trickling, water, creeping.

K'apa'i: drop, trickle (run), seep.

K'apa'she' [k'apa' e'she'] : seep water.

K'apa'um'he: leak, leaky, seep, leaky, seep, leaky.

K'apa'da: seep, seep, seep.

K'apa'nes:泄漏, seep, seep, actually, leaked there.

K'apa'naw: be leakage, seep, be.

K'apa'nesi: cannot leak, filter (aluminum) [cl.2].

K'ar: getting, collecting, waiting.

V'yap'a: Retention, urine (backflow).
K'awa umenia: I remember (the one vomit unclean).

K'awa: I hold, hold onto, keep. [Cl. 1].

v'apči: I retain one's urine.

vi mahśap: I carry or purchase articles (as in market).

k'at: cross, crossing, for object.

k'at'te [tə: word]: Christian cross.

k'at: [word]: Christian cross.

k'atẑe [word]: cactus, cactus (a terrestrial-like cactus).

k'atar: Crossed; crosswise.

k'atam: cactacana (large bushy cactus).

k'at [equivalent to k'atpi; Inf seldom used; Cl. 1].

k'atpi (i. e. come something with something else, lay across; bridge. [Cl. 2].

k'at: ton: i. €. lay a timber across a stream.

k'at: ton uvi. ii: lay a timber across the crown part (as in hunchbacked).

k'at'wan: lie across oruring to crosswise or crossed. [Cl. 3].

k'au
k'xp'c : deflate, reduce pressure
   (cl. 2)
k'xp'c up'kh : deflate itself, belch.
   (cl. 3)
ink'xp'c up'kh : belch.

k'xp'mah : deflate, belch
   (cl. 3)
t'ah inws'ink'xp'mah : when deflatbelch.

k'xp'maan : a deflating, deflation.

k'hn [k'-infixed from y. k'hn] : heat.
   warm [s. q'as].
   uk'hn'c 1 k'hn : its warmish to warm.
   uk'hr'c up'kh : hot body warmish.
   uk'hr'c q'as' : heat of a fire.
   k'hn uq'as : heat in the room.
   k'hn uot : free warmish, feeling of face.
   k'hn ukh'c uq'as : warmish in the chest.
   umut £ k'hn : becoming too heat.
   ak'hn : warm.

k'hr'c [k'hn-ha] : warmish hot.
   hotter, hot again.

k'hr'te : guinea, conteza de guinea
   (varity y cinchona must used medically).
   d'ang'an k'hr'te : yellowish variety of guinea

k'hr'te : slightly warmish, tepid.

k'hrnah bemwarm, kanmpy, bared
   (cl. 3)
war ak'hrnah sti getting warm, he is getting angry.
rai a k'hrnah yq' u get angry.
akh'hrnah u'kh tout s q'as' yu l'sh y get warm before.
za k'hrnah [as ak'hrnah] anger aperen, got stanger.

k'hrnah, anger, any emotional agitation, shame.
   u k'hn u q'as' : his shame.

max'k'hn w'khr'k'hr'c terre d hir'k'hr'c tak muth n becuur y q'su uq'as
   ak'hrnah angry pisen.

k'hr'c heat up, and use warmth in
   (cl. 2a)
k'hr' c up'kh : heat out body
   uk'hr'c u'd'k'hr'c k's u'kh'c up'kh tri
   blood (in case of chills).
   k'hr'c 'p'k' : warm up (cold) until.
   k'hr'c u't u'kh'c tr'a asa' kh'c'k' : warm
   one's self when they get cold.

k'hn, k'hr'c : slightly warm, tepid.
   k'hr'c k'hn-ha : tepid water

k'hr'c k'hr'c q'as : tepid remedy

k'hr'c k'hrnah : get tepid, become
   slightly warm
   (cl. 2)
k'hr'c k'hr'c'k' : warm slightly, remain chill from
   (cl. 2a)

k'hr'c puh'nah : turn orange, warm.
   (cl. 3)
war ak'hr'c puh'nah : its turning warm.

k'hr'c [k'-infixed from s. k'hr'], anything
   presented, why, bump.

k'hr'c $ k'hn : lump of contra va, stand.
   k'hr'c $ c'p' : lump of natural soup.
kin: day, even, time, season, period, belonging to that day, o'clock; dinner, dry season.

akt kin: that day, against that day, division.

et kin: that day, dry period season (concept & May), dress.

nute kin: a (one) day, a day of (tens or journey).

nute kin tajap: a day's journey by road, a day on the road.

nute kin veatnara's: a day's work.

nute kin upa: a day's supply of tortilla (guts & kin: (workman each morning).

uki kin: morning orant day.

uki tu' agatnkh: work day ("day for working").

Lag wunag kin: nine o'clock (a.m.).

fa' kin: by day, during the day.

man ki: buying day, market day.

Man kin: mega-occuring season.

nok kin: festival.

ak man, kin: announc.

kah' a kin: rainy season.

hasu kin: that day.

k'nan kin: proper time.

nang' aar kin: season.

on' kin: the day before.

onyan kin: ancient day, ancient time.

patna' k'kin: work day, a color day.

pa' t'man kin: planting season, spring.

p'ehua' kin: harvest time season.

qebun kin: birthday.

q'a'paa' kin: sun down.

Sae, kin: food day.

Sikkin: Happy in season, Happy in Bead.

Sian kin: arazing day, calendar.

Sis, kin: cold day, cold season (beard).

kin'ut [Luk, a strinking]: annortality.
k'ap'č'ah: [k'ap'č'-ah] środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środek, środ
k'o'mi: attach, splice, gum.
[Cl. 1]

k'o'mon: join or splice together, tie by ends.  
[CL. 3]

k'o'mon adzina k'o'mon: take a trip together.

k'omplah: join or attach itself.

k'opot: weed, untamed, forest, untamed mountain area, weed, wild herb, small shrub, small wild vegetation (Copate monte).

ah.te. k'opot: any weed plant
ah.te. k'opot.l'ar: any weed vine
ftr. k'opot: area containing wild vegetation.

mën. k'opot: any weed-like herb or weed.

plur. men. k'opot: burn out area.

q'anjan. k'opot: yellow purslane.

se. k'opot: thick growth of weeds.

se. nam. k'opot: borage.

se. pe'k. k'opot: purple purslane.

sea. k'opot: yeba de maraballo (vine).

se. em. k'opot: balloon.

k'opot: land or plot covered with small shrubs.

k'opotan: [tar: place]: spot or area covered with small wild vegetation.

k'opot. kint: yerba de tinta (a cultivated native shrub resembling the tinta de monte).

k'opotaran: [Con: melpa]: weekly or abandoned melpa, milpa dying yellow.

k'opotar: weekly, covered with wild vegetation.

k'opotar: become weekly, revert to wildness [Cl. 3]

k'opotar: allow to become weekly (as a melpa), let go wild [Cl. 2]

uk'opotar: u'dor amen u'k'ox: the let bei melpa got weed because of bei legume.

k'opuran: [?, k'opot-an]: wild animal or fowl, wild.

ah. k'opuran: any wild animal or fowl.

k'opuran: any wild animal.

k'opuran': any wild chilli.

k'opuran: any wild bird.
k’optana’re: wild meat

k’optana’re: become or remain wild
[Cl. 3]

k’optana’re: cause to become wild
[Cl. 2a]

k’or: carry, transport, load

k’or: occupational carrier

k’or: carry (especially with the Temple),
[Cl. 1]

k’or: carry, used for carrying

k’or: carrying case (made of cane or sunflower stalks, held to the back with the Temple; cascate),

k’or: elevated platform used for holding articles,

k’or: storehouse (with flaps slightly elevated above ground for dryness; tata).

k’or (exclamation; formal, y k’orok).

k’o’ocho: [k’o’ocho]: leaning, growing, leaned or unbalanced, y emeran or unbalanced side.

k’o’ocho: lean, grow, leaning, be unbalanced
[Cl. 3]

k’o’ocho: lean, grow, leaning, be unbalanced
[Cl. 2a]

k’o’ocho: carry, lean, bend a thing

k’o’ocho: carry, grow, leaning, be unbalanced
[Cl. 1]

k’o’ocho: carry, grow, leaning, be unbalanced
[Cl. 2a]
kus: meat
kus: meat-eating
kus: meat eater, one who eats meat
kus: eating fruit
kus: eating spruce
kus: spruce season (July and August).
kus: bitter, stinging
kus: a bite, sting
kus: on your eating (sting place) one foot.
kus: bite, sting, eat, grow up and on, absorb...
[kus: cf. we]
kus: bread, cone, corn
kus: tu; kus: another
kus: kus: eat in sun.
kus: nar: eat many, here with man; mange (no weevil)
kus: tuur: eat in sun, face.
kus: we: eat food.
kus: kus: eat my turtle,
kus: enter, stinging, gnawed
we: I, we: have been eating.
kus: nar: the many have eaten
e te: kus: worm is up: I eat eaten
up by worms.
lahp' [form lap]. Anything put on or
adjusted; medical practice or
plaster, article of clothing.
  " ułap'. Practice on
  " eśip' in ułap'. Practice madly.
  " tūv upovčeśi: Practice on an ulcer.
lahp': practice twine, practice
  " tuvok: practice on neck
lahp: a pattering, rustling; palm of hand.
lahp' a: [lahp' a]: tortilla-making.
lahp' šu:n: flute-playing.
  ah lahpiču:n: flute player.
lahp' tu:n: playing on tum drum.
  ah lahpiču:n: tum drummer.
lahp' a: put a nut into the palm;
touch, massage; erode
  [cl. 2:]
  " u pah:.. massage one's body.
  " ešu:n:... play the flute.
  " e pah: shape tortillas (for baking).
  " u hon e ci:... put a dog's head.
  " u wapi: rub one's palms together.
  " wapi u wapi: massage with the
  " e tum: beat the TUN drum.
lahp' ah nub palm together, put one's
hands, play a flute
  [cl. 3]
lahp' a: narrow, narrow part (of a thing),
narrow place (in a stream).
lahp' a: narrow place in a stream.
  " u lahp' a: narrow place in a stream.
lahp' a: narrow.
lahp' a: narrow itself.
  [cl. 3]
Lahesu: (narrow, narrow oneself, Case 3)

Lahesu: (make narrow, narrow down, construe, Case 3)

Lap.: (a putting on, an adjusting, an arranging,)

Lap.: (a putting on, an adjusting, an arranging,)

Lap.: (dressing, wearing of clothes,)

Lap.: (dressing, wearing of clothes,)

Lap.: (dressing, wearing of clothes,)

Lap.: (dressing, wearing of clothes,)

Lap.: (dressing, wearing of clothes,)

Lap.: (dressing, wearing of clothes,)

Lap.: (dressing, wearing of clothes,)

La'p'i: (green, fat flesh or meat, salve, ointment,)

La'p'i: (green, fat flesh or meat, salve, ointment,)

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La'h'ir: (from lah'ir), to load, anything carried or supported,

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la'ti: • carry upright, • support, • hold up. [Cl. I].

U la'ti: • support the home (and the canoe part).

la'ti: • 'like to carry', 'carry'
the basket in my hands.

lart'ini: • carried, supported.

lehp: • [from lep] anything parted with kur-um's hands.

lehpi: • use in climbing trees, climbing.

lehepi: • climb up, mount.

lehke [from lek]: anything bent, folded, a drum up, flexed part of body, play.

lohon, o lohon [from log]: o breez, bent mark (caused by a fast blow).

lohe [from loc]: anything bent, folded, a drum up, flexed part of body, play.

loe [from loc]: anything bent, folded, a drum up, flexed part of body, play.

loha: • shade, shadow, dark spot.

loni: • shade. (Cl. I).

lohishé [from loc]: anything bent, folded, a drum up, flexed part of body, play.

lohe [from loc]: anything bent, folded, a drum up, flexed part of body, play.

loha: • shade, shadow, dark spot.
Locom. · Walking, waddling, run.

Locom. · Any shade tree.

Loc. · Blow or strike with fist, foot.

Loc. · Strike with fist, punch.

Loc. · Wrenched, curved, corrugated.

Loc. · Wrinkle one's face.

Loc. · Wrinkle one's face, a wrinkle, a crease.

Loc. · Wrinkled, wrinkles.

Loc. · Loose, slack, hanging.

Loc. · Long, extended, stretched.

Loc. · Be stretched or extended, pulling.

Loc. · Blackness, looseness.

Loc. · Lichen: bark or moss.
le'a'pah: become black or loose (as a taut rope), broken up.
[Cl. 3]

lo'lan [lo'an]: blackness, alack, a lack of condition.

lo'lan e i'an: the blackening of the rope, the lack, part of the rope.

lo'lan i le'a'pah lo'lan, get alack.
[Cl. 3]

u i'et lo'lan i le'a'pah lo'lan, it is darkening, it is growing alack.

lo'lanes lo'lanes [Cl. 2a].

lo'lanes e i'an tournak e i'an: lo'lanes, a rope on a horse's neck.

lo'le'olhi: kept an a bent or flexed posture, growing bent or flexed.

u yot, cow-legged.

u pat. swaying, slowly stepped.

u yap!, one arm folded (i.e. marching).

lo'hi': [from lo'hi']. Amay this crushed or flattened crushed body, crushed in an object.

lo'he' [from lo'he']: Amay this held in the hands, handful.

—lo'he' handful [nin. class].

-na lo'he': two handfuls.
Look'ik: leave, go away: come
out (as from the body), return, cl. 3,

u ya mar u'ik: a drink at the mouth.
a u'ik. He drinks more.
a u'ik. In the body.

Until such look'ik u'ik. Teeth hurt.
look'ik to circulate escape from jail.
waen alo'ik upon up'ah. New place is.
galo'ik u'ik: He's in the body.

alo'ik we'ik'en He bleeds at menstruation.

u puka. He sweats.
E ha tuky u'ik. I'm getting too warm.
Tume u'ik. His nose is running.

alo'ik pam'ipam. It turns out well.
hokeina tu'ik'en. It happens.

Then come clear.

Look'per: vacate's, gone away, escaped.

u s'ik: Bold-headed; headless.

u qah', faceless (as collapse of peace).

u'ik. Toothless.

u'opon. Fingertipless.

u qah. Heartless (as a dying tree).

Look'se: I pull out. (force
out, take out, take away, and come out, cl. II

u'ik upon up'ah. I expel the placenta.

u'ik upon up'ah. I expel vomit from the body.

u'ik upon up'ah. I expel an amniot.

u'ik upon up'ah. I expel a foetus from the womb.

u'ik upon up'ah. I expel the body, or expulsion menstruation.

u'ik upon u'ik. I pull a tooth.

up'ik upon evacuation.

Look'se upon. I take out and reduce.

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u'ik upon u'ik. I pull a tooth.

up'ik upon evacuation.
lühš: swimming, swim.
luhših: avimin [part used in reference to fish].
luhš: Swimmer.
luhšah: swimmer (part used in reference to fish).
luhšiaan: swimming, swim.
luh: hork.
luk: eai: fish-catching (with hork & line).

luh: hork.
luk: eai: catch fish (with hork & line).
luk: eai: catch fish (with hork & line).
luk: eai: catch fish (with hork & line).

lukmaha: angito with a hork, fišito with hork & hork.
lukmaan: hork line fishing
ah " " " " fisherman.
luk: hork, anymi, hork-shape, fishhook.
**Lukum**

- any long, large worm, any earthworm
- Lukum tama: worm(s) in mi sauce
- Lukum saksak: Lukum: a long, white worm, parasitic stomach or intestinal worm
- Zaké: Lukum i long nel earthworm (used in fishing)
- Ėuçú: Lukum: small nel earthworm
- Lukum unak: tapeworm (kombig du atonay)
- Lukum owo: Ant–worm

**Lukum owo owo:** a tiny earthworm

**Lukum nakiri:** tapeworm

**Lukum nakiri [rum: ant]: earthworm
**Lukumfè:**
- Bogno de kombig (wormy ground vege)

**Lukum nan:** angle worm
- Lukum nan (kombig de la tierra)

**Lukum nan:** wormy

**Lum:** earth, sand, land [used only in compounds: el lum]

- Lum fè, Lukum fè: produce, yield of the earth, products of a region

**Lup:** dipping, scooping up

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**Lupi:** dip, scorp., dip up
- Down.
- *Lupi:*

**Lupi ūsan [saw: maya]:
- Cleaning
- Boiled maize (in running water, preparatory to grinding)

**Lupi ūsan:** eating of food with a
- Apron (instead of with a tortilla)

**Lun:** pot, color

**Lun:** spotted condition, palm leaf

**Lun:** Kopòt: esculinella negra
- *Lun:* patacon (large slice)
ma- [negative prefix].

mahern [ma-hanen]: slow, slowly.

apmanah ko waalai alonq.

 omnipan koza inqo'òh
 Dorvalon: bcause I am tired.

mam [? ma-an]: lack, failure.

mam u'ë'ë'c: lack of blood,

failure t maintain.

maint: lack.

maaki [? ma-akì, ma-haki]: no, not.

maaki: already, not, no longer.

maaki: keenen, but now.

impan nak not urine.

maaki: impain langat (unweight).

initum: shallow.

mamanka: distonce, near.

mamakon: dear.

maharp: busy, industrious.

maharp'one: busy, industrious, used.

maharp'an: busy, industrious, used.

maharp'ane: usefulness.

mahapi: use, make use of, take care of.

[27.1]

mahono [mehon]: unequal, unlike, opposite.

manpouk: bad, unsuitable, ugly.

manpon: few, scarce, not many.

manpono: scarcity, lack.

manouk: uncommon, weird, taste or odor.

mamintam: shallow, thin.

mamintan: easy, easily.

mamintan ugu: she gave, brisk easily.

mamintan upe ina'ë: 0 can do it easily.

mamink: immoral, bad reputation, disliked.

mamiek: untasty, without flavor or smelness.

manup'ian: deaf, hard of hearing, silent, muffled.

meak [meak]: no, not yet.

mamahé: nobody.

man: a joto or when somebody.

comes (darks place, when spirit here).
ma·pan·pan: bad, useless, false, man, undesirable.

v ut. Ugly, horrible, etc.

ma·pan·pan: useless, valueless.

ma·pan·pan: useless, valueless.

ma·ta·na: none, nothing, without

unaccompanied by.

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mahan [loan, a lending]

mahai: Lent

mak [from mak], Any thing enclosed or stopped up, congested, accretion.

mahkip: Envelope, cover, any thing used for closing up.

mahk [from mak], anything enclosed or stopped up, congested accretion.

mahm [from mak], any thing used for wrapping around, wooman's skirt (said to be imported from women's skirt).

mak : an enveloping, a covering, a stopping up, a plugging, obstruction, any thing which surrounds or encircles, any body congestion (constipation).

mak 9 yotot : house roof.

mak v cm : congestion in one chest, pneumonia.

mak u khram : back pain.

mak u v m : back of breast muscle.

mak v m e t r : back of delayed menstruation.

mak ta v ho : acabanon eye head.

mak ta v p : acabanon eye leg (i).

mak v m e t : acabanon bone.

mak, a'd, i e : lack of wine

mak a khon : bowel constipation

mak a khon : head cold, head stopped.

mak q i p t, mak q i p : finger ring.
makē’ unakē’ makē’ (mak: eneben:)
honeycomb
makē’ fence (if limbs or growing
spring plants)
gahp’ir. makē’ fence built
Limbe and Wind
makē’ hanari: varia bamba
(lowland dwarfish bamboo)
makē’ petē: fence y spring plant;
organ cactus (commonly
planted as a fence)
makē’u: dummy
makē’ un: stone fence, any enclosure
built of stones
makē’i: caribou
makē’č’ikanin: deer
makē’u: lack of breast milk
makē’i
makē’č’ik: scar on seone, child
makē’ cemin: chest congestion,
pneumonia
makē’huc’en: [mak uhuc’en
suppressor], Chaplèe (will
H. herb used in treating diabetic)
makē’tun: lack of eye water, “dryness”
"no eyes"
maki. stop, plug up, cover over, c
enlarge, surround, stop
flower or execution, approach a thing.
[Cll. 1].

bóca: stop (excessive) menstruation,

bó: stop ("runaway") man.

bó kon: dam a stream, in an ointment, etc.

bó tor: cork, in a bottle.

dó: light, place a chimney, or a lamp.

dó kon: stop one, dam (soft better
reform), deal, etc.

maki e yahaban: dead a a wound.

uyapa: stop (excessive) wine.

unara ur: blind, come on edge.

unak: stop (excessive) corn, no corner,

úri: staunch a wound.

man: Mole (in Amun), dark spot.

mamá: (kind of term including all
blood and offal male kin one
generation above speaker, but
excluding speaker's father),
old man.

man: buying, marketing, exchange, trade.

man, kia: market day.

man, na: many buying (especially
in the area for sale in a parcel).

ah man, na: many buy.

man, tan: market place, plaza.

man, eke: basket buying.

ah man, eke: basket buy.

man, bu: buy, trade

man, tunoon: do u.ghan who I buy all that
man, ta: buy (a place).

tua: buy for (a person or an amount).

takara: buy from.

tana: buy for (a certain amount).

man, ta u-man: market town or
plaza ("where we buy").
manoh  buy, make a trade
[Cl. 3]

agánika w'manoh. xahma. Soym
wish to buy today?

manoan. Buying, marketing.

ah 11 Buyer, professional
trader/merchant (a.a. Palomín
Andean high-regality cells
Can tocos in the Andes south.)

manplin. Bought, traded.

inpliton manplin ta činam. My
hat, bought in the pueblo (my pueblo-
bought hat).

manaqe  [? man-ak-que] 
occurrence (small green lizard),
Salamanquera (small poisonous
titiloo, said to count 3 female with
a puff of green vials carried
on its head).

manaki?  [Sp. con.] Maratee, pеje.

manqo?  [Sp. con.] Mango.

mar. Room, plot, patch, open space
(Clearcut wild vegetation),

masakua?  [nahua con.] Masacuata
(a small feline animal resembling
the jaguar).

un. masakua?  a wild woodvine.

masakua? Chan: a ha ready edible
wine.

masa?  [nahua con.] : deer
un. masa? : deer-animal
hun. masa? : deer-hunting
unu'chok. masa? : young = female fauna
unu'ss. masa? : tall wild grass
with tassel
sak. masa? : deer-hunt.

masa'kalat  [? Nahua con.]
Honey, eating bean (wah-chap)

mask'ap : copper, male copper,
copper-colored.

mask'apna:  gray, copper-colored
[Cl. 3]

mask'apnas : paint copper-colored,
[Cl. 2a]

mas'kap'num : copper ore, copper-
colored earth.

mask'ap'te : yervia de Santa Cruz
(a wild herb)

mask'ap'ton : any copper-colored
stone.

mas : hole, cavity, hollow; any kind
of meek (yongoro).
mas ut uyax : hollow in meek.
una'sha ? kaka ? caeza meek.
una'sha ? mas : [syn. for uyaxer ia'sem]
una'sha ? p'unu: flame meek.

masi'te : mashaate (wild woody vine).

masi'can : Timaco, mashaate de
Timaco (tree similar to the mashaate).
Mašr: Bored, hollowed out, weekly.
Mašr mašr: My weekly mašr, my mašr is weekly.
Mašan: Be bored, hollowed out, be weekly weekly.
[cl.3] Mašis: Be un, hollowed out [cl.2a]
Maššep: Bored in, hollowed in, my maššep is weekly.

Maša:
Mašan: Twirling, turn, becomem. turn.
[cl.5]
Wan amašan: to turn, turn.
Akašan: Mašan: yesterday evening.
Waan amašan: Be turning, turn.
Waan amašan: Already, dark, my dark, already evening.
Mašan: Duck, turn, turn, becomem.
Waan amašan: Duck, turn, becomem.
Mašan: My, my, my, my, my, my, my, my.

Mašma: Hollowed, bored out, empty, weekly.
Mašma: Only: hollowed tooth.
Mašma: Only: hollowed wood.
Mašma: Good to: hollow trunk, tree.
Mašma: Only: hollowed-out corner post (as from Termite).
ma'ah : work for hire (job). ma'nah in reference to it, work in one's own time (labour). ma'nah sama tama'atun : work for wages, ma'nah sama' utumin : work for pay in kind.

ma'man : work, working [cf. pat'na'am].

ma'man : work.

[Cl. 3]

ma'mans : employment.

ah : employer.

ma'ah : eat out of hand; *munch, *eat away (a number eat flesh)

[Cl. 1]

enqani : an animal e's keen; I work eat a banana.

ma'q'uh : eat, munch

[Cl. 3]

qanu enma'q'uh ta'aa'willah : that eat (munch) when I am hungry.

ma'q'uran : eating, munching

ma's : monkey (generic).

uma's : ah. k'ap : a nocturnal monkey (moe de noche).

patah ma's : mangabilla shahab.

purum ma's : monkey monkey.

mehs : [me-sh-z] : teach, glean, pop, sweep, cut weeds.

mehs : [me-sh-z] : teach, glean, pop, sweep, cut weeds.

mehs : [me-sh-z] : teach, glean, pop, sweep, cut weeds.

menan : [? ma'ah, "false berry"]

Spice of plant or animal, chowder.

me'nah : cast a shadow

me'nah : shade, make shade

[Cl. 2a]

me'nah : shade, make shade

me'nah : shade coffee plant (a large shade tree here).
mese : clean anything

[cl. I]

mese àk : clean weeds from sugar cane
mék : weed a melon
mët : sweep a patio
mëtot : clean house

mëtop' [? më-yp'] : broom, qap'mëtop' : hand broom, wheel broom
mëtop- : plant a clayey brush [genus]; varà de sceba
mëtop-pë : brush at which hand brooms are made.

mëtop-kopot : socks amanga (a wild grass).

mesub : sweep, clean up

[cl. 3]

mësub : accept, clean up

mësuon : cleaning, sweeps

mëter : lying down, prostate, prone, growing along the ground (as a vine).

mëpë : already lying down, entirely prone

mëpë : make lie down

[cl. 2]

mëpëpë : made to lie down

mëtë : lay a thing down

[cl. 2]
metwah: lie down (and remain
only); fall prone
[Cl. 3].

we kaas: the cows were
lying down.

mēč; shell, hard covering, any kind
of shellfish.
paren. mēč: anail.

mēč: shell, shellfish,

mēčan: having a shell, with shell
varieties.

mēčanik: grow a shell
[Cl. 3].

mēčop [from mēč]: hard
carried in the arm, any tiny
embraced.

mēč'ég: embrace, embracing,
towards.

mēč'ég: embrace, wrestle, carry in the
arm or on the hip
[Cl. 2].

mēč'ég uyan: carry on child (on the hip).
mēč'ég u cher: pick up carries an older (mēč hip).

mēč'ég: embrace

mēč'ég sayax: wrestling match,
angling (by boys).

mēč'ég sayax: wrestler.

mēč'ég: [syn. for mēč'ég].

mēč [mi-č-č]: anything wrapped, cover.
mēč s sučč: be or get wrapped.
wrapped, wrapped.

nīkāčax: guayale (a large plant
and lengthy coloreed bird, now extinct.
Poenusthin 2 guatemala).

nīkačax, mēčax: a web shrub-like form.

Mēčax: micclon (a small brown
nocturnal animal).

mēs: brown, bush.

mēs aaukum [aukum: any fern];
calacuda (wild highland fern).

mēsēč [plant]; any brown plant, any
drum bush; eccxilla,
ecchilla blanca (wild
herbaceous plant).

sük. mēste: eccxilla, eccxilla blanca.

mētukum: armcoca, armcoca (wild
highland armcoca)

mēč: a drawing, a scraping, scraping.

mēč  s sukēč: be scraping.

mēč: [te: plant, word]; scraping.

mēč'ág: mēč'ág: scraping;

mēč'ág: scraping stick (used for scraping magney
leaves).

mēč'ág rāp, acrapec

mēč'ín: rāp, acrapec.
mokar: sick, acutely.

tended to arch.

mokran: sick children, tendency to arch, walking.

mokres: arch, cause archness.
[el. 2a]

mokrnessnap: arching potam (quim.
arcus), to an enemy, to cause extreme naunea.

mokse: naunea.

mokse unak: naunea, one; stomach.

mokso: wrinkle, crumple, crease, corrugation.

mokso: unwrinkled, corrugated, crumpled.

mokosran: become creased or wrinkled.
[el. 3]

mokosnis: wrinkle or crease anything.
[el. 2a]

mol [syn. for mol, used only in
comparisons].

momox [mox-mox]: nettly, stinging, having pricking nettles, causing rash; nettle plant.
[generic].

momox, momoxe: chichicaste, chichicaste cumbate (small H.
nettle tree).

momoxe: ortiga (small wild H.
nettle tree).

momoxeza el a'k [e'k: flea]: chichicaste nigula (wild H. nettle shrub).

momoxeza: nettle vine [generic].

mori: pile, mound, heap (montin),
collection, small hill, mountain crest.

mori: catch up, gather up, gather together
in pile, acquire or acquire
(consequin), "catch a disease, take
an ailment, take in a condition
[el. 1].

mori e susar: catch cold.

mori e mva'k: catch a disease, take sick.

mori e canar: take a chill.

mori e jaguar: get an inflammation.

mori e wihar: get hungry.

mori e warnir: get sleepy.

mori e jagar: catch fire.

umorin e jagar: it cause fire.

mori tugha uglani, mori di war uglani:
came a living, acquire necessities.

morok: be in pile, be warm, form a collect
in pile, be packed together.
[el. 3]
morokar: a counting up, a gathering, harvest.

morokar: pull up, make into pile (monten), harvest.

[Cl. 2]

monosephæ: Pale up, Hametel.

niçom: turn over, monosephæ pie my melys all harrestes.

moror: pale, heaped up, pile or heap (monten), harvest.

E moror & karpor: The very harvest.
E moror & ampi: The very harvest.

Mon. moror: Large harvest.
Sain, moror: Many pile or heaps, beautiful harvest.

Monoshæ: wide apart or a stream ("heaped together not ten").

Monor: blackberry vine.

mos: track, imprint, anything dropped.

Mose [mos-se]: put or place, & drop something on something else, (as condiment on food).

[Cl. 2]

Monostape [ste: corn]: Corn to from tracks of The Tracks of the Homestead.

[Cl. 3]

mo: a folding up, a contraction.
mo uqap: contraction in the arm.
mo vâi er: contraction in the muscles.
unóçer & zan: coil of a snake.

mozi: do up or fold up, wind up, contract a thing, relax a stretched or spring object.

E mozi & ez: relax a rubber band.
mozi u pükki: do up (fold up) one clothes.
mozi into e:an: coil and wind up a rope.
mozi upah: relax itself, fold up, spring back (as a bent anything), coil itself.

E zan, umóçer upah: Do make crooked itself.
mozi uñ: coiled up, folded up.

mox: stinging, burn, rash.
mox uñ: rash on one face.
Anyax vunor: one painful rash.

Monoro: nettle-like.
Monoro: any nettle-like tree or plant.

Monoxan: stinging, burn, break out a rash.

Moñorx: cause rash or burning.

[Cl. 2a]

Mo: edible shoots of the coral tree; boundary marker for milpax.

Moñor: [tro: tree]: Coral Tree (The bark of which are greatly prized as greens; one is planted at each corner of a milpax & serve as a marker).
Mo'hce [mo'h-che]: anything closed or drawn in, drawn-in condition, body of smoke.

Mo'hcep: draw-string (Achen bag, etc).

Mo'c': moyote [quenque], moyote tree.
    Saka mo'c': moyote blanco.

Mo'rah: guaro moyote (quenque said to have some resemblance to the moyote tree).

Mo'rapo: any moyote herb in weed.

Mo'c: guaro (large red bird, probably a macaw, sometimes kept as a pet).

Mo'c: a closing up, i. drawing in, a sink.

Mo'c: uk'isarar uti: ambergris, cheeks (a kind of aged person).

Mo'c: ti'ix: sunken cheeks.

Mo'c: cemir: sunken in me chest.

Mo'c: close up, drawn in (a part of the body).

Mo'c: u'ti: & cink in the cheeks.

Mo'c: ek' close a nostes box.

Mo'c: u'max'uut: close my eyes.

Muah: hawk (generic; quenque).

Su: muah: quenque negro.

Su': muah: quenque negra.

Muak: kamina ulaim or anches in [cf. mok], dead.

Muak: kamina at fatal illness.

Muhe [h. infixed from muk]: anything buried or lost, symbolic cord, amulet, charm or document buried in the ground.
Ut. umoke: one symbolic cord.

Muhe: rosema (a highland dance).

Muhep: grave.

Muhep: grave yard, spot containing a grave, camposanto.

Muhep: grave pot (indicating a grave).

Muhep: grave stone (as found in a淄lo, camposanto).

Muhr [muhr]: peak, heap, mound, pyramid, low protrusion or knob.

Muhr ti'ix: under my hip, hill.

Muhr u'ak' is: cow's mound.

Muhr u'sahv: man, muhr too j mukep: earth mound over a grave.

Muhr u'el'ik: earth mound of cat hole.

Muhr u'sahv: man's grave.

Muhr too u'at & u'ix: mound on horse's shoulders.

Muhr u'sahv u'ap' & u'ix: nump or crooked h horse's front legs.

Muhr u'ah: muhr u'ah: unak: extended abdomen (as of aged people).

Muhr u'ah: ey aga: nump or chicken's tail.

Muhr u't: muhr u'ak' u't: superior lateral ridge (s).}

Ea: gohk muhr te nar: Two poles of maya.

U't muhr: a buttock, one's buttock.
mukhara: drive, movement.

mah: ... Diana.

mukhara: drive, force, violence.

mk: ... look for fish.

mukhtara: No known how to drive...

mukhara kadda tam: ... the devil into water.

muka: bury, hide, store [Ch. 1].

mukhara: ... bury a corpse.

up'shan: ... bury one's own corps.

mukupa: hide oneself.

mukpa: hide, make invisible [Ch. 2].

muk: ... Neiden, buried.

mukan: ... hide out, stealth, sneak around [Ch. 3].

mukrak: lose, misplace [Ch. 2a].

mukras up'shan: hide oneself, escape by hiding (in dense foliage).

muk'ah [muk'ah]: disappear, go out, escape... [Ch. 3].

muk'ah p'ne: disappeared.
mukur: bidden, lost, invisible, be hidden 
& yetot mukur tea' war: the house is invisible via tea.
mukur.ka', mukur.nlha': qpriny
(quarter).
mukuri: disappearance, loss, a vanishing
Mukwan: be invisible or hidden, to lose
[el. 2]
muk [?deform of muk] mound, heap, pile.
mukuk: any mound-growing plant, potato (also called
boke mukuk).
?any tuber.
mun: a glutting, falling up, a gorging, excess of
mun & kep: muki with vegetation, young
blanketed with week or shrubs.
muni: fellt escrow, gorging, give
complete satisfaction
[el. 1]
mup: a showing or pointing out.

mupi: show, point out, indicate
[el. 1]
& frin: point out to me.
& kota adinak: show (indicate) how
it is done.
mugii: Turtle-dove.
mung: mugii: yerga lo torttata (herb).
mugii. wacan: torttata gemidora
(variet of turtle-dove).
mur: pile, heap, embankment,
proliferation.
mur & vi: sand dune
mur for unuk ujap' proliferation in real
sand.
mur or urn: sand ridge
mur ufa ujok: rounded version on the
edge of mud field.
mur.ka', mur & ha': banks of
irrigation ditch, bank of a
stream.
murai: pile not take up, gather
in a heap, harvest
[el. 2].
muran: Piled up, heaped up, gathered
together, banked up.
muran.ka': stream with banks.
muran. nov: pile-up mura
muruk (syn. for mukuk).
murak: plum (generic); groote
[el. plum tree & another variety].
hurukai.murak: hong-plum.
muupa.murak: groote gemaruta
q'amun.murak: groote amarilo.
mus [mus-]: [family name; probably also "breath"].

musik [? mus-ik]: breath.

musik'dan: ceyrupa parte de pane (wild climbing shrub).

musikwicin: wild k. shrub.

mus: c qunita, a crumak.

muš: c qunita, a crumak.

muš'an: maza (ground up a rage ready to be shaped into tortillas).

mušir: ground, ground up, anything ground up, powder.

mušir'iv: ground, powdered, when been ground (or powdered).

mušir'iv, i'e: powdered chili.

mušir'iv, y'ue': amuff, ground tobacco.

mušir'iv, tančix: powdered lime.

mušir'iv, čap': powdered aul. stone.

mušmuš: tanec, toasted.

mušmuš, po: toasted tortillas.

mušmuš, c'ak': toasted remedy (as in the cornic).

mušmuš, ran: toasted and roasted.

mušmuš, nas: toasted and roasted.

[cl. 3]

mušmuš, d'ak: toasted remedy (as in the cornic).

[cl. 2a]
mušqunu [?: muš qaunu]
Widt amaranth.

mut : bird (generic, but excluding vulture), bridlike.

mut ¼ bi'n : any land bird.
ah, kag, mut [ah, ak'ap, mut] : nocturnal bird.
ah, kapi'ar, mut : nocturnal bird.
ah, luv, mut : a bird with sharp-edge bill.
ha'wa, mut : dove.
kapata, mut : any wild bird.
mi's, mut : a bird (among).
nar, mut : a highland heron.

muc, mut : bird-trapping.
pê, mut : a bird (ala-batley).
kapir, mut : captive bird.
Sak, mut : gengute (a bird).
sêrên, mut : a bird (ale-coaster).
mot, ak'pani : any nocturnal bird.
mui'ta : any aquatic bird.
mot, p'irn : bird-shapes alla.
motu, : bird trap.

mutuku : [syn. for matuku].

muæ, ahl, muæ : frog (v. lasso tukici).
rih, muæ : bullfrog.

muæ, mocarâ [large fly].

mu : any mate of apenkeri-sibling, any sibling Perikuri's mate.

muhe [mu-he'œ] : a batting of eye, a blink, a wink.
nahp: forgetfulness, a forgetting.

nahpah: be a term forgotten, pass out of memory or use, forget.

War anahpah: it being forgotten about
(a an old custom).

nahpah ni'ra wedge: I forget how one does it.

nahpam: I forget.

nahpah: forget something, ignore,

pay no attention to

[cl. 2a]

nahpah up'haar : ignore one: friend

nahpah se war u'ra: pay no attention

nahpah ura was: I forget one may.

nahht: far, distant

nahht u'raur: tall, long-legged.

nahhtir: distant, remote.

nahhtir yaha' ur: far from that place.

nahhtir ura' ur: far from this place.

nahhtir u'ra' ur: far from the pueblo.

nahhtir na'rh: far from here.

nahhtarah [nahht: here]: far from here,

for away.

nahhtar: distance, remembrance

ma'ci enna'ta uahh'tar: Shewr

knew its distance (how far it is).

nahhtix: distance, "farness"
naw'irte': matacanillo (wild tree resembling the matacana).

naw'irwin: matacana cimarrón (a wild tree).

na': small tilla, any round, olive-shaped fruit.

pu'ur: na': small tilla to contain beans.

na'h': ball, ball-shaped, pellet, any corn-shaped, pellet-shaped fruit, ear, hand ripe mange (mazorca).

una'h' 2cor: ripe corn gourd.

ayar una'h' xinar: these are ears on my mange.

pu't, na'h': mange shape stuffed with ground beans.

na'h'ch'up: pellet 3 copal wax.

na'k'ut: eye, eyeball, flower drop; a wild herb with eye-like corns (eye).

na'k' ut, una'k' ut: one eye, it dies.

una'k' nivut: my eye, my eyeball.

ang'oh, una'k' nivut: one of one's eyes.

'es'oh, una'k' nivut: my two eyes.

na'k'ut' kax: guilate ojo (wild herb with eye-like fruit).

na'k' ut' kpopot: negarang (small wild lowland herb).

na'k'ah: yield, pellet-shaped fruit, yield ears.

'it: yield a na'k'ah it is producing ears (ears of young mange).

na'k'ahper: having yielded

na'k'q'um [na'k'-q'u'm]: ball, ground, shape.

na'k'i: round, ball-shaped, pellet-like.

na'p' Relic, knowledge, knowing.

na't[a] [l'i-i]: know, be familiar with, suppose, believe.

ma'c'um na't[a]: to discuss, know, it, to assume.

na'ta uot: know, be able to recognize.

'isi: know about.

ko'xa: agree with, believe again.

ko'xa uq' pas an' k'ox: know one thing.

'nesin na'taan: know.

'nesin na'taan an' wax: ability.

na'tayax: knowledge, ability, skill.

nes'ha: skilled, wise, intelligent person.

na't'g'um: known, well known, familiar.

nch'p: Hard Threak skin or shell

nch'p[a] [lw-zi]: develop, than, in, Threak skin, began + nepen

wan: a nch'p[a] 07 a beginning + nepen

nch'para: beginning + rpen, repening fruit.

'í: Repening Chili.

'íe: Banana.
nehpec [ah-ke]: ripe, already open, ripe.

nex: tail, hanging flap, hanged-upon, tatter, bruised, form, puma-shaped plant (coca), clump grass.

unex masa: deer's tail.

unex ca': dog's tail.

unex masa kwa: a wood vine.

unex masa: a tail wild grass.

unex mikacax: cola de quitale (fern).

unex mut: cola de huaroc (husk).

unex snam: cola de alacran (crayfish).

unex kuruy: curare, cola de tagua.

unex l'ix: cola de caballo (horse).

unex xux: cola de ranama (crayfish).

unex tx: any plant with tail-like appendages.

nepa: [dagejimut pen, prom, 1st person]

nepa: you [dagejimut pen, prom, 2nd person]

nian: none, not any.

mean inkaha: at not eaten, not once.

nian mara: nowhere, at no place.

nian wamak: no man, nobody.

wezekop: robot.

nian yahr [nian-yahr]: never.

nahr: caving, cave.

nivi: cave (especially by mine).

ah, nivon: curer (curandero).

ah, nivon, winik: small caver.

ah, nivon, ikek: female caver.

nirro: a cavers, act of caving.

nakh: shaking, trembling, sperm, convulsion.

unep akh: baby trembling, general sperm, semen's issuing. Trembling because of the issue. Trembling with semen's issue.

nakhkax [aök]: shake a thing.

nakhkax, mep, shake.

nakhkax [mek]: shaking, trembling.

ak: trembling, sperm, spastic.

nibbik: trembling, shake.

[el]:

nibbik: he is trembling.

inte wani kax: a trembling man.

("a man he is trembling").

niri: cure (especially by mine).

[el.2]

niri take into camp: cure with a turkey.

niri take into q'ah: cure with tobacco.

niri umen y pa'ay, umen: cure (y means of pulling out the inhabitant).

nirrom: a cure, a curing.

ah, nirrom: curer (curandero).

ah, nirom, winik: small caver.

ah, nirom, ikek: female caver.
miru : cursive, become curved, curve up
Le. 3


nëč : aflower [rare and except with sustin - ov]

nëčiv : flower (t), implements for a plant, any flowering plant.
unti n'ëčiv : aflower, one of flowers.
unti n'ëčiv s'ëvr : flower and many flowers, flowers of an apple.
unti n'ëčiv s'ân : flower of young apple.
unti n'ëčiv s'ëkivar : addle flower, the apple blossom.
unti n'ëčiv s'ëm : pumpkin flower.
unti n'ëčiv s'ëv : flower of a tree.

unti n'ëčiv campana : flo de campana (wild hibiscus plant).
unti n'ëčiv china : china flower (cultivated hibiscus, wild hibiscus).
unti n'ëčiv s'ëm : flo de mayo (wild leonard tree, white flower).
unti n'ëčiv s'ëm : flo de pêcho (wild leonard tree).
unti n'ëčiv s'ëm : malata (small plant).
q'an n'ëčiv : morning glory.
sek n'ëčiv : flo de blanca (wild tree).

Sup'ëč n'ëčiv : violet.

nëči'vih : flower, produce flowers, come into flower, Le. 3
ware n'ëči'vih : (present fourth) of flowering.

nëči'vah : flowering, or no flowering type.
ni' u'ap': end of finger, fingertip.
ni' u'skin': tip of animal's ear.
ni' o'ordor': umbilical.
ni' u'ya'a': tongue.
ni' u'ya'am': tip of elbow.
ni' u'yok, ni' u'uyok: toe.
ni' u'yopor: pointer end of a leaf.
ni' u'u'e k'ii'n: tail of a comet.
uni': its tip, its point, its end.
uni' p'ii': its bone point.
uni' sii': unburnt portion of firewood.
uni' ta'k'ii': its inner point.
uni' ta': its wooden point.
q'ani' ni': piece of amarello (bird),
q'ani' ni': any nasal pain.
q'ani': pertaining to the nose or nasal passage.
mak, ni'min: head cold.
pas. ni'er': opening up of nasal passage.
g'ahj' ni'er': nose running.
lo'k' ni'er': nose running, sniffing.

noh: great, important, main, principal.
noh de' g': enlargement, swelling, night (as opposed to day).
noh de' kahlahar'k'ii': a great deal of grain.
(no added for in no rain-making ceremony).
noh unak: the abdominal swelling.
(no pregnancy).

noh he': large body of water, lake.

noh he'p': large break or cleavage.

noh ho': main end or projection.
noh kahn: kahn: bite g': large bite.
noh kho': u'uyap': end of finger.

noh kho': u'uyap': end of finger.
noh kahr [kahr: bite g']: large bite.
noh kahr (a g' ford).

noh k'ich': mgat shukder.

noh k'ii'n: freight.

noh k'ii'n e' eu'me'k': captain freight.

noh k'ii'n e' kant': freight g' a main.
(epecially that of the mercurius patentiaut).

noh k'ii'p'ed': avalanche.

noh monon: plentiful harvest.

noh mon: bull frog.

noh muk, noh nak'ir: abdominal swelling, pregnancy.

noh p'a'q' [p'a'q': finger]: extreme fright, terror.

noh p'ee've: highway.

noh g'ahj': bronchitis, congestion.

noh g'ahj': extreme inflammation, fever.

noh g'ahj' k'ii'pet': yerba del cancer.

noh g'ahj' k'ii'pet': a wild medicinal herb.

noh g'ap': right arm (or hand).
noh g'ap': right arm (or hand).
noh.šap'í:n
right-handed.

noh.šé:v : great pain, agony.
noh.ší:ni:n : palm real (royal palm).
noh.ša:k : wide plain (a vast surrounding area near the)
neighboring Ute (pueblo).

noh.šé:v : regret and
tarky, noh.šé:v up : regret and
tar, noh.šé:v in : regret and

noh.šún, great river (used in Jornada
New Mexico, and described by
Te Río Jornada).

noh.šé:v : large beam, central beam
(mahogany wood), log.

noh.šé:v : light, blinding camer.

noh.é:n : Chieftain (district leader, great
tribal chief; see also 'é:n. é:n!).

noh.é:n : important ceremony (specifically,
the name, mahana ceremony).

noh.é:n : lawyer, cancer.

noh.é:n é:n : cancer, 3 leg.

noh.é:n unak : cancer of stomach.

noh.é:n é:n : cancer in large area.

noh.é:n : important pueblo
(specifically, a departmental capital,
like Chimarrón; cabecera).

noh.é:n : important pueblo
(specifically, a departmental capital,
like Chimarrón; cabecera).

10.

noh.é:n : art, prominent vein.

noh.é:n : rope, large turn.

noh.é:n : a large plan (palace).

noh.é:n : lamp, hole, cave, mine.

noh.é:n : important meal (a dining
apart), feast.

noh.é:n : important man, official.

noh.é:n : extreme sadness.
noh.é:n : ok: leg]: right leg

noh.é:n : your right leg.

noh.é:n : house of a family group.

noh.é:n : planet, right star.

noh.é:n : be larger, fat, increase,
fatten up.

noh.é:n : now it is increasing,
now it is fattening up.

noh.é:n : fatness, large size,
importance.

**mohss:** enlarge, pannet, increase in size, make important

[Ct. 2]

**mohss upsh:** pannet oneself, increase one’s own prestige, boast.

**mohss uanak:** widen, extend the side of.

**mohss ur:t** i’tam toas moh.s.ki’in: fallen along the side.

**pa ha’ar mohss & roha:** The rain increase the stream.

**mohs:** [moh-ta’, moh-ta]: large, high, full.

**mohs le’ta’:** full moon.

**mohs & o:kor:** river or flood.

**mohs ha’:** great deal of water.

**mohs uye:** any large term, median.

**mohs he:** any large body of water lake.

**mohs is:** yam.

**mohs i’ste:** [te’ tree]: guinec mare.

(wild 4. tree with yam-like root).

**mohs uc:** chile negro (a variety of cultivated chilli).

**mohs sa’kai:** a large trunk.

**mohs suh:rip:** large knife, axiana.

**mohs is:** any large tree.

**mohs rai:** large mel (large pit), any large pit.

**mohs ran:** any large anacle.

**mohs u:is:** bimta (a large structure).

**mohs a’avar:** largeenous, large, large part of anything.

**mohs unoh a’avar:** because it is large edge.

**mohs unoh oyop’or:** it is larger, higher.

**mohs i’an:** to large, increase in size.

[Ct. 3]

**mohs is:** enlarge a thing.

**mohs ha:** very great, very important.

**mohs ha:** large lake.

**mohs is:** very large.

**mohs i:** length, increase in size or age, longevity.

**mohs:** [moh-dap, moh-sip] husband.

**mohs i:** tall, high, adult, old, long, old person, deep.

**mohs uye:** long-legged.

**mohs i:** very high on the ground.

**mohs ha:** middle finger.

**mohs u:is:** long-tailed.

**mohs u:is:** long-handled.

**mohs ha’or u:et u:is:** middle finger.

**mohs i’ran:** varia banderella.

(a wild l. cane).

**mohs ha:** [he]: water; etc.
ñosi: ch’ok : tall girl, maiden.
ñosi: sec’i : young
ñosi: ti’tan : here is a.
ñosi: tu’ : brother.
ñosi: u’iic’i : large hill.
ñosi: u’iic’i : large waterfall.
ñosi: yach [ak : grass] : any tall
grase : zacat
camelote (wild golden grass).
ñosi: yik : heritage, length, age.
ñosi: yic’i : i am tall, dam i age.
ñosi: yin : because of it height.
ñosi: wani [cl. III-4] : be tall, (high, the old grow up, grow old.
ñosi: wani en height.
ñosi: wani [cl.IIa-1] : heighten, lengthen, build high.
ñosi: yurh : be long, be high.
ñosi: yin : Dam i height (tall),
yurh : he stand high.
ñosi: u’iic’i : stand high, be high.
ñosi: u’iic’i : stand high, be high.
ñosi: wani : en height.

ñosi : animal [meaning uncertain]
ñosi: pi’v [pi’v : from burns] :
ox.
ñosi: pi’v : no oxen.
ñosi: ta” : animal track, any mark
one animal left by an animal.
ñosi: u’ : we [indep; pers. pron., 2nd plural].
ñosi: u” : we [indep; pers. pron., 2nd plural].

nicos [nu-ik] : umbilical cord
nicos : it cord.
un i : one navel.
uhic [nu-h-k] : contact, communication.
uhic : established between persons,
communicate back and forth (especially
in arranging marriage).
uhic take : established contact for, arrange
a marriage for.
uhicpi’i : arranged for, arranged to
be married.
uhicpi’i : who : he (the marriage)
has been arranged for.

nuhiqpi’i : matchmaking
ah” : marriage go between.

nos [nu-ik] : went along, walked.
uhiqpi’i [cl.IIa-1] : marry (as a pret.-
does).
nuk: neck, stem, tere, inflorescence.

unuk: one neck.
nuk ugeap: wrist
nuk uyeke: ankle
nuk von ugeap: knuckled
nuk s puha: neck of water jar.
nuk s koton: neck of shirt
nuk uytum: tere of fruit
nuk uyepon: tere of head
ah. surn. nuk: quebrasto humano (a bride).

qu't: nuk: a strangling, strangulation.

nukar: neck-like, pertaining to the neck.
p'urunukir: quitame nelcinc.

nukta' [nukuta']: large, thick, tall
(used in reference to small objects.
Of nuk and nukta).

nukta'ë [k'ë: chilli]: chile
chocolate, chile puri (vanot, 8 cas. chilli), any long chilli.

nukta'piur: bonia bean, any large bean.

nukta'tzihn [lehr: fombay]: large
fombay bag.

nuk'a:en [lehr: miska]: miska, tall,
stalk and tall + green.

nukata in (large, large part of anything,
unabrec.

nukta'ään [ll. III-4]: go, large,
grow up

nukataan [ll. III-1]: ex. Large, cause + good.

nuk' [? nuk]: leader of vine.

nuk'ë [ll. III-1]: lead out, grow
out (an a vine), go ahead.

um andeh s piur: dis town an opening
out (numera).

num: opening, passage, conduit, lane,
passage, forum.
num tor y há': ford near a stream
num u'ú: opening of vagina
num unt: nasal opening or passage.
num u'cchin: ear opening
num unvi unak, num u'vi u'päh: anal opening.

numnak [nuk: stomach, womb]:
bowel movement.
numinak': k'opor: avavniva: ala: yaguilla de monte (small wild plant resembling cul. avavniva:).
numinak'te': yulpate (wild medicinal herb).
numinak'tigh': diarhoea.

numisak'p'ure': [p'ure': fever]: typhoid fever.

num. 'ok': laxative, purgative.

num. ya'p'ic': urinal fluid, passage of urine.
makar umumya'p'ic': congested (u).
hi urin.

numev: a passage, passage.
unumerv: hi passage by.
hnumev: passage by.

numes: cause passage, pass somewhere, nowhere.
[el. 1a]

unter umure ta'p'ic: pass over a trail.
ep ap: cross over a bridge.
un ak: pass over a bridge.

cumpe' ton upak: pass over tall grass.
kokum force over body "worn",
upak make over branch move.

vor k'ich'en viur ar arrangement.

numip': conductor, carrier, funnel, entry or vein.
numip' k'ax: hollow cane or concave leaves used to conduct water from a spring to a rock or house.
numip' yu'a'p'ic': urinal tube (said to conduct urine from the bladder).
umip' uch'e'v': vein (s).
umip' uni': nasal passage (s).
umip' unah: conduct leading to stomach.

numip' uvi, numip' ufa': lower intestine.
umip' uqur: conduct to penis.

numip: trailing (as a vine).
numin k'opor [k'opor: weed]: any trailing or running weed.

numip' p'uv: a black highland bean (frigot talite), any trailing vine bean.

numintak [tak: vine]: any trailing vine.

numse [el. 2a]: get along, fare (in life).

uyarnen ko'ca war unumse: he tells me how he is getting along.
mapampan unumse: hoget aliny (faint) badly

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Handwritten notes:

- numisak'p'ure': [p'ure': fever]: typhoid fever.
- numev: a passage, passage.
- numes: cause passage, pass somewhere, nowhere.
- numip': conductor, carrier, funnel, entry or vein.
- numip' k'ax: hollow cane or concave leaves used to conduct water from a spring to a rock or house.
- numip' yu'a'p'ic': urinal tube (said to conduct urine from the bladder).
- numip' uch'e'v': vein (s).
- numip' uni': nasal passage (s).
- numip' unah: conduct leading to stomach.
- numip' uvi, numip' ufa': lower intestine.
- numip' uqur: conduct to penis.
- numip: trailing (as a vine).
- numip' p'uv: a black highland bean (frigot talite), any trailing vine bean.
- numintak [tak: vine]: any trailing vine.
nupi: bring together, join, attach

nu't' [he inferred from nur'] : joint, splice, many joined together, cluster, pair; num. class

nu'wth': a (one) pair of

u'wth': u'qum: his two (pair pp) testicles.

u'wth': u'na' k'unt: my two ears.

ukkip: turg or replacey material.

e'puhk: removable thread (for cloth).

+: a forming or replacing, cluster, bunch.

kus [bli]: yarn, splice.

kus'k: yarn tambour (end & end).

e'puhk: sewa path (t cloth).

'ken: attach to.
ohom: foam, froth, spume.

kisix: sapillo (very bitter, like soap & emit a prompt foam, harmful to cattle).

ohomak: foam, backs, foamards.

leu: hea & water backs, backs spume, van oohomah, 1 way boiling, 1 way frothing. oohomak's hea & backt, 1 way boiling.

ohorn: boiling, frothing foam.

cajun: 2 ways end.

cakau: cream from.

uy: uti & ahmuc foam from, a foam mouth.

ohomes: [cl.III-1]: bread, foam.

cakau: cream foam (with di bolimbu).

omeshup: frother, heater.

chop: cough, catarrh.

ut & chop, acough, cleaning y de moth.

chop ucaen: chest cough, tubercular.

chop u'pow: cough in one upper chest.

chop taka & sisar: cough accompanied with chill.

chophopot: oronty, salmi ears.

chophopot: oronty, salmi ears (with di goron or siriteat, 126).

chop:es [cl. III-1]: crows, crows, eagle.

chop:es [cl. III-1]: spiny plants, spiny plants. (wild, spiny, climbing about).

chop:es [cl. III-1]: spiny plants, spiny climbing about.

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chop:es [cl. III-1]: spiny plants, spiny climbing about.

chop:es [cl. III-1]: spiny plants, spiny climbing about.
ohom : froth, foam, spume.

ohom kisiz : zappile (tiny, bitingly like
sour and emit a poisonous foam.
harmful to cattle).

ohom ak : foam, bubble, froth, spume.
[cl. III-1]

" e kaia the water boils, eruptions.
wan oohom ak is boiling, spume, froth,
oohom ak d e alalab the water is boiling.

ohum : boiling, frothing, foam.

" e sa:pun soap ando.
" e kaka" ando soap foam.

" y u " e ahmu e foam from
a biting moon.

ohom : sick, ill.

ohom [cl. II-1] : sick, ill.

" e kaka" from, cause (with de.
indirect).

ohmu : from, cause.

Chop : cough, catarrh.

ut u chop, a cough, clearing of throat.
Chop u kaus : chest cough, tubercle, lungs.
Chop u eon : cough in one upper chest
Chop taka u sisar : cough accompanied
with chill.

Chop h'opot : uruzng; palau? santo.
(wild, untrained, not fed).
on'îr'în: the day before.
on'înyahr [onî-înyahr]: the time before, once before.
onyântân: ancient day, ancient time.
onyânîy: old milpa (cultivated for many years), atole milpa.
onyânônâkip: ancient people, ancestors.

og: decay not.
og'ëm: decayed, rotten.
og'ëm: decayed tree.
og'm: completely decayed.
og'mân: rotted marble.
og'm'ël'vùn: rotted beans.
og'm'ëm'ën: decayed evil, evil field with vegetable matter.
og'm'të: decayed milk.
og'm y'ex [ex:tooth]: decayed tooth.
og'mân [og'ëm-an]: Rotting condition.
og'mân: decaying.
og'mân y'ex: decaying teeth.
og'ô'h [îmî]-ë: not, decay, apre, rotten.
og'ô'h [a-arô'h]: it is decaying.
og'ô'ëm: rotted, spoiled.
paah [pah-a]: Turn com.[Cl. 3]

paar [pah-ar]: Some part y anything, some fruit.

upaan sakin: Some part y pineapple.

upaan: Because it lowers.

pah: Some, someones.

im-pah: Some.

pahkayan: Pacaya (palm which yields edible shoots), any pacaya-like plant.

pahkayana an [sain: palm]: caupaca (small pacaya-like palm).

pahkayante: Pacaya de Cuncetillo (wild highland pacaya).

pahkayan,can [cin: snake]: small green mouse-eating snake (netonera), said to live in pacaya palmo.

pahkayan: Pacaya de montaña (small highland pacaya).

pahkayancan [wicen: highland]:

pacaqita, pacaya de montaña (small highland pacaya).

pah: Nakein: Stomach airmness, indigestion (ardores).

pahnawin [nawin: maticano]: quince (small cal. fruit tree).

pah patak [patah: guava]: wild guava (guayaba ácida).
pakh’ [pah-k]: folk, folded part of anything.
pakh’ [pah-k’]: shaped, molded, object, shape, form.
pakh’ap’: shaping instrument, masonic travel.

pahn: excavation, hole, a digging, being hit by a hi tap & cap, going in to a pahnir (passage).
tahar: I have been because going digging for it.
pahnte’: hollowed-out piece of wood.
pahncap’ : digging-up & earth bees.
pahn3’ in: grave-digger. a grave-digger.ah.
pahn2’ in: grave-digger.

pahn’ : dig, dig up a out, hollow out.
[Cell 2]
pahn’tap’: dig, hang bee, (out of ground).
pahn’s’3’m: dig a grave, dig a gully.
pahn’s’te’ : hollowing out a log.
pahn’ta yaspaw: dig under, underground.
pahn’ & rum: uncover, dig up earth.
pahn’upa’gi’: Transplant.
in:pahn’, inpa’gi’ st’te’: transplant the tree.

pahnob’ : dig, claw earth (or animals).
[Cell 3]
apahnob’ta un: he notes with his nose (and a pig).
race (un) in apahnob: now I am going to dig.

pahnomaan: digging, root ing.
ah in: any rooting or digging animal.
pahn’in: dig, hollowed.
pahn’art’e: hollowed log (canoe).
pahnwin’ip: any digging tool.
pahy: a shaping, a fashioning, anything built or constructed.
pahy’ta’ : wood-working, wood-carving.
aphy’ta’: woodworker.
pahy’trap’e: sugar press, building.
apahy’tape: press builder.
pahy’tun’ : stone-working, stone-carving.
apahy’tun’: stone worker, stone carver.

pahye’ta’ : metal-making.

pahy: shape, fashion, carve, build.
[Cell 2]
pahy’t’pah: shape & bone.
pahy viyrot: build one house.
pahy: inte’, mah’tun: build a stone fence.
pahy: inte’, tun’ : work a fashion a stone.
pahy nap’: any shaping tool (especially adze and plane).

daptatia’: any iron tool.
pahra:up:itun: any stone tool.

pahra:up:a: worked, fashioned, built.

pahra:up:maskita: fence built of limbs and brush.

pahra:up:ta:he:n worked now.

pahra:up:te: wood, plank, shaped timber.

pahruh: shape, fashion.

pahruh: building, shaping.


pahruh: [pa-h-r]: a lattice, lattice.

pahrap: back string used for tying a lattice used together.

upahrap: e: teki: strap, carry food wrapped around frame of basket.

pah: [pa-h-s]: anything opened up, opened condition, open hole.

pah:up: opened hole, key.

pah: e:ytot: hamekhan.

pah: arrays, gulch, small depression.

pah:ha: ditch, irrigation ditch.


pah: a folk, arable ground, a rolling up.

sirs: pah: tortilla made by camaguna woman.

pah:nav: bending of man's edge (for drying).

ah.pah:nav: worn down, hinged to bend the ears down.

ahnpi: pah:nav: I finished with my man's bending.

pah:nav: bend the man's stack.

ahna:ta in pah:nav: I know how to bend (man's ears).

pah:qu:he: piece of rolled tobacco, cigar.

pah:pas: dianition (wild spring herb).

pah:ma: foot, leg, wild h. tree.

pah:man: atorped, bent, flat, atropem.

umun: pah:man: be around his atropem.

pah:kat: turned back or over, doubled.

pah:me: bent, folded.

pah:me: st. man: my man's already bent down.
pakí : fold up, roll up, bend anything down, down
[Cl. 3].
upakí upuhk' : he folds his clothes.
pakí i nav. paki i evr : bend the orange stalks down (as they will dry before harvesting, dollies).

pakpiri : bent, forced down, doubled over.
pakpiri e evr : melpa when the canoe is bent (to dry).

pakpiv : force down, press, level, flatten, turn upside down
[Cl. 2].
1 aq'eq : put a hen to setting
1 taka's : yoke on ox (or bull).

pakpivpiv : forced down, turned upside down, flattened.
pak tlah : turn back on one, return, become folded
[Cl. 3].
paktes : turn one back, one, double or fold, bend back
[Cl. 2].
pakwan : bend over, down, throw oneself down at full length, to flat a level, sit or cary, will, drop
[Cl. 3].
pak' : hand, shaping, any shaped or molded object
ah.pak' : working, plastic material (as a potter, wall builder, etc.).

paki p'ch' : olla-molding.
paki kum [rum; earth] : clay wall, mud wall, ah paki kum : clay wall builder.
paki semet : conical molding.
paki cik'k' : clay molding, potter, shaping.
ah. paki cik'k' : potter.
paki sha'pe (with hands), mold.
arame poepiri p'pep overl [Cl. 1].
1 s'ch'k' mit clay, shape potting,
1 s'rum build a clay wall.
1 s'rupapiri build a fireplace, arrange
1 s'rupapiri, a fireplace
u raku 1 rupot shape clay wall & a home.
pakmak : shape, mold
[Cl. 3].
pak'maen : shaping, molding.
pakpiv : shaped by hand, arranged by hand.
pak'pivnum : furnish clay, clay wall y house (bapapinic).
pak' eats [p'kean] : points, n.d. plants;
deer fig (cult. apricot, cantal; turin).
pak : [eqn. for par].
pakal : [eqn. for paran, and used only in compound].
palala [palal-ha]: aperture, spot, in a stream where water is forced through many stones.

palas: many, many spots (s).

palas, ce: many more.

pak: a coming loose or out, a breaking apart or open; sprout, anything breaking loose or out.

panav: untied string or rope, anything unfastened or dangling.

mani: untie, unbutton, break a thing loose, unbind or unfasten, open up, take out, detach

[cl.1]

mani ukoto: unbutton one's shirt.

upaniop' e tokar tua' ag'asi s hi: They (the rain gods) open up the clouds as it will rain.

pano: untie, unfasten, take out

[cl.3]

panoaur: an untying, an unfastening.

panca: come unbuttoned or unfastened, lose itself, break loose, fall out, tumble down, break in arid (as a sprouting plant), peel (as eucalyptus does), liquefy, dissolve.

[cl.3]

apanca' u' anap': his sandal came untied.

apanca' e kare tu'upah: he arope "unfastened" itself from his body (as a result of managing).
pas : an opening up, a becoming clean. 

pas.hov : [hov: head] : opening up of the nasal passages.

pas.hak : [hak: 0% the bomb] : opening of the bomb (or with a remedy).

pas.niv'ir : opening-up of nasal passages.

pas.p'on [p'oon: p'om unknown] : removing or extracting any abnormal substance (from the body); gramas pass.

pas.ponak : gramas pass (greater)

sak : pas.ponak : manana blanca.


pas.punčer [punčer : pertaining t perspiration] : inducing perspiration.


pasar : Secretin, excretions, opening up.

" u'il : uta pasar onek open bomb.

" upah mei body open lap (i.e., function properly).

pasar.te : andira almond (large cultivated tree).

pas'i : open or open up, break open, make an opening, induce a flow, make the body to create.

pas'i upah : open up the body (remove poison).

pas'i uni' : open the nasal passage.

pas'i unak : open the bomb.

pas'i upar'vin : increase or induce urinary flow.

pas'i upar'vin : induce perspiration.

pas'i če'ek : open a pore.

pas'i upak's ha' : open a stream of irrigation ditch (at me place).

pas'i čap : not a beehive.

pas'i vči'der : induce one menstruation.

pas'i t' : split a log (unl plank).

kattat' upasi s haka'ar : good open up (come) the rain.

pas'i'ir : coren̄ik, wrapped up.

pas'i'ir : u'ce'up : wrapped up.

pas'ah : open itself, clean up.

war apas'ah uče'ek : her own opening up.

war apas'ah uni'ir : to flower opening.

apas'ah uče'ek : she also becomes clean.

pas'om : open, clean.

pas'om : u ničev, open flower, open.

pas'os : open or uncover a thing, make a thing open.

pas'os ūček uček uček : make a bowl open with hot water.
pasQAš : Already open.

pasQat [ - pas-hat ] : wormaeed (a wide herb with stinging fruit; esp. tsotu).

pas : back or flatness of taste (desaliveness), tautness, any tasteless or neutral fruit, tasteless part of.

upaśer : kens : Tasteless part of banana.

pasQe rum : tautness of arm.

pasQAš : pacante de montaña (wild guava; pure resembling cultivated pacante).

pasare : flat-tasting fruit, something without taste or flavor.

pasQAš : Flat and tasteless, i.e. sweetness.

pasQAš : unsweetened atoll.

pasQAš : sugar cane with little sugar (because there was no irrigation).

pasQe rum : bean tautness, be atorile (Ch. 3)

pasQe rum : untactness, tautness.

pasQes : make untact, dilute

pasQes e euQa : dilute chicha.

pat : back of the body or of an object, back or outer side of, under side, outside, a side or exposed surface; stuffy, any thing converted to give rigidity or stiffness.

upaś : one's back

upaś ap : back of one's hand

upaś unuk : neck of one's neck

upaś učekin : backside of one's ear.

upaś učekin : backside of one's heel.

upaś e ča : under side of matate.

upaś čeči : in any orient or by breast.

hua.pat, hua.pater : back strain.

hul pat : back ache.

pat.kohn, pat e kohn : bank of a stream.

patir : pertains to the back or under side.

The outside, outside.

upaś ir yotot : The outside of the house.

patir : out, outside, The outside.

patik : groove (small cul. nature fruit tree). pat : wild guava.

patah : guaya (small cul. nature fruit tree).

patah : wild guava.

patah : guaya de montaña (wild guava-like tree).

patan : means land to make melpas and gardens (probably also the general name of cultivated plots).
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
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<tbody>
<tr>
<td>Pataš</td>
<td>Cacao-like fruit &amp; patašte tree [?original name for cacao; see kakao]</td>
</tr>
<tr>
<td>Patašte</td>
<td><em>patašte</em> tree</td>
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<tr>
<td>Patnáh</td>
<td>Do melpas &amp; garden work (especially that of melpas), tend melpas [honey melpas] [Cl. 3; q. ma'ni], patanah tama ulor; work in ano melpas (s), angpatnáh a'ranavax; I work from time to time. Ma'ax inda qo'apatañah; he (hadini) doesn't know how to make melpas, k'ani angpatnáh; I like to work, I want to work.</td>
</tr>
<tr>
<td>Patnaav</td>
<td>Melpa and garden work. ni patnaav; my (melpa) work. ah. patnaav; one who 'makes melpas' (e.g., a Christ binder as opposed to a hadini; melpera), patnaavop; ah. patnaavop; group of melpas workers. ah. patnaav, win-kop; they declare who make rain (angela trabaloned).</td>
</tr>
<tr>
<td>Patnaav kí:</td>
<td>In [kí: day], work day, regular day.</td>
</tr>
<tr>
<td>Patnaav pa'c'</td>
<td>[pa'c']; woman's dress; woman's work dress.</td>
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<tr>
<td>Paton</td>
<td>Toritila, food in general, porridge (q. la shape po't tortilla). ni pa': my tortilla(s), my food. ayán ni pa': I have tortillas (food). muñuš pa': Toasted tortilla. Biskatáñ: tamale.</td>
</tr>
<tr>
<td>Pa'c'qara</td>
<td>Shape tortilla [Cl. 3].</td>
</tr>
<tr>
<td>Pa'c'qaro</td>
<td>[honeyed form of pa'c']: any cultivated plant.</td>
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<tr>
<td>Pa'c'qar:</td>
<td>Any cultivated type.</td>
</tr>
<tr>
<td>Pa'c'qar:</td>
<td>Planting stick, orchard, patch.</td>
</tr>
<tr>
<td>Pa'c'qarič:</td>
<td>Chili orchard.</td>
</tr>
<tr>
<td>Pa'c'qaríč cu:</td>
<td>In.</td>
</tr>
<tr>
<td>Pa'c'qaríč sučche:</td>
<td>Magnan patch.</td>
</tr>
</tbody>
</table>
pa'g'maan: planting, cultivation.

ah " planting season, opening.

pa'g'maak: [kam: day, time]: planting season, opening.

pa'g'piw: planted, have been planted,
/or pa'g'piw ni'dim: now my milpa(s) have been planted.

pa'g'piw. mak'te: fence of cultivated open plants.

pa'g'piw. rum: planted or cultivated land,
dayum enpor te pa'g'piw. rum ta fun uko:he: There is much cultivated land
in Tonucu.

pa'g'piw. ezor: planted milpa.

pa't: [?pat]: pot, shell, peel, husk, any natural covering, acanthus, dried mud near of insects.

up'a't e guv: forest/shell cover, many.
up'a't ug'or: one forest/shell
pa't ugu, pa't un'k ugu i eyekit
pa't ugu: my eyelid.

pa't e boko': coconut shell.

pa't e puuv: bean pod.

pa't e sus: mud near of waap.

up'a't tuav ni embo: a acanthus for
my long knife.

pa't e guv: patacna bird.

pa't a'sh: ahwi a'sh, a type of mark
(a. n. branch or peel).

pa't puuv: [puuv: bean]: bean(s) in
the pot.

pa'c' mistr [mut: bird]: bird-trapping.

ah pa'c'mut: bird-trapping.

pa'c' guhc: tobacco-pressing

pa'c: crushed (e. n. bird or mortar),
press, trap (especially with the deadfall).

[cl. 1]

pa'c' guhc: press tobacco (in curing).

pa'c' e e'c: crush chilli (in a bowl).

pa'c' e e'c keppar: crush a wild
animal (e. n. trap).

pa'c' mah: trap animal (esp. in
the deadfall).

[cl. 3]

up'c'ina orina inpa'c' mah: dam goys go
trapping.

ta' a'cwo vor apa'c' mah: where who? Ne ni
(are) trapping.

pa'c' piw: crushed, caught in a trap.

pa'c' phah: get crushed, get caught in
a trap.

[cl. 2]

D'ehk: a call, a shout.

pehka: call at shout to, call one's
name, speak to

[cl. 2]

up'ehk'ain tama ni'papa': he calls me
by name (he calls me in my name).
pehkai: call, shout, greet

pehlykhy track

pehke: command, summon
[cl. 2]

pehksax: command, summon, a summon.
apehksax: Ashkenasian summoner (called "third aladie") at the pueblo jiegado.

pehpim, pehpim: butterfly (generic).
saksarahpehpim: a large white butterfly.
sarimpehpim: a spotted butterfly.

peht [pe-hit]: anything poured.

pehtap: any pouring vessel.

pek: short or flat object, small party, knob, rounded head or end.
uppekiv ugor: head of eye, penis.
uppek: short, small, flat.
uppekiv ugorap: knuckle (i).
uppekiv unii: tips of penis.

pekiv: pertaining to a small part, of the penis.
qubpekiv: part of the head of the penis.
ypekiv: penis awareness.
qubpekiv: awareness in the head of the penis.

pekpek: small, short.

per: a drawing in, ending in, collapse, a getting hold of.

perk: draw in, pull in, suck, obtain, get hold of, acquire
[cl. 1].
unpek: draw in one's abdomen.
uyap: sink in one's face.
uppek: draw itself in (run among it & hold).
upho: draw with head (as an animal)

perk: draw itself in (as an animal), collapse
[cl. 2]

perem: drawn in, squeezed in.
peremme: anvil.

perper: drawn in, collapsed, squeezed in.

perperhe: megalabila, pala de megalabila (large wild firewood tree).

perpir: drawn in, pulled in.

peresed burna (fish)

perompul: frijol perono (achy black variety bean).

pe: a pouring, an emptying, cup, flesher, any pouring container.

pe. sakap [sakap: cane, cane juice]; pouring of cane juice (into the maelas).
aper, sakap: juice-pourer (at the press).
pete: pour out, pour a liquid, allow a liquid to run, empty a container
[Cl. 1].

pete & seekap: pour a garnish.

pete & ha#: pour water.

peten: empty, poured out, covered

petgah: pour a run quickly; run freely
[Cl. 3]
marha apetgah umin & sirar; it drains from him (any) because it is cold

peteh+: sprinkle

pec: pour, put, seal, not genuine, embellish, child, rohan.

pecalak ["false tongue"]; coagulate (egg free, a wild land creature).

pecalha [ha#: water, stream];
stream without tributaries
(without "parent", kuhafaro).

pecalhoca [hoca: girl];
illegitimate girl.

pecalmut [mut: wind];
polo-eaten (a bird)
pecel: a variety of quail.

pecelha [ha#: nymph]; cucumber de aqua (marsh - dwelling quail).

pecelai [pec - cai]: peechay (a small edible centipede, sand & resemble a centipede).
pêch: Feeling, sense of touch.

pêchâ: feel a thing, a touch

[Cl. 2]

pêchâ: a stream, a touch

[Cl. 3]

pêchmah: a stream, a touch

[Cl. 3]

ašanah: to go along "touching" or "walking along" | feel or use a touch

pêk: intestine, gut

pêk: foam

pêk: foam, foamy, beaten, atomized

pêk: th: foamy or foamy water

pêk: th: took, th: formy water in a stream (of foam water)

pêk: th: kakav: frosted chocolate

pêk: th nêp: frothy drink (used for atomizing or frothing, legends, molinillo)

pêk: th van: foamy or foamy, from up

pêk: thvaner: foamy scent, frothiness

pêk: thnes: makes foamy or foamy

[Cl. 2a]

pêch [pê-kê]: anything pierced or stabbed, image (with essence)

pêch: any pain or clouten, mate

pêch: companion, the one or a pair

That which accompanies something else

pêch: be a companion, go along with

[Cl. 3]

pêrase: accompany

[Cl. 2a]

angah th: uparseen: walked along & accompanies me

pêmâ: wadling, a stretching, added length

pêmâ: pull or pull out, stretch, lengthen

[Cl. 2]

pêmâ [pêm-]: anything pierced, stabbed, image (with essence)

new pêc:usen takánti: main, salted with (richly) in laboren

pêmâ: storage place or space.

pêmâ: a house used for storage.

pê: one or a pair or cluster, mate.
**pak’ta [pak’ta]:** stir, beat, cause to
flour

**l.2**

**pak’tayax:** a beating, a stirring

**pakuixo [? Span. cuerno]:** a horn (animal)

**pam [Tanun thickness, thick object, thick plant]:**
any thick, horn, or horned plant, thick
palm.

**am pam:** thick.

**am pam, am pam:** very thick

**pamir [Thick, thick object, thick part of anything, thickness]:**

**upamir:** thick, thick part of a tree.

**quan upamir:** other thickness.

**pimpim:** thick.

**pimyan:** be thick, grow or become thick

**l.3**

**pamyes:** Thicken, make thicker

(by doubling or folding)

**l.2a**

**pipa [? Span. cuerno]:** clavel (a cultivated form)

**papa, k’opota:** clavelo de monte (main
plant commonly found in cultivated land)

**papa, te:** clavel (showy plant, plant
de beauty).

**panac:** chunchuncillo (bird)

**pivula [? pivul-ha’:** artichoke

(a sunflower)

**pas:** Supreme, nakedness

**pis:** unwrapping, unwrapping, expose

**l.1**

**pisax p’a hipax:** unwrapping a tamale.

**pisax k’alitex:** unwrapping a bed.

**pisax upax:** unwrapping oneself.

**pispis:** naked, unembellished, exposed.

**impispis:** naked.

**pispis en:** am naked.

**pispisyan:** be naked, be exposed

**l.3**

**pispisyesi:** naked, unembellished

**l.2a**

**pispisyes upax ta a’ita an unam

to get bed.

**peson:** Pyzota, (small edible black
and white animal, kind resembling
dark rice or amate)

**piś:** brown leg, paw or animal.

**ut upiś:** one brown leg.

**ut uor upiś:** one knee, left.

**pitak:** urn or ear or mane (animal)

**patakäh:** yield small hard or orange,
yellow corn-shaped fruit

**l.3**

war apatakäh niču. My uncle is going away.

**Sp. gadocha**

**patakës:** already produced, won.

**nina mymay:** already found

**en nos.**
peč: horn, needle, spine.

peči: pierce, stab, prick. [Cl 1].

uyok tu'a wák'á: è t'a?
ha mi for to extract a (pancetis) "wakam.

pej: fig, any wild fig-like fruit.

pe'inyah [pe'inyah]: higuera, higuera de montaña (small wild native tree resembling the castor oil plant).

q'umân. pe'inyah: higuera amarilla (shrub)
Saksak pe'inyah: higuera blanca (shrub).

pe'ho' [p'e-h'o']: a punch of, punched spot.

ap'eho' ad'am: a (me) punch y'æk.
ç'ap'eho': two punches.

pe'h: woman's skirt (ennagua).
patnaw. pe'h: work skirt.

pe'pah: passion-flower.
(cult. climbing, un vino general, varieties; granadilla).

pe'pahweciyi: granadilla ácida (mat vine resembling the passion-flower).

pe'c': punching, crushing with the fingers.

pe'c'i: punch with the fingers, crush by punching (ch-chilli).

pe'c'i intë ètëk: punch a cone (to remove seed).

pe'c'iy: crushed, punched.

pe'c'ip'ë: crushed, punched.

pe'c'ip'ë èi'ë: crushed chilli (ready for eating).

pe'ic'nu [pe'ic'nu]: crush completely. [Cl 2]

pohk [po'h-ëk]: medicinal wash; rain, washing or cleansing liquid.

pohk'c'ak. [chak: remedy]: medicinal wash.

pohk'c'ak tu'w-usar: medicinal wash for one itch.

pohkap': wash cloth, fabric used for washing.

pohkap'q'uk: cloth, washing rag.

pohkap'ëk': fabric washing.

pohk [po'h-k]: color, dye or painted decoration.

pohnap': dyeing or painting material.

éntëk pohnap': red dye.

q'as na's pohnap': green dye, bluing.
pohp: a baking, an incinerating, ah. pohp: baking (burning)
tapohp: part of fireplace used for baking
pohpi: bake, roasting (in the sun), toast (over fire or in hot ashes)

[Cl. 2]
pohpi ta.tar: bake in (hot) ashes,
pohpi tie qoh: bake over a fire,
pohpi tie wapay: roast meat,
pohpi tie pa: bake tortilla (in the sun),
pohpi tie te: make carbon

pohpi: anything used for baking or roasting,
we: part of fireplace used for baking
we: pan roasting (for baking wheat bread).

pohpip: baked, toasted,
we: roasted meat,
keen: baked banana.

pohp: sedge tuber, mat of woven sedge band,
pohp: kakau: cacao nut (in which the seeds are enclosed in the skin),
pohp: kaim: chelled mango mat (for drying)
up & pohp: sedge strand (of which mats are woven),
ak.pohp: a wild reed grass
Sak.pohp: palo de mayo (a wild tree).

pohc [poh-č]: peeled skin, sheathed,
pohcapi: peeling knife, skinner, knife
pohči: cleaning, washing

pohči: wash
[Cl. 2]
war apohči & pohči: Siguinab or washing (seed is to the cause of the rumbling of flooded stream)

[Cl. 3]
arapohči am pohči: Siguinab or washing (seed is to the cause of the rumbling of flooded stream)

pohčapi: anything used in or for washing,
pohči, pohči: wash clothes
ukotan takohn: wash one's shirt in a stream.

pohči, pohči: wash clothes
ukotan takohn: wash one's shirt in a stream.

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pohči, pohči: wash clothes
ukotan takohn: wash one's shirt in a stream.
pok: wash, rinse, medicinal wash.
pok:pukh [pukh: elbow]: cleanse, wash.
  ak pok:pukh: is cleanse.
pok:čak [čak: remark]: medicinal wash.
poki: wash, rinse, douche  
  [cl.1].
poki vug: douche one vagina.
poki vut:usvi: douche one rectum.
poki vus: wash one itch.
poki vč:ék: wash measles.
poki vna:ák: vut: wash measles (medically).
poki vč:é: rinse one mouth.
poki uhov, pok: v:eu: wash one hair.
poki vut: wash one back.
poki x:čuhi: wash kitchen utensils.
poki usiv: wash one tech.
poki v č:ap: wash one hand(s).
pok:in: washed, clean, anesth.

pon, ch pom: tourn.

pon: color, dye, colored decoration.
  matuq'a ayan upon: colorless.
  ("the no color").
pompohs [pohp: edged]: dying of edged strip.
pompukh [pukh: clone]: dyeing of clones.

pon:subéh [sukéhi: agon from]:
  dying of agon film.
ponem: stained, colored, spotted.
ponem tekar ćiné: stained with blood.
  q'an, ponem: yellow.
ponsimtun: elementary rock, spotted rock.
ponemiv: atain, color, spot.
ponemiv ćiné: blood stain.
ponemiv taka: chiptun: stain with paint stone.
poné: color, dye, stain  
  [cl.1].
  uponi upohp: do dye here and stack
  poné v upohp: dye one piece of cloth.
ponmah: color, dye  
  [cl.3].
ponmaan: coloring, dyeing, material.
pompín: dyed, colored.
pom p:un mopohp: my mat is dyed.
por: head, any small round object,
  water bottle, head.
pos: Lover, concubine.

pot: squeeze, forcing out.

poti: Squeeze a force out, bring forth [cl.1].

poti uta e ci: squeeze viscera from head.

poti e hia e pik: squeeze viscera from a gut.

poč: peel, shrunk, any plant, skin or covering.

upoži e navi: manji shrub (s).”

upoži e kens: banana peel (s).”

poč: remna in elining, peel [cl.1].

poč uti vuytor: peel a fruit

upoži e navi: shrub manji.

poč mah: peel, skin [cl.3]

poč gah: Peel itself (ash encalyptus tree). [cl.3]

pouhi: pears, any pears-like evocation, animal semen.

pouhi tare e eś tık: pears in a tree.

ayan upouhi: having pears in it, other pears.

pouhi i ghegaw i tō: possess an unplanted blister.

faka e pouhi: puny, having pears.

pouhu ipiw: filled with cans, festooned.

posp'ax: harried by sorcery.

neh posp'axen: I have been bewitched.

ah posp'ax: victim of sorcery.
po'he: deep spot, hole, well.

po'he' [from po'he] anything encased, embedded, torted cells (kept until next meal).

po'he' [from po'he] anything possessed.

po's: fruit of the potate tree.

po'ste: [te: tree]: potate, amana potoke (large cal. amanita).

po'stameac: amana de comte (wild amana resembling the cal. potoke).

po'c: shed hide or shell [cf. po'c].

upa'cvin c cax: no shed skin to snake.

po'cchin: shed its hide or shell

po'c: shed, red, wet skin

po'cim: shed, red wet skin

po'c: cheese, pressed, cheese pressed (by hand).

po'c'ques: cheese pressed (by hand).

po'c'quesuy: [ques-u]: his

po'c'qu'ain: [qu'in: many pastes,etals: "masa"]; pressing 8 "masa" and the band to remove water before making tortillas.
puke: [pu̱k̪e]: short, a plant, puke: erect: pumela short.

puke: [pu̱ke]: short-bearing.

puke: [pu̱ke]: grow short, send it short out [Lb. 3]

puke: ase nocturna (angiva bid).

puk: [pu̱k̪]: stinging insect, prong, proboscis.

pukir e šiniš: stinging bart.
pukir e čuš: stinging hornet.
pukir e yañax: proboscis gaster.
aqan upuk: other a stinger, it is a stinger type.

puk: [pu̱k̪]: stinging, insert it to proboscis into [Lb. 1].

pukêan: having a stinger, it is stinging type.

puk: giving away, gift-making, hospitality.
pukêan: mange-giving, gift-giving.

puk: hospitable person.
puni : change, make own
[81.1]

pug : crushing, stirring.

pug' : crush, mix together with the
fingers
[81.1]

pug' & c'ak : crush medicinal herbs.

& tani : take & hold : mix lime with
water ( to boil or steep maize ).

pug' c'ak [ c'ak : remedy ] : preparation
of medicinal herbs.

ah pug' c'ak : remedy maker, herbalist.

pug' p'ir : crushed, mixed.

upor' c'ak pug' p'ir take & tan :
medicinal herbs crushed and mixed
with lime.

pug' p'ir tan : lime mixed with water.

pux : digging, coming up from

pur. p'uhk : clear-running,

pur. can : digging, going strong ( on a
liquid & soft soil ).

pur : dig up and down, climb, soften
by digging
[81.1]

ah p'uhk : come closer,
tan : c'uhk : deep : choke, or water.

pur. u'p'ap : deep, names with hands.

purux : dipping, deeper, ladder.

purum paqasa ( fest ).

pus : throwing out, casting.

pus tan : coh-sprinkling ( on
own maize when stirring it ).

pus ut'guhe [ ut'guhe : tobacco acc ] :

- tobacco smoking.

ah pus ut'guhe : tobacco, corn, plant.

pus : throw out, yes and no, waste, and
[81.1]

pus c'ut'guhe : corn, tobacco.

& we : throw away food, waste
food.

& tan : sprinkle with ah.

& yum : sprinkle earth, etc.

pus p'yu : corn, waste, throw out.

pu'ch : pouch, container, open bag;

any manure pellet.

ah pu'ch : op-guul.

ah pu'ch ak : aquatic op-guul-like animal.

pu'ch ip'ap, ech : pouch & a shoulder bag.

pu'ch uy'ek : pouches of ( Zadoc ) transverse.

ah, pu'ch ul'ek : op-guul-like, animal

pu'ch eser : leather pouch or bag.

pu'ch eser [ inner back, paper ] : envelope.

pu'ch : good, suitability, value,

ah pu'ch : good, suitable.

pu'ch um [ corn, soil ] : good land or
soil, cultivable land.
pucan : good, partly, valuable portion.
upucan uqter : good (edible and
tasty), part of a fruit.
upucan xhene : edible part of banana.

puc puc any. : usable, hand-some.
pucman : be good, usable, or valuable.

puc'ces : make good, improve, "cure" an object.
(Cf. 2a.)
- c'xek' : cure new pottery (to
real x).
- nax : cure man (to remove
wound).
- xukxep : cure a bullet (to
remove correct aim).
puc'lesup' : anything used for "curing"
(as line, tool, or sick).
puc'lesyax : improving of, curing.

- nax : curing妆 usage.
- c'xek' : curing of pottery.

puc : flight, escape, desertion.
ab. puc : fugitive, deserter, go-about.
puc ta. xax : escape from soil.
puc'ar : flight, desertion, escape.

puc'e [puc'-ss] : abandon, neglect, ignore completely, make go to away
(Cf. 2.)
puc'e xamatak : abandon or neglect one's family.

duqyotot : drive out one's house
(inept, weak people are said
to do so callers).

puc'pir : abandoned, deserted, left alone.
puc'pir, maotak : family deserted by its father.
puc'pir, xotot : abandoned house.
puc'pir, xiv : unused trail, trail
not kept cleaned.
puc'pir, xev : abandoned meepa, milpa
left to weeds.
puc'ran : be in hiding, stay hidden.
(Cf. 2.)

wax a puc'ran : be in hiding out
(real or hidden, who is going
in hiding authentic).
puc'ris : keep in hiding, keep hidden.
(Cf. 2.)
puc'ris : go away, flee, escape, go
into hiding.
(Cf. 3.)
wax apuc'ris : he is fleeing.
puc' : staring, missing.

puc' :
p'ah: body, self, one, a spirit.

Pi p'ah: myself, my body.

up'ah: himself, oneself, one body.

U'poop' [up'ahop'] : Their brothers.

Paham: Solitude, a companion, alone, by itself.

ah : Peron, history alone, batch, live, commit, solitary, unarmed.

Paham: alone.

u : By himself, by oneself.

mi : By myself.

Sah, pahah an, sah, alone, small alone.

Tunen ni p'ah an en. Unicorne.

Pah noo, D. Nominal.

Pahk: joint (in bulk ain a plant).

Pahk up'ap: arm joint, elbow.

Pahk u'ut up'ap: hand joint.

Pahk u'or up'ap: finger joint.

Pahk uyok: leg joint.

Pahk u'ut uyok: foot joint.

Pahk u'or uyok: toe joint.

Pahk uyamas: elbow joint.

Pahk u'k'hep' : shoulder joint.

Pahk u'or uyap: wrist joint

Pahk uya': hip joint.

Pahker: call from y p'ahk: points, all the points.

Pahker up'ah: joint yah body.

Pahker u'or up'ah: one body joint.

Pahker u'or up'ap: joint yah hand.

Pahker: one joint.

Qu, pahker: extirpate.

Pahkiv: shortening to the joint (y p'ahk, body).

A'g', pahkiv: joint exclamation.

Qu, pahkiv: pain in a joint.

Pahkiv: the joints, having joint.

Pahkiv: any jointed plants.

Pahkivp'ap: jointed.

Pahkiv [pahkiv]: abroad, at.

Pahkivp: bending to the cord (used for tying or securing joint).

Pahna: heat, warmth.

Pahna: heat warm, warm up a thing.

Pahna: heat water. Pahna 3 ha: heat water.

Pahna 3 hanap: heat a person.

Pahnap'iv: heated, warmed.
p'ahpin'h: heated water
p'ahpinah: heated
p'ahw'ump': spot on a fireplace for heating all of water.
p'ag' [paag]: fright, sudden terror (sudden).
  umu' ya'an fright can't, a shame,
  s'eva' akun fright can't, a shame
  can' fright can't, (frightening).
  s'ama' - 'i' h'kini' ng a corpse.

p'a h'g'ut [ut: face, appearance]:
  apparition, evil spirit, any thing which causes fright, a corpse, an evil crow.
p'a h'g'ut'e'; margamilla, margamilla de Castilla (cult. about y' great value).
p'a h'g'ut'aman' [aman: death]:
  death fright.
p'a h'g'ut'aw'ak [awak: dream]:
  nightmare.

p'a h'g'h'. [h': frighten, receive fright (spiteful, septet)] [ch. 3]

p'a h'g'h'up'an': frighten:

p'a h'g'h'se' [h'se': frighten, terrify, cause fright (skeptast)].
  ch. 2
Pak'eres: make men, etarre (an mé child or an animal [cl. 2a]).

Pak'ir: a wrapping, a tie or a bundle

Pak'air: ayoke

Pak'irvan: is yoka, men a yoka

Pak'irves: yoka (a small bull) [cl. 2]

Pak'ir: around, encircled, entwined

War a'zwan e mut pak'ir e tekpan: The birds gilding around the church.

Pak'ire: veve ta ch'or: ones' hair entwined in braids around the head (as worn by older women).

Pak'ir: l'a'n tane e te'op: climbing vine wrapped around tree.

Pak'ay: wrappel, tie up, bundle

Pak'ay: tamala

Pak'ay: rum: peanut
p'ak'i: wrap, tie up, band, entwine, rope around, encircle

[Cl. 1]
p'ak'i e p'ak'at'pa: wrap up a tamale
p'ak'i uve: do up one's hair
p'ak'i upak: bind up one (broken) bone
p'ak'i takov: bind up a wound
p'ak'i tana e t'an: wrap with string
p'ak'i upak i mačet: bind a machete handle (not a reedlike strap).

p'ak'pir: wrapped, tied up, bound.

P'an: good, valuable, usefulness, beauty, remedy.
Ne'ne' p'anen ko'a ra'isir: I am good, as he (on Tahiti).
Ne'ne' p'anen tuu' ra'isir: I am better, than he.

P'antakc: properly, correctly, well, without charge.

P'anp'an: good, useful, right, proper, well, Truthful
P'anp'an uve: beautiful, well-behaved, good mannerly, well-behaved, etc.
P'anp'an uvo: one's productive melpa, mis melpa productive
P'anp'an takov: it's alright with me!
P'anp'an uve: he speaks Truthfully
P'anp'an apat'ak: he works properly, he works well.

P'an p'ane: pot:
chula crema, chula colorada (Cl. 1, herb).

P'an ehta:
[Cl. 3]
P'ara: lea, heavy, heavy.
p'arav: Heavy, any heavy substance, weight, fetus.

p'arav: make heavy, add weight to. [ib. 2a]

p'as: a tugging up, a wrapping, a cover. ut up p'as: to cover.

p'as: a wrapped-up article, package.

p'as: wrap up, close in a bundle, cover completely [ib. 1].

p'as i chapp: wrap p'as in cloth (native way).

p'as' i chapp ta uyopor s chapp: wrap same in any way can learn.

p'as' i chapp ta ssi'asi: wrap in many clothes.

p'as' i chapp ta n'ap: wrap cloth in cloth (for burial).

p'as' i tu s: wrap in a basket.

p'as' p'iv: wrapped, covered.

p'as' p'iv, chapp: wrapped shepe(s).

p'as' p'iv, chapp: keep wrapped in abaad.

p'as' tu s: wrap itself up; get covered over.

[ib. 3]

p'as: a pull, a pulling up.
pa'ap'arvan: le brown, become brown [cl.3]
p'aap'arxas: dye & paint brown [cl.2a]
p'aap'arxu: musarana (small coffee-colored animal).
p'aap'arxu: brown squirrel.
p'aap'arxu: [from: rot]: large brown burrowing animal.
p'a'i, p'ae: skunk.
p'urn. p'ai: white skunk.
sahak p'ai: white-browed skunk, polecat.
p'aik'opor: yeke de gorilla (used used to have a skunklike odor).
p'a'g: fear, fright.
noh. p'a'g: extreme fear, terror.
u'men u'p'ar: he became a bit fearful.
p'a'g: fear, terror, fearful, terrible.
p'a'g: Timid, afraid.
red & timid woman.
p'a'g: fear, reverence.
p'a'g: [p'a'g'-]: fear anything [cl.2]
noh. p'a'g: & p'ir ak'p'ar: we fear
the head & right.
p'a'g: ent' eamun: fear a coup.
up'a'g: & derpar: he fears the armpit(s) & dead.

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p'a'q'tah [p'a'q't-ah]: be Timid, be afraid [cl.3]
mae: ap'a'q'tah: not to be afraid.
p'a'q'taar: Timidity, lack of aggression.
p'a'q'tes: make afraid, put fear into someone, frighten [cl.2a]
up'a'q'tason: be frightened.
p'a'si: harm, curse, soreness, malaise, hatred, misfortune.
ba: p'a'si: curse, renders, pursues, enemy
uyah. p'a'si: one enemy
k'anah umen & p'a'si: he died from a curse (maledition)
sut'i & mok umen & p'a'si: send a
arrows back (one's enemy) by a curse.
p'a'z: sugg. for sugg. for harm (one's enemy).
p'a'z: curse someone, lay a curse on, render, slander, hate, despise [cl.2]
p'a'z: sugg. for harm (one's enemy).
p'a'zon: sugg. for sugg. for harm (one's enemy).
p'a'z: sugg. for sugg. for harm (one's enemy).
p'a'z: sugg. for sugg. for harm (one's enemy).
p'a'z: sugg. for sugg. for harm (one's enemy).
p'a'z: sugg. for sugg. for harm (one's enemy).
p'ehr: a dragging, a pulling.
p'ehnuv:' the harvest

p'ehnuv:kin [kin, temi]: harvest: harvest season, autumn, rainy season (cantaloupe, last year from Nov. to Feb).

p'ehnuv:kimp'wv: near-dry season, beans (fruits de verano).

p'ehnuv:kumuytun: near-dry season, fruit

p'sht: olla, boiling vat.

p'sht tu'a: olla, large olla for boiling cane juice

p'sht tu'a: p'wv: olla for boiling beans.

up'shtin e nar: olla for boiling maize.

up'shtin wayhe'nar: ming olla (in which it is grown).

p'ah p'sht: olla-moldy (not in hand).

p'ehnuv: carry, dragging

p'ehnuv:ax: carrying, transporting

p'ehr'p'ux: carried, brought, transported

p'ehr'p'ux tounor minar: all my maize has been carried (not the stock

p'ehr: carry, dragging, carry continuously (as at harvest),

p'ehr uyv'uy: carry my beans to one house.

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p'sht tu'kin: kettle, my metal pot.

p'ehnuv:ch'k: [ch'k': clay]: olla made of fired clay.

p'ere: tomato (generic).

q'an p'ere: tomatillo amarillo (small semi-cultural tomato).

p'ere h'opot: friega, plana, tomatillo (wild herb).

p'ere k'an: tomatillo de monte (wild tomato vine).

p'en: weed (s), shrub (s), shrubbery, p'en ta cov: weeds or shrubs in my house.

p'ente: small wild vegetable, shrub.

p'et: ome, an owing, debt.

p'eta: ome

p'eta e tume: ome money, ome naya: ome maize

up'steen e h'ome e.

p'etas: contract a debt, rent

p'etas take: rent from.

p'etoh: ome, be in debt

ma'le annata xarte inp'etoh: I do not know how much I owe.

p'et: ome, an owing, debt.
p'etoar : debt, indebtedness.
akh p'etoar : debt.
p'stplay : owed, owing.
anything owed, debt.

p'et'ar : my debt(s).
p'ya : person (remember, and I have been a talkative old woman who betrayed James. I come now punished by being changed into a bird).

p'eb : fine, groove, streak, path.
Trail, road [seem used
without suffix - 's v. pier].
p'eb : [imfrequent 'p'eb'] ; bit, small
quantity, 4, pinch, g.
enough ni p'eb'ar : I gave my bit.

p'eb' : [num. class].
imp'eb're : bit of accomplishment.
ap'eb' a'cim : two pinches gather.

p'eb'ah : be reduced in quantity, dwindle
Cl. 3
war ap'eb'ah kanar ion made.
dwindles.
p'eb'ah : reduce, make dwindle, unseat
Cl. 2 & 3.
p'eb'ar : small in quantity.

p'eb'ax'ah : yield small fruit, yields
Cl. 3.

p'ehna : think, ponder, worry, be
preoccupied, concerned.

Cl. 2
war ap'ehna takar : he is thinking of someone
about something.

p'ehna as uvanar : worry about one crop.
... takar umas takar : think of me family

p'ehna keite a'aks uvan a'aks umen (punch
on) how much he will pay me.

p'ehnaper : thought about, worried
over.

p'ehs [p'eh-s] : anything measured or
weighed, a weight or measure of;
num. class.
p'ehsup : measuring stick (tw arm-
long, used for measuring land),
weighing balance (used in the markets).

p'ehs [p'eh-s] : load carried on the head,
anything carried un supported.
enter p'ehs a nar : a load of mango.

p'ehsup : container used for head-
carrying.
p'ehsup & p'uor : bean basket.
p'irix [p'irix]: road, trail, route.
p'irix é senè: ant trail.
p'irix é mal'tak: family trail.
p'irix é toy: arrow across a river.
p'irix é kohn, p'irix é ha': bed of a stream.
p'irix é do'k: trail left by an animal.
p'y'irix ta dimin: Terminal of the pueblo  (*road & town*).
p'y'irix ta wusét: trail & lodge home (olden).

p'irix, ta ké: trail, rocky trail.
p'y'irix toy é wusét: trail on a mountain.
noh p'irix é highway (coming road).
sum p'irix: winding Trail.

p'ax'ah: goli trail, take de trail or road [ch.3]
p'ax': bit, small amount.

p'ax'it: small, tiny, small variety. (denoting small and collective objects).
p'ax'it é xinax: apritzing many, young many, the many, apritzing.
p'ax'it wu'tok: little toe.
p'ax'it uq'ap, p'ax'it oq'ap, little huca.

p'ax'it'ken [ken': banana]: brown, small (small variety of banana).
p'ax'it'kenx [kenx': banana]: chinchito.

p'ax'itu'bo' [kobo': coconut]: cihune palm (cocos).
p'ax'itu'man [man: many]: many coconut oil (a small variety of many yielding in fruit, days).

p'ax'tep'múrn: small peques (small red bean) & small beans.
p'ax'tep'múrn é [cèn': ant]: a tiny red ant.
p'ax'tep'tum [tu': stone]: pebble, marble.
p'ax'tep'tum [con: metal]: metal when the many stables are young.
p'ax'tep'tum [kum: pumpkin]: pepetocin (cult. vine with edible pumpkin-like fruit).
p'ax'tep'us [us': small fly]: torca.
p'ax'tep'us: small peques (a tiny fly).

p'ax'ter: small object(s), small member of a series.
p'ax'ter uq'ap: toe (except the big toe).
p'ax'ter uq'ap: horno (except the thumb).

p'ax'teran: be tiny, grow small [ch.3]
p'ax'terúrs: reduce an age, make small [ch. 26]

p'isi: length, measurement, weight.
p'isi: length, measurement, weight.
P'isi q'ap [q'ap: hand]: span of length (cudina).
p'ísí : measure, weigh
[Ch. 1]

p'ísí utúv : measure off one's pañna.
"t'ap' : weigh, pañna.
"t'úq'p : measure length by
p'úwó (p hand), heļt

p'ís'íp' : measure, weigh.

p'ís'íp'ta níg'p' : measure by
mi hand.

p'ísí : consciousness, life, spirit.

p'ísí : pišípe (named by sound
and called by name).

p'ísán : pale (light); opuri.
p'ísan úq'p' : one's pišípe.
p'ísán k'op' : very in the world,
chakalaguan (wild medicine herb).
p'ísán : life.

p'ísí : gací, gacímenem.

p'ísí : alví, kúwa, amake, akunót, gany.
p'ísí : akunót: live body, its living body.
"něn : pišímen : I am alive.

p'ísíph : wake up, remember, come to life.
(or, plant at the beginning of the
many cereal) [Ch. 3]

wak aká : me wake up.
\n\nin p'ísíph : amake.
\n\nd išín : I am wake.

p'ísíph : awareness, remembrance,
coming to life.

p'ísíph : awake, remember, come to life.
pītī s pāyur: wear a plant.
 pītī upītār: wear a (leaf) hat.
 pītār: wear on the head.
 upītār: with his hat on (meaning a hat).

upītār [pītār, pīt-ār]: hat, anything grounded in earth or a plant.
 upītār s wīkī: he wore his hat.
 upītār k qōt: nor may a roundhouse.
 upītār s dōk: create, mudnorm, hat.
 hār pītār: hat weaver.

pītār: an incision, paloma de armiro (a palm from the family of which hats are made).

pīc: sliding or slipping
 pīc: slide on an object, cannot slide.
 [cl. 17].

pīc qāb: slide, slip, move along (and its analogs)
 [cl. 3]
 pīc qāb māk: my foot slipped.
 ānān ānān pīc qāb tāv ə kū ḍām 
 jā ngī t slide on the grass.

pīc āānī: slide, a slippery down
 pīc āānās: cannot slide, a slip, bend.
 [cl. 26].

pīc: ream, slippery.
 umān ā pīc āānās: because he is slippery.
 ā pīc āānās: slippery, to be a trail.
 ā pīc āānās: slippery, slide.

pīcānān: be amoral, slippery.
 [cl. 3]
 wān ā pīcānān umān s hākār: if
 ā ānās: a slipping slippery because?
 hākār.

pīcānān: make amoral, ground amoral.
 [cl. 26]
 ā pīcānān učāk: the amoral hat
 (new) pottery.

pīcārānās, any smoothing instrument.

pīcārānās pītān: polishing stone.
 ā pīcārānās ānān pītān tāv ə ākū ḍāk: 
 a polishing stone for (smoothing) pottery.

pīcārānās pīsān pītān: polishing stone.
 ā pīcārānās pīsān pītān tāv ə ākū ḍāk: 
 a polishing stone for (smoothing) pottery.

pīcārānās pītān: polishing stone.
 ā pīcārānās pītān tāv ə ākū ḍāk: 
 a polishing stone for (smoothing) pottery.

pīcā: straining, elasticity.
 ā pīcā: elasticity.

pīcāk: stretch, extend itself, out, bend.
 [cl. 3]
 ā pīcāk: is stretched.

pīcā [pīcās]: strain, pīcās.

pīcārānās pīsān: stretched, extended bent.

pīcārānās: stretching, elasticity.
 pīcās: stretch a thing (ascalendar),
 extend out, bend.

pīcās qāb: stretch, itself, anwl (as a anul), snap back (as a
 bent slippery).
 [cl. 3]
p'ok [from p'ok] wild vegetation pulled up, dead bean reese, trash (esp. milpa).

p'ok'ci:  inuut '7 fox

p'ok'pi:  captured, re-capture, coyote.

p'ok'pote:  guang, guangapot (Ceb. native fruit tree).

p'ok'puc:  muapo (a nocturnal bird).

p'ok'wene:  caballer (a bird)

p'ok:  a pulling up, burrowing.

p'ok, k'opot:  weed-pulling.

p'ok: rum:  earth-digging, burrowing.

p'ok:  milpa-ceeding

p'ok:  con:  my milpa-ceeding.

p'oki:  pull up roots (with'to hands), burrowing.

p'oki:  tips' k'opot:  pull weed.

p'oki:  takin ja:  pullup dead mans.

p'oki:  wa'ar'a:  pull up a post.

p'oki:  rum:  burrow in earth (as burrowing animal).

p'okmah:  pull weed, burrow

p'or [from p'or] growth, increase, swelling, wealth.

p'or, unak' ut:  white film on eye (nube).

p'or, tama u'do:  gohr, unak' ut:  cataract in both eyes.

p'or, tov p'ak:  growth of body (abnormal).

p'or:  increasing, much.

p'or, ha':  increase y water, rain, swelling of stream.

p'or: rum:  rising ground, upward slope.
ponon: unnecessary, growing, swelling out.

pononka: increasing water or rain, swelling stream.

ponon tepecintile: edible curving normal.

p'o's: trash, anything thrown (L), anything dishonest.

p'o's tout s tekee: trash in front.

The church (after market day).

ut a p'o's: bit of trash.

p'o'si: throw away, get rid of.

p'uk: any legume, hard nut of legume.

p'uki [from p'uk]: lengthy, piece of, any string, cinch, clew, edge.

-p'uke [num. class].

p'ukk: cloth, clothing, piece of cotton weaving.

p'ukk vyks: muslin.

ut a p'ukk: piece of cloth.

ut u p'ukk: piece of one clothing layer.

poh p'ukk: weaving or cloth.

pohp p'ukk: cloth work page.

pohp p'ukk: clothes-washing.

sarin p'ukk: colored or spotted clothing.

sup p'ukk: clothes-washing.

p'ukkah: worn clothes [Ld. 2].

p'ampan am p'ukkah: I dress well.
p'uhk se: dress someone, help

p'uhksee: dress oneself.

p'uhn [himself form of p'un]: anything

p'uhnup'eh: dress oneself.

p'uhnup': purifier (especially a plant

or some substance used & purify).

p'uhn: cane juice.

p'uhnur: bottle

necuch ella (used by the women for

wearing water; container), any large

rounded object.

p'uhn uruh: one's gotte,

mut: p'uhn: bowl-shaped ella.

p'uhnurik: gotte ailment.

p'uhn'k' [puhnt'-t'] stiffening poles

(vase or clay walls to strengthen them),

malva (cul. herb; sp. malva

culp, malva de castella).

p'ui: a cutting, a cutting out, piece.

p'ui: soy: foreward-cutting

ahpu: soy: forward cuttin.

p'ui'ip: cut, cut up.

p'uiyari: anything chopped or cut up.

p'uiyari: abortion.
p'ul' : reed, cane (pulp).  

p'ul : syn. for p'ur.  

p'ur : cleanliness, purity, pure.  
up'ur' : water.  
up'ur-n' : water (for drinking).  
up'ur-n'k' : clean (clarified) cane juice.  

p'ur' : turtle.  

p'ur' : a burning, a glowing, a heating up.  

up'ur-k' : sunburn.  

p'ur' : sweat, perspiration.  
abk'o'p'ur' : sweat.  

p'ur' : blue gum (variety of eucalyptus).  

p'ur' : Jamaica rose (cult. bastard rose-hip).  

p'ur'k' : sapote monkey (kept as a pet).  

p'ur' : maya negro (dark variegated man).  

p'ur' :.capacity.  

p'ur' : gorilla negro (black aman).
p'uren.p'urun: small black variety of bean.

p'uren.quis: black plumple (s; acne.

p'uren.quis tuno'ni: acne.

p'uren.quis tunon up'ahl: acne

all over me body.

p'uren.mum: black mud, loam.

p'uren.sahk': kocowt.

p'uren.so'c'tun: obsidian.

p'uren.so': atich (s) y chedal firework.

p'uren.suc': narcéhlo, negro

(a black bat).

p'uren.shok: lechuya negro (black oil

and the kind of illness).

p'uren.to': tre (s) chedal by fire.

Tree struck by lightning;

pal negro (a black hardwood

tree with black wood).

p'uren.čan: blackwood.

p'uren.čuč, p'uren.čh.čuč: andilla

negro (a dark-gray material).

p'uren.čukh: gate negro (a dark-gray

wildcat).

p'uren.čonon: noble negro (variegated

goat).

p'uren.čok: variety of black rat.
p'uru: take c. p'uru: amanating fever,
take c. p'uru: feverish, accompanied with fever.
ahl. p'uru: might fever,
a: p'uru: fever with blister (can. smallpox).
num. nav: p'uru: typhoid fever.
g: p'uru: extreme fever, burning fever.
gal. p'uru: yellow fever.
Sar: p'uru: amaniting accompanied fever.
Sav: p'uru; fever accompanied with itch.
sar: p'uru: severe fever.
sak: p'uru: any contagious fever.
sch. p'uru: cataract with fever.
S6ch: p'uru: cataract fever.
Sch: p'uru: hay fever.
sa: p'uru: fever with numbness.
si: sar: p'uru: chill with fever, malaria.

p'ure: capulche (small wild tree with aromatic leaves and fruit; capulche).

p'urut: burn anything up
[cl.2a]

p'uri: deye, darken anything
[cl.1]

p'urin: burn, seash.

p'urta [p'urt-a]: bake, fire (on potting or line).
[cl.2]
pu'ta: brain, Orbe, fire,ating, aun
by skin (an nestle).

pu 'ta cishik: fire pottery
upu'ta aimpli sii: do burns marz foreclosure
upu'ta ugu'ka: to ash (in) tobacco
pu'ta wakas: burn cow manure
pu'ta s wakas: brand cow a bull.

pu'tan: burn, ating, brand.

"e wakas, castle brand.
"e angakai centipede ating.
"e sanik: oat ating.

pu'tnap: kiln, brandery kown.
"e cishik pottery kiln.
"e tanex: lime .

pu'zc: any kind flap, hanger, v
dangling object, hanger part
hanging flag.
"e koton decorative flap on, jount.
"e kishap: weathered arm (fertilizer)
"e yeh weathered leg.
"e nuk: hanging chair (aged person)
"e tanex: Crula.
"e tekicin: loh'ee ear.

in tecetiche.

pu'zc in ka: penin'k ear neced
in pu'zc, it counta.

pu'zic: hanga living, hangup
[cl.1].

upu'zc in pu'zc he hangup, eh o.

pu'zic: point, tip, pointed object, needl, alight.

pu'yur. [p'uk-uv]: bean (s).

hu'pur, pu'yur: cruddled bean.
lo'p'ur: the crumpled bean
(count a part)
p'ug: pu'yur: bean planting
p'thur, k'aw pu'yur: dry season beans
p'uk'it: pu'yur: any small bean
pu'yem: pu'yur: small black round of bean
p'anjaw: pu'yur: variety of bean (fresh unusual).
sak pu'yur: frijol blanco (domestic bean).

pu'zic: any legumein. plant frijole
ardito (small black variety of bean).

pu'zic ka: frijol emerald
(climbing bean also called Eahm).

pu'zic: caracolilo (small
vali bean like kaw).

pu'yurik: yield bean
[cl.3]
p'v'he [p'v'-he]: a swallow

p'v'he [p'v'-he]: atonishing, falling.

anything said for falling in, douche, service (animal), anything used to enhance size or weight

p'v'he e ka'p'wu: vegetable matter added to burning swamp (enhance or).

p'v'he e kaka': ground mungo boiled in the colaus drink.

p'v'he: douche liquid

unak i vaginal douche

in uta: rectal douche

p'v'he k'oper: Malvav cumin, Malva sylvestris (with H. herb said to enhance cab, mallow).

p'v'he: be filled in or stuffed (be made a fermented (acid and the female).

Rev. Ap'v'he: she is being leaky.

a k'pa' v'v'he: e wakak: : yesterday.

The cow was leaked.

p'v'he: container, potluck, dappen.

donche bag.

p'v'he e gap: ehr: potlock shoulder bag.

p'v'he:Leese: donche bag made of cow hide.

p'v'k: caña brava (willet rice grain).

need grain (? generic).

p'v'k: caña de Castella, varna de Castella (willet rice grain resembling caña brava).

p'v'g: swallowed.

p'v'g: swallow anything.

[ed.1]

p'v'g: swallowed.

p'v't: a filling up, ceremony.

up'v't e ha', up'v't e kaka: the rice of a stream.

p'v't ha: rice in a stream or lake.

p'v't na'k: many chepa (stuffed with ground bean and pumpkin seeds).

p'v't: grave, falling.

ap'v't ehan: on whose help fell in a grave.

p'v't ehan: fell in, stuff, enlange, insert.

Tepen: (said up of animals).

[ed.1]

e ehan: fell in a grave or hole.

e tanan: stuff in a cotton and (said up of humans).

e pas tamaante ehe: stuff tortilla into a bag.

unak p'v't e gues: donche bag.

ugus: most of peas.

p'v't mah: stuff, fell, formate.

[ed.3]

was a p'v't mah: in fermenting.

p'v't:maan: copulation (of animals).

ah p'v't maan: stud, bull.

p'v't:maan: fell out, struck, breed.

p'v't:prav:um: felled in carriage, felled in which.
p'u'ha' [pu'-tô 4]: a swallow.

p'u'ha': e:ms' p'u'ha' i ka' : a swallowing mouth.

p'u'h't [pu'-tô 4]: stuffing, filling. Anything used for filling in, douche, or even (animal). Anything used to increase size or weight.

p'u'h't i ba'pin: vegetable matter added to boiling soup (increase of).

p'u'h't i kaka': ground maize boiled in the calabas drink.

p'u'h't ha': douche liquid

p'u'h't ha': vaginal douche

p'u'h't ka'op: female: matron, maître, maitre (with H, mat or & resembles mat, maitre).

p'u'h't ah': be filled in or stuffed (be filled or fermented (maid of the female).

wâ p'u'h't 'ah': she is being dealt.

a k'p'o' p'u'h't 'ah' i maker's: yesterday the cow was dealt.

p'u'h't 4: container, potenti, dipper. douche bag.

p'u'h't 4: ka'p'o' : potenti, douche bag.

p'u'h't 4 k'ewer: douche bag made of cow hide.

p'u'k: caña, bravo, (wild reed grass), need grass (? generic).

p'u'k: caña de Castilla, vena de Castilla (wild reed grass resembling cane bravo).

p'u'g' [pu'-gô 1]: swallowing

p'u'g' i: swallowing anything

[Ed.]

p'u'g' i: swallowing.

p'u't: a filling up, increase, increase.

up'u't i' er i ha': up'u't i' er i hohn: the rise of a stream.

p'u't ha': rise in a stream or lake.

p'u't na': many supplies (stuffed with ground bean and pumpkin seeds).

p'u't e' en: grave, filling

ah p'u't e' en: the one who helps fill in a grave.

p'u't i: fillen up, stuff, enlarge, increase the penis (and body of animals)

[Ed.]

e e' en: fill in a grave or hole.

e t'ana: stuff in a cotton ward (as with a shotgun).

e p'otamañit'ëch: stuff tortilla into a bag.

u'na', p'u't i' vët'ë douche in vagina.

u'vëi: increase penis.

p'u't ma'ah: stuff, fill, formate

[Ed.]

wah a p'u't ma'ah: do fermenting.

p'u't ma'ah: copulation of animals.

ah p'u't ma'ah: and fill.

p'u't na': killed at night, bred.

p'u't ma'ah: killed at night, bred.

p'u't na' rëm: filled in country, in a good filled in weapon.
When ap'ut'ah & ke' the stream rises, ap'ut'ah & kohim the lake fills up, when ap'ut'ah & te' the tree(s) are filling (with sap).

p'ua'ri: full, whole, fullness in sap.
  a. s'ke'h, plump, plump.
  a. s'ke, whole, full.
  a. ro'ke, my whole, my whole.
  a. kohim, wet the steams.
  a. ro'ke, her breast filled (with milk).
  a. ro'ke, her arm filled up (with the fruit).

p'ua'ri: an arm.

p'ua'ni: marge, shelling (in the mortar).

p'ua'ri: hunk, shell (in mortar), pound, break up
  a. kohim, hunk coffee.
  a. qu'm, break an egg.
  a. kohim, shell marge.

p'ua'nap': mortar.

p'ua'nap'te': wooden mortar.

p'ua'nap'tun': stone mortar.

p'ua'ri: husked, broken up, pounded.

p'ua': smokes, incense steam, vapor, a smoking, a smearing.

p'ua'ni: the smoking, incensary, or marge (as a currying & protect from weevil).

p'ua'ni: [p'ua'ni] incensary, marge.
P'U'C'Q's: give forth incense
[L.3]

P'U'C'Q's: incense anything
[L.2a]
P'U'C'Q's & ikar: incense the air.

P'U'C'Y'an: he incited, incensed
[L.3]

P'U'C'Q's: smoke anything
[L.2a]

Up'U'C'Q's unar: he smokes his maybe.
In'U'C'Q's m'P'U'U: I smoke my beans.

P'U'C'Q's: smoked, has been smoked.
P'U'C'Q's: smoked,

P'U'C'Q's: [syn. for p'U'C'Q's].
gahp: a cutting, or opening up

Gahp: cut, cut out, open up (as a part)

GC: 2.

Gahé: [gahé]: knot, clump, cluster
  pain, body, captain, mum, clan

Gahé ucuc: knot, gift, hair (at base yoch)

Gahé s kopot: clump, midst, ambush

Gahé: to: much more, more

Gahé uyotir: cluster, fruit

Gahé: a, pain, my pain, two, above

Gahé ugu'm: hi, pain, of tattoos, but, in tattoos

Gahé unch ucuc: both one eye.

Gahép: anything used for tying or binding, enclosed space

Gahép e žakonos: bandage for a wound

Gahép uti yotot: rope, horse, a home dom

Gahép s ap te: some caps, sapporo, India

Gahép s ap: tyop, stomach, ya hammond, (at each end)

Gahép e bitam: eparo in which apig is tied & ferape

Gahép e barap: amadal strap

Gahép s kímew: strap, onward, trip

Ugahép ucuc: arrigo with & tie up ones

(Women) hair

Gahép, pukh: cloth bandage

Gahép: wooden splint

Gahép, č'am: tethering rope (for cows and goats)

Gahép, č'am: any wire to learn with, to use in tethering

ča/ch: tying, binding

ča: čapi: bone-binding

ča čapi: bone band, suture

ča čap: ear, ear with the ear spina

ča: wooden splint

ča čan: bra (canoe)

ča čakanos: wound binding

ča čan: net, netting

ča čan: net-maker

čačar: a knot, a tie, a cluster, anything bound or held

cčar vor uye: webbed feet

čačar uyotir: fruit cluster

čačar ucuc: hair knot, done-up hair

čačar s kopot: thick wild vegetation

čačam: tied, attach, a sake

čači: tie, bind, knot, attach together

čači: capture [čči]

čali s harar: tibetan stick (t arrow)
čali čיא: knot, winding, its
čali či pi: pick, take it: plait & bone with stick
čali či žakonos: bind a wound
čali čači: err: attach two pieces, open edges
čali ucuc: do up one hair
čači čači: capture, a deer
čači čači: capture an fugitive
čači čači: torn & a horse

čali či čači: make a bull
čali či čači: tie on one sandal (2)
čači uyaq: tie on long on one back (for carrying with the temple),
čači či čači: tie, do something

Gahép: turyo rope

Gahép čan: clervandos (a constructor, anake)
qalma: sea

qalma: a tyrant, a tyrant

qal'ah: itself, get tied up, grow, entwined, cluster

qa'luh ugoti: it fruit clusters.

qa'piv: tied, bound, held in a knot, captured, captive

qa'piv ucu: no hair done up

qa'piv uya'k: tongue-tied

qa'piv ugap: one hand clasped

qa'piv a'k: tongue-tied condition

mala aqhron [makaqhuhr]' umen

qa'piv a'k: he can't talk because of his being tongue-tied

qa'piv umot: capture blind

qa'piv p'ohp': captive captive

qa'piv t'a: Teutonic horse, gray horse

qa'piv ucu: free, tied up, behind

qa'luh: can't, which a man that

iqi: self, himself (pronouns)

iqi: achiro (gram: c.s. native tree, the seeds of the fruit which are

washed out, a red, succulent seed

for coloring food)

qi's: a pushing, a rolling

qi'sar: a move, a push

qi'sah: move, itself, roll along, move, roll on (in bed)

qi'sa: pushing, rolling

qi'sa, ta': peloton (small black

stinking beetles which rolls balls

of dung & it boost)

qi'su: push a move (with 2 hands),

roll something

qi'su l'a'kha: now a short,

qi'su l'ah 'an t'k: roll a log

qohm: shortness, short

qohm uya'k: short-legged, short stature

qohm uya'k: stunted, short

qohm: short

qohm xam: be short, grow short

qohm a's: shorter a thing

qohm t'rh: be short (from height)

qohm t'rh: is short

qohm [qohm]: round object, pellet, egg, sparrow, short, sparrow

qohm u'keep: pellet of cupah

qohm t'ap: world of panaca

qohm t'ap: pellet of camuca starch

qohm u'uy: pequin ball (made of)

marac, allegre, and guaym; allegre)

qohm t'ap: cupah meet

qohm t'ap: ball of raw rubber on the

top of a drumstick.
gohr: unuk: adam: apple

Johor: bu short magnet, or pellet-shaped [ch. 3]

ghan: john: t cease: i am short.

-gohr: [noun, class]

angoh: one round magnetic object, one pellet-shaped object
angoh各有: one wild g panela.
angoh unak: one g my eyes.
angoh 25: is 5 in: two grains of orange.
angoh 25: is 5 in: her two breasts.
angoh utsu: his two testicles.
Ungoh 35: is 5 in: Three days (90 minutes)
Ungoh 36: is 5 in: three times.

Ungoh 35: is 5 in: three times a day.

Goh: syn. for gog, used only in compounds

Gor: pellet, ball, anything pellet-shaped, any large round or oval fruit, pomelos.

Gor: 35: masturbation, a cupping in the bank
ah. gor: masturbate
Gor: 35: gur: penis masturbation.

Gor: 35: gur: penis masturbation.

Gor: 35: gur: penis masturbation.

Gor: 35: gur: penis masturbation.

Gor: 35: gur: penis masturbation.

Kan: ugor: 35: gur: he likes to masturbate.

gori: shaped in the hands, shape anything into balls or pellets [ch. 3]

gori: 35: paku: shape tortilla.

gori: u: gur: double up one finger, make a fist.

gori: gur: shape tortilla.

gori: 35: paku: shape tortilla.

gori: 35: paku: shape tortilla by hand.

gori: shape tortilla [ch. 3]

gora: [g. goron-ha: "agatha praetica"]

Ankla: Cuscuta (wild tree with extremely large leaves, said to lie on one another "like poetry").

gora: kopt: Santa Maria (wild shrub resembling the ankla Cuscuta)

gora: to: Palo de Maria (wild tree)

goron: medicinal plant, pomelos.

goror: round, pellet-shaped, ball-shaped, ball, roll, pellet.

goror: tan: mand y cotton.

goror tah: tan: ball stuffed with cotton.

gap: goror: the foot.

goro: hon: watermelon.
**gušmah** [as plant, corn, baby, childbirth, delivery]

**gušnāh** [as born, child, descendant, offspring]

war **gušnāh**  ṣrushum Corn, come forth, come out of the womb

war **gušpāh**  ṣrushum  May we sprout, give birth to one of the corn, sprout (as a young man, woman)

war **gušpāh**  ṣrushum  It is made, sprouting, come forth

**gušpāin** [as sproutings, already sprouted, born, the corn already sprouted, my many sproutings]

**gušpāin** [as when it has sprouted, born]

**gušun** [as a birth, child, birth day]

**gušun** [as birth place, birth locality]

**gušut** [as bridge (guarda barranca), bridge, which carries, bridge, womb, vagina

**gušūn** [as a birth]
quē'uyan, 'carried, carrying
quē'uyan 'vyan: pregnant
yopah inti rišik quē'uyan: a pregnant woman came.
quē'yax. Carrying, transport.
ab... occupational carriers.
quīm. egg, testicle, any large round oval fruit.
ca'go'uyīm. his two testicles.
quīm. quīm. testicle pain.
quīm. k'opot: Egg-plant.
quīm. te: Cupín, cupín de puenca
(random wild tree).
quīm tiš: Peppino (spiny south American plant).
quīm. ści: Smallest, youngest, last.
y a series.
quīmiš ir umšte: Younger member
y a family.
ugūmišiš ir čišk: Younger or last child.
y a woman.
ugūmišiš ugapi: One little finger.
ugūmišiš ugamas: One elbow.
ugūmišiš uxor ugak: One little toe.
ugūmišiš uxor: bottom vertebra of back bone.
ugūmišiš ucucu, uhor: Paint hair or one's neck.
ab. quśiš ušinkas: Leader group of.
main deities.
G'h: happiness, contentment, satisfaction, custom.

G'ahyes: conversation, happiness.

G'ahyes: on the conversation.

G'ahyes: accustom, conspire.

Tanum, satisfy.

Un the rapport. Tame our animal.

U p'ah: accustom oneself to some things.

Consist ourselves, make oneself known to others.

U p'ah: our animals.

On or please, my satisfactions.

G'ahyes yox: Domestication, taming.

arab: The "of" animals.

G'ahc: [G'ahc]... be happy, content.

Un beacred, be settled, become accustomet, become domesticated, are animals, wild.

Get together with a form, object, breed.

In g'ahc... I am happy.

A... true way: New happy tume here.

G'ahc tama... get settled in a town or neighborhood.

Taka: be accustomed, be acquainted.

A... taka ar... He is acquainted with me.

In... taka ar... I am acquainted with him.

I am happy.

I am unhappy.

Taka war aqin. Sensory

G'ahc yox: domesticated.

G'ahc: a contented, domesticated.

G'ahn: benches, furniture.

G'ahs: stone or rock.

G'ahs: wooden bench or table.

G'ahv: fire, light, heat, etc., pain, tooth.

Candle, match, swellings, inflammation.

Pain.

Upahg's in Kor: meat fire (built a way to score many domesticating animals).

Upahg's in check: fire or fireplace.

Vet of gahv: live crab.

Gahv tunk et k'ax: corner, falling star.

Gahv: chik: inflammation in a sore.

Gahv upah: fever all over, body, general inflammation.

Gahv uvac: inflammation in the rectum.

Gahv ov wuxer: inflammation in gums.

Gahv uvac: inflammation in 2 chair.

Gahv uvac: brent inflammation on swelling.

Gahv wuxec' uwi: chapping g'lap.

Gahv ov uyu: gum inflammation.

Gahv uku: head inflammation, bone fever.

Gahv uyu: inflammation in a blister.

Gahv uvac: redness.

Gahv uvac: gum inflammation.

Gahv uvac: "fire in the stomach" (a common complaint).

Gahv uvac: mouth burning.

Gahv uyu: inflammation in a joint.

Gahv uyu: hiil: inflammation in an arm.

Gahv uyu: en: Throat inflammation.

Gahv uyu: shin: inflammation in muscles.

Gahv uyu: any mouth inflammation.
q'ah:g : fire; any kind (esp. spiga); bake
(C4:2)
q'ah: g : fire; in fire; burning.
q'ah'yak : fire; in flintstone.
q'ah: i : fire; in water.
q'ah: i : fire; in wood.
q'ah: i 'n : fire; in wood.
q'ah: in : fire; in wood.
q'ah: in : fire; in wood.
q'ah: i : fire; in wood.
q'ah: i : fire; in wood.
q'ah: i : fire; in wood.
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q'ah: i : fire; in wood.
q'ah: i : fire; in wood.
q'ah: i : fire; in wood.
q'ah: i : fire; in wood.
q'ahṣ [q'ahṣ]: broken piece, fragment; nun. class.

q'ahṣ c'ahṣ: two fragments of pottery.

q'ahṣ [q'ahṣ]: a fall, anything falling, a tall or decaying.

q'ahṣ k'ahṣ; q'ahṣ k'ahṣ: a fall of rain, rainfall.

q'ahṭ; beg, request, alms.

q'ahṭ; beggar, prayer-maker.

q'ahṭ; min; beggar (for money).

q'ahṭ: beg, ask for, borrow.

q'ahṭ s; tamin; beg for money.

q'ahṭ s; mar: borrow money (during

dry season).

q'ahṭ say; ask for one's need (request a

favor from being requested or money).

q'ahṭ s; hadd; ask for rain (a blessing.

Begging money ceremony).

q'ahṭ tamar; ask a price for

ing q'ahṭ. 

q'ahṭ k'ahṭ; tamar; ask two prices.

q'ahṭ taka; request, ask for a prayer,

begging from

kag'ahṭi taka k'ahṭi; ask for God.

q'ahṭ t'il; ask for (requesting money) to

save money.

q'ahṭ; gift.

q'ahṭ maḥ; beg.

aq'ahṭ ak'ahṭ maḥ; he goes around

back.

q'ahṭ: asking, song.

ah, q'ahṭ; song.

q'ayūḥ; prn.

q'ayūḥ; [apparently equivalent to q'ayūḥ; Cl. 3].

q'ayūḥ; prn.

q'ayūḥ; my am.

q'ayūḥ; my am.

q'ayūḥ; my am.

q'am; prn., service, value.

q'am; prn.; value, serve.

q'am; prn. value, serve, to

occupy with

Cl. 3

mar'āq q'am; it be more, very much.

q'am; prn., value, am.

q'amps; me, consume, use up,

execute, serve in a certain capacity.

Cl. 2

q'amps; visits: he wash his Letting- points.

koda tū q'amps; how long, it serve?

what was it?

q'am; prn.

q'am; prn. Campsandy, logwood

(wild L. tree with brown wood).

q'ayūḥ: prn.

q'ayūḥ; [apparently equivalent to q'ayūḥ; Cl. 3].

q'ayūḥ; prn.

q'ayūḥ; my am.

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q'ayūḥ; my am.

q'ayūḥ; my am.

q'am; prn., service, value.

q'am; prn.; value, serve.

q'am; prn. value, serve, to

occupy with

Cl. 3

mar'āq q'am; it be more, very much.

q'am; prn., value, am.

q'amps; me, consume, use up,

execute, serve in a certain capacity.

Cl. 2

q'amps; visits: he wash his Letting- points.

koda tū q'amps; how long, it serve?

what was it?

q'am; prn.

q'am; prn. Campsandy, logwood

(wild L. tree with brown wood).

q'ayūḥ: prn.

q'ayūḥ; [apparently equivalent to q'ayūḥ; Cl. 3].

q'ayūḥ; prn.

q'ayūḥ; my am.

q'ayūḥ; my am.

q'ayūḥ; my am.
Gan.1: ripe orange mango.
Gan.2: new for apple, apricot, grape.
Gan.3: Cariciell, cariciell (cul.
apiciella-like tree).
Gan.4: black cohosh, yellow cohosh, yellow star.
Gan.5: moringa-1ony.
Gan.6: pico amarillo (a bird).
Gan.7: lemon tree.
Gan.8: icpo ", mango, yellow upon ("be turned yellow").
Gan.9: wild yellow mushroom.
Gan.10: lage yellow mushroom.
Gan.11: legues amarillo (wild
be once).
Q'anes: yellow to ripe, makes yellow
  [ch. 26]

Q'anir: yellow object, yellow parts
  Q'anir: it, yellow part, it
  yellow object, fruit

Q'anar: yellow yellow fruit
  [ch. 3]

Q'ang'an: yellow, bright, bright brown, ripe
  Q'ang'an: yellow apple, yellow
  Q'ang'an: yellow apple, yellow
  Q'ang'an: yellow, ripe

Q'angan'k'ax: quince mínino (variety, quince)

Q'angan, k'ax: quince amargo
  (variety, quince with yellowish back)

Q'angan'k'opot: yellow purulane
  (verdolaga amarilla)

Q'angan, munak: quince amargo (a crop, quince)

Q'angan, nan: yellow (ripe) manzana maiy
  amarillo (variety, manzana)

Q'angan, punkah: ligero amarillo
  (small wild native amaranth)

Q'angan, pun: fruit amarillo (large
  yellow variety, manzana)

Q'angan, san: yellow akamun.
q'ap' : hand, arm, elbow, garment, foreleg, yarmulka, finder, finger, hand, arm, handle, pedestal, egg, leg, fruit, flower petal, any large hanging fruit, used by the hand, by hand.

q'ap' : one hand
q'ap' : my hand.
q'ap' : et hand, et handle, et appendage.
q'ap' : yarjan : feeler (of an insect).
q'ap' : yarjan : twine y base
q'ap' : up'ure'ap' : pebble, mortar.
q'ap' : d'ap' : ropes y tarpauline (used for tying on a land).
q'ap' : d'ant' : arrow.
q'ap' : cupon : strap y shoulder bag.
q'ap' : cu' : from y leg y a dog.
q'ap' : covernano (a shunt).
ko' : qap' : feet.
qap' : fingernail.

noh : qap' : right arm (or hand).
phis : qap' : almost y length ("a hand").
qap' : car y mane with thick cut yain.
qu : qap' : arm yain.
qap' : mescop' : handle yarm, whick yarm.
qap' : nani : car y mane.
qap' : goron : feet.
qap' : shap' : ear.

qap' : i'ehr : shoulder, small vanned (small metal shoulder bag).
q'asnah [qas-an-ah]: break, break up, break off.
C.3
q'as'ah: break into two halves, snap
C.2
war aas'in q'as'ah: it's going to break!
maza'ey q'as'ah: i can't break
q'as'piis [qasp'ah-ah]: broken, completely
broken, it broke (as regards).
q'as'ah: broken, broken up.

si?: cut forewings
(paper length for
the forewings)
q'as: fall, drop, excretion.

q'as.ap'ar, q'as.yap'ar: passage
of urine.
q'as.he?: rain, a rain.
q'as.nak, q'as.makin: stork, bowel
movement.
q'as.tunar: passage of (bladder) stone
q'as.čin.he?: mist.

q'as: fall, drop, excret.
C.3
q'as'iik s he?: it rains ("the water falls").
war q'as'iik s he?: it is raining.
q'as'iik s he?: it rained.
q'as'iik s činhe?: it mist.
q'as'iik s čiču: it demi-fallen, or demo.
q'as'iik s tikar: the frog descends, or froggy,
q'as'iik inpan s he?: it clouded over.
q'as'iik s rum: fall to the ground.
q'as'iik inpan s rum: fall to the ground.
q'aśavat : fallen, alighted, alighted,
          for long.
q'aśavat utah yoko : flat-footed
q'aśavat unak : evacuated bowls.
  q'aśavat : her alighted for long.

q'aś : a fall or drop.

q'aś : thunder, throw out off.
     [C. 2]
q'aś : use fut. s. rum : he form his
     (land) forever and the ground (from inside).
q'aś : unak : he evacuate his bowls.

q'a : finish, end.

q'a'pah : come to an end, stop, stop down,
         finish up, have quit, at the end of
     [C. 3]
q'a'pah : took : finish with, be done with.
     q'a'pah : took *patnaar : i finish with
     my work.
q'a'pah : kina : at the end of the day, at dusk
         ("finished, the day").
q'a'pah : kha : at the end of our processing,
         ("finished, our processing").

q'a'pah : finish, end, culmination,
         finished, ended.

q'a'pah, q'a'pah : finished, ended, stopped, worn
          out, and up.
q'a'pah : p'vah : my worn-out clothes,
          my clothes are worn out.
q'a'pah : unah : his mange is completely
          used up.

maxa'q'a'pah : unfinished.

q'he [q'he-q'he] : anything carried, load.
    q'he : one load.
    q'he : a load of mange.

q'he : strength, vitality, health.

q'he : "strong blood" (confinement
     certain individuals which causes
     weakness when they come to close, especially:
     at upper and the neck; augment, enlarge.

q'he : strength, force.
qegoh: strong or active, in good health

qegoh: is an synonym
qegoh: [qegoh-ek]: already, strongly, completely active.

qegohar: force, stronger
akqegohar: strong person.

qegohsek: atrogy

qegohsek uk'tal: atrogy or bleed
(a with token)
qegohsek uk'le: atrogy on the heart.
qegohsek vech: atrogy to muscles.
qegohsek wqot: when in danger.

Cover one person with an express paste.

qegohsenap: any thing need for atrogy.
qegohsenap: the vech: tonic for one bleed.

qegohsenap: ek: tonic remedy.

qegohsenap: pinn: made strong or active
qegon: strong, healthy, alive.
qegon: up: good health, strong body.
qegon: vech: "atrogy blood."

qegonir: strength, good health, energy, power.
chqegonir: strong person, one with good health.
ayn qegonir: he has strengths, he has good health.
takunqegonir: qegonir, in good health.

qeq: carry, load (as of goods).
lahyqeq: carriage, professional carrier
qeqeqeq es: hi carrying, foreword.

eqeqeqeq: water-carriage

qeqeqeq eq: foreword, carrying (with the Temple). akqeqeqeq: foreword, carrier.

qeqeqeq: carry (especially with the Temple), carry off, carry away. Eq. 3.
qeqeqeq touqeqeqeq: carry in one hand (of).
qeqeqeq toqeqeqeq: carry in one back.
qeqeqeq es: carry foreword (from home or to market).
qeqeqeq c'eqeqeq: carry potlty (market for sale).
queqeqeq nulvin: qeqeqeq money (dracon money).
queqeqeq: put qeqeqeq: no apparition, carry.

qeqeqeq anymany, carrie, transport goods.

qeqeqeq: carry, transport.

Eqeqeqeq eq: carried.

qeqeqeqeq eq: drywood.

qeqeqeqeq: Sisimite (apparition and carry) of qeqeqeqeq children that attack one hunter, drinkers, immoral people; he is guardian of holy, rocky, precarious, or protected mountains and secluded spots.

qeqeqeqeq: heat, warmth.
q'ish: warm, warm oneself, get
warm [El.3]
q'ish/tut: q'ish: he gets warm before
the fire.

q'ish'an: warming, warm
q'ish'pet: warmed.
q'ish'an: become warm
[El.3]
q'ish'nen: warm a person (as a child
before putting it to bed)
[El.2a]
q'ok: food, meal, break / break

q'obi [q'ob-i]: any many chewed, chewed.

q'oke [q'ob-k]: cut a broken part.

q'oke'i: part of a Toon. a cogwheel,
broken out in pieces.

q'oke'na: any formal, blood of formal
relative, one generation above operator, but excluding
operator's mate's parents.

q'oke'p [q'ob-p]: anything picked up, gleaned.

q'oki: chewen', a chew, end chew.

q'oki q'oke': tobaces - chewing.

q'oki q'oke': tobaces - chewing.

q'ok: chew, chew (without swallowing),
chew on
[El.1]
q'oke'q'oke' q'oke': chew, chew, chew.

q'ok'eme [q'oke'm-e]: broken.

q'oke'ma: broken, broken part

q'oke'omer: break, broken place or part,
chewing.
q'oht' [ q'o-h't' ] : small crushed bit, lumps, nub, clump, lump.
q'oht' c'ehk': humpy (crushed) clay.
q'oht' c'ehk': two humpy clay.

q'oht'ap': any crushing instrument, lastcino coffee grinder.

q'oht': squeezing, crushing,

q'ot'nu}: strangulation (with hands), a choking.

q'ot'nu}: strangling.

q'o't'i: crush in the fingers, crush & bite, squeeze, squeeze violently, arrest [eb. 12].
q'o't'i u'nu': strangline some one.
q'o't'i ë'nu': squeeze water from bladder.
q'o't'i ë'nu': squeeze & wash a cow.
q'o't'i ë'ehk': squeeze clay on the finger (before molding it).
q'o't'i shopani: they arrested me.

q'o't'i poro': crushed, squeezed, strangled.

q'u'h': the Squamata (ugly female reputation who is protector of streams & fish & who frightens immoral people (truly male at night).
q'un : softness, tenderness, pliant condition, any soft or tender part of, effeminacy, calm, serenity
q'un ugu : one importance (asexual)
q'un uti : soft, tender part of me; myself
q'un un'k' ut : soft, flesh under the eyelid.
q'un uku : nipple.
q'un uk'evav uku : soft flesh under the lips.
q'unuk' e e'k' : tender part of a core.
q'un : soft, weak, feeble.
q'aq'un : tonsil (s).
q'unar : soft, tender part of anything, pliant part of the body.
q'un : pacify, mollify, placate.
[cl. 1]
q'un uku : pacify a horse.
q'un uku : pacify, one child
q'unp'ah : be weak, feeble, become impotent
[cl. 3]
aq'unp'ap'ah : his body weaken (regain a tone).
aq'unp'ugur : his penis weaken (he becomes impotent).
aq'unp'oopp' e'k'oe' e e'k' muscle get pliant.
aq'unp'tu': his breast weaken
q'unp'es : weaken, tenderize (as meat), soften a thing.
[cl. 2]
eas kar q'unp'es uku : the eye weaken his body.
eas kar q'unp'es ucem : the calf weaken his chest.
war q'unp'esen : uti weakening me.
q'unnan (q'unhan) : soft or pliant
[cl. 3]
q'unnanar : softness, pliability.
q'unnes (qunnies) : make soft or pliant
[as back string]
(qunnees)
q'us : tiny pellet; small object; small seed, cereal.
q'us : containing or having small seeds;
cereal-like; the maizillo (a tall cultivated grass yielding white corn)
q'us uku : maize or corn (used as fodder)
q'us : pain, soreness, illness.
q'us ut q'us : a (specific) pain, a twinge.
q'us : one pain, one twinge.
take q'us [take s qus]: painful;
accompanied with pain.
ayan inete ut qus tuq' e'ke' : there is a
pain in my knee.
q'us uku : pain in the stomach.
q'us upah : general pain (s)
q'us ut uku : neck pain, hemorrhoids
q'us umen q'uq'ehar : pain resulting from a strain.
q'us uti uku : pain in one nostrils.
q'us upa'q' uku : pain in one forehead.
q'us ut uku : forehead pain, frontal headache.
ha'cie : sudden piercing pain.
noh : q'us : great pain, agony.
qu'us. almir: [corn. alms; syn. for qu'us. nakh, qu'us. nakir].

qu'us. ch, qu'us. cir: toadache.

qu'us. x, qu'us. ker: agencana (a wild H. herb).

qu'us. xor, qu'us. xorn: headache.

qu'us. xor umriel son: headache from asthma.

qu'us. xor umriel kin: headache from overdosage of drugs.

qu'us. xor kin: headache caused by stomachache (jaguese).

qu'us. xor khot: med convertible stomach ailment.

qu'us. xor, xor, xor, xor: arina ailment.

qu'us. kiri, qu'us. kir: heart pain, heart ailment.

qu'us. kene: face pain, mouth pain.

qu'us. nak, qu'us. nakh: stomach pain, stomach ache, abdominal cramp, menstrual pain, peritonitis.

qu'us. nak khot: conseciona (wild perennial herb).

qu'us. nak të: cedro (cul. H. tree);

qu'us. nak: any nasal pain.

qu'us. nuk, qu'us. nuker: neck pain, sou murt (rongoone), kamyutu.

qu'us. pat, qu'us. patar: backache.

qu'us. peleir: arama in d'heer gi n tubar.

qu'us. p'ah, qu'us. pakhra: pain in joint.

qu'us. pakh: xin: balamn peere (a local vine; canesulvina).

qu'us. pakh: xin: arima.

qu'us. pakh, qu'us. pahi: pain in bone, any bone soreness.

qu'us. pakh khot: yera de neuma (a wild vine).

qu'us. pakh xin: heal de wyne, bedonle (wild h. shrub).

qu'us. pakh xen: xeamutum.

qu'us. qen, qu'us. quen: pain in bone, vertebal disease.

qu'us. qon, qu'us. qonam: Testicle pain ("stone ache").

qu'us. qapi, qu'us. qepin: arm pain (d), hand pain (d).
4.

qū. gā'ūn, qū. gā'ūnūr: tongue soreness, tonsilitis.

qū. sah, qū. sahk: catarrhal pain.

qū. sak, qū. sah: headache and pain caused by asthma.

qū. sahak: abdominal pain.

qū. sahū, qū. sahūn: mouth pain, mouth soreness, general ache in teeth.

qū. yūn, qū. yūnūr: [sore] in teeth.

qū. yūnūn: general pain (3), pain all over body.

qū. yūnūn: intestinal pain or cramp.

qū. yūnūn, qū. yūnūnūr: ear ache.

qū. ēkār: pain or soreness in muscle.

qū. ēkārūn: general muscle pain or soreness.

qū. ēkū, qū. ēkūnūr: breast pain.

qū. ēlūnūr, qū. ēlūnūnūr: throat pain, pharyngitis.

qū. ēlūnūrūn: chest pain, pulmonary.

qū. utū [qū. utū], qū. utūn: neuralgia.

qū. wehr: navel pain.
q'u's : pimple, any small grain on skin.
q'u's : upah : body pimple (s).
q'u's : tunor : upah : pimples all over one's body.
q'u's uot : pimple (s) on one's face.
q'u's : pimples, covered with pimples.
p'urem : q'u's : black pimple (s).
sak : q'u's : rough pimple, wart.
q'u's uot, q'u's uot : face pimple (s).
Cumarrench (large semi-cylindrical, native tree; ficus).

Cucharón (wild woody vine).
Sahk : a hunt, a search.
Sahk tua' : ahupe ; open one hunt.
Sahk tua' : ma'az : search for labor.

Sahk, masa' : deer hunt.
Ah sahk, masa' : deer hunter.
Ah sahk, masa' : deer-hunting party.

Sahkar : hunt, search for
[Cl. 2]
1. 's waka' : look for a cow (at milking time).
2. masar : hunt deer.
3. 'pu' : search for one friend.

In sakka dat : mini' tua' apathnoop.
Tum rashar : I look for a mouse to work in my milpa.

Sahkar : hunt, hunting.
Uj'am pisin tua' : sahk bar : Jaru naa (in it) for hunting.

Sahkmah : hunt about, hunt (as : an occupation).
[Cl. 3]
An nita i sakkmah : I know how to hunt.
Tunoviyah sahk mah : he hunts all the time.
A sakkmah tua' awe'nah : it (animal) hunts when it is hungry.

Sahkmayax : searching, a hunt.
Ah sahk mayax : hunt.

Sahk : grasshoppers, any grasshopper-like insect.
P'urim sahk : insect.

Sahmi : today.
Renin sahk mi : I go today.
Yo'pah sahk mi : he came today.

Sahmi, ak'par : last night, yesterday evening.

Sahmi, or ak'kin : today after noon.

Sahmi, sak'par : early this morning.

Sahmi, 电缆:kin : this evening.

Sahporan (gahor - in) Spirit in
Sung, good, fast, twitch in 2 colors
of 27 centno, comm, disirion, then
giving them the information. My feet.

Sahp : fast, factory.

Sahp, kin : fast day.

Sahp : factory, a fact.

Sahp, kin : fast day.

Sahpih : fast.

Takai sim, fast or main frok.

Sahp : strike, fat, rub.
Sahp'è: nut olateke, smooth up.
[Cl. 2]

- u'as: olateke one dog.
- u'as: put a dog's head.
- u'as: olateke one hair.
- u'as: olateke with one hand.

Sahp'in: weasel (called "ateke", one is taken & kept to calm stomach pains).

Sak: pale, gray, whitish, clear, clarified.
Sak uve: pale-faced, faint, blanched.
Sak uhor: sak uve: gray-havenes.
Sak 'ak: a gante blanco (wild H. pass.
Sak k:  a streethwhite-ches white).
Sak kasi: a white plantain (plátano blanco)
Sak kan: a guilete blanco (wild herb with white stalk).

Sak k'is: comestible blanco (ashunt with white flowers).

Sakmeste: [meste: any borne plant or clump
Brush]: escobilla, escobilla blanca (wild herbaceous plant).

Sakmokl: sudden paleness or fainting.
Sakmokl: sudden paleness or fainting.
Sakmokl: sudden paleness or fainting.

Sak mokl: pale, fade, faint.
[Cl. 3]

Sak mokl u: the woman fainted.
Sak mokl u: the face pale.
Sak mokl: it's going to fade.

Sak mokl: cara o pale or fade.
[Cl. 2a]

Sak moklar: paleness, faded condition, faintness.
Sak mokl: cuapajinta (a shrub).
Sak mo'or: mojité, mojito blanco (a small wild heathland tree).
Sak mo'or k'opor: mojito blanco (a wild herb).
Sak mo'or: mangita (bud).
Sak mo'or: miq blanco (varity, mango).

Sak n'oor: floo blanco (a wild lowland tree with white flowers, flowers used for decorating crosses).

Sak paspo'm, sak paspo'ak: quama, quama blanca (a cultivated forage and medicanal grass).
Sak pohp: pale de mango (a wild tree).
Sak puh: a turning white or losing color, a fading.

Sak puhnah: turn white, fade, lose color (as a fruit which withers or fades temper).
Sak. puun: frujel blanco (small white fish looking resembling the U.S. navy blue).  
Sak. rumb: alkali, any white earth, white clay wall (a house).  
Sak. rumb. k'a*: alkali water (found in hot springs and used as a body wash for chromatium).  
Sak. rumb. ch'k*: clay containing alkali.  
Sak. ta'a*: white film on eye.  
Sak. ta'a*: Crucetillo (wild opal abalone).  
Sak. ti'x.ki': white nest (a cultivated white nest with white film on eye).  
Sak. e: i: pseud blancos (edible fish).  
Sak. e: ok': a wild white mushroom.  
Sak. e: i': vejico blanco (a wild white sedge).  
Sak. e: i': xum: (wild tree with white fruit inner bark).  
Sak. ch'k': karbin, any white clay.  
Sak. ch'k'. rumb: arid earth containing karbin.  
Sak. was: tortilla made of spring maize (corn).  

Sak. we': gavial blanco (a white-winged hawk).  
Sak. xum. te*: cortijo blanco (large wild hardwood tree).  
Sak. haw: be pale, gray, white; be gray, hawk; blanque, turn down, lighten (an hour) [ch. 3-2].  
War asakah hok: he is getting gray.  
Sak. haw: karke paleh (as before).  
Sak. haw: k'in: the sky lightened (it became dawn).  
Sak. kar: white object, white part, gunpowder, white acid, pearl, white film on eye.  
Sak. e: i': humps (white seed).  
Sak. e: i': qum: white egg.  
Sak. haw: xum: white (o) y the eyes.  
Sak. haw: ch'k: crescent (o) y fungen nose.  
Sak. kar. vi': ce: k'x: white: spot (o) m.  
Sak. kar. Pi: pale, gray, gray-bearded.  
1943 30 hok gray-bearded.  
1943 30 pale faced.  
Sak. e: xum: white opal spot.  
Sak. xum: white seed.  
Sak. xum: white seed, kernels, any kind of small white object [edl. form].  
Sak. xum. e: i': pseud blancos seeds.  
Sak. ch'k.: yield white seed.  
Sak. it: dawn.
Sakohp'ah : get up at dawn (matutena).
Sakohp'ah : I dam gumun.
Sakohp'ah : I dam gumun.

Sakop'en : clean, bright (a. ti. day),
shiny.
Sakop'en : cleaning, bright.
Sakop'en : cleaning, bright.

Sakosak : white, light gray, bleached,
faded.
Sakosak uv'ap : it whitish apex made
of plant. It apex is whitish.

Sakosak : uv'ap : whitish selk.

Sakosak, ak. puc : tacuacón blanco
(a whitish apron).
Sakosak ak : Zacate habanero (a wild and
tender fodder plant).
Sakosak, aw uku : culantrillo blanco (a wild
fern).
Sakosak, ektek : chacma blanca (a large
white bird).
Sakosak, lukum : a large white worm,
parasitic animal, an intestinal worm.
Sakosak, man : a variety of maye (maye
maye, maye pachaga).

Sakosak, pshym : a large white butterfly.
Sakosak, pshym : a large white butterfly.
Sakosak, pshym : a large white butterfly.
Sakosak, pshym : a large white butterfly.

Sakosak, pluyah : higuero blanco (a small
wild native shrub).
Sakosak, pluyah : higuero blanco (a small
wild native shrub).
Sakosak, pluyah : higuero blanco (a small
wild native shrub).
Sakosak, pluyah : higuero blanco (a small
wild native shrub).

Sakosak, pluyah : bleached bone.
Sakosak, pluyah : bleached bone.
Sakosak, pluyah : bleached bone.
Sakosak, pluyah : bleached bone.

Sakosak, p'ic : talîngu blanco (a grey-
gray bonyfied animal).
Sakosak, p'ic : talîngu blanco (a grey-
gray bonyfied animal).
Sakosak, p'ic : talîngu blanco (a grey-
gray bonyfied animal).
Sakosak, p'ic : talîngu blanco (a grey-
gray bonyfied animal).

Sakosak, p'ic : white-breasted skunk
(qerillo blanco), polecat.
Sakosak, p'ic : white-breasted skunk
(qerillo blanco), polecat.
Sakosak, p'ic : white-breasted skunk
(qerillo blanco), polecat.
Sakosak, p'ic : white-breasted skunk
(qerillo blanco), polecat.

Saksak, su ki : Guaraní (chakpea).
Saksak, su ki : Guaraní (chakpea).
Saksak, su ki : Guaraní (chakpea).
Saksak, su ki : Guaraní (chakpea).

Saksak, suki : bleached magnesium fiber.
Saksak, suki : bleached magnesium fiber.
Saksak, suki : bleached magnesium fiber.
Saksak, suki : bleached magnesium fiber.

Saksak, sipi : a whitish ant found in
diamond wood (hormia blanca).
Saksak, sipi : a whitish ant found in
diamond wood (hormia blanca).
Saksak, sipi : a whitish ant found in
diamond wood (hormia blanca).
Saksak, sipi : a whitish ant found in
diamond wood (hormia blanca).

Saksak, te : pavo blanco (a large wild free-
free wild turkey)
Saksak, te : pavo blanco (a large wild free-
free wild turkey)
Saksak, te : pavo blanco (a large wild free-
free wild turkey)
Saksak, te : pavo blanco (a large wild free-
free wild turkey)

Saksak, tu : a small white henn
(qerita blanca).
Saksak, tu : a small white henn
(qerita blanca).
Saksak, tu : a small white henn
(qerita blanca).
Saksak, tu : a small white henn
(qerita blanca).

Saksak, tun : pumice of one.
Saksak, tun : pumice of one.
Saksak, tun : pumice of one.
Saksak, tun : pumice of one.
Saksak, t'is: caper blancas (a small candel, same tree, commonly eaten as a hedge).

Saksak, tobrok: a small lizard—ray lizard (cortez blancas).

Saksak, éa: platiana (a very small fish).

Saksak, ap: white sugar (refined).

Saksak, éu, saksak, ah, éu: a lizard—ray agama (andelle blanca).

Saksak, éorok: white oak (noble blanco).

Saksak, ušix: a white peacock (type blanco).

Saksak, xi'í: white sand.

Saksak, xi, tun: white sandstone.

Saksak, yor: white heron (garza blanca).

Saksak, yax: quebracho blanco (hardwood tree).

Saksak, ran: white, fate [cl.3.

Saksakryss: whiten, bleach, clarify [cl.2a]
    
Saksakryss uya'pi: clarify, purify.
Saksakryss uya'pan u'ti: clarify, purify.
Saksakryss uya'bah (st), bleeding gum.

Sakur: white, liger color.

Sakurén: white beans.

Sak: rough, roughness, rough object.
Saks: rough, chopped.

Sak' f't: rough pimple, wart.

Sak'snum: clay wall (kahone).

Sak's, tun: rough stone, stone man.

Saks'xon: rough canoe bark (q tree), crepe paper.

Sak'ran ranq'srun, rough object, rough part.
    
Sak'ran ranq'srun, rough object, rough part.

Sak'ran: in rough, surface, beam, rough.
    
Saks'yes: roughen, cause chapping [cl.2a]
Saks'yes uya'pan u'ti: chaps, lips.
Saks'yes uya'pan u'ti: chaps, lips.
    
Sak'ir: pineapple
Sanp'ah : extend, spread itself out, reach to, produce new buds or leaves, swell (on plant) [ cl. 3]
Sanp'ah : term : reach (extend) to the ground. a sanpah s' f't : no tree spreads out (grow out), war a sanpah ugap' te' : its branches are spreading out.
Waris a sanpah ura' : her stomatch was swelling (ah nosebleed)

Asanpah niga' : my arm swells.
Sang'is : swell, spread out, etc. a laubha, swell.

Sanp'ah : swelling, increase.
Sanp'ah ugor' : swelling in the throat.
Sanp'ah uho' : swelling in the tongue.
Sanp'ah uak' : swelling in the mouth.
Sanp'ah ura' : abdominal swelling, tumor, pregnancy.
Ahi'nok u'mi a sanp'ah ura' : she is sick because of pregnancy.
Sanp'ah uko' : swelling in the breast (s).
Sanp'ah u' a'v' : swelling on the testicle (s).

Sanp'ah uko' : swelling in the leg (s).
elephantitis.
Sanp'ah uk'iscre : swelling in the shin, knee-jelly.
Sanp'ah u' st' a : rectal swelling.
Sanp'ah ugor' : penis swelling.
Sanp'ah u'mi n k'ina' : swelling caused by (applying) hot water.
Sanp'arap' : all kinds of swellings.
Sanp'ah u' k'iscre : mumps.

Sanp'ah u'k' : swelling in the head or the penis.
Samp'ahan: become swollen [Cle.3]

Samp'ahan: cause swelling, purulent


Sag'un: elder, great, elder sibling, elder

Sar: itch, mange, skin scabies, acaly, condition; ? ringworm.

Sar uhor: head itch, dermatitis.

Sar upah: body itch, eczema.

Sar uk'otwar uhor: scalp itch.

Sar ci' ci': itch dog.

Sar take i eek: itch accompanied with some.

Sar take i sar: itch dog.

Sar ci: take i sar: a mucky dog.

Sar ci: take i sar: a mucky dog.

Sar sar i eek: itch dog.

Sar ak [sam-ak]: blackbloom, any

Chumprab: gauque (and hungry

Chumprab): penis [elang].
Sarri: sa'ri, spotted with many colors
Sarri: tī: Sarri (small end tree; cassafrolu)
Sarri xan: colored paper (used to decorate ritual object)
Sarri xir: spotted
Sarri xan: become spotted a variegated colored
[cl. 3]
Saranāse: epistrophe, color [cl. 2a]
Sat: loss, disappearance
Sat: xan: disappearance
Sat: turen, Sat turenir: money, lose, spending money
ah: Sat turen: spend thrift
Sat: turen: spend money, lose money
[cl. 3]
Sat: ekka: disappearance
Sat: ti: loss, lose anger [cl. 1]
Sat: ti: turen: lose money, spend money
nasataan: xir: tī: xir: loss my heart
Sat: xan: lost, hidden
Sat: xan: hidden: now can barely see
Sat: xan: barely see
Sat: xan: barely see
Sat: xan: disappear [cl. 3]
Sat: xan: tī: loss on the trail
Sat: xan: xan: hidden: he gets deaf
Sat: xan: xan: hidden: he is getting blind
Sat: xan: xan: hidden: is barely visible [cl. 1]
Saw: psoro [Common] Willow
Sa': atūl
Sa: taka: acīma: salted atūl
Sa: taka: acīma: sweetened atūl
Ansia's: sa: clean (stained) atūl
Pahpah: sa: unsweetened atūl
Pahpah: sa: atūl without flavor
Sa: k: seizure, capture, a snake, a trap
Sa: k: kā: kā: ifrī: any remedy used to draw out inflammation or fever
Sa: k: kā: kā: ifrī: (plant and it resembles the umbel) 
Sa: k: kā: kā: ifrī: (plant and it resembles the umbel)
Sa: k: sas [sas: cold]: any cold remedy
Sa: k: e'ok: a rat trap
sa'kar: contagious, contagious illness; a large fighting ant.

sa'kar pūner: contagious fever.

sa'kī: revenge, capture, "draw out" (as in illness from a patient), each for, vanish in a trap, infect or take hold of (as a disease does), obliterate [cl. 1].

ūs'en sa'kī: the cold takes hold of you.

ūs'en mok umen ē ēkā: he draws out the sickness by means of this remedy.

Sā'kār: Skyped, taken hold of.

ūmen s pūner: taken with pūner.

ūmen s pūner: umen s ēkā, umen s irā: umen s cēn taken with a cold.

Sā'ra: Gratefulness, vanity, conceit.

Sā'ran: Beautiful, vain.

Sā'rah: Be beautiful or vain, that impress others, [cl. 3]

Sā's: Cleanliness, transparency, clear color.

ūsā's: clean, transparent.

Sā's pāh: cle, within.

ūr a sā's pāh riće: my help is dying (not going well).

Sā's pāh tohōv uyo: er a tsū: sā ta leem, a ta leem.

Sā's pāo: a dying, a weakening.

Sā't [sā-h-t]: alive, good; raw, clear.

In sā't: a (new) alive, of meat.

Sā'tāp: a drinking knife.

Sēc sōhā: jelotello (a small wild tree with bitter orange-like fruit).
SEMOT: corned (a shallow plate about two feet in diameter, built into the fireplace and used for roasting a baboon).
SEMOT: corned: molten.
SEM: a bending, a twisting.
SEM: bend, the up
[cl. 1]
SNEK: any material used in bending; any board used for tying.
SNEK: [Uncle] [uncle]  [uncle]  (H. mung. veg.)
SET: placing open, gash, grille (at around a fire).
SET:[E] cut partly open in two, alone open [cl. 1].
"usuk e to: grille a tree."
"mut'e eki: grille open a pitch.
SET: a her of disease in animals.
"pigjella" (caused causing
herp disease)
SI: number; collection; count, live y
object, now.
SI e te: many trees.
SI fun for s kohn: live y atom over a stream (run which one walks).
SIN: Dsp y g e Sendert (noun, December), Dsp y Dr. Dead (Feb. 31 and Nov.)
SIN: many, numerous.
SIN: many, numerous.
SIN: many, numerous.
Sekt'í: chichipe (large wild H-branched tree, have cane-like branches).


Sekh, Sekh: verbenas (water-cel, shrub with aromatic leaves).

Sekh, plura: catarh with feron. Sekh, taken: dry catarh.

Sekh: Eremoptera, for de lampana (cel, H-tree).

Sekh, flama: Dactyl (small cel, tree).


Sekh, uke: catarh mucuna.

Sekh: [Sekh-ke]: nest, Match, bits gathered together.

Sekh: mucuna, nesting, not nest type.

Sekh, tar: nesting place or cured. Sekh, tar: any nesting under.

Sekh, grok: nesting rat, field rat.

Sekh, chuk: make a match, could be nest.

Sekh: mucuna.

Sekh, uke: nasal mucuna.

Sekh, uke: chest mucuna.

Sekh, uke or uke: nose or phlegm. Ute Sekh = Ute mucuna.

Sekh, Sekh: catarh mucuna.


Sekh, pruran uke: catarh feron.

Sekh, taken: dry mucuna.

Sekh, taken: catarh mucuna.

Sekh, had: full with or having mucuna.

Sekh, ruan: get mucuna, fill with mucuna. Sekh, uke: his nose filling with mucuna.

Sekh, er: mucuna condition.

Sekh, ruan: cause mucuna. Sekh, ruan: cc.
Sik'pa [si-k'pa]: a hunt, search, hunting expedition.

ah. sik'pa: hunter

ah. sik'pa'arp: hunting party, collecting party.

Sik'p'ar: a hunt, search, hunting, a collecting.

ah. sik'p'ar:ar: hunters, group, males. 
women who go out to look for wild vegetables.

Sik'p'ar: C'ehk': clay hunting.


ang'ah: takar e sik'p'ar:ar. C'ehk':
	o furnish with the clay hunting.

Sik'wan: go hunting, go with a hunting party.

ah. sik'wan: he hunts, it (animal) hunts.

Sik'kap [? si-k'kap]: orgon cane, cane juice, any sweet cane.

bu: sik'kap: cane-pressing

m's. sik'kap: the clearing of the cane fields (of inedible and grass).

pa:pa: si: Sik'kap: cane with little or no orgon.

g'oi: sik'kap: cane chewing.

Sum: sik'kap: cane-pressing.

Sikö: ladle, apron, any elongated ground made into ladles.

Sumö, te: Sirdi-calabash tree (Gianos de Cinchona).

Simpoh: [? si-en pohp] Sentulc (wild tiger)

Sinan [? si-in-am]: scorpion, any long spider.

unex. sanam: cola de alacran (a common herb).

F'angan. sinam: yellowish scorpion.

Sek':Sanam: a dull yellow scorpion.
Sap'kan: increased, swollen, pregnant.

Sap'ran: become swollen, increase in size.

Sap'te: garrapata, tick, stick.

Sap'at [si-pat, su-pat]: backbone, stick, metay, used for rigidity.

Supat: a vertebral.

Sapaten: the vertebrae.

Supati: vertebrae, backbone.

Sup'at swelling, popping up, increasing.

Sap'i: increase, expand a thing.

Sup'ah: swelling, become (crushed, become pregnant, increase.

Sup'ah v naa: Swell, pregnant.

Sup'ah v naa: Swell, getting (more or more) pregnant.

Sup'ahran: become swollen, increase in size.

Sup'ahress:
Sup'kran: be purple or dark blue, turn purple [cl. 3]

Sup'kran: make purple, paint purple [cl. 2a]

Sa' da: arrow, go left

Sa' da: raise a thing, lefting [cl. 1]

Usani up'k: she left her cloth

Sir in. go'k [meaning of sirin unknown; possibly a Span. word]: cinin de pama (a wild shrub resembling the cinin).

Sirin te: cinin, cinin macho (a small wild fruit tree)

Sis: cold, coldness, freshness, lemon, lime

Usikan i xar: be coldness of a person

Sa'k sis: any plant or remedy used to cure colds or body "coldness"

Sis. ha: cool or cold wine, ice, cold spring

Sis. kar: cool or cold vegetable, fresh, green, and "cold" vegetable (eaten to reduce fever and inflammation, and is caused by "fire", wheat)

Sis. k'un: cold day, cold season (from xar. 3, May; verano)
Sisar up'k'ev : cold in the bones.
Sisar ul'k'ev : cold in the blood, chill.
Sisar ucim : cheat cold.
Sisar u'suvi : cold in the sector.
Sisar u'a'bi'e : kindle cold.

Sisar. ak : lemon grass (a cultivated grass with lemon-scented leaves; 3 x 5 limin, 3 x 5 limin).

Sisar. k'opoi : Chalchupa (wild melon).

Sisar. puruy : chill with fever, malaria.
Sisar. puruy ucim : chilly fever on the chest.

Sisar. puruy te' : guinea tree (acacia kaffir).
Sisar. puruy c'ak : guineine.

Sisar. tsi : commo cumanute, commo sulnoster (a wild highland bamboo).

Sisar. te : chronic cold, sexual intercourse.
Sisar. ta : go in turn cold, cross itself.

Sisar. tsi : long, male child, grandchild.
Sisar. tsi, "son" or "boy" (affectionate term used by women in addressing boy and young men.
Uyay, sisar, te'.

Sisar. te' : anything bend, curved, bend, curve.

Sisar. ts'ah : [from Soh] anything bend, curved, bend, curve.

Sisar. ts'ah [sah-k'ah] : track, railroad, road a dried plant, dried part of plant, branch vegetable, and in the mountains on the up slope, one changing year by year north.
Sisar. ts'ah y'i'p'uo guineine steetoo.

Sisar. ts'ah y'i'p'uo y'i'p'uo any means leave.

Sisar. ts'ah y'i'p'uo y'i'p'uo y'i'p'uo anything leave.

Sisar. ts'ah : anything bend, curved, bend, curve.
Sisar up'kher : cold in the bones.
Sisar u'le'er : cold in the blood, chill.
Sisar u'san : chest cold.
Sisar u'vus : cold in the stomach. 
Sisar u'vak' : kidney cold.

Sisar, ak : lemon grass (a cultivated grass with lemon-scented leaves; te de limón, great te limón).

Sisar, kap : Chalchuapa (wild melientha).

Sisar, purer : chill with fever, malaria.
Sisar, purer, u'san : chilly fever in the chest.

Sisar, purer, te' : guina tree (sec de kiris). 
Sisar, purer, cak : guinene.

Sisar, te' : conico, conanico, cono silvestre (a wild highland pine).

Sisar, eser : chronic cold, sexual friction.
Sisar, pach : get warm cold, cold itself.
Sec 3

Sec : boy, male child, grandchild.
Sec, sec, te' : young, “son” or “boy” (opp. to adult, term used by old men in addressing boy and young men).
Uyax, sec : nie: male child.
Moshi sec : weir.

Sec, ta'ek : young anemic child, slender boy.

Sisar, muhn : guareymo negro (large black hawk).

Sec : [syn. for US sec; sec also means mean “black”].
Sec, muhn : guareymo negro (large black hawk).

Sec, te' : marico, palo marico (large wild tree).

Sec, ta' [? se'-ta'] : agote (a cultivated tree yielding an edible shoot at the crown of the trunk).

Sec, te' : meco-r : agote de montaña (wild highland tree resembling the agote, but much more medicinally).

Sohi : [from Sox] any thing bent, or curvey, bend, curve.

Sohi, [sox-ek] : trunk, midst, he or dried plant, dried part of plant.
Sohi : [sox-ek] : track, midst, he or dried plant, dried part of plant.

Sohi, puer : dried bean stalk.
Sohi : anything, anything.
sobn: armpit (a fold from a long with a layer), curse, clean out mouth
[cl.2]

sobnun: armpit
[cl.3]

sobnp' : any armpit instrument

sobn: armpit, cleaned out.

sot: bent, arc, arch, arched covering
u/sot: bowing.

sotym: bent, arched, sagged, curved

sot'': in front, not front, cure.

sot: away, throw, house.

sotymun: bend in an object, eye.
usotymun: to bend in the tree.

sotym: bend anything, make a curved shape
[cl.1]

sotyn: bent, curved, bent object.

sotyph: bent, bent object, bentmany
[cl.3]

sotyn: bent, arc, arch.

sok: a throwing away.

sok: throw away, get rid of, remove.
[cl.1]
Suhn: quiet, calm, soothing, tender.

ahl suhn: woman who quiet her child
(must be very continuously),
soothing person, one who embraces
another.

Suhnra: sound state, condition
of calm or quiet.

Suhup: quiet, calm, content, relaxed.

Suhnap: any type of object for
soothing, infant.

Suhp [su-h-p]: anything dipped or
ruined, man y queen.

Suhpap: dipping, reposing, in torment.
Suhpap e kar: attack used to star
bolting queen
Suhpap e pukki: attack used to star
bolting cloaks

Suhk [su-h-k]: anything that is not off:
usuhkvi e kar: shed had y amulets.
Suhk upat e gum: white chen under
amulets.

Suhs [su-h-s]: anything peeled down
sharpened & a point, pointed object.

Suhip: planning tool, penning knife.

usuhap e cuc: hammer.

Suht [su-h-t]: anything, turned a
reversed, returned gift, anything
one back.

Suhtip: reply, answer.
Maachi in ka'ni usuhtip: I do not
like this reply.
Ut usuhtip: one reply.

Sukh: base, support, foundation, under
side = bottom, atump, atump,
Buttack(s).

usukh: one Buttack(s), its base, its town.
Sukh uchur: arm of one heel.
Sukh uckin: bottom year, part year which
grows in head.
Sukh upat: lower back, kidney region.
Sukh ut: bottom, month.
Sukh unak: base of tongue.

Sukh uker: jaw.
Sukh unak: abdomen, intestines, womb.
Sukh upat: leg y hand.
Sukh usak: covey.
Sukh unak: base y neck.
Sukh tsanap: heel of a sandal.
Sukh yus: eat y fruit.
Sukh tata: lower trunk y tree.
Sukh da e: end y metate (apparit from operator).
Sukh e pitor: creature hat (animal bar on feet).
<table>
<thead>
<tr>
<th>Sumqab warp, curl, coil</th>
<th>[Cl. 3]</th>
</tr>
</thead>
<tbody>
<tr>
<td>sumqab : a warp, a curl, a snaking,卷, a snaking</td>
<td></td>
</tr>
<tr>
<td>sumqab [sumqab] having become</td>
<td>warp’d or curled.</td>
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<tr>
<td>sumqab: warp’d or curled.</td>
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<tr>
<td>sumqab: warp’d or curled.</td>
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</table>

<table>
<thead>
<tr>
<th>Sumqas : cannot warp a curl</th>
<th>[Cl. 2]</th>
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<td>sumqas: warp’d or curled.</td>
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<tr>
<th>Sun : foreign, non-native, non-Christ.</th>
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<tbody>
<tr>
<td>ah. Sun : non-Christ person.</td>
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</table>

| Sun’tuk : arm, lower limb. |

| Sup’ : a dipping up and down, move. |

| Sup’ : a dipping up and down, move. |

<table>
<thead>
<tr>
<th>Supi : drape, hang, drop.</th>
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<tr>
<td>supi’s hare : rinse green (before cooking).</td>
</tr>
<tr>
<td>supi’s phuk : rinse clothes.</td>
</tr>
</tbody>
</table>

| Sup’ah : humped form, sup’an ; feeling of shame, embarrassment, physiognomy. |

| Supahrah : feel ashamed, be embarrassed, [Cl. 3]  |
| Supahrah out : he showed ashamed in his face, be looked embarrassed. |
| asupahrah niut : I am ashamed.  |
| asupahrah niut : I was ashamed.  |
| asupahrah out tout e winik’p: he showed in front of people. |

| Sup’ar : shame, modesty, bashfulness, embarrassment.  |
| Sup’ar : any person.  |
| Sup’ar : ashamed.  |
| Sup’ar : ashamed.  |
| Sup’ar : ashamed.  |
| Sup’ar : ashamed.  |
| Sup’ar : ashamed.  |
| Sup’ar : ashamed.  |
| Sup’ar : ashamed.  |
| Sup’ar : ashamed.  |
| Sup’ar : ashamed.  |

| Sup’ani : shame a person, cause embarrassment [Cl. 2]  |
| Sup’ani upah : shame oneself.  |

| Sup’ayak : to ashamed, am use.  |

| Sup’i : embarrassment, shame, pregnancy.  |

| Sup’i : embarrassment, shame, pregnancy.  |

| Sup’i : embarrassment, shame, pregnancy.  |
Susi: peel off, remove down (by shaving or paring), cut, Trim [cl. 1].

Susi uhor: cut one hair.
Susi ugor: pull back one's forelock.
Susi upat: peel (of fruit).
Susi out: shave.
Susi uckati: trim one beard.
Susi uoni: sharpen t a point.
Susi u t tkr: whistle a piecey word.

Suspli: peeled off, sharpened.

Usni: its sharpened point, cut w sharpened t a point.

Us: planed Timber.

Susqur: peel y itself (aa eucalyptus) [cl. 3]

Susto', Sustos'zaw: cochinilla, cutter (a wild highland wine).

Sut: turn, revolving, a turning around.

Ente: cut times put in: a turn in the wrong.

Suti: turn or revolve a thing, turn around, send back, turn up or down [cl. 4].

Suti zhab: turn a lamp (its flame) up or down.

Suti shmar: turn downward.

Suti tìab: turn upward.

Suti e nar: return (a gift) home.

Sutaseh [Suti aatin]: send a person back.

Nem ansutaseh e slik: I send me [a person] back.

Usuti din he: he sends me back.
Sut'pah: return, come back, turn around. [used also as an answer to and without a personal pronoun referent meaning "again"]

- Sut'pah: I come back, I turn around (from another way).
- Sut'pah umori: he get 0 back, kusturn it.
- Sut'pah vyg'ar: he say again, he repeat.
- Sut'pah up'ahna: he cheated it.

Sut'pu'we: [sut'pah uzi]: he don't turn again.

- Sut'pu'vg'asi: he breaks it again.
- Sut'pu'agla'zi: he: it rains again.
- Sut'pa'azktak: he (ui) reappears.
- Sut'pu'is unze: I did it again.

Sut'pa'is: return

Sut'pa'ins: his return

- Sut'p'ss: send back, make a return [cl.2a].
  - Sut'p'ss naiv ta uma'ata: he send many back to his family.

- Sut'pir: turned, crossed, thrown back.
  - Sut'pir uma'hi but: crossed, his eyes cross.
  - Sut'pir uche tuvt uho: one hair.
  - Sut'pir throw back on the head (Hebrew style).
  - Sut'pir uho: crossed-legged.

Sut'nem [sut'num-em]: turned, reversed

Sut'nemah: revolve oneself

Sut'nemah: turn my body

Sut'nema': turning from body

Sut'pan [sut'pan-em]: reverse or turn wrongside out

- Sut'pan: reverse or turn wrongside out

- Sut'pan gui'k: I turn my front on wrongside out.

- Sut'pan ap'k: reverse or turn wrongside out.
  - Sut'pan yu'k: he shout turn wrongside out.

Sut'pan: reverse or turn wrongside out.

Sut'pan yu'k: he shout turn wrongside out.

Sut'pan a'k: he shout turn wrongside out.

Sut'pan a'k: he shout turn wrongside out.
Sutur: revolving, spinning.
Sutur ha' : revolving with eddy.
Sutur wa' : whirlpool.
absoluta' : evil sprit y whirlpool.
Sutur skar : whirlwind.
absoluta' : Devil, who made earth depressed in a whirlwind.
Sutur 'an : unknown.
Sutahit : breast ( on a point), outer side of a bow, bay tree, large semi-cultivated hidalgo tree, laurel laurelito (large hidalgo tree).
Sutahy uho' : man forehead.
Sutah yux : man back.
Sutahite : wild bay tree (large tree resembling a bay tree; laurel laurelito, laurel blanco).
Suc : any cherry-like fruit (capulin).
Suc mu' : courtyard (wild tree with fruit-shells-like fruit).
Suc mu'te : jagua (large wild fruit resembling the jagua).
Suc te' : capulin, capulin de comar (large wild cherry tree resembling transplant & no patrino).
Suc Ca'no : begones de ciraza ( wild wood rose).
Suc : bat (generic).
Patwem, suc : a black bat.
Suc bo'po' : yerba de marcialago (wild h. vine).
Suc mona : guanilo negro (large black hawks).
Suc wi'ka' : [said to be the equivalent to caparrosa].
Sup' : sharp point, pointed object.
Sup' antio : spine, barbed spine, spine.
Sup' antio : Sublin, caparros blanco (small wild spiny tree, commonly found in a hedge).
Sut' : acid, of acid taste, acid part of anything.
insut' : acidi.
Sutuha : become acid.
Sutuha : acidi, acid condition.
" una' : acid stomach.
" u p'ah general acid condition.
was ap'ono u su'tan : His acidity is getting worse.
Sutupynah : Turn acid.
[Cl. 3]
Sutu tran : be acid, get acidity.
[Cl. 3]
Supran: Acidity

Sulfur: make acid, allow
Turn acid [Cl 2a].

Sulfur: acidi, of acid + 2a.
San walk

Sanak: walk; @: @: [as a spirit]; go abroad (as an apparition, at night) [Cl. 3]
Sanah: walk; to walk or walk in water
Saana: @: @: [as a name]
Sanaxm: @: @: [at short distance]
Sanahm: fast walking
Sanahmk: hasty, fast along.

Sanap': sandal (cauli)
Sanap: loincloth, medicinal plaster (mantilla)
Sanap: r: @: [as] sandal (made of) leather
Sanap: r: r: [as] leather sandal
Sanap: r: r: [as] denim forsole (denim)
Sanap: @: [as] be worn sandal
Sanap: r: [as] worn sandal
Sanap: walk.
Sanap: @: [as] my walk
Sanap: @: [as] my walk (short) walk
Sanap: walk in attack
Sanap: walk, trend

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San'eyip [sán'ey-i-p]: path.
- uSan'eyip: ī: walking path
  open (around a person's head)
San'eyip'īr: Trott, wicket turn.
San'eyi: teach & walk, induce & walk
  [cl. 27]
San'es'ān: tongue & induce to walk
Sār: a tearing, a ripping, a tear & rip,
  fork.
Sārūr: it turns place, terrain
San'ha: fork, fork, fork, stream fork
Sārem: ripped open, torn
Sāri: Ī: tear, ripped open (or apart)
  [cl. 17]
San'āh: it may itself open & separate
  itself; a fork (as a stream)
  [cl. 27]
'a San'āh: may it fork here.
San'a San'āh: ī: my pony, open
San'īse: Ripped open, unreeled
San'ī: ripped open, torn
San'īt: Can't tell, it's too long & a turn
Sāx: plain (blank), gravel area
  (sálba), open country, meadow,
  countryside.
Nābī: Sāx: wide & extensive plain.
SEK'EM: stick, stab, pierce.

SEK'EMI: stabbed place (from the body).

SEK'EM: stick, pierce.

SEK'EMI: stab or amputate to break or tore a limb.

SEK'EM: torn in two, break, pull in two.

SEK'EMI: broken, torn.

SEK'EM: tear or nip, a break, broken or torn place.

SEK'EMI: tear, nip or break, itself, snap.

SEK'EMI: a tearing, nipping, or breaking.

SEK'EMI: spirit (1) of the dead.

SEES: waste matter, used washing in the Bradley, any thing discarded; small part (and it resembles a lump).

SEET: cut, slice, thin strip, piece or section.

SEET: [num. class].

SEET: cut, slice, slice off.

SEET: a nipping or tearing, a breaking.
Se'ë. vomit, disgorge, release, produce.

Se's. [?Se'-e]: yield, produce, empty.

Se's. mon.: vomit, disgorge.

Se's. mokan.: vomiting, evacuation.

Se's. mukki.: skaria (bird).

Se's. punen.: yellow fever.

Se's. qan, Se's. uqan: organism, femin.

Se's. rum.: upper soil, cowum, fertile ground.

Se's. te:'t.: bejengilla (cul. word, vina).

Se's. te'e.: vomit, vomiting.

Se's. te'en.: vomit with blood.

Se'ën: vomit, yielding, producing.

Se'ën: disgorge, vomit.

Se'ën.: yegun, one's organism.

Se'ën.: vomit, disgorge, spill.

Se'ën.: fruit, produce, yield.

Se'ëx.: vomit, anything disgorge, yield.

Se'ëx.: unak, stomach vomit.

Se'ëy.: yegun, hairy.

Se'ëz.: semen.

Se'ëx. rum.: upper soil.

Se'ëx. em., Se'ëx. cem.: phlegm of the chest.

Se'hö, Se'höar. [homogen horn, q. Se's.]: anything disgorge, waste part (of fruit or plant), many rhinos.

Se'höar kulan.: many rhinos.

Se'hkö: urination (of a rhesus), rash.

Se'hö urun in kum.: rash from the arm.

Se'hö: urinatory, coming, rash.

Se'kun: urinate, urinating.
schipla: [schipa]: scratch, scrape.

[Cl. [24]]

-schipa eu ec.:
ii. kah: scratch on head (with an instrument)

schipla inte ec.: carry a comb

šhipa: Scratch, scraped.

šhipapuši: hair comb, curry comb.

šhipa: Scratch, scraped.

šhipapuši: Hair comb, curry comb.

šhipa yex: [from šeš] prided-off part.

ty: The harm. Strip by currying the back (used in mining)

šiša: Strip by palm frond (used in mining)

šišep: Curved knife (used for stripping the curry comb)

šišep: [from šiš] line,伦理, long pole of anything

Ča: long pole of wood.

Čam: beetle (generic)

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Čam: beetle (generic)

šišep: Curved knife (used for stripping the curry comb)

šišep: [from šiš] line,伦理, long pole of anything

Ča: long pole of wood.
šem : wekt, centred, fichte, uncutivated or not domestic
šen.či [šen.či] : myrtle (wild fruit shrub).
šen.či.úr : quagabita, quagabita montesana (wild shrub).
šen.či.ún : aubreia del monte (wild tree)
šen.či.út : bravem, bracem,
ši.čoht : sprope, downgrade, slope
ši.čoht.úm : slopey land (area not to be cultivated)
ši.čoht.čor : slopey mega
ši.či : a splitting or cracking open, anything cracked, manje meal (ground dry).
ši.či.čoh : pohp : fruit-open place on a edge stack.
ši.či.čor : ground meal & manje.
ši.čó : wedge or key open, sptkt, split off, crack
[Cl.1]
ši.čó.čor : pohp pohp open off edge stack
ši.čó.či : sptkt, split itself, split off.
[Cl.3]
ši.čó.či.či : pohp branch (partie) split off.
ši.či.či.či : split against.
ši.či.či.či : evil against sandi
ši.či.či.či.či : devour chip, eat part of manje, mumurrus
ši.či.či.či.či.či : eat part of manje mumurrus
ši.či.či.či.či.či.či : eat part of manje mumurrus
**sot** (both forms) = prevent from passing, stop, detain, stand in the way, delay, obstruct.

U-**sot** + e. I stop the (runaway) horse.

U-**sot** + i ni! in-patn-ka, I stop you from working, I stop you in my work.

**sot** - ! (any). **sot** + i! - Stop! (pln.).

**so** = Hanging about; hanging moss; anything which hangs in shreds.

**so** = Ten & & 'Hop' = Sort over a fireplace.

**so** = 'Sepir uma e qalaq'. Sort made by fire.

**so** = Easily, covered with earth.

**so** = Become, to become. Money or covered with moss.

**so** = eightieth.

So** = apotted.

So** = any apotted fruit.

So** = any apotted leaves.

So** = any apotted mango.

So** = any apotted bean.

**so** = become apotted.

[cl. 3]
So'o'ora: a thing, came a spot [cl.2a]
So'o'iri': Spotted, made spotted.
So'o': Flaps, hanging appendage; gill of fish, sheath.
Us'o': tea, gel (y) jin.
Us'o': Ch. If. (n.) penis.
So'o': End of an object, cut length, 
" so'o": End of a stick; small stick cut 
from a branch.
" so'o": Undressed end of firewood (protruding 
from a fireplace).
" so'o": Boat (cut) firewood.
" so'o": Bundle of firewood.
So'o'ra, So'o'ra kohn: mouth of a stream.
So'o', So'o': staff, walking stick.
So'o'ra. End, topmost.
V qep'te' top branch of a tree.
V war. End root.
So'o'ra, So'o'ra kohn: mouth of 
a stream, point at which a 
stream enters another.
So'o'ora: Head, end, summit, inflo- 
rescence.
Suh: Stealing, Thieving, Theft.

ah: Thief.

Ahi: A theft or mone.

Ah, Ah, Ah: A hole or mone.

Because of this stealing.

Suh: Steal, pilfer.

[Ch. 2.1.]

Suh: Steal, pilfer (from [Ch. 2.1].)

Suk: Stealing, Habitual

Stealing or pilfering.

ah: Thief, pilfering, animal.

Suh: Pilfer, pilfer.

Suh: Thieving

mut: Thieving, bird

Suh: Hole, perforation, hole-cutting.

Suh: At hole.

Suh: Sew, mantle.

ah, su, su: At hole.

Suh: Sew, mantle.

Ah, su, su: At hole.
Suk'muk: Fermented.

Šunić: azurejão (bluebird).

Šunić: a cut, or slash, cutting, knife.
  šunić: to cut by the umbilical cord.
  šunić: a cut on one hand.
  šunić: to cut with a sharp-edged bill.
  šunić: cut, slash, cut (bird).

Šunić: hay-cutting, grass-cutting

Šunić: ford on a stream

Šunić: firewood-cutting

Šunić: Cut, cut off, slashed.
  u q'ap: one-armed.
  u yok, šunić: unpaired one-legged; one leg amputated.
  u u t q'ap: one-handed.
  šunić: cut, or slash (from a cut).

Šunić: cut, ake, mark (amputating from a cut),
Cheek: Whistling, buzzing, singing
- mut. Singing Bird
- yard: Buzzing insect.

usu't: Whistles, whistling
- whistler.

usu't: mut.: any song bird
usu't: tear, nip.

usu't: I tear or nip off, rip off, strip.
[cf. I].

usu't: rubh. kaehto užuqir. Snap down before removing (it).

now-meron: like usu't. We can't tear it.

usu't: pāqe. Rip itself.

usu't: toy flute (made of clay).

usu't: k'oor: clarion.

usu't: Honeycomb, honeycomb; mud structure of tree ant.
Čočupan. Whistling, buzzing;
"sunging".
"mú. Sunging bird.
"yargí. Buzzing insect.

šušup'. whistles, whistling.
ah whistled.

put nišušup' my whistle.

šušup', mút: any song bird.
šuṭ' teä, nip.

šuṭ'í: 1. teä a nip off; 2. nip into atyp.
[Cl. I].
šuṭ'í e pühí: xæš'tu vço'úpi. E níphí snu before nessúng.(it).

mën- mycén, xæš'ut'í. We can't teän it.

šuṭ'päh: nip itself.

šu'n: toy flute (made of clay).

šu'n, k'opot: clarinetta
(wild herb).

šoš'í: honeycomb, honeycomb;
shell structure of tree ants.
tara [ta-an]: ap.O. place, location
ac'em.tara: past locality
koro.m.tara: game locality, area containing wild animals,
man ta: market place, plaza,
mukap.ta: graveyard,
quQun.tara: birthplace, birth locality

ta,ha: in water, aquatic or marine, swamp dwelling
ah " aquatic or swamp dwelling animal or bird.
ta ha k'axa any aquatic animal
mo' aquatic bird.
pe'k'ah ta,ha: sit (elp place) grown in water.

tab.kohn: in a stream, running water.

ta, ka'opot: area containing wild vegetation
ah. ta, ka'opot: any wild plant (especially weeds).

ta, pola: part of fireplace used for baking.
ta, po'c', ta, po'c'pu:ki: ap/or a stream where clothes were washed.

ta, q'a': firebox, fireplace

ta, q'a'm: storage shelf (built at one end of kitchen).
tahar: pine tree (generic), any forest tree, pine tree
sakah.tahar: white pine (Pinus strobus)
scand.tahar: pine grove forest

tahar.tan: pine forest or area

tahn: enne aine or enface, centu, intum, concise and 2 [q. 5 tah.
tahn upat: enne bank (q. 5 mea).
tahn upat: palm, y hand.
tahn ysk: ete y fort

tahn e damap: upper end y sandal.
tahn e didal in: concise end y crown.
tahn uti: norf y month.
tahn uni: modal.
tahn vutsvih: enne end y rectum.
takin: ha' : dry stream (also called dry river)
takin: đi' k': dry stream

takin: đê': dry chilli

takin: man: mung beans (began to dry; camagaa)
takin: nu: k': dry mung, cooked

takin: ohop: dry maize

takin: p'as'it: emu's car

takin: po: s': dry thread, trimmings from firewood (used only in the wife's work)
takin: pu: en: dry lemon (without seed)
takin: pu: en: dry ripe beans

takin: pu: en: u. sep': shape containing ripe beans, many

takin: q'he': cured tobacco

takin: qu': dry pomegranate, want

takin: sep': dry cheyae

takin: sep': dry mung beans

takin: su': without breast milk, dry (as a cow)
takin: tan' e: dry powdered lime

takin: te': dead tree, plant, dead wood, driftwood

takin: tê': thirsty, dry mouth

takin: é: k': dry pore

takin: wem': dried meat

takin: wu: n: thin man, long man

takin: wu: en: dry waterfall

takin: wu: ni': armistice, almost called "dryness"
  "u. te': thirsty, hand, dryness, lack
  "u. ayé: gathered dryness
  "u. cem': dryness or death
  "u. nu': thirst, dryness
  "u. ê'ek': dryness in a area
  "u. p'ah: general "dryness" as a noun

takin: jik': already dry, or staff, completely dried out

tak p'ah': dry yata, Becoming dry (as the weather), die or wither (as a plant)

[cl. 3]
tamarind [sp. cons.: Tamarindus indica (wild Tamarind-like tree)]

- tan: ash, powder, pollen
  - tan take s ha: by water (containing ash and used in soap-making)
  - tanir: s te: wood ash
  - tanir unek: ash
  - tanir unek: i: flower pollen
  - ovs: tan: ash equivalent

Tamarind dust

Tamarind taphe: dust on m trail.

- Ayan am: tanum tucker: [ta-cker]; true is much dust m trail (in the wind).
- tan: t'et: bejuce de cemiga (medicine).
- tan: unek: resembling ash, dust.

- tanan: turn me ash
  - [ll.3]

- taness: reduce tucker to powder,
  - pulverize, burn completely
  - (as a medicine)
  - [ll.2a]

- tanr: cane laa: (which a wall or roof thatch is tied); tanig
  - (a wild cane).

- tanan i gray, ash-colored.

- tanan: gray, ash-colored.
- tanan: ma: gray wool (found hanging on tree; mague negro).
taqan, čuči: gray aguacatl.
tantán, čuči: moist de monto (a gray field crow).
tantán, u's: mosquito chiquito (a small fly).
tantán, xox: ganga gris, ganga real (a gray heron).
tantán, xox: a dark-gray eguana.
tantán, xox: a gray, resemble ash [cl. 3]
tantán es: male gray [cl. 2 a]
tančar lime
  " takasha: liquid lime.
tančar tančes: dry lime.
guruv tančix: baked lime.
tančar: tanning process [not certain].
tapi: t tan [cl. 1].
taq: Friction, ripeness.
taqah: auyer, mellow, come to and [cl. 3].
taqah: allow to auyer, haoten.
taqah: auyer, magnificent, come well-done.
taqah: tortillas.
taqah: es pa: tama or baked tortillas.
taqah: es pa: tama or baked tortillas.
taqañas: Ripe, soft or mushy (a fruit) hard or ripe corned), p... prepared, well cooked, in a... baked state, chrome (a name).
taqañas: U-shaped, hard egg (shelled) may.
taqañas: muna: york pears.
taqañas: pa: baked tortilla.
taqañas: punen: chromed ears.
taqañas: sorpresa, nice portion (a york).
taqañas: time: sorpresa, to nice part.
tan: acorn, arrivals come [cl. 4].
  atan: come, arrival.
 utan: be cornig.
atan: he comes.
tanças: bring, carry, deliver (entregan). [cl. 2 a].
ma.taupa intañes: I bring nothing.
ešek uñess es ha' tuvyotot: They have brought water to her house.
tñess upañ: getake oneself (top), rake atañes: go bring it!
tañessin: brought, carried.
tañah: come [cl. 3]
aasen atañah: his going & come.
noñ tancoon: we come.
mañ deness: I come.
atañah: I come.
ta'kh[ta'kh]: patch, anything attached.

ta'khap: tying rope (as a tump)rope hinge (as a door).
ta'k[a] [from ta'ka] anything straightened or in unward.

ta'khe: (num. class).

par: ace length of twisted string or rope.

ta'k: Anything with joined part, unit, piece, mechanism.

ta'khe: any attached or joined things joined, attached.

ta'k[a] [from ta'k] two joined parts, two things joined together.

par'kem: patched, patch.

par'khe: close, certain patch.

par'k[a]: tie, fasten.

par'k[a]meh: patch (as of hide).

par'kem p'in: patch, patched place.

par'kem p'un: glue.

par'k[as]n: be joined or fastened, glued.

par'k[as]n: burning up, destruction, fine.

par'k[as]n: burning.

par'kem p'un: burn anything, set fire.

par'k[as]n: burned up.

par'k[as]n: the ricksha burned.

par'k[as]n 1: set fire to, burn anything up.

par'k[as]n: he burned my trash.

par'k[as]n: burned (made of fine).

par'k[as]n: g'ch'en, a hukta.

par'k[as]n 2: he burned up or blew on.

par'k[as]n: straightening out, unfolding.
tremeshā [tremeshā]: at or near, beside.
waynem tremeshā s šukun: I slept beside the river.

tehnom. Boy, young, young male animal or branch (with pos. ch).

u . . . aqē: young cow, tē: young male dog.

tenon forgūn, pounding.
{ten on er

ch: tenonas Blacksmith.
tepameč [? tep's inc]: a small shellfish (tepamce).
tepameč tom: small shellfish.
tepolkač [? Nahum 2:11]: non-poisonous snake (earth and earth) to bite and sting, poisonous snake without poison.
tip': hard, hard object, hardwork, hard shell or peel.
tepkær: tepameč (used to hardwork tree).
te'qah: open (on a bud), expand.

[TLF 3]

tak: spread out, opened out.

t'e: any kind of plant, tree (especially small trees), cane, plant attack, neck of an object, stake, pole, club, sapling; wood, made of wood, wooden, machine (especially in sugar press).

t'e: muk: neck; anything.

t'e: g'he: tobacco attack.

t'e: pohp: needle attack.

t'e: trapil: long pole used to turn the sugar press.

t'e: q'ad: bowl.

t'e: k'at: Christian cross.

mat: te'fence.

matetile: fence (growing) spring plant.

muterpit: grave post.

mutet: bride trap.

unita: to wooden point.

nah:te'large bean, central bean (7 homes).

pahnto, pahnpit: Holland-outpiece of wood.

pahnto: wood working, wood carving.

pahnpit: board, plank, shaped timber.

pahhipit: wash board, (for clothes).

pentso: shrub.

pipi'te: blue gum tree.

pumte'tree channel fire.

purtse: any leguminous plant.

qahipit: gacite: wooden splint.

qanite: wooden beam or stick.

qante: madhe cacao (large tree).

qacipite: driftwood.

quhte te' tobacco pipe.

ra'te: whetting block.

salakite: palo blanco tree.

sisite sauvie lime tree.

sucite: capulolin (wild cherry tree).

sanavite: wooden pandan.

tekot: pot. [kopot: weed, herb]; any wild herb or shrub, small wild vegetation.

tepan: breadfruit (pan).

tenio: alverga, arvega (small shrub yielding cheapenlike pods).

tekak: any lowland-grown tree or plant, savannah tree.

tekan: any mountain-grown tree or plant.

[General num. class]

us te' woman 3 men.

inte te' one, a.

inte' tah: one (a) woman.
te: "true-like, growing like a tree,
- tree, trunk, ataka (upright plant, leg, shin,
- part of any fruit, tree, any end, tree, langosh" (with pros n).}
ute: "cacao tree"
ute: "patah: guara tree"
UTE: "Jiros, grove, forest.
ute: [te~te]: stick like, stiffness,
- stiffness, inflexibility, paralysis, rep(rose) from roasting meat.
ute: u noke ataka: stiffness, crick in neck,
u pat back stiffness,
u pat back stuff back.
ute: u pat shaff back.
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tokar: cloud, fog, vapor

tokar tout & k'ín: cloud in rocky

tokar fur & wüci: cloud is hanging
over a mountain.

scan. tokar: many clouds, cloudy sky

tokar: cloudy, foggy.

ut & k'ín: cloudy sky, rainy sky.

tok: a tickling or breaking off, a
chipping, anything used for
breaking off, plant attic.

flint, flint.

tok'ahun: a small plant used for a tickling
fire; a small plant that too has
not been thrown (a small dry tree to
produce lightening).

tok'ah: force apart with
hands, pull out or off:
break off, depop

... naver tó' Quarterly pull minute
ears off the table.

tok'epín: Pull off or break off,
harvested (as melon).

tok'epín niča: my melon has
been harvested.

tom: tepecmečin (fox).

... mas: kidney.

tomas: large cul. tomato,
(originally imported from N. U. S;
tomat de mato).
toar [ta-hor]:

1. body, near, near to, open, on.
2. ... and over the water.
3. E ha'i: over a stream.
4. E hriu: on or over the ground.
5. E wader: over the mountains, over all the land.

toar u kehnap: over a woman's shoulder.

wäi qap' on my hand.

toa, otrah: over my spot, over here.

borah: over my spot, over here.

toar, trunax: courtyard (of house) group), area occupied by a man's house.

Top Pod, shell, maba of fruit.

top'i: remove from a pod, shell, maba.

Key: shell (maans).

kakaw: obtain the seed from the bean bean.

for bruic, bruising.

u+h tor: bruise some bruise.

for u'ehmun: bruise me, heel.

for i: bruice [Cl. I].

tanant' tor: bruise with a stone.

for em: Bruised.

for em: Bruised, bruised.

for em: Bruised, bruised.

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for em: Bruised, bruised.
tops: propel forward, cause flier to come into flight [El. 2]
tops: d'antin: shoot an arrow
tops: giron: bounce a ball
tops: mut: make a hand take flight

tran [? tar-an]: difficulty
transnan: be difficult
transnes: make difficult [El. 2a]

trapié: sugar plaque [caro, trapezoid, which is Latin in Spanish dictionary as a word of Cuban origin, meaning sugar melt]
par.trapié: process builduce

tu, tue: until, for, etc. in order, concerning
mani tue: fuy hor (a salmon from mari)
tuh: stinka, bad odor; stinking rotten flesh, gangrene
tuh umusí: breakdown, u tuhir e pomí: obró de hír, u tuhir e e' otrof: numpit, entuh: stinking

duh. ci'["stenking cigarette']: frog (or else mud)
duhnan stink [El. 3]
duhres: cause to stink, add fetid part to remedia [El. 2a]
duhuh: stinking
duhuh, sukénh: algae (coros cluster, herb of great medicinal use, gáhila)
duhuh, te' apacena: apacena (cul. herb with small yellow stinking flowers)
duhyan: stinking, having stinking parts

duhyan, te': any plant with bad or nauseating odor

duhyan, eñek: nuc (cul. herb having great medicinal use)
duhyan, isch. hopi: willow (a wild h. herb resembling the cultivated one; nuc, esmarron, besindilla)
duhk [from tuh]: junk, refuse, anything thrown away

duhnuñ Caballito del diablo (one for which thrown drops of water with its tail)
tuht [pin'tuht] compact, stopper, stop

tuhtap' : plug, stopper,

tuhtap' s puhk : clear stopper.

tuhtap' tu' s bottle : stopper for a bottle.

vuhtun stem, twig

ug'uta fruit twig

tuhe' [pin tu:'] 'any thing extended or tense out, flowed and just opening

tuiski [pin tuiski:] gacera (a small heron).

saksha tu' : a small white heron (gacera blanca).

tuk : throw out, a spilling.

tuki : spill out (as from an ella), come liquid & spill, throw liquid out, waste, give freely.

[tuk:]

tukuk : any fresh poison.

[tuuk.tu:] ciste pellegin, stibbe de ciste pellegin (small wild 4 spring tree melian, a herb as well).

tum : narrowness, thinness. Thin or narrow 1st part.

utum : its narrowness, its narrow or thin part.

utum : thin, narrow

tum pat Thadhin, pick any thin covering.
tuk [from tu-]  a current, a stream
  condition

  tuk: throw out, a spilling

tuki: spill out (as from an ulla),
  cause liquid to spill, throw a liquid out, wet, strike freely.
  [El.]

  tukuk: any fish poison

  tukuk, ¿e: pie de pellejo, árbol de
  pellejo (smell wood, tree with methoxy-a-phenol)

  tum: narrowness, thinness, thin or
  narrow part.

  tum: thin, narrow

  tuman: less, thinner, thinner,
  thinner or least part.

  tuman: less, thinner, thinner
  or least part.

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uničir.tun: plan de piedra (wild herb)
noši.tun: boulder.
meč.tun: stone fence.
páchn.tun: stone carving, stone carving.
pánv.nip.tun: any stone tool.
hužgip.tun: whetstone.
pokéhíp.tun: rock in a stream in which clothes are washed.
poném.tun: split rock.
pōp.čip.tun: stone seat.
p'klič.tun: pebble, gravel.
p'klerč.črisn.čip.tun: polishing stone.
p'klič.čip.tun: stone monument.
p'klič.tun: stone bench = altar.
p'kličip.tun: flintstone.
qangán.tun: any yellow stone.
q'čiš.tun: textured pain.
rsį.tun: whetstone.
sakšakí.tun: pumice stone.
sakšakí.tun: rough stone, stone in a stream
    on which clothes are washed.
sakša.tun: transparent stone, glass.
scan.tun: stone in a rocky area (pedregal).

Fun.kohn: rocky stream, stream containing
    boulders.

Fun.lahui hiya de piedra (exm: wdl.
    woody vine, normally found
    climbing & large roke).

Fun.nək, fun.нак: gallstone.

Fun.nèk, Fun.nèχin: akamí app. (wild herb
    Ex: fern or steph. plant).

Fun.nok, Fun.nokih: akamí app.
turan: born, place, inhabit, locality, sit down [Ch. 4]
  "tuhon-e inkuy analma, ne' ir " ni " tihne my home, tuan tanum lerem the ground, sit on ground, tanemun kum in the ground, ton e jran ant materol, tanicca: se ake avater, be aquatic.
  va'ni tuan tuyie tari: he lives in this home.

tunip: bench, stool, sitting place, pen, any enclosed space.
  " e shani puqat, e qajee chicken pen, e shani center of the table in your place.

tunpa: put, place, set aside, appoint, decide or agree [Ch. 2]
  wu'k in appoint a day (before meeting), wu't wam wanci tanum, be appointed room to do it, kora cap' set aside a little can quice (et le mahe inu chicken).
  e qajee tuan va yahwana 'alta stoel for tuan kin tanaa tunpa over en what day do you want to appoint tari me?

tunap' in appointed, set aside, unt' kin in, tuan ran'en ta cinam a day, punu laca ti go (The Sto) to the pueblo.

tunuh: be in a place, be present at [Ch. 4], being, sitting. tunu pta mar at home, kmar at home, wu'n turuen tanu do, jam at home, tunuh tunaph be at home, tuan tanum lerem the ground, put on amazon, tanemun kum in the ground, taheki in box with sum, a sanacb scott (can infant), a san on home backs, ma'vi tunuh kum at home, tunuh in kwai tuwuk do'one know of u is at home.

Turuks [tunus] already its.
tutu, te: condensed (artic tree with edible fruit).

tuč: short or amputated tail, amb prod "and", utuč i tuč; tailless tail.

utuč i čevu: mase; fawn tail.

tuč vor osvi: protruding anna.

utuč: amput, flat-ended.

tuč van: be amput or short [cl. 3]

utučes: ground flat, give a amput [cl. 2]

utuču [tuču-]: flattened, crushed [cl. 2]

utuč: amput, flattened, crushed

utuč' point, edge, pointed object, prop.

utuč' point, point out [cl. 1]

... a plain point or in way.

utuč' in pointed at.

utuč' extending, evening out.

utuč' extends a part of body, open out [cl. 1]

... v wine take plug ("open it now.")

upuč, puch, etc...

upuč hang a hummock

upuč extend out over leg (s).

upuč hang on (hang on clothes in a rope (kik).

upuč extend out over tongue.

upuč hit hands, offer me hand.
**Tuuq'ap'**

By r with the hands, by hands, on r hand (3).

**Tuuq'se**

Cannot open not a extend (EC 2).

"You stretching out, opening.

**Tuuq'ap'**

On a day, on a certain day.

**Tuuq'se**

Lines on Monday.

**Tuuq'ap'**

Native drum (made a hollowed log).

**Tuuq'ap'**

Beat by beat.

**Tuuq'ap'**

On my back, at the back of the hand.

**Tuuq'ap'**

Behind, following.

**Tuuq'ap'**

I go behind, I follow.

**Tuuq'ap'**

As I go behind me.

**Tuuq'ap'**

I get up after he does.

**Tuuq'ap'**

He carries it in his back.

**Tuuq'ap'**

Afterward.

**Tuuq'ap'**

I'm in the outside.

**Tuuq'ap'**

Away.

**Tuuq'ap'**

At my home, at home.

**Tuuq'ap'**

At my home, at mine.

**Tuuq'ap'**

At my home, at mine.

**Tuuq'ap'**

At my home, at mine.

**Tuuq'ap'**

To the home of mine.
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
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<tbody>
<tr>
<td>Tukumta</td>
<td>Earth god (probably kep'en, who is guardian of property and land).</td>
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<tr>
<td>Tuk</td>
<td>Reed grass, cane.</td>
</tr>
<tr>
<td>Tupt</td>
<td>Type of snail.</td>
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</tbody>
</table>
t'ahp [? t'a-h-p]: extinction, disappearance.

ut'aheper e k'ain: setting of the sun.

ut'aheper e q'ah': the going out a fire.

u'ah: gamut (as a fire), disappear utterly.
[Cl. 3]

t'ahp: go out, extinguish.
[Cl. 2a]

t'ahp e jaq': Gunn & ba': put out, kindle with water.

k'ihu: small piece of, fragment.

k'ihunu & k'ih: pottery sherd.

k'ihunu e h'lekan: flint raft up.

k'ihunu k'aj.: splinter, splinter, flake.

k'ihun: (num. class).

k'ihun_a: break up into pieces, shatter.
[Cl. 2a]

t'ahp_r: put out, extinguish.

k'ihun: put out, adjust in near.
[Cl. 3]

k'ihun: carry with the Tumpline.
[Cl. 2]

t'ap: covering (attributive), panther.

k'ihun e k'op: flwr de t'apu, hoga de t'apu (wild fern-swelling weed near the similar to the jasmine weed).

k'ihun e k'op: leaher t'umpline (used by men).

k'ihun e k'op: pala mekapal (wild fern from the banks of which Tumplines are made).

k'ihun e k'op: tree-climbing.

k'ihun e k'op: ch. "kahi huki t'ogin ko:[[p나공]]

k'ihun e k'op: me kapal.

k'ihun e k'op: tree-climbing.

k'ihun e k'op: me kapal.

k'ihun e k'op: tree-climbing.

k'ihun e k'op: me kapal.
tap'ah: go up, climb up, coast the surface, meaning [Ed. 3]
  - to: climb up a tree.
  - we: a hill.
  - t'och: 3 ha: to coast the surface
  - 'ah chum: stick (as in boiling liquid).
  - i'ina: meaning, noun.
  - i'ina: meaning, noun.
  - ton: to make, climb in a henc.

tap'ah blióta, swelling pore.

u: u aw blióta in one hand.

tapas purify, cause to rise na liquid [Ed. 2]
  - yanar e súké purify, anger causing.

tapas n'ep: purifier for liquid.

tap'ah [tap'ah-i], meaning, coast the surface.
  - i'ina: meaning, noun.
  - i'ina: meaning, noun.

tap'ah noted pole (used as a ladder).
  - make the noted pole near to climbing tree's face.

tap'ah, to: climbing pole.

tap'se, name, lift up, carry tree, carry upward [Ed. 2]

u: u k'et' p'ht' cha ti'an euwari: he carries an elk, water up to hill.

tap'se covery, practice.
  - u yoke practice on leg.
  - uyopon practice of leaves.
ta'p'se: store, save, pour out
arrange in order
[6.2]

ta'p'su'tum: save money

- ta'p'se ni ip' granary, bin (used for storing shells, maize), storage
  olla, chest
  - ta'p'se ni ip' large olla for storing
    lime (kept in the kitchen).
  - ta'p'se ni ip' large storage olla for
    beans,
  - ta'p'se ni ip' large storage bin.

t'et: flap, stiff hanging object, string,
  tying material, liana, hanging vine,
  any tough vine or branch (meante)
  ut'et: ag'et: throat flap of a chicken,
  q'ahj: t'et: yedra (a climbing vine)

- t'et: meante de algauna (large
  wild tree)

- t'et, ean: boyaquello (harmonica
  reed instrument, wooden
  vine)

- t'et: bend, tie up.
  [6.1]

- t'han [from the] anything braced
  up, leaning wall.

- t'han: braced (as against a door
  or leaning wall).
Thatched [from T]iacht
covering (plufs)
Thatch covering for
enlargement.
& otot Thatch roof of house.
'ce c thachts make a Thatch.

Thatch: tyiqi material used in a Thatch.
A inner side of arch, concave bend, concave part of the body.

Tham archet. hairy spider

Thina: bend, make arc-shaped (coll)
Thina: bent, concave, bowed, back or inner side of.

Thine: Thatch covering from any prey (lives not in tree).

Thescoek, ah Thescoek: ant-harvester (not often found in Thatch roofs, used to keep them free of insects).

Thes, otot roof-thatching
ah " arry Thatcher.

Thes: Thatch a roof, covered with Match (coll)

ote. Thic u Trapze em one prew with a Match.

Thesim [? Thes-em, "Thatchen"] composto
(small ant ant and 1. "Thatch"
it house with leaves).

Thes. por paniqil (used turkey-like bone resembling To tanece).

Therkahe termite; congon (wood-eating moth).
Peśan: having spines or thorns.

T'o𝑖Μ: spiny plant.

Teś: spiny, thorny, prickly; fishing spear.

Ab. Teś: small burrowing porcupine-like animal.

Momox. Teś: Chococetillo (a thistle tree).

Momox. Teś: blackberry vine.

Noh. Teś: magi blooming cereus.

Qān. Teś: cardosanto (spiny thistle).

Sak. Teś: crustetillo (wild spiny shrub).

Saksak. Teś: acerias blanos (spiny tree).

Su'în. Teś: acerias blanos (spiny tree).

Teś. Kanyan: dokhanel, dokhanel blanco; dokhanel negro (wild l. spiny tree).

Teś. Ca'nte: calabasos, calabasos blanco (wild l. spiny tree).

Teś. Cuv. Mui: sorno copa (cult l. from tree; grana, grana de celo).


Teś. Cuv. Mui. Te: wild enverzas (a wild l. enverzas; grana, grana comotato, grana de celo).

Teś. W. Nič: Aroa de la Castella (cult l. ancho.)

Tešan: quill y porcupine, acerias l. aguama, alondróvico, aplenta.

U y x Toomhico.

Pišen: Moroso, spiny.

Teś. W. H.: calabasos negro (wild h. spiny brush or shrub).
t'oh'ta strike lightly with [on] tow, tap, drum and fingers, knock (on a door) [cl. 2]

1. take when up, tap, shake tap of drum.
2. on, in, toward; nearer, more.
3. t'oh'ta in t'oh'ta shesh, two or three, he taught me in school (as in a crowd) as I will listen to him.

1. t'oh'ta: drumstick.
2. t'oh'ta payment, price, ceremonial sacrifice.
3. t'oh'ta: sacrifice, equal.
4. t'oh'ta: t'oh'ta go to, plant, learning.

1. t'oh'mak: pay [cl. 3]
2. t'oh'mak: to t'oh'mak tie up, rent, and (means that) can when it can.
3. t'oh'mak: a paying, payment, ah, t'oh'mak! pay, discharge your debt.

1. t'oh'pi, paid, sacrificed, debt.
2. t'oh'pi: pay [cl. 3]
3. t'oh'pi: tie up, rent, animal, domesticated.
4. t'oh'pi: already paid, completely paid.
5. t'oh'pi: pay, sacrifice [cl. 3]

1. t'oh'pi: in, sacrifice, and earth go to (a main ceremony).
2. t'oh'pi: in, t'oh'pi, go to, perform the funeral ceremony, "pay the earth go to.
3. t'oh'pi: perform ceremony.
4. t'oh'pi: pay with money, t'oh'pi: pay with money.
5. t'oh'pi: payment.
tū ēk'opor, sanguinaria, verb de
lambia (med. L. herb).

tūēniša wēld nēktit.
tūē squatting, squatting position, squat
object.

an " squat (as in 'the places in market
lay').

tūēnes make someone squat, put in
a squatting position. [Cl 2]

tūē un squatting, squatted, settled
ap " squatting.

*tū went: squat, at squatting [Cl 2]
" aapēkā she squatted squatting.
ata'ah: he defecated "

tū: opening, fissure, small vent
san. tū: any body opening which changes
in size.
Čahně: quiet, silent. Čahně s kohn, still stream.

Čahně: take quietly, silently, without Čahně:take; he (in sentence) was about silently.

Čahněn [čahně-en]: quietness.

Čahněnan: be quiet, be stealthy.

Čahněness: quieter, silence, muffe [cl. 2a]

Včahněness več: he silenced his dog.

Čahp [from Čap]: anything, crooked, a limited.

Čahpep': crooked alla, any crooked container.

Ča'p:: comp. vat.

Vhó'ran: chiháte vat.

Če'cekap: com. vat.

Čahr: creeve, stramine, filter.

Čahram: straini/leungk.

Čahnap': straini, after.

Čak: basket creeve.

Čun: genuine stone made for filtering drinking water.

Ču: ground strain.
 Čak. monox., čak. chichicuete colorado  (corn ear, climbing prickly pear with red flowers)  
Čak. mona: mojete colorado, mojete negro (small wild H. tree).  
Čak. mona, kopero: mojete colorado (wil herb).  
Čak. mocte: quaguilema (wild tree resembling H. carac).  
Čak. mona: cachever.  
Čak. na: maiz luego (variety of maize).  
Čak. miñon: flores de la erba (large wild shrub with red flowers).  
Čak. coroz [čak-borg-noc]: chochola (a black culture).  
Čak. paspom, čak. paspomak: (large H. tree with red flowers and no leaves).  
Čak. p'or: finest colorado (small red variety of herb beans).  
Čak. t'ec: Buznik (large H. tree with red flowers and seed for lysing maize, fiber).  
Čak. t'ec: buzkly-ach (small with spiny, pricky, spiny colorado).  
Čak. uyopon: choja colorada (wild herb).  
Čak. xurum-te: Contes negro, contes prieto, contes coyote (large wild hardwood tree with dark wood, used for making ocar jugs).  
Čakahí: turn red w. pinto.  
Čakahí: turn red w. pinto.  
Čak. kahí: chaco, pinto chaco, jicarita (large wild tree with red / meatlike / pinto).  
Čakahí: cedro.  
Čakor-te: cedro.  
Čakor: red, red, red, red, red.  
Čakó: red, dark red, red, brown, black.  
Čakó: amarillo: colorante negro (yellowish with dark red flowers).  
Čakó, shma: areddicho raccoon.  
Čakó, kó: are red chilli.  
Čakó, kené: guineo cantaro (areddich banano).
Čakčak. ḳaśik: a small reddish tree.

Čakčak. ḳaň: quina tree (large wild H. tree having more than medicinal uses of the Peruv.)

Čakčak. ṭuqum: [syn. ḳuqum, ḳum]

Čakčak. ṭuqah: mangle colorado (a large red harsh).

Čakčak. ṭaš: mangle colorado (varieties of mangle).

Čakčak. pāḥra: a red yaguar.

Čakčak. ṭuš: scarlet fennel.

Čakčak. ṭiš: beet.

Čakčak. ṭaš: a reddish vessel.

Čakčak. ṭuš: netant (horny colored).

Čakčak. ṭoš: a dark-red owl.

Čakčak. ṭap: mangle colorado, mangle negro (also called as a wild mangle-tree like tree).

Čakčak. ṭaš: pino colorado (a H. pine, as common in the Chocó region).

Čakčak. ṭiš: mahogany (valuable hard wood tree now scarce in eastern (santana).

Čakčak. ṭaš: cypress vine (small climber; cumbire vine; cumbia vine).

Čakčak. ṭoš: smok. deceat

Čam: deceat, obtain deceat.

Čam: tobacco, smoking

Čam no ṭaš: smoke tobacco

Čam ma ṭaš: smoke tobacco

Čam nə ṭaš: smoked (as tobacco)

Čam ni mək: smoke tobacco

Čam ni mək: smoke tobacco

Čam ni mək: smoke tobacco

Čam ni mək: smoke tobacco

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Čam ni mək: smoke tobacco
Čamaah: die, wilt, drop, die out.
(A = fire on volcano) [cl. 3-1];
dead, wilted.
Čamaah uq'ra: as panic turns account,
Čamaah uq'ra: kreu paniku (uncertain),
Čamaah [Čamaah-ah]: already dead,
long dead.
Čamaah [Čamaah-ah]: a death.
Agan umpo: t čamaah: there are many
deaths,
Čamaah tamluqtor: [tama qutor]:
death in one house.
Čaman: dead, witled; corpse,
Čamanopol: the dead.
Čaman awayan: boma coma (dead one
sleep),
akušah: is still born,
akušah uq'ra: her child is
stillborn,
tumak: dead in her womb.
Čaman: death, epidemic causing
many deaths.
Ah čaman: got death, murderer, dicer
Čamse: entanguish (as a fire), do
away with [cl. 2a].
Čamir: fatal.
much čamir: fatal illness.
Čamsan: poison.
'ë čam: snake's poison.
ko'pot: poison used.
Ah čamsan: poisoner (especially one who
poisons his enemy secretly with camateka).
Čamsan: poison.
Čamsanu: poison, poisonness.
Čamsan uman učamsanen: w left because
is poison.
Ah čamsanen: any poisonous plant (especially
the Chamae, a poisonous
mushroom).
Čamsaner: poisoner.
Čamsaner učamsanen: yield poison, part.
yielding poison [cl. 3]
Čamsaner [čam-ah-er]: poisonous,
yielding poison, fruits.
Čamsaner: be poisonous [cl. 3]
Čamsaner: poison, kill by
poisoning [cl. 2a]
upah: poison oneself.
Čamsaner: kill, murderer, butcher.
[cl. 2]
K 'e čai: dynamite fish (an
illegal practice).
Učamsanen učam: we killed a man,
Čamsen: inti letam: butcher a hog,
Čamsen upah: commit suicide.
Čamsen: kill, butchering, murder.
Ah " : killer, butcher, murderer.
Ah " : wakaš: butcher.
Ah " : čai: one who works with
dynamite.
Can: anaconda, long worm [genus],
  intestine, gut, sluggish lary, winding
  used in wind, windings, muscle cramps,
  colic (effic.),

lute: Can. tur. viv.: C. anaconda neck
  (must enter a woman who delivers
  at night),

€an. ana: any intestinal worm
€an. ut. in: cramps in backside ghana,
€an. unak: intestinal or stomach colic.

€an. vis. €in: muscle cramp,
He: €an. gub: hom. snake.
Ma€an: rainworm.
Noh. €an: Chbecue (serpent rain deity),
  box ana.

poror. €an: insect which causes rash.
Pur. €an: black anaconda.
Gal. €an: box anaconda.

zab. €an: a constrictor anaconda.
z€an. €an: a large yellowish anaconda.
Zu. €an: intestinal pain or cramp.

€an. koh: stream; winding stream.

€an. k°o: secret: Spanish, sage (cul.
  H. shrubs, char, chian).

  (alike).

€an. p.€an: C. ana, ziggag, gun, trail
  winding trail.

€an. te: C. ana, t€ia: [€€an. t€in: intestine.

€an. te: gumbia, guma [wild shrub
  with white flowers].

€an. ean.: yel. de la vibora (wild
  climbing worm used in treatment
  of anaebetae).

€an. ean.: anaebetae, pertaining to anaebetae.
Wu. €an. ean: anaebetae.
Mok. €an: intestinal anaebetae apart.

€ap: cooking, boiling.

€apsa [sea: atol]: potiche used
  for boiling atol.

€apsapun [sapun: soap]: soap
  boiling.

Ah. €apsapun: soap-maker.

€ap. €ap: [€ap: cas, guie]: cola used
  for boiling cola juice.

€ap. ev: [ev: milk]: potiche used
  for boiling milk.

€apat: insects and resemble
  to centipede.

€ape: boil, cook [€le, 1]
€ape taks: €ape de uata.
  "Taks: naur on m. spit.
  Ûe. sapun: soap.

€apin. purn: frijol chapin (small
  black variety of hab bean).

€ap. p.€apin: boiled, cooked, boiled beans,
  no €apin: my boiled beans.

€ap. pin pa: tamale (usually made of
  maize only).
Cap'ra: sweet.

Cap'ra [Cap'-ra]: wax, gum, honeycomb, candle.

V'cap'ra & Cap': no wax or honey.

Cap'ra: any wax-producing tree, especially the arbol de cera (small wild H. tesu).

Cap'ran: be sweet or sugared

Cap'ranor: sweetness.

Cap'nes: sweeten foods or remedies, make agave pressure

Cap': thin or clean liquid.

Cap'ne: so: water which resonates on surface or ordinary atol.

Cap'han: thin, clean, strained; be thin or clean

Cap'han: so: thin or clean atol.

U' & him: clean unmixed atol.

Cap'han: Then a clean liquid, strained, unsweetened, any beverage (mehata).

Cap'han'oo: ochole de maiz (beverage of ground uncooked maize).

Cap'han'oo: ochole de ayote (beverage of ground pumpkin seeds and cinnamon).

Cap'aran: thin, potent, a liquid, mehata.
CARAS: thin or clean a liquid [ch 2a]

upak: thin or clean etacy

čatat, čatate: chaitate (c. kelata) tree yielding edible bean (e. w. short).

čaša [? ča'ša: double, twice]: struck or made fast to something, turned, identical, clustered.

čaša oča: it grew clustered (no turned).

vyok: inch-footed

ton i ton: struck a rock (no ivy).

čačan: eddical object,

vica: cluster (c. g. paper), anything attached, flaky bean in the tail of frog.

uči, čačan ujuyok: a cluster of it, fruit.

čačan vyok: the ivy in its feet.

čačan oča: turned, eaten.

čačan uča: it grew struck or clustered [ch 3]

čačanača: struck in place a finnoj, together, pairs in cluster object, cause to grow clustered [ch 2a].

vicačanes ujuyok's war: he makes his beans grow around the many Attach.

čaša: pinol (maye pinol usually made w. treated maiz or cacao).

čašan [ča'm: spring-maiz]:

čašana: spring-maiz make or spring-maiz.

čašpano: [p'van: beans]: pinol made of beans.

čarpan: made or flavors with pinol.

čatam: pinol de cahe (pinol seasoned with pork),

čar: pinol de quelte (pinol cooked with greens).

ča: two, second (followed by appropriate num. class).

ča xhor g'ap: middle finger.

ča xhor vyok: toe next to great toe.

ča, ak'p'ari: two weeks ago.

ča, ak'bi: day before yesterday.

ča, ak'pič: day after tomorrow.


ča:ar, ih'oe: step daughter.

ča:ar, sace: step son.

ča, keha'ar, k'in: second name person.

ča, hori, ča'ori: [from here]: two hours ago.

ča, hr [ča'-ahr]: second time or occasion.

ča, kep'á': family name, nickname (apal).

ča, k'in: second day.

ča, k'ini: two days ago.

ča, k'inič: two day hence.
Ča', nā: mēš: 3; stepuncle.
Ča', mēš tāk: family one marriage.
Ča', mēši: [comm'm. 3]; two marriage.
Ča', nē[p]: second husband.
Ča', nōhā: step-uncle.
Ča', Sāgīm: older stepbrother.
Ča', tātā: stepfather.
Ča, te: two, two things, [-te: general num. class].
Ča, τe, ug'v: one, two laughs.
Ča, τe, vā: one, turns.
Ča, te, ta: two, two things, together.
Ča, te, kīn: two days.
Ča, te, kā: two.
Ča, te, nīh: twice, again.
Ča, te, nīh tē, kā: twice, twice.
Ča, te, nīh ap'vā: he, it again.
Ča, te, nīh: twice (again).
Ča, te, [ča, te-s]: pair, couple, double.
Ča, ti, upuk: man clothing (shirt and trousers).
Ča, ti, u, ṭe, ugp: one hand.
Ča, ti, vā: one leg.
Ča, ti, un'k: one eye.
Ča, ti, tion: two of us.
Ča, ti, tē, o: two of you.
Ča, ti, tē, o: two of you.
Ča, ti, o: two of us.
Ča, ti, nē: stepmother.
Ča, nār: second wife.
Ča, nōpī: two years ago.
Ča, rāpīx: Two years hence.
Ča, me: one (plural)."mēš: 3; stepuncle.
Ča', mēš tāk: family one marriage.
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Ča, ti, tē, o: two of you.
Ča, ti, nē: stepmother.
Ča, nār: second wife.
Ča, nōpī: two years ago.
Ča, rāpīx: Two years hence.
Ča, me: one (plural).
Čektah: to appear, come into view, appear, seem. [cl. 3]

Ten ačektah: who goes there? who is it?

Čektah koža: seem as, look like, resemble. Čektah koža unto ļešik: appear as (a change unto a woman) (as you can imagine).

Čektah mevuča: seem as, resemble; slightly sweet.

Ačektah taken: I seem fine.

Čektes: to make visible [cl. 2a]

Čekah: be and, be spoken, be told.

tuče: war ačėnah: what a bewitch.

Ček: image, reflection, image used by porcupines, sign, portent, symptom, doll.

koža unto unuhe: image of a man.

s ıapir: water image.

s ıapir: cloud image.

s mušik: symptom of an illness.

Ček tane'ha: one's reflection in the water.

Čekah: marble, seen, clear, openly.

ut i kar: clear sky.

ut: able to see (to vision).

Čenek: closely packed group of objects flock, herd.

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Číhup: tun : any str. tool
Čipín : mskd., manufactured, done; made (with following verb).
Čípín gasyüh : made sing [sung].
Čánop' : " [ken].
Číyax : making, manufacture, occupation.
ah Číyax : maker, occupational worker.
Číyax ken : manufacturing seam.
roč : pond-making.
Číh' : potting-making.
po'h : mat-making.
plu' : trail-making.
ah Číh' : potters.
Číh' : large area, expanse, bush, jungle.
ute Číh' funyök : area or one tongue.
Číh' runon vph : area or inside body.
kap Číh' : leaking from a rummy one.
makČíh' : acid and one, clown one.
noh Číh' : large area, canmore.
pouh Číh' : abcessous, pustule one.
qu Číh' : acid one.
číh' Číh' : abcessous, ulcer, sore.
Číh' kope't : owner of Santa Maria.
( wild meloccal herb).
Čík' kar Sossin (Cel, Term), corner with sore.
čak tuw u čík' kar. remedy for one sore.
Čík' to : sore not get healed, chronic sore.
400
Či : Who's person, individual.
ah : Some, something.
Či e y ak' [e'k] who is he, who is.
Či tak. Who known? (gives extra meaning "Take inventory")
Či : fiber, tough fiber, woody eaters
Či : fibers, plant, woody, anything broken up or shredded.
suk či : magazine.
učen [učen] : its fiber, its path.
učen a tenam : coton fiber.
učen s sukči : magazine fiber.
ah či, Či' : a web woody one, a pohk' Či' : bundle of finer cotton Withdraw
Čih'č'nt :
Any work, fiber, llama.
Čih'č'nt [či'c'ntt]: any woody or fiber, sore.
Čih'č'nt [či'c'ntt] : yield fiber.
Čih'č'nt [či'c'ntt] :
Čih'č'nt [či'c'ntt] : person of
čih'č'nt [či'c'ntt] (num. class).
čih'č'nt [či'c'ntt] : a (one) person or food.
čih'č'nt [či'c'ntt] : piece of tortilla used to crush food against (before being transmuted to meat).
čih'č'nt [či'c'ntt] : netted object, piece of netting, netted bag (reden).
čih'č'nt [či'c'ntt] : small netted shoulder bag.
čih'č'nt [či'c'ntt] : wooden needle used in netting.
Ček': buffoonery, clowning.
Ček': clown (as at a fiesta).
Čekrun [ček-ru-nu]: amuse, enthrall by clowning.
Ček': crushing, oppression.
Ček': crush stone, handstone.
Ček' to give-bye.

ček': push [pouc] (away).

ček: ear, leg, belly, handle a pitcher, point of Indian matchet, any ear-shaped leaf, any small herbaceous plant with single toothed ear-shaped leaf (shape).

ček' voko: ear-shaped (wild abend).  
ček' zitam k'opot: oven like crotal (small single-leaved plant).

ček' ini k'opot: oven like crock.
ček' ini p'ok: oven like crock.
ček': earache.

ček'in: ear, pestering the ear (i), pestering, to harass.

ček'in: deapness.
ček'ini: deapness.
ček': basket, basketful of.

čet': Ček' s nar: two baskets of maize.

čet: Ček' - meaning.

čet: Ček': container, capsule, cigar box.
čin: rattle, trembling, small bird.
Četam: p'ip, any part-like or bony or animal.

ah. num. Četam: small bony or part-like animal.

arab. Četam: European pig.

Kopt. Četam: any with pig

ah. Kopt. Četam: p'ecany.

Četamčai

c'fish (p'eresči miči).

Čeč: proj. bone, hard flesh, cartilage, muscle, quinile, tendon, vein, or artery, grain (in word), tough hair orattle, tough fates (essubli),

Čeč ta'ubak' uqap': hard flesh or fat in mei palm.

Čeč tuq uqap': tendon, y na hand.

nēh. Čeč: artery, prominent vein.

Čečte': hule (large nature tree, in later & which is made into rubber).

Čečar: muscle, maas y cartible

učečar uqap': arm muscle

učečar uqok': leg muscle.

uš. Čečar: muscle pain.

Čečariv: pertaining to me muscles.

Čeč'ă: chiche (native alcoholic beverage) fermented sugar cane juice

[This was derived as Čeč'ha': alcohol water, until it was discovered that the word "chiche" is used all over Latin America].

Imp. Čeč'ă: arm chiche.

Čeč'ruč [vuc: ground]: ground meat

for carrying chicha.

Čeč'čč (chčl. term for Čeč). u t u n. Čeč, is grain.

Čečer in nē Cartilege y noce.

u Čečin y j cān,

u nuq. from bone y rock, march, venna.

u on uqap' hand tonog hand,

hand venna.

u on uyok, handa tonog part.

uhut face muscles.

u qat vertebrae, break bone 

Čečew u qap' arm muscles.

u nuq uqap' head bone y weight.

u sepate Cartilege between vertebrae.

Čečikuwa: [Bahum em]: arm bone

Čečim Muscle, tendon.

Čečima: [?Čečim-ha:] Chichinguate (wild nature meat, live).

Čečen. Tounge, hard, etce.

Čečran: av toughen, toughen up, become hard

Čeč. 3

Čečens: toughen a Thing, Harden

[el 2a].

Čečes unec si tamoqap' y: harden

The part y 1 (planting) stick in 7-fax.

Čečiri: en'ingin (fall wild cane).
čečí: [čeči]: sweet, fresh.

čečí : [čeči]: sweet fruit, tasty fruit.

či či sukanta [sukanta: pineapple]: fruit de aguano (squeeter and best eaten in cul. pineapple).

čeči uhří: román (black swim).

řarantula.

če : sweetness, freshness, sugar, sweet

ře name (cul. native shrub or small tree yielding a small yellow fruit).

či výspač : sugar in one swiss.

řeči: [ueblo]: sweet, fresh.

řah, čeči : names aguano shrub.

čeči a Sweet, fresh, clear.

či či : [či]: sweet, fresh.

či či : [či]: chilli: chile dulce, chile de relleno (sweet cul. chilli, in most commonly grown y all in varieties).

či či [či]: chilli: chile dulce, chile de relleno (sweet cul. chilli, in most commonly grown y all in varieties).

čeči uhří: román (black swim).

Če, čečí: chupilín, chupilín de comer (small cultivated leafy shrub, the leaves & which are eaten in green).

či karar, masa [masa]: deca; chupilín de verado (wild h. cowpea herb resembling chupilín).

či karanta [quac]: quachupilín (wild chupilín-like shrub).

či kararubic [us: cattle]: chupilín de yipe (wild cowpea herb resembling chupilín).

či kararubic [us: cattle]: chupilín de yipe (wild cowpea herb resembling chupilín).

či kararuca [us: mountain]: chupilín monté (wild chupilín-like herb).

či murake [murake: joerte]: joerte corona (a cul. joerte). Če, nan [mar: many]; many, maige, many with good flavor.

či nanangá: sweet many (nanangá dulce).

čeči: [zbek: sugar cane]: cane with much sweet sap.

če či: [zbek: sugar cane]: cane with much sweet sap.

če či: [zbek: sugar cane]: cane with much sweet sap.

Čo : [sweat]: green; coldly grown.

Čok : [sweat]: grow & plant, thickly growing.

Čok 'opot : Viechot, thickly growing, weak & abundant.

Čoh : [sweat]: grow, jungle.
Čoh'pah: grows to success &
bracht up.

Čoh'pah: grows to success &
bracht up.

Čoh'pah: grows to success &
bracht up.

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bracht up.

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Čoh'pah: grows to success &
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Čoh'pah: grows to success &
bracht up.

Čoh'pah: grows to success &
bracht up.
Çokwan: throw oneself down at full length, die sprouting

Çokti [çok-ti]: represent the authority (in repulse), have arrested, "tell on"

Čon: Trade, exchange, marketing, a sale.

Čon in [kim: day]: selling day, market day.

Čonku [ruq: goods]: goods seller.

Čonse [sv: firewood]: firewood-seller.

Čontan [tan: place]: market place, store.

Çonček [čeka: basket]: basket-seller.

Čončekh [čekh: pottery]: pottery-seller.

Čon: milpa, plant or produce is a milpa or district, many.

Čon: my milpa, produce from my milpa.

Tačon: of the milpa, on the milpa.

Añinon: milpa cleaning

Kon: milpa akın deksa andal deyende, deyende, deyende, deyende.

Kudon: small milpa lizard.
Čon.k'opot: abandoned melpa (left to wither and die).

Čon.pskh

ču "on who has not and is not melpa.

Čon.ti: Christ language (language).

Čon. tshen: (lower nature).

Čon. h: make a melpa, prepare a field for planting.

[cl. 3]

Čo.na: Wilson preparation

ču: Wilson medicine is a keeps melpa.

Čo: an edible marine animal (turtle).

K't.čo: cachacha (starfish-like creature).

Čo.h [Čo-h-go]: growing, leery.

Čo: good reputation, esteem, value, respect, love, liking, genuine.

Čo: valuable, esteemed, liked.

Čo.xen: worthy, respected, esteemed

Čon.xen: worthy, honored, esteemed.

Čo.xen umen: I am esteemed by others.

Čo: price.

Čo: expensive, high price.

Čo.xer: popular, leery, in demand, fashionable.

Čo.xer: expensive items.

Čo.xer: mysterious, rare.

Čo.xer: important, significant, important.

Čo.xer: beautiful, precious.

Čo.xer: leery, in demand.

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Čo.xer: beautiful, precious.
Ču-uh'it: Tachiste (a wild highland tree used in making charcoal).

Ču-uh'it: Tatakamite (wild h. ... tree said to resemble the tachiste).

Čuh [from Ču: any measure

Čuhkap: Thread.

Čuhk [from Ču: anything caught, "bag" of hunter a

Čuhkap: Fish hook.

Čuhpén: Old-type fireplace (consisting of a small hole in the kitchen floor, surrounded by three stones, forming a triangle).

Čuhpín: Fireplace.

Čuhpentan [tan: place]: kitchen.

Čuhpentun: Fireplace stones.

Čuhpup: Agouti (small edible burrowing animal, said
to feed on maize, etc., etc.).

Čuvi: service.

Čuvipter: [pter: hat]: hat service

Čuviptuk [ptuk: clothes]: clothes service

Čuviptuk: cleaning.
Čukča'ik [kun: times]: amen for net and trap fishing.

Čukča'tan [tan: place]: fishing net or area.

Čukča'ite': javelino (wild tree found along stream banks).

Čukč'ain [c'ain: vine]: any climbing vine.

Čuki catch: take fish, seize, hunt, take hold (as a sick; conclude), cling (as a vine) [sl.

Čukyučán: fish with one net.

Čui: catch fish.

Ču'én: used for fishing with a fish net.

Čuki uya': wrestle.

Čukpim: Sesegos, any thing seized.

Ču: caught fish; catch a fish.

Čukču: Vena: variet. a hand.

Čukčukmut [mut; land]: woodcock (chirracha, chirracha caneta).

Čup: put, place, set or put up a place

Ču: put, place, set or put up a place.
Čuvu, čuvu: name of hell near Camotán in which a chicken (el aguacero de Camotán) is said to live; this root is that of protector of Camotán people or community.

Čuvu, watchful, guarding.

Čuvu, ah. čuvu: tegillo (small piece including animal about the size of a dog).

Čuvu, watchful; guarding.

Čuvu, scrapping, smoothing down.

Čuvu, Lok: leg, stick: planting stick.

Čuvu, any smoothen-down stick or panda walking stick.

Čuvu, peel or whistle down (as a stick) and other planes.

Čuvu, smooth, plane.


Čuvu, small, short; small object; small variety; child, children, animal young; left or left side of.

Čuvu, kapu: quarter, month.

Čuvu, ut čuvu: one child.

Čuvu, učapu: one left arm.

Čuvu, upah: left side of one body.

Čuvu, ukoop: one children, or young.

Čuvu, čuvu, čuvu [čuvu, čuvu]: one small part, small ears or a maize stake.

Čuvu, ukoop: short stature, short legs.

Čuvu, kapu: one čuvu, ukoop, tuned in, a short man came to desire.

Čuvu, ačač: chick.

Čuvu, ha: pond, pool, large puddle.

Čuvu, ah. čuvu: small girl.

Čuvu, kenne: quinoa, mangano (variety of banana).

Čuvu, hwañ: blackbird.

Čuvu, bikum: small red earthworm.

Čuvu, masá: farm.

Čuvu, me's: kitten.

Čuvu, muqu: tortolita (variety of turtle-dove).

Čuvu, 'ran: small trail, path.
Čuću: small boy

Čuću, taxfinn; tecelotillo (a small owl).

Čuću, tuxi: pebble.

Čuću, ča:i: pacacito (a small frisk)

Čuću, ča:ši: cabbage palm (small h. palm; palmita).

Čuću, čax: colt.

Čuću, čo:jik: mouse.

Čuću, čul: puppy.

Čuću, wakas: calf.

Čuću, wakas: be small in size

Čuću, reši: make small, reduce a thing in size, deflate

Čuću, reši paň: deflate itself, go down

Čuću: to: still young, not yet grown.

Čuću: to: sti: čuću: to: not yet grown up.

Čuću, ča:i: metate: leg y metate (as called because it is breast shaped)

Čuću, ča:i: metate: making to the breast or to breast milk.


Čuću, ča:i: to: breast inflammation.

Čuću, ča:i: satche; grown as a pome. [Cl 3]

Čuću, ča:i: satche; still satche; still suckling, makeči ačučišučened ("he大声ačučen").


Čuću, ča:i: satche: is past.

Čuću, ča:i: satche: woman baby.
důhsek: infant, wet nurse. a child.

důhsek: ingant nursing child.

ah: wet nurse.

čůrka: stepon.

čůrka: suckling, parasitic.

u: an one sucking infant.

u: parasitic, finance.

čůrki: any parasitic plant.

čůrku: anything round or leaf-stalked.

čůrku: short & the

čůrka: plantain plant.

čůrku [čůr: parasitic]: bulb, flat round sprout, plant shoot.

čůrku: wetness, dampen.

čůrka: wet, dampen.

čůrku: wet medicans

čůrku: dampen

čůrka: dampened, dampened cūně.
C'a'han: strand, with, line, string, leader, tendril (of plant), trailing. 1921. Any whored leader with out.
C'mar: 20°x: strands which support a food hangar.
"C'khi: leader with.
"C'kha: darning, quilled bag.
"Ujed: darning, quilled bag.
"C'na: leader, vine plant, tendril.
C'khar: c'um: pumpkin vine.
C'kva: bean vine.

ah, C'khar: thread acts as guide.

C'kharak: gyate de pura (all grain resembling a climber vine).

C'kharakmut: gia, d'kha (check end part 4 proceeds a mountain item and seven of a supporting dancer.

C'kharak: guide, lead
C'kib. 2.

upi'am mahurem i wuskop: mean on us, them around.

C'kharak: tend not a plant leader or tendril, quiver (sandy vine), move in zigzag fashion
C'kib. 3.

war a C'kharak: ingerny (sandy vine).
C'kharak: be quiver.

C'khipper: quiver.

"tanam: open cotton, candlewick, thread.

C'a'h: gate de monte (a wild cat).
Pureen: C'a'h: gate negro (dangay, wild cat).

C'a'he out ["cat-faced, cat appearance": gray.

C'a'he'nan out: it grayner.
C'a'h out from: frugal gic (a grayish bean).
C'a'he'nan out: be gray
C'kib. 3

C'a'he'nga out: make gray, dye gray

C'a'he'nce out [C'a'he'nce-nah out]: to kind color gray
C'ji: charjo, or copapayo (C'kib. 1, tree.
C'ke: a cutting or hacking, large tear, fang.

'C'kipintih: The cutting of wild vegetation in the midst of a vine planting (climbers). 1921. We're out, C'kipintih i must do a melon cleaning.

C'kipintih: cutting or cleaning.

C'a'se: [s]: foreword: foreword cut in proper lengths, ready for use or sale.

C'a'kdan [syn. for C'a'kipdan].
C'ka: notch, slash, step on a stairway, noted.

"C'ka: s a'kip, te: note on a pole ladder.

C'ka: pole ladder, noted,bole.

C'karpin: notched, stepped.


E'akin: hacked, wounded.
E'ak'man: wound, cut, girdle (up mature).
E'aki: cut a hack, chop down, wound [cl. 1].
E'aki: hack' y: strikes fire (from a flint).
's ti': chop down a tree.
'ya'mha's: wound me; enemy.
E'akon: wound.
's ti': girdle mature.
E'akonvi: wound (s).
 akE'akonvi: wounder, murderer.
 qal. E'akonvi: wounder, binder (with bands, and put to tree).
E'ak'pu: hacked, chopped.
E'ak'pu: nail, nail down [cl. 2.
E'ak'punah: be nailed down [cl.
E'ak'punup: nail.
E'aknu [E'akan-y]: match pole, make man match, girdle a tree.
[cl. 2.
E'akwan: be made fast, be nailed [cl. 3.
E'akum: ditch.
E'aku' E'aku' Werkpechen.

E'am: a gathering, a harvesting.

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E'am: a gathering, a harvesting.
C’an: lying down, reclined, slouched
(see note), seated; lie down (ed.)

Eân: lie down, I go to bed
Eâñ uchkin: dek’anos lying down (part.

Eân urca: to tail dragging (see legend)

C’an, k’ân: went, after noon, early evening

C’an, k’ân, wë: evening meal

C’an, t’ân: level a flat area, plain.
C’áwam: tendency to lying down; weakness, lack of tissue, chronic fatigue.

C’án: lying down, in bed, horizontal
in a specific location, or in a place
[cfr.]
C’án t’ë: the tree (timber) is felled.
C’án tawam: lying on the ground, ground
grounj (see note), or lying (growing)
along the ground.

Manki unapa tsa’ C’âan: I do not
know where he (ed. in) is.

C’ân urca: lie down!

C’ân, t’ë: horizontal timber (see
home), lay lying on the ground,
felled tree.

C’ân, sa’ án: ground verse or

C’ân, we: lie down, le ne cument
horizontal
[cfr.]

C’ân es: make lie down, lay
"lying down"
C'ær'ap'p' Support (for any thing lying horizontally),
C'æm' corral support (fence, wall, fence place),
C'æ'ap'p'in: laid down: horizontal beam laid on top of cornice, part of homes.

C'er'p'in: set or place, alt. (as in table), set forth & crouching, put a child in bed.

C'er'p'in tar: take aim (with a gun)
C'er'p'un tar: take aim!

C'ær'wun: the set place be laid down or reclined.

C'ær: plane
Nom. C'ær: chickasati negris (hut made),

C'ær'wya' [?) C'ær'kwai-y'a?): Carapulga (shower cone, plan-like insect; contact with its feet is said to cause pain & feeling in the skin).

C'ær'wya', k'opot: yerba de caraquisina (wild kork)

C'ær' plan: vine or climbing plant (generic), vine like, growing like a vine [compounded with many words from names of vines and vine like plants).

mas. C'ær' plan: machicote de teñare (a vine)
nom. C'ær' plan: any western vine.
pl. C'ær' plan: wild tomato vine.
pl. C'ær' plan: small wild bean-like plant
pl. C'ær' plan: vine a bean used for tying.

Note: C'ær' plan means 'vine' or 'plant'.
É'en : cranny, hole, perforation, cave, quarry, ditch, vat, well, tank, canyon, annexe, hollow, valley, cavity
É'en s'kne : ant hill.
É'en i ha'i : small gully mouth (left by rain).
É'en s'pú'mip' : cavity in a mortar.
É'en ukhram : deep u-chin.
É'en ugu, É'en tashor ugu : groove around the head of the penis.
É'en u'il :É'en utukewar uil : vertebral groove in upper lip.
É'en vé'k'lin : groove in outer ear.
É'en ukèh'kip' vor u'ip' : wrinkle in a knuckle (of thumb).
É'en u'hamas : hollow spot near elbow.

Én : large, hole, case, niche.
Éan Én : groove-dropping.
Éa ènt : Één : groove-filling.

É'en : groove around the head of the penis.

É'en yap : palm line.

É'entun : crag, eroded butte (with a hollow at its base under which travellers wait during a rainstorm).

É'ender : varietal names.窑 snake.

É'ènx: small cave-dwelling iguana.

É'en : hole, burrow, grave, vat.
Éen u : Éo'k Rat hole.
Éen u : P'ax Darrow or tattoo.
Éen u : fam. grave.
Éen u : pok'nap. Dry vat.
Éen u : t'umam. Perforation in pendant corn.

É'en (Coll., form.): line, wrinkle.
É'en u'il : wrinkle in palm.
Éen u'hamas : ear.

É'niv : hollowed out, empty, open, containing a hole or cavity, being in a hole or cave.

É'in lan : a dug-out or cave, eroded, or cracked.
[É.3]
ut s'p'ên duna'd a gulladd (as left or rain).

É'enlès : dug, eroded, nine, male, concave (on the top of a mitten).
[É.34]
2 hábasu u'é'z'ëllès à plièn : the rain gullads the travel.

É'engah : crack or open up of itself.
[É.3]
q'ëës : it cracked, it opened.

É'endës : Chequer (ornamented grooving on tree trunks).
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**E'sh:** penning, bite (as a goose).

**E'spe:** pinch, bite (as I).

**E'spe partridge.**

**E'she:** come out.

**E'shak:** mean food, common.

**E'shew:** conjunctive.

**E'shay:** E is a matter, piece, issue from the body (cheek).

**E'shay u or:** matter, corn as the eyes.

**E'shay u or:** matter, corner of the eyes.

**E'ux:** bowl, pot, vessel.

**E'umop:** kitchen utensils.

**E'uxton:** stone bowl.

**E'ux'tah:** [E'ah]: clay, clay bowl.

**E'ey:** armpit.

**E'ey:** smallness, small size.

**E'ey:** small, slight.

**E'eyha:** [ha: water]: keep rain, phoney (llovisma).

**E'eyi:** little, slight.

**E'eyi:** weaking, treating; cornal.

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**E'yan ak: many-toddy (mnr. cord).**

**E'yanak:** rake, corral, trench.

**E'yanak:** to weed.

**E'yanap:** cornel, spot in fireplace used for baking.

**E'yanak:** tan (as one slain).

**E'it:** small lizard.

**E'it kohn:** procy (small bird).

**E'iet:** blood, dark red pig of plant.

**E'iet ta vya:** bird in one game.

**E'iet ta vya:** bleeding gums.

**E'iet ta vi:** grandmother.

**E'ietaway:** [awayu: centpede]: doradella (small ferms).

**E'iet'opoth:** glebemoranta (semi-cal herb; elempor-viva).

**E'iet'nak:**

Samaranta (semi-cal tree).

**E'iet'nak:** [nak: ed-tome]: dyerenty, bloody hrnebo; gnarreces (large red L. shrub with aromatic leaves).
Le e ian [mar: mayc]: variety of maye (mayang sangre de crudo).

Le p'vura [p'ur: bean]: frijol de maye (dark red variety of beans, much preferred for making soup).

Le é'tan [tan: place]: bloodly place in m'fuh, flesh out.

Le é'ite: any plant or tree with blood-like sap, drug, a sangre de drago (used in mex, cur with acid).

Le é'en: bleed, menstruate, bloody.

Le é'enans: cause to bleed, cure by bleeding (known in christ, but not practiced)

Le é'enans up'ah: make oneself bleed, induce menstruation.

Le é'en: blood stream, a bleeding, bloody, fresh (as meat).

Le é'en we'm: fresh meat
Le é'en y'ee: normal bleed, bloody nose.

Up'ah: bloody borne.

U'ta: inner mortar bleeding.

U'ta, é'ien Ont uta: blood in the bowels.

Up'ah: day in the mine.

Le é'en's é'ek, edé'en up'ah: blood accompanying delivery, menstrual flow (female).

Lo'k, é'ien: menstruation.

Le é'en, é'op' ot: orégano de monte, o orégano montés (mtl shrub resembling the cul, orégano).

Le é'en, éte: orégano, a orégano de Castello (cul shrub yielding edible leaves).

Le é'en, é'p't: boiled, bleed, cured with cort.

É'wan [? é'-wan]: vegetable pain (mtnm cul, h vene, hriuque).

É'wan e'ité: spring arnica plant (wld sprng herb, hriuquit).

É'x [? é'-ex]: horse, male.

V. rex, é'x: col de caballo (genere
tem fmn, t horstal).

Sac é'p: é'x: tempered horse.

É'x: grown.

É'p'ura [p'ur: bean]: frijol grande (tall variety, big bean).

É'can [ca' n: vine]: yerba grande (wld herb).

É'x é' [é'er]: grown.

É'x, é'er: growing animal or plant.

É'k: ... pour, grow up.

War a'chikin growing.

É'k: I grow.

D'é'k pampan: grow well, thrive.

D'é'k ta'k: grow attached (not a wall or tree trunk), grow in clusters (on a vine).

D'é'k pan'k: grow untwined, grow around.

D'é'k ten'k: grow open or spread out, spread out (as a growing tree).

D'é'k ton'k: grow along the ground.
C'h'tan's fun: grow on rocks.
C'h'Euyur: grow climbing (as a climbing vine).
C'h'waan: grow vertically (as a tall plant).
war a'h'waan: it is growing up.

A'xh'as: enlarge, increase, make grow; bring up children, adopt a child as pet.
[Cbl. 2a]

C'h'vn: abnormal growth, protrusion, swelling, wen; malformation; and (non-hereditary).
unek: gauche.
unek ujapi: wen on the wrist.
unek ujapi: bump on the forehead.
ah C'h'vn, ah C'h'vn. Kopot: a wild herbaceous plant.

C'h'vankopot: queaquehque (wild herb resembling the melange).

C'h'wam: be growing
[Cbl. 3]

C'h'wes: want in growing, culture, care for plants
[Cbl. 2a]

C'h'w: grown, grown up, adult, old, large.

C'h'w: grown, grown up.

A'h'wes: grown man.

C'h'ex: growth, large, great, supreme, great.

C'h'ex'en [C'en: snake]: Chicchan (deity of rain, spirit of water; also called a'h'wes and C'h'ex'en neb ha').

C'h'ex'en ke [kan: wind]: storm, hurricane (and t' be caused? the presence of Chicchan).

C'h'ex'en we [virk: woman]: female aspect of Chicchan.

C'h'ex'wenink [winik: man]: male aspect of Chicchan.

C'h'ex'enwe [winik: man]: giant.

C'h'en: ruin, destruction, misuse.
C'h'en: ruin, thing, misuse, destroy
[Cbl. 2]

C'h'enopah: upah: destroy itself.

C'h'enopax: animation, destruction.

C'h'enopax: ruin, destruction.

C'h'enopax: go t' ruin, decay
[Cbl. 3]

C'op: wish, wish, anything thrown off, placenta, foot or part of body, delirium, quaranum (small wild pucana-like tree).

C'opang: quaranum plants (wild tree, similar to the quaranum).

C'opb: expel, throw out, off
[Cbl. 2]

C'opb: to spout, expel, vomit from one's body.

C'op: expel, vomiting up.
Cohé' i. uproot, dig up, pry up

Cohé' nah: be uprooted.

Cohé' hop: uprooting tool, end of machete blade.

Cohé'op' [Cohé'-hop]: wood w/ stuffing used in hollow chewing teeth (pand t. "uproot" in texts), chilindrin, a chilindrin, de Castalla (large wild L. tree).

Cohé'op' té: chilindrin blanco (small wild L. tree).

Cok: green, unripe, young, new, newly born.

Cokag'ac: young chicken.

Cok'araka: young domestic animal or poultry.

Cok'ah'ok: newly born female child.

Cok'mas': kitten.

Cok'man: maize with cream just forming (jilote).

Cok'mante' [man: maize]: zacateco (small wild tree w/ many-looking fruit).

Cok'p'ych': new cloths.

Cok'p'uyu': green beans.

Cok'p'uyu'p: green beans.

Cok'p'uyu'p, s'p': shape made of maize and green beans.

Cok'p'uyu': unroasted tobacco.

Cok'sac: newly born male child.

Cok'sac': green firewood.

Cok'ek: young tree or plant, green wood.

Cok'es': puppy.

Cokon: green, young, green acorn fruit.

Cok'kana: be green, unripe, or young

Cok'kana': already green or young.

Cok'te: still green or young, soft, delicate.

Cok'te' u'con: one unripe red melon.

Cok'kók': green, unripe, young, new.

Con: upper part of chest, being (i). Lower throat, breast, cliff, bluff.

Ap' u'con: whooping cough.

Con. q'a'g': inflammation of lower throat (¿quinina?).

Cop: a hammer, peg, awl, expansion.

Cop': throw away, get rid of.

Cov: any round object, woman's breast, bull, hanging ground (pegual), squat or breast-shaped.
E'or: A large plantain

E'or: Bent, chapel, conceit.

E'or: [I, E'or]: acorn: oak (generic).

E'or: Pork: noble young.

E'or: Oor: noble amarelle.

Saksak: Eor: white oak (oak blanke).

E'or: Bent: chapel, twist, adami-Apple.

Gum: Eor: Oak: twist gangle.

Us: Eor: Oak: twist saw.

E'or: Hoyo: hagae: (anew cut.

E'or: Oak: gahg: Throat inflammation.

E'or: Oak: I: pertaining to the Throat.

Gahg: E'er: Throat inflammation.

Eor Oak Home (made): Braided maya.

Eor Oak Home (made): Graham from a kitchen.

Eor Oak Home (made): From the food from the nut, any nut-like unripe piece.

Eor: Cat, any rat-like animal.

Ah: Eor: Sheep-like animal.

Ah: Gum: Eor: A burring rat.

Pea: Eor: A small rat-like burring animal.

Purin: Eor: A black rat.

Eor, me's: meaning cat.

Eor: Cat trap (catouene).
C'uur: hung up, already hanging

C'uur: space holding (temporarily)

C'uur: hanging fruit, ripe fruit

C'uur san: look at (as at a fiesta), be a spectator, be present

C'uur: support, support for hanging

C'uur: black more fruit, hanging in trees in swampy areas

C'uur: support, support for hanging

C'uur: small hook, bent used for hanging meat

C'uur: support, support for hanging meat

C'uur: stick on which swamp trees are tied, upright pole on which swamp leaves are hung for drying

C'uur: support, support for hanging meat

C'uur: a (ou) dry fruit

C'uur: dry fruit

C'uur: dry fruit, dry fruit

C'uur: dry fruit (as a dessert).
E'ur : any bodily growth or extension, extraneous growth, any parasitic plant.

'k e'as : horn, Bessarab.

uq'ap : horn, foreleg.

uq'ap' e ci : horn on dog's foreleg.

u'ho : lump on the head.

u'ur : carbuncle.

u'ur u q'ap : lump on the wrist.

u'ur, u'ur u q'ap : hemorrhoids.

u'ur u q'ap' e ci : a hemorrhoid.

E'ur e ci : bump on knot in a tree.

E'ur'p' : horned

E'ur'p' : wak'a : horned cattle.

E'ur'p' : horn, made of horn, horned.

'i' masa : antler (s).

'i' ex'qana : horn (s) q'ap applied, Christian.

E'ur'p'masa : horned deer (buck).

E'ur'p' : wak'a : horned cattle

E'ur : parasitic, unnatural, extraneous, of foreign growth or origin.

E'ur's : tip, printed end.

uq'er : tip, tongue.

uq'op'or : tip, leaf.

uq'op : tip, nose.

uq'ap' : fungus, end of arm.

uq'ap' e ci : fungus.

u'ho : uq'ap' : fungus.
cach : taste, savour, anything tasty, tasty fruit.
cuch : tasty, savoury
Cah : any fruit beverage.

Cahman : be tasty, savoury
[cl.3]
Cahnes : make tasty, savour
[cl.2a].

Cahnep [cuh-nuhp] : capulin de monte, & capulin montés (large red & pink yielding an edible cherry-like fruit).

Cahcah : tasty, savoury
Cak : urging, persuasion.

Cakar : urged, urging, persuasion.
Cakarnp : Quarterly stick (used for xerom). 

Cakar pin : urged, quartered

Cakae [koh-kee] : good, order, command, chase away, drive an animal, frighten
[cl.2a]

Cahnaaxin : urge order someone to go.
Cahnaaxawan : order someone to remain that way.

Cac : harden, ripen.

Cacpa'it : small fish resembling the pecaserti.
Cacati : cachimbo (wild H. hardwood tree).

Cacac [kak-kak] : hard, very hard, ripe.

Cacar : hard, ripe.

Cacnar : become hard, ripeen.
Clot (a clown)
[cl.3]

War naa cahnar e nan : The mango is hardening.

Cacnes : harden a thing
[cl.2a]

'is cek' : harden clay.

Cacnesnap' : Temporary material.

Cacput [kah-put] : gypsum (cultivated cement native here yielding a valuable fruit).

Gasan, cacput : yellow gypsum.

Cacputte : gypsum (wild H. tree used in woodworking).

Cacputi'mi : zapote (spiny woody vine the emulation leaves of which smell like ammonia seed).

Cehp [from cep] : a chip, apart cut away.
Cahcas: make new, renew, improve [Cl. 2a]

Cahcuh: raw, crude, new, uncooked.

Cahcuh h'ee'ni: uncooked bread.

Cahcuh we'ii: raw meat, uncooked raw.

Cahcuh p'uu: uncooked beans, beans in the husk.

Cahcuh hah: be raw, crude, etc. [Cl. 3]

Cahcuh shas: make new [Cl. 2a]

Cahm: a canoe.

Cahm k'op: florecilla (wild fig).

Cahmah: canoe [Cl. 3]

Cahman: canoe, a canoe.

Cahman hah: be a canoe

Cahman shas: induce canoeing [Cl. 2a]

Cah [from Car]: a break, broken part.

Cahca : a sprinkle, a sprinkling, a scattering broadcast.

Cahcha: sprinkle, water, light rain, ceremonial sprinkling of water (in imitation of rain, as at Nus'talatepeyn), Catholic sprinkling by holy water.

Cahcuh: sprinkling

Cahcuh [cuhcuh]: sprinkle, scatter [Cl. 2]

Cahcuh p'uu: sprinkle, it has been sprinkled.

Cak: a count, a number, an accounting (an act of counting).

Cikar: number or count, story, account.

Cek: count, report, something [Cl. 1]

Cek uyahkop: count or do many.

Cahmah: count, tell a story, narrate [Cl. 3]

Macuuna'te a cahmah: he does not know how to count.

Cak p'uu: piquo, a piquo (a brick).

Cek: hard, stable or count.
Cok'cok': having a hand, a claw, a foot; Caracaran (chumor-like fish).

Cim: thick skin, hide, a peel.

Cimax: a fruit with thick skin

Cimax, ti: provo, pale de provo, a provo de kabalona (large terminals, the lumpy large, round Mite-broom root)

Cim [i? cim-in]: tape.

cir: a break, a breaking, a tear

ciri: break, breaks in two [cl.1]

cir: a sowing, a scattering

circh: row, scatter broadside [cl.1]

cir: a dog.

Koran, cir, ah Koran cir: hunting dog.

uyar, cir: puppy.

kohk, cir, ah kohk cir: watch dog.

pala, cir: many, dog.

Calhana: perro de agua (small dog-like aquatic animal).

Ciña: dog-like, pertaining to dog

Kus ciña: domestic.

Cim: line, process, row.
curumui; curumui [misi: capodilla];
anana colorada, a redanzan apple.

ha. curumui: good apple.

curumui te: cherimoya (a large
wild anona; cherimoya).

curumui c'ain: anona comte
(wild climbing vine).

cus: care, attention [measimi: st. clair];
custah: be careful
[cl. 3]
custaken [amp.]: be careful! (Sp. Teno

custaka: carefully, hardly

Kaki custaka: go carefully!
custaka o sanah: walk carefully, walk
with difficulty, limp, walk as a
young child

Aarnish'ah: breathe with difficulty,
breathe slightly, hardly at all,
custaka oshon [oison: achar]: whisper.
aarn custaka: look carefully!

custes: handle or treat with care,
avoid, stay clear of
[cl. 2a]

732

cuc: hair, head hair, wool, feather

fur, woolen cloth;
cuc leh: one head hair;
cuc tehr: luster, mane;
cuc as: head of chicken,
fowl;
cuc oan: man's hair;
cuc $: tupua, turkey feather;
ut o cuc: hair, head;
ut ucuc: hair tied up behind
head (qapiri. cuc: no hair tied up behind the head)

ute ut o cuc: qapiri. to uq'u: hair

ried around a man (tighten one, dry until
all falls off);

incuc: hair, chugy.

Cap cuc: no lining up of hair

liur: half, hair loss of hair

Cuc, hor, cuc, horio: head hair

cuc, hor, cuc, narum: man's coat

Cuc, qapi, cuc, qapi: aam hair

Cuc, c'ain: c'abello de ange, crispilla
(wild climbing vine)

Cuc: hair, feather (Cel. Teno).

U e: one (it) hair, etc. feathers.

U nev: it's tail feathers, etc.

U e: up tonu, hair at neck.

U e: to ura: hair hanging over
one's forehead (to men, women).
Cucum. hairy, bearded, furry, unk.  

1. Unc. hairy. a bushy-tailed. 
2. Cuc. curr. curr. unex. bushy-tailed dog. 

Cucum. curr. curr. velludo (wild shrub). 

Cucum. curr. be hairy, grow hair. [cl. 3] 

Cuc rets. Thanakori hair (with reminis) [cl. 2]. 

Cucuc. mucra abundant hair, hairy. 

Cucun. hair, wavy, combed hair. 

Cucun. plun. frigid williams (a breed bean covered with brown) 

Cuc, a new boy, a repetition. 

Cucu: do men, repeat, transplant [cl. 1]. 

Udey: replant one's melon. 

Inte d'ain: transplant anew. 

Cuc p'mi. redone, transplanted. 

Eori: replanted melon. 

Cux: press, a pressure down. 

Cuxci. [cux: cux]: press a thing [cl. 2]. 

Ute: levis ("pressed and brown").

Cuk: be hairy. 

Cuk urn: hair in the nostrils (3). 
Cuk tor ugap: hair on the arm (3). 
Cuk tor. uyek: hair on the leg (3). 
Cuk tor. usue: hair on the buttocks (3). 
Ah, Cuk, ah, Cuk. back: a ladder. 

Cuk pin: hairy. 

Ute: bearded, he is beaded. 

At abar andi abriwani. uani cunak cukpin ute: I met a bearded man. 

Cukto: [te: monu]: beard, short hair, and (5) of upper attants (barba). 

Ute: face beard. 

E poph: ones of attants of a ridge mat. 

Una kute: eyebrows. 

Ura: long nostril hair. 

Ute: mustache. 

E hoko: "hair" on a coconut. 

Cukto: ugap: e Cuk: fellock of a horse. 

Amar uncuktote: to have beard, he has beard. 

Cukto: yotor: earing of a matched view. 

Cukto pin: bearded. 

Ute: mustached. 

Cun. pubic hair, genital, genital region. Their species type gender (kun. 

which is used to show the 

pubic hair and the genital region. 

Sph. pedegus de nita). 

Ude: Nari y. tender arm. 

Ute: Nari y. vagina. 

CCUW, UH. any avocado or pear-like fruit (unrelated to banana family).
c'ak: improvement, betterment, good condition, health, remedy, medicinal herb.
c'aka: right, exact correct.
c'aak: succeed, be successful.
c'aakat: well, cured, satisfactory.
c'aakwe: regulate, arrange, adjust, put in order, improve a thing, repair.
[CI. 2]

C'aakat: water out of / repair not very well.
C'aakat: improve or get better, be satisfactory, get well.
[Cl. 3]

C'aakat: that's alright, very well.
C'aakat: that's alright with me?

C'aakat: satisfy.
[CI. 2 a]

C'aktes: satisfy me.
C'aktes: some; many, some.
(= many corns).
C'aksuupah: then up: arrange one's load
mone: (two) back.
C'aksuupah: tune, C'akht: arrange.
ou: in bed.
C'aksuunt: made: repair a machete.

C'ah: wetness, dampness.

C'ahim: in corn farm, in the
INTERNAL, the corn in my melon.

C'ahk'm: joint (coll. form), ends of joint.

C'ahk'm: joint (coll. form), ends of joint.

C'ak: [Cah-3]. wet or dampen, irrigate
[CI. 3].

C'ahk'm: joint (coll. form), ends of joint.
C'ahk'm: joint (coll. form), ends of joint.
c'ahk'nu [c'ak'hu] - do up in bundles

[Ch. 2]

c'ah: remedy, medicinal herb, narcotic, poison; bracelite (large wild tree).
c'ah: herb, herbalist.
c'ah: poison.
c'ah: any plant used as a remedy or food poison.
ut: c'ah: any plant used as a remedy or food poison.

(wild H. pierre may be a fish poison)
c'ah: c'ah: fish-poisoner.
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C'ah'tun : laying y stone, masonry
ah " : stone maam
C'ah'chëk : laying y adobe brick
ah " : adobe brick layer
C'ah'ot [ut; eye] : squint-eyed.
C'ah'an : bundled, joined, spliced.
C'ah'ë : join together, splice, do up in bundles, lay out end to end [Cl. 1]
"' t' poh' : splice 1 & 2 horse go mat.
"t' t' u' go'ot: splice 2 fences for one house.
"ut : again to me eye.
"t' t' u : lay out end to end, build a stone wall.
"t' c'ah'k : lay adobe bricks.
C'ah'pëh : joined, spliced.
"poh' : completed mat (with the 2 halves reunited).
C'ah'm : wetness, dampness.
C'ah'mach : longer wet, in the.
[Cl. 3]
C'ah'men : wet, damp.
C'ah'mee : wet a damper a thing, steep (as remedies in water).
[Cl. 2]
C'ah' : lustre, polish, illumination, bright color, brightly colored stone, paint.
C'ah'tun : quartz, any polished stone.
c'ax'pëh : pine, hard polished beam [Cl. 3]
c'ax'pëh'an [Cax'pëh-an]: bright, lustrous, illuminated, polish.
uc'ax'pëh'an' yës'tun : lustre y gemstone, "c'ah'k : a polish a pattern.
c'ax'pëh'ë : polish, all fire t, illuminate, make a light [Cl. 2a].
"' t' yëh' : make a fire, increase a fire.
"u g'a'h' : show or light (and 2 in fire).
"c'pëh : light a match (with a touch).
c'ax'pëp [Cax'pëp-an]: polishing stone.
c'ax' : sufficiency, enough.
C'ax'ee : make a thing last, make enough [Cl. 2a]
c'ax'ëh : sufficient, be enough, last [Cl. 3]
c'ax'ët : sufficient, last [Cl. 2a]
u c'ax'ëtë ë : sufficient ire.
c'ñë : pigment goat, hot spice, condiment, pigment part of.
u c'ñë in e : chilli seeds.
u c'ñë : pigment, seasoned.
c'har : pejusancy

C'har : unpleasant

C'harra : be pejusy or spicing
[cl. 3]

C'harres (C'heres) : spice, flavor or season
[cl. 2a.]

C'en [; can-'en.y 1ka] : guama
(large semi-ark leguminous tree
inhabiting warm fertile lands)

C'enete : cuja, cujin, v
cujimante (large cul. tree
with guama-like fruit).

Chk' : clay, made of clay, general
name for pottery object (bowl).
Chk'teka & xè' : hard clay
P'ah. Chk' : clay-molding, pottery-shaping.
P'ik't. Chk' : all made of fired clay
Sak. Chk' : kaolin

Chk'rum : clayery, ear, clay bed.

Chk'runote : clay bed, clay bedlet.

Chk'tun : clay-stone, hard clay.

Chk'ken : pottery, piece, utensil.

Ch'n : cassava
Gorpin. Ch'n : cassava shaped and
readied for use

Ch'nso : atoll made of cassava.

Chnha : cassava plant (mexic.
American plant from the root
of which cassava is made: yuca).

Chhp', a painting or decorating, color,
paint.

Ah Chhp' : painter, writer.

Chhp'fou : any painting stone.

Chhp'ik' : pottery painting.
Ah ... : pottery painter.

Chhp'ik : design, paint, decorate, write
[cl. 2.]
"E Chhp'ik : decorate pottery.
for 'e run : write on paper.

Chhp'ik : any thing painted or
decorated, painted piece.

Chhp'ik' : decorated, painted
Chhp'ik : decorated pottery.

Mara's Chhp'ik' : unpainted, undecorated

Chhp'ik' : a writing, a drawing or
decoration.
"E Chhp'ik' : decoration on a
bomb.
"E Chhp'ik' : picture paper, newspaper.

Chhp'ik'k'op : fox-red color
(fuerte maravilla)

Chhp'ik'ak' : a painting or a decorating
C'harp'ap [ch'arp'-ap]: finger used in painting pottery, pencil.

C'har [from C'hir]: anything inserted, peg, peg in which a mark is worn, end of timber fitted into a mortice in a post.

C'ik: left, left side

C'ik'aski [sken: wind]: north wind, no north.

C'ik'ehrap': left shoulder.

C'ikqap' [gap: arm]: left arm and hand.

C'ikqepihr: left handed.

C'ikrap [ok: leg]: left leg.

C'in: a falling in, an invasion.

C'irac'ir [? Sp. Rein]: Svinailk (wild Hohmik with black poisonous fruit).

C'irr: insert one object into another, take into (as a named member of a family) douch.

[Ed. 1]

C'irr teug'ap: put (ornament) on nose, tongue.

mak'uar: put a place on dual.

'a q'uka' tuq'ekan: carry a place a cigar behind one ear.

'a q'uka' tuq'ak: apply a medicine plaited around a part of the body.

C'arq'ah: fit, being exact size

[Ed. 3]

a carq'ah: it fit.
Cup (1/2 cup cream, 1/2 cup milk)

Elbow: elbow, elbow

Cup: cup

Elbow: elbow, elbow

Cup: cup

Elbow: elbow, elbow

Cup: cup

Elbow: elbow, elbow

Cup: cup

Elbow: elbow, elbow
cu'pi: lick with the tongue, cap.
(as a dog), ennde.
[cl. 1]

"cu'ap": lick one's hand.
"cu'ap": lick one's lips.
"cu'ap": lap up water.

e ko'ho nu cu'pi i nnu. The stream erodes away the soil.

"cu'pi: unda. erode at bank (as a stream)

"cu'ap, e sip, e sip ping".

yante cu'ap ha ari 'j' water.

"cu'ap: e aip, e aip qua'ta. In en'jap"

(euphonic, like blood and sap e aip
water from bones with it กุมภาพ back)

"cu'ap [t. cu'u]: e aip, take by aap.
[cl. 2]

en cu'u oti o aap: I take a medicine.
ucu'ap e eko: he aaps chicha.

"cu'ap: Container used for carrying
liquids, serve bowls. coffee
cup or ground.

"cu'ap: ahmik, dry up, decrease.

"cu'p: ahmik, dry up
[cl. 3]

war. a cu'p: ahmik e aap ha. The lake is drying up.

"cu'p: ahmik a dry up anything
[cl. 2a]

"ki'nu cu'p: a otho': no one dried
the stream.

"cu'p: ahmik, dry up, completely

cu'p: ha': low, nearly dry stream.
uk'as [v. hev]: to rap, to mine, to detect [see hai].

ukusum tafétan [kusum; funga]:
tafétan (a fungus).

uk'opot, kan [koph; weed; clear; wound]:
-ginger (small wild h. herb with aromatic root, used only medicinally).

uk'ap'te [kap; rap; to: tree]: rap
of a tree.

uk'opot, tun: - yerba de conejo,
vanacollo (wild shrub-like herb).

uk'opot, can: algafina (shrub; lanland
creamer herb).

uk'opot, eran: lavender (alhucema).

uk'opot, čč [čč; vein; sprig]:
flor de san andrés (wild h. herb).

uk'opot, čex: yerba de caballo (wild
clump grass used f. orange).

uk'opot, čo'k: yerba del ratón
(a wild herb).

uk'opot, čex: yerba de zoppe
(a useless weed).

ukaux, čex: [kaux; longleaf; skunkweed]:
plant, plant (wild
H. herb).

uk'um. ha: produce, yield of the oil.

U. mak. še, mak. še: honeycomb.

U. makar, k'opot: virgin-bud (wild herb).

U. mak. še: mouse fungus (found in
damp places).

U. mak. tun: mouse found on stone.

U. maš. at'ip: a nocturnal monkey.

U. men: -

U. men, because, because, as a result

U. men, because, because of hunger.

U. sin., u. j. The cold.

mašewa, impatience, men & he'añ te
mačkessi, because of the rain.

U. o'ni. čex [oni; mojote; čex: horse]:
Mojote de caballo (wild shrub).

U. nex, masakwa: macacuata (a wild
woody vine).

U. nex, masč: cola de venado
(tall wild grass with tassel).

U. nex, makac'ax: cola de guatgal (wild
highland shrub-like herb).

U. nex, mat: cola de puma (a semi-cultural
highland herb).

U. nex, sinam: cola de alcarán, yerba de
alcarán (a wild highland creeping herb).
*Ví*3

**1.** *¡n.x. Evurn* : cavarina, cola de tigre (used to cultivate wood, vine, made into a remedy for snake bite).

**2.** *¡n.x. Evx* : cola de caballo (a horsetail).

**3.** *¡n.x. Evux* : cola de aguana (a wild conee hemet).

**4.** *¡n.xix. Ca*mex* : flor de campana (wild plant).

**5.** *¡nixiv. Chix* : chiva-flower ahma.

**6.** *¡nixiv. Maye* : flor de maya (wild tree with white flowers).

**7.** *¡nixiv. Muxata* : mulata (a small plant).

**8.** *¡nixiv. Tun* : flor de piedra (wild herb)

**9.** *¡nix. Pa* : bone point or end ("to bone point")

**10.** *¡nix. So* : unburnt portion of pine wood ("unburnt portion resembling oak").

**11.** *¡nix. Ta* : iron point or tip ("to iron point").

**12.** *¡nix. Te* : wooden point or end ("to wooden point").

**13.** *¡xoon. Han* : citrón melón (type of citrón melon).

**14.** *¡xoon. Kar* : cahraje.

**15.** *¡xan. Gu*m* : yona de hueco (wild tree yielding a large wooden fruit).

**16.** *¡xan. Tun* : muite (unspecified)

**17.** *¡xap. Ha* : branch or stream.

**18.** *¡xap. Me* : cali claw (wild aying herb; a vine of gate).

**19.** *¡xap. Te* : branch or tree.

**20.** *¡xap. Tun* : drum stick.

**21.** *¡xap. Ca* : hand tool or metate (made).

**22.** *¡xap. Co* : mano de león (wild tree with white wood).

**23.** *¡xh. Co* : [pohc ; tobacco; c'ol; rat]: tobacco del ratón (wild L. amé).
UTA, t'cum' : male turkey.

UTA, e'ux : horse.

UTA, c'i : male dog.

UTA, waka : bull.

UTA, c'atanta : cacaranda, cataranta (large red-tinted flower).

UTA, chin'a : Palo chino (small wild tree resembling the chima, flowers and bark used medicinally).

UTA, c'urarina : guascina (wild rose, the tree or root yields are imported from Honduras and Mexico and used medicinally).

UTA, man'ana : Rose apple (large red fruit; manganaza name).

UTA, l'il' : curro negato (a wild boar).

UTA, l'o'pota : mountain pear, pear that grows in a forest.

UTA, ch'a : open one of a netted bag.

PUNT A'N [PUN'T A'N] ata cevred (Horne found in rocky places).

UTA, g'e : hen.

UTA, ts'im' : madre compopo (large red-minged fruit, resembling the compopo, corregón, or kieroz).

UTA, ts'im' : madre compopo (large red-minged fruit, resembling the compopo, corregón, or kieroz).

UTA, l'een : calf ("materf, fuch").

UTA, zita : arrow.

UTA, cum' : turkey hen.

UTA, ca' : bitch.

UTA, mesa : gana de venado (wild H. spina vario).

UCAPE'TU [CAPE'TU] : caballito (small wild, tree resembling no crystal).

UTA, li'kuna : transempa for ecotapo (maize).

UTA, che' : apricot or water rat.

UTA, c'usa : spirit y enulet potato.

UTA, c'kahu : apricot or cacao.

UTA, c'p'una : apricot or bean.

UTA, ute' : apricot or tree or plant.

UTA, c'cha : guardian spirit of mumps.

UTA, c'wica : guardian spirit of mountains.

UCAPO'INA' [CAPO'INA'] : palo amarillo (wild H. piro resembling the acrillo Cornicod and H.)

UCU, ma' : pelo de muco (wild climbing vine).
u.ye.x.te: pala de muerta (wild h. shrub)

u.ye.x.či:či: chile, pimienta de perro, chile picante (L. cultivatus chilli, Not very frequent yacit).

u.ye.k.a'x [ok: leg, aya'ch: chicken]: pata de pollo (wild h.).

u.ye.k.či:mut [ok: leg, haka:mut: deer]: pata de paloma (semi-cul. h. ahum).

u.ye.ksc: [ok: leg, sc: boy]: pie de nino (semi-cul. h. ahum with red flower),

u.ye.ki: wings pole or stick

u.ye.pon:api: Parsley

u.ye.pon.ha: echinocactus (wild agave, lily-like herb),

u.ye.pon:šir: Jerusalem artichoke (semi cul. with large leaves).

u.ye.pon: katan: mustard

u.ye.pon.k'xo'či: hoja de cuervo (small wild h. );

u.ye.pon:masači: hoja de ciebo (small h.)

u.ye.pon: k'iči: hoja de queso (wild h. tree)
Uhu'cin'ee: Odor, scent, any aromatic plant or fruit.

Uhu'cin'ee'na: Make odor, scent.

Uhu'cin'ee na'm: Give odor, a smell.

Uhu'cin'ee pu': A smell, scent, any kind of incense.

Uhu'cin'ee ku'op: Incense de vente (semi-arb. shrub somewhat resembling an apricot tree).
up'anai Velvet-leaf (wild native vine with pulpy red fruit; sp. alcaltaic) 

up'ia hearing, ability, hear.

up'ia'uk hearing, overhear, overhear.

up'ia'ak hear, hear about, understand or comprehend.

[st. 2]

wum'pi' [in-up'ia] I understand.
up'ia'ak hear about.

up'ia'ak' e'a un'arranak hear what is

wum'pi' wan'aniwak I hear what is

wum'pi' wan'a'aniwak I hear what is

being done.

up'ian [up'ia-an] hearing,

wum'pi' wax' able to hear.

wum'pi' wax' able to hear.

up'ia small worm (general, common, called quana in Spanish).
up'ia'unak small stomach worm.
up'ia'unak' nasal worm (the worm which

does the work of cleaning, or hand in

the nasal passage by a fly).
up'ia'ux unak small intestine worm.

up'ia'k'opot wild sweet basil (a wild

2. aromatic herb; alhambra silvestre)

up'ia'nahun small stomach worm.

up'ia'nak'ana a tiny worm (turnin).

up'ia tak' a wormy ("worm-having").

wum'pi' up'ia' tak' its wormy fruit.
up'ë: ta'n: wormy, worm-eaten
(„worms in it“).

up'ë: ta'n: maggot

up'ë: te': surprising (wild l. abounds with red and white flowers).

up'ë: cëk: nigada (a common parasite worm. The egg which is laid in the area of the feet and under the nails by a fly, is multiplied by tobacco grubs before being removed out).

up'ë: won: wormy.

up'ë: nan: wormy
[cl. 3]

up'ë: re+: cæsare wormo
[cl. 2a]

up'ë: yà: Nancy worm.

up'ë: sadness, mourning, weepers.

up'ë: sadness, crying, mourning.

ah... weepers, mourners.

up'ë: weep, moan...
[cl. 3 1], and (Sp. mut.).

wan up'ë: I am moaning, sobbing and,

dék yon wan wung'ah hle weeping;

up'ë: takan wan up'ë: he can

and,

abibah wan up'ë: he goes according to what,

tosig'ah [he a-wung'ah] make crys,

and others.

up'ë: sad, sadly

ner up'ë: an ear.

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ur: an explaining?
untah: ace, understand

cl. 3

urtes: print, show, explain, prove

[cl. 2a]

ur t'è: can [u-rë, comp. g ray]:
snake called tímbo.

ur t'ë: urka: synonym for saksak urka

ur k: place in, put
[cl. 1]

ur k'ë: we're t'ë: went out.
(spat)

lukum t'ë t'aklini: put a worm on a fish hook,

ur t'ë: t'è: an strong meat one

kype (7 day).

urk, urk akazora (bird; synonym for mp'3s.mor).

us, usen: wish, desire, liking for

pin: desired, longed for.

usat: good, suitable, proper; pure; unimprovd.

usor: good, suitable.

usor an: became good deeds.

us'ë: wish for, like

[cl. 2]

us'ë: usor an: I desire, I prefer

us'ë: usor an: I prefer pumpkins and

us'ë: usor an: I prefer pumpkins and
USTAH  be good or proper
USTAH  arranged or in order
USTAH  to improve itself, except, except for others

USTAPEIN  make good, improved

USTAS  improve a letter or thing, repair
USTAS  adjust, arrange, make suitable, relieve

USTAS & Ka: purify, water
USTAS & Se: sar who: improve ahead of all
USTAS YU: BAK: relum one's rheumatism

USTAS YAPARA: clean up one's urine

USTIK: culture, carnal bird
( generic: age)
Sakiak. USIK: a whitish culture

USTI: Chile de corder (adult child)

USTJ: Cincho (long wild native tree
wood, tough, flexible wooden staff)

UHI: third (followed by appropriate
numeral classifier), third

USHI: USrik: three days ago

USHI: USkap: three years ago

USHI: US: three

USHI: US: three (men)
včetně secené mangy, shelled manger

ut. kři [křiː diŋj]; okay

ut. masá; up do manza
(wild climbing vine),

ut. nákol

ut. g'houč; tobacco acid (s)
pus. ut. g'houč; tobacco staring.

ut. g'hou; a pain, small pain, twinge.

ut. náum; piece of land, plot, patch.

ut. sukh; taxation,

ut. čarí; piece of wax, candle.

ut. čen; small crack in dent

ut. čen teč'ch'í; a crack in tooth

ut. češ; clot; blood, crut; blood

ut. cec; tiny hair

ut. swá; skull, algar accent

utir; performig, to make many small
openings.

mak. utir; lack of eye water, "dryness"

úč; drink, drinking.

u'há; drink of water

út; ut. éč; drink of chicha.

účen; a drink, drinker.
uči; house, head house

uči puhkan; clothes hanger

uči ke; qumbo-limbo (zamia plant, native tree with sweet olive like fruit; sp. aceitiana)

uči yan lomay.

uči; wish, desire

uča; desire, want

uča p'ir; Deserve, wish for.

uči wish for, desire, wish

[uč. 2]

učaite akta tamanyoror. He deserves a woman (wife) in his house.

učaite jadonu (common). iketa; be good or desirable

[uč. 3]

učaite; make good, order or arrange anything, improve

[uč. 2a]

uč; Moses; [apparently not often]

uč; Moorn. [apparently not often]

uč; small fly. [genus]

pick it: uči; a tiny fly.
vü: bham: head, house

vü: pükkur: clothes house

vü: he: jumo-bumbo (zoom-ad, native tree with sweet olives like fruit; Sp. acetiana).

vü: hän: money.

uc, user wish, desire.

ucäti desire, good

ucen pär: desired, wish for.

uci wish for, adore, worship

[Cc. 2

uyuci antce: rbak námui yotöt
He desires a woman (wife) in his house.

uncia: Jastone (som mon).

uctah: be good or desirable

[Ch. 3

ustes: make good, order or arrange anything, improve

[Ch. 2a.

ux: Moone. [apparently not often used; vi. Rati.]

ux: s: small fly [generic].

pik'it, uxs: a tiny fly.
Wakas [com. q. vacas]: calf, young bull.
Wakas: back, stand.
Wakas: breed cow.
Wakas: my cow.
Wakas: I am.
Wakas: you are.
Wakas: we are.
Wakas: it is.
Wakas: they are.

Wakas: strong, hard, string, cord.
Wakas: string.
Wakas: cultivate.
Wakas: large, wild tree with valuable inner bark.
Wakas: quaco vine.

Wakas: quaco.
Wakas: large, create.

Wakas: light, brilliancy, radiance.
Wakas: shine.
Wakas: beam, ray, light.
Wakas: light up, cause light.

Warah: light up.
Warah: light, shining, radiant.

Warah: I am.
Warah: you are.
Warah: we are.
Warah: it is.
Warah: they are.
Warah: light up, cause light.
Warah: I am.
Warah: you are.
Warah: we are.
Warah: it is.
Warah: they are.

Ah: visitor, guest.
Ni: family member.

wa'arah: meet, greet with (as to chat with a neighbor), take a walk, long, drift, pass the time (passerby) [Cl. 3]

wa'arah: pay a visit, return, call [Cl. 2]

wa'akah: Sparrrow (S. gorrincus)

was: type of tortilla
sak. was: tortilla made from maize

was: Good, esp. small round ground (made into bread and cups)

was, t: morning (long wild ground
Tree resembling the moro)

wat, watar: come, come back, return
home, come to fruition, happen, own
[Cl. 4]

nin wat: I came
watma's: I came
wat: what: he comes
wat t, watš [compound]: come!
war inbo'ko tua' watar & pref. nar:
I am waiting for the 40-day wamut
come in (repn.)

watari p: ah, patnay, monakop: the
workingman (man, goods) come (18 months)
no mah watari: we come
war na'ah watari: we are coming
watš irah: come here!
watš kon: come now!
tuga' wateri: what happened?

way: any long, aek, gapote peed (zapullu).
Wa'ap' : stop or halt anything, put a stop to, accost, act aside, put in place, stop an ailment or condition
[Ex. 2]
Wa'pu jilis: act the cherub acutly (man
shall forward for feast drinking).
Wa'pu in te' qahn ten: place a chains
for (someone).
Wa'pu up'air: accent one friend.
Wa'pu owa: stop eating.

In wa'pu in we'le: to stop eating.
Wa'pu e'ix: stop a horse.
Wa'pu uwoyin set up the corner post
(of a house).
Wa'pu aqtnah: stop one form working.
Wa'pu u'ckin: erect its ears (no dog).

Wa'wan: stand, make up
[Ex. 3]
Wa'wan uqan: he starts erect, in erect fence.
Wa'wan e'it: the tree grew.
Wa'wan u'ckin: it came erect (on animals).
Wa'wan a'peth: he finance standing.

Uwen [uwen]: meat.
Uwen uqen me'se': venison.
Uwen uqen wata': beef.
Uwen uqen kudam: pork.
Ut uwen: one game.
Kopchen uwen: any wild meat.
Kub uwen: meat consumption
polyp'it uwen: boiled meat.

Uwen ak: any fleshy part of the body
(human or animal).
Uwen uqet: one leap.
Uwen uqet kik: ke lip(s) of vagina
Uwen kik: fat panem, fleshy animal.
WEE: flesh, pulp, fleshly or pulpy, part of anything.

WEHA: rip, tear, remnant.

WEHNE: ripped, torn.

WEHNEMA: tear, ripped place or part.

WEHNECH: tear a rip itself, tear loose.

WEHNECHES: cannot tear.

WEHNU: tear, rip out with the hands.

WEHPUK: tear a cloth.

WEHE [from WEE]: anything unwound or unbranched, untwisted, unraveled, unraveling, unravelled, or unroll or roll down.

WEET: companion, fellow, negabon.

WEETOP: our companion, or neighbor.

WEETAT: a companion of mine, a negabon of mine.

WEET: an unrolling, an untwisting.

CHE WEH: fatuejo (armadillo-like animal).

WEE'EE: untwist, unfold, unbranched, roll down.

WEE'EE'EE: unraveled, unwound.

WEE'EE'EE'EE: untwisted, untwisted.

WEE'EE'EE'EE'EE: untwisted magney, unlabel.

WEE'EE'EE'EE: unwind itself, open out.

WEE'EE'EE'EE'EE: can; he makes unwind.

WEE'EE'EE'EE'EE'EE: food.

WEE'EE'EE'EE'EE'EE'EE: food consumption.

LUPWEH: eating with aporn (a ladle do).

WEHNEH: eating table manner.

WEHNEHAP [CAPI: core]: core food.

WEHSE: give food to, support a person or family.

WEHSE: unyarkop: feed one's animals, farm one's animals.

WEHSE'EE: unyaremu: offer food to one's friend.
Wahki [we'kki]: huddle, crowd.  
Wahki (proverb): eat without appetite.

Wahki [we'kki]: food, fare.
Wahki: sprinkle, scatter.
Wahki: scattered, thrown about.
Wahki:郦a, a sorry.
Wahki: pin, a pin.
Wahki [we'kki-u]: sprinkle, pour.

Waa [we'kki]: meal, an eating.
Waa: important meal, feast.

Wahk: wing.
Wahk: fly.

Wah [we'm]: split, crack.
Wah: to split or cracked.

Wah [we'm]: cap used to explode powder in a shotgun, a round shot gun.
Wah: split log, corn, part of a log, piece of wood.
Wah: a rod, stick, a rope, a chord, a bar, a rope, a cord.

Wah: variety, species.

Wahki: quietly (col. white-striped squash).

Wahki: man, of males, person.  
Winik: a (one) man.
Winik: man, men, somebody, no man.
Winik: man, man, official.
Winik: man, man, tall man, giant.
Winik: man, men, people, crowd.

Winikop: men, people, crowd.
Winikop: the people, the crowd.
Winikop: highland (Chick) people.
Winikop: group of rain-making sky deities (angels, 
Winikop: group of lesser rain-making deities.
Winikop: group of lesser rain-making deities.
Winikop: rain-making deities.

Winikin: wards & hatch eggs, wind & bear a child.

Wink [we'en]: owner.
Wink: supernatural protector (dulce).
Wink: owner.
Winkin: 'eyoted: home owner, man of the 
Winkin: 'em aha: spirit guardian of deer.
Winkin: man: guardian of deep water.
Winkin: man: guardian of fish (one of the 
Winkin: owner, guardian.
Weśkar [? u-śkar]: wife.

Wari [p ari]: exploded, burst, an opening up.

Wari: split open or into pieces, explode an object, crack or break open [CL. 1].

'et kiwin: crack a whip.

'et te': split wood.

'et sari, wari: 'bomba': explode but can strike against the anger press.

Water: bursting, exploding

Wari: exploded or open by itself, open (as a flower bud), pop open (as popcorn), crack (as a limb).

War awt'ana we're 'et: the flower or the tree are opening.

Watrum [roum: ari]: breaking of the soil (as a sprouting plant), sprouting.

Watrum ah: sprouting

[CL 3]

Wič: hill, mountain, peak [seldom used except with suffix -s]...

Wičik [p ičik]: hill (s), mountain, highland area, mountain range, hill, not, growing [Wič is not used independently].

Wiči' rat: wici: all the hills, everywhere, everywhere, everywhere, everywhere, everywhere.

Wič'arop: hello, all the mountains.

Ta wici [ta: locative]: highland Indian ah "op: highland people.

Acum, wici: native salt.

Mu'ak, wici: great de montana (a will grow).

Ho'o, wici: high hill.

Wici'ak [k aq: genitive]: great corolla, or great Panh (fall wild grass found in the high hills).

Wici'aron: arroyo, a may a may a may a may a may (mais de montana).

Wici'aron: hilly locality.

Wič: waterfall.

Inti' Wič tama s kohn: a waterfall in the stream.

No: wič: high waterfall.

Qar. wič: waterfall (meaning from a fixture).

Wear [we-ar]: an eating, a meal.

Wici: source, origin, marital, semibical, cord, root.

Wiči' iv [wuči-iv]: it sort, it tuber, it run.

Wiči' o: marital pain.

Wič' ha: source of stream, source of rain-bearing winds.
with: grow a root, take root, send it root down
Lc 3

awîn: eat, to root deep.
meâluupâawîn: not to able to take root.

awîn naan:
no[--producing,
to: any root plant.

awîn: hunger.

awînâh: be hungry
Lc 3

awînâna: hungry.

takes: wina: hungry, having appetite.

wina: wina: make hungry, starve an animal
[Lc. 2a]
xai: if, possibly, whether, or.

xai ma'-li: if not, unless.

xai ay-an: if there be.

xai un-ta-k'a: if only (huratory).

xai ma: perhaps, or, maybe, otherwise.

xai t'e: how much, how many.

" xai un-ta-k'a: a (one) year, or.

" xai a-y-an: how many men (persons) are there.

xai u-tu-'m: how much money (he has).

xai to: if still, if yet.

xap': year.

xap' a-nte xap': a (one) year, or a year from now.

xap' k'o-niz: this (present) year.

xap' a-p'a: the present year.

xap' a-ni: annual, yearlong.

xap' a-t'e: any annual plant, plant growing up and usual season (xap' a-t'e).

xap' a-t'e p'oon: dry, season (xap' a-t'e p'oon).

xap' a-x: next year.

xap' e: last year.

xana: myrtle (parents' shrub).

xandina [Sp.com]: Castanea (an unscribed plant).

xa': not, not any part of anything, gangrene, cancerous flesh.

xa' u-če'k: other flesh is a xac'e.

xa' u-p'a-tosh: heropeland - moon, disease.

uxa'en [u-v-a-en]: to cut, to nothing part.

xapa': S. Santamaría, o

ho-pa de Santa María (wild l. shrub).

xapa'na-[me] [ni-e: fles]: Rosa de Santa María (wild shrub with rose-like flowers).

xapa' te: Palo de Santa María

(wild l. shrub).

xaxa [xax]: rotten, spoiled, gangrenous

xax: rotten egg.

xax: many.

xaxa'an: not, rotten

pant ni p'ayt.

xaxa'an: not

[cl. 3]

xaxa'ni: cannot, not the flesh, allow't not.

[cl. 2a]

xa' e: he, she, it, he (she, it) is, be

[cl. 4]

xa' e: he, she, it

xeno-xeno [Sp.com]: dirty, spoiled.

xalp': lightning.

u t i xalp': lightning, flash.

xalp' a-h: lightning, make lightning (an adverb).

war xalp' [war awalp]: it is lightning.
Xap'laan [xap'la-an]: lightning, electric storm.

Xap'lex: lightning bolt.

Xap'qech: flash suddenly (as lightning)

[cl.3]

Xahtan [from xah]: anything left or
left over, remainder.

Xahap': resting place.

Xah's [from xah]: anything shedded or removed from its covering (as meat, beans, cacao, etc).

Xacht' [from xacht]: anything attached, load tied on a mule or a man's back.

Xacht'a: load of many.

Xacht'a: load of firewood.

Xacht'ap': tyging rope, cargo rope, telone rope.

Xacht'ap': rope at each end of a harness.

Xaht: reaching out, a coming for.

Xanaax: seed, cultivated milpa, young maize plants, sprouting maize, maize crop, piece of planted ground.

Xanak: reach out or up, come forth, issue, appear

[cl.3]

Xanak: snarl, growl, rumble

Xanak: grumbling, growling

[Xanak-nah]:

Xanaknaha: snarl, growl, exhibit anger

[cl.3]

Xanaknaha: The dog growls.

Xanaknaan [xanaknaan]:

A snarl or growl.

Xair: rest, remain.

Xara: residue.

Xar: rest, remain (after a part is removed), last

[cl.3]

Kelrah [ka-lerah]: we rest.

Kanah [sah-ah]: I rest.

Xaht: rested.

Kelrah [ce a-clearah]: make someone rest, allow one to rest (of a work animal).

Xaraha: allow a person to rest

[cl.2]

Xarax: rest.

Xaraha [sah-ah]: varada de camal (wild weeds press rising)

Xas: strike, marked crop.

Xaset: part out of a graining rope (as a corn)

[cl.1]

Xate' waxa: put a corner in pasture.
Xes : a feeling, a shuddering.

Xes p'ra : shelled, shelled marga.

uxes p'ra : one's shelled marga.

Xes p'ra bem : shelled marga.

Xit : tight, made fast, tightened.

Xit em : tightened.

Xit 'e : tagate, pull tagat

"Te 'e n' : tagate a rope.
"Te que, ton 'e 'i kru : tagate a band
in a turtle's back.

Xem an : tagat, tant.

Xa p'ah : become tighter, tant

[cl.3]

Xi : sand, sandbar.

Xi' e kohn : sand bar in a stream.

uxiir e cichk : sand 'ill in a temper
in falling.

G'anqen xi' : yellow sand.

Sakixxi' : white sand.

Xe'num [num: p'ah] : sandy soil, sand bed.

Xi' tun : sandstone

G'anqen xi' tun : yellow sandstone.

Sakixxi' tun : white sandstone.

Xunen : go sandy

[cl.3]

Xun : make candy, add sand

[cl.2a]

Uchhe : xa'ito ugori; sand in clay before shaping it.

Xluseon k'op'ot [Sp.err.] : monte de culmín

(small wild herb)

Xon : wild edible

Xonon : anything with foot ede, any kind insect; chiquita

(grass root bug).)

Xop'op [? hop-hop] : enclume, anything

enclume]: Crab, crawfish (possibly
dero, a generic name for crustaceans).

An'um xop'op : land crab (cangrejo de

la terra).

Anuuk-an xop'op : crawfish

ha'xop'op : river water crab

Xon [possibly her]: Clumpy bush, any

thick herbaceous plant.

Xox : heron (ga'ga, ga'ga comein).

Ha'xox : mark-heron.

Saksak-xox : white heron

(ga'ga blanca).

Xum : straw.

Xumus : ? contains straw
Xun: thin bark, inner bark, paper,\footnote{amarante (a large wild native fig tree).}
puc': xun: attack of paper, bark.
Sak: xun: rough inner bark (y tree), crepe paper.
Sarin: xun: colored paper.

Xun: pat [pat: turnover]: inner bark (y tree), any thin bark.

Xunti': papelillo (wild L. chinca).

Xunti'si: gana de iguana (wild H. pridel. chinca),

Xuri: a ceremony, closed.

Xunti: ehr: large netted storage bag, any bag with drawstring.

Xunti [ti: mouth]: closed-mouthed, closed at its mouth (and by anything with a drawstring).

Xunem: closed, restricted.

Xuri close up, close target, then among [ch. 1] for, close in on an enemy.

Xuri: ukoton: button up me shirt.
* u'seap': tie me sandal.
* uyse': tie the strings of the (me) dress.'s.
* u'pek': button the neck or collar.
* utu': close an opening (as a bag).
* 'e cupon: close up a shoulder bag.

Xurum: y'oke.
* tua' e waka' e yote for oven.
yaha: [from yan] moldy
anything; any; thing; molded;

int: yaha ni cap' on mold of
my
panda (cagan).
yaha (num. class). my yaha on mold.
yaha: anything used for molding
* Cap': sugar mold.
* C'ak': pottery mold (used by
the Ilokano).

yakan: Shrimp.
yam: Round, circular, ring;
rounded surface area.

uyam' tik: rounded section of
the
firebox (of the fireplace).

uyam [ean: inaha]: ringworm
uyam: Round, ring-shaped, an

ring-shaped mold in the almac;
coronella (tiny red; stringy; dense;
strong mold; vegetation;
a radish; worm).

yan: difference, inequality, alternative.

yan: to differ, to be unequal
[Cl. 3]

yanxu'an [yan-xu-an]: conjunc-
tive (-mel de go).

yanyan: different, alters.

yanyan: difference, inequality.

yanyan nak: differ, be altered
[Cl. 3]

yanyan' ci: make different,
alter or change a thing
[Cl. 2a]

yan: a throw, a hurling, a putting
yan c'ak: sugar-molding
ah: man who molds sugar
at the press.

yan c'ak: throwing a person into
a stream (in fishing)

ah: member of fishing party who
throws a person

yanan: fall, fell into place, drop
[Cl. 3]

yanan: parturition

uanan: her parturition
yan c'ak: drop a thing, let fall
[Cl. 2a]

yanan: put in place a thing, put to a

point or mark; put into, throw or

out, hurl forward, expel;
mold, add (as sugar or molasses).

Tear.

yanan' tik: tend a fire (throw strike on)

* Cap': mold panda.

* Cap' tik: add sugar to it (put a food).

yanan: add.

* C'ak': throw person (into a stream).

* C'ak' tik: spread and on it.
Yaş: green, greenish, clean, transparent, fresh, tender, skin (a plant), young, fruit

Yaş ut skin: clean sky

Yaş hâ: clean water, clear, fresh water, drinking water

Yaş. kor: muskmelon (melon).

Yaş. kan: fresh, tender greens (in the beginning of the rainy season).

Yaş. kın: dry season (winter).

Yaş. kın, murak: joreto, i.e., Sangjωnte (a cab, grove),

Yaş. kın nun: dry-season maize.

Yaş. kın pima: dry-season beans.

Yaş. kop: Cebillo (large wild M., almost with anony "stalks.

Yaş. monox, ča:n: chunicate vine (wild climbing nettle vine)

Yaş. munt: bluebird.

Yaş. munt če: nai: Jay (gajo, common).

Yaş. mun. quv: poleo, poleho (native perennial mint).

Yaš. nan: nasi Verde (vegetable),

Yaş. pön: ajito, ajotillo (a long bean, string bean).
yal'ta: living tree or plant, young tree; The carob (large wild tree)
yal'tun: quenepomo, jade, turquoise
yal'can: tamagaz (a black or green water anole, extremely poisonous)
yal'can, kapot: yerba del tamagaz (wild woodsy vine)
yal'can: huiniquén (native climbing vine, resembling the huaanil)
yal'cana: licorice (ancùia)
yal'cum: aquesha (Calabaza de comer)
yal'cañup: husk cherry (cultivated H. fruit tree; milkmate)
yal'c'ana: garbú
yal'utbana: chilcan apricag (r water)
yal'uyppen: hoja verde (wild herbaceous plant with large leaves)
yal'ax: becorn, be fresher tender, turn green
[cl. 3]
yal'ax: quinemo, freshness; fresh, young, or green part of a plant; quintero; kitchen, above; first or beginning 
jauneño
yal'ax'kin & xap: four days a year
yal'ax, q'um: hen's first egg
yal'ax x'um: quinemo (unripe) part
yal'ax: pumpkin
yal'ax ugur: woman's first menstruation
yal'ax n'ikè'k' e rik: woman's first menstruation
yal'ax uñinax: first sprout (s) in milpa
yal'ax uñax: one's first child
yal'ax uñax: it (baby's) first tooth
yal'ax uñax enay: first ear (s) in a maya attack
yal'ax uñax' õt: first born in a tree
yal'ax uñatö: its first fruit
yal'ax kin: first day (my week, year, etc)
yal'ax q'um: first egg (as, yalan). yal'ax qu'm: its first egg
yal'axq'um: nucheq (epiphytic)
usually found on cactuses or tree trunks in shady places
yal'ax langy [gen.], movyo verde (langy, green leaf)
yal'ax e'kx [e'k'x; house]: homely (tébano)
yal'ax q'um: movyo corina (acuñq'um)
yal'ax q'um: montaña del país; montagne
Yaš'āk,  kene:  green  criollo
  (variety of banana)

Yaš'āk, leper:  alfalfa  monte
  (wild alfalfa-like  grass)

Yaš'āk, mač:  green  hanging  more
  (mangue  verte).

Yaš'āk, mamox:  Chichicuicate  verde
  (small  wild  H.  necto  tree,  similar
to  the  Chichicuicate  tree).

Yaš'āk, nan:  amargo  naranjo  (maiz  tamo).

Yaš'āk, sabut:  green  hopper.

Yaš'āk,  eýés:  green  almena  (mangue).

Yaš'āk, tikan:  lead,  yuca.

Yaš'āk, té:  popote  (wild  H.  tree).

Yaš'āk, tomot:  muy  quenchik  et  tome.

Yaš'āk, tóok:  cínto  verde  (small
  ligand).

Yaš'āk,  tóon:  evergreen  oak
  (oak  verte).

Yaš'āk,  áp:  green  zapote  (a  semi-
  cult.  H.  zapote;  zapote  verde).

Yaš'āk,  cēkk:  green  clam.

Yaš'āk,  we:  small  green  fly  (its
  wing  are  used  as  live  charm;
  cantharidae).

Yaš'āk,  xe:  small  dark-green  squash.

Yaš'āk, nan:  be  green  in  fresh

Yaš'āk,  men:  make  green,  frekace,
  claridad  (as  a  liquid).

Yaš'āk,  del:  1  woman  or  the lead
  woman  as  a  whole  plant.

Yaš'āk,  ñan:  [?  ñar  weñar].

Yaš'āk,  níñik  (wild  1  erth  with
  possum  root).

Yaš:  quebracho  (a  wild  tree).

Saksak ñay:  quebracho  blanco  (wild
  hardwood  tree  resembling  the
  quebracho).

Ya'hp:  [from  ja'p]  mixture,
  compound  substance.

Ya'he:  [from  ya'ch].  Agueño,
  crushing,  wringing.

Ya'he'up:  Container  into  which
  liquids  are  agueñed  around  a
  well  used  when  milking.

Ya'non,  Chichicuicate  (small
  wild  palm).

Ya'p:  mixture,  mixed  substance,
  mingling.
ya'p'ar: mixed together, mixed substance.

mu' in, mix, mixtime.

'p' in mixed, mixtime.

ut o 'p' on ya'p'ar a'pit.Beans mixed with ashes.

ya'p'ë, mix, combine

[el. 1]

ya'p'nu [ya'p'ar-y]: mix thoroughly

[el. 2]

'ëx' take z'ehk, or sand with clay (for pottery-making).

ya'p'ë: some, a little, of

Ya'p'ë: a little bit of sugar.

ya'p'ë: squeezing, crushing in the hand.

waka's: crushing.

ya'p'ë: squeezing in the hand.

[el. 1]

waka's: with a cone.

ya'p'ë: squeeze a fruit (for its juice).

'ë p'uhk' [pun (launched)]

ya'x.ë: staircase, ladder.

ya'k': dyed, decorated mat.

yo'p'o: leaf, leaves, any small single-leaved plant. [appears always with prep. 'v', may be yo-hop'opor: of covering growth].

yo'p'or e te: no leaves of a tree.

imp' on yo'p'or: its many leaves, many-leaved.

into yo'p'or: many leaves.

Yo'p'or: produces leaves, leafy.

[el. 3]

wan ayo'p'or e te: many leaves of a tree.

yo'p'or'aar: leafy, leaf-bearing.

yor: a hat, a tube.

yo'n'ë: a tube, but

[el. 1]

yo'p': [from yo'p']: piece of anything broken up, fragment.

'yo'p':某个 class?

yo'p': breaking a striking implement, broken.

yo'h'ë: [from yo'p]: hole, any thin perforated.

yo'h'ë: chisel (for hole-boring), brace and bit.

yo'p: come, arrive.

yo'h'ë: a coming, one arriving.

when yo'h'ë: because of his coming.
Yo'pah: come
[cl.3]
Yo'pah into winik tua umween: a man
can't come.
tu: umyo'pah: when I come.
Yo'pah: come
[cl.2a]
winik anyo'pah into kpi'umwe: I shall
bring a friend to mine.
yo'pah: let take oneself
Yo'pah (Naw, strike, striking;
fight.
Yo'pah: hit violently, break into
pieces, shatter, fight, attack or mayday.
[cl.1]
tu'yo'pah: strike with one hand.
u yo'pah: en ani Nam hit me.
yo'pah: strike stone into stone.
yo'pah: strike oneself (as a drunk
or yoo'kha to work & do).
Yo'pah: hit at, strike out (as with
a stick)
[cl.3]
Mo'p'oon: blows, fight, fend.
te: tu'p'oon a body blow.
Yo'p'oon: break itself
[cl.3]
yo'p'oon [yo'p'oon-k]: break
(requeb)
yo'p'oon [yo'p'oon-o]: strike,
continuously, fight (and
[cl.2]
Yo'P: hole, perforate
Yo'ra: bore a hole, perforate
[cl.1]
yuk [from yu':] something gained,
removed, win.
yuk: [from yu'] shaking, a!
Trembling, opium, convolution.
Yo'pah: opium, convolution.
yuk'at: venetian (well by, brush
from mouth, medicinally).
yuk'ip'ah: ripple (as water), wave
[cl.2]
yuk'ip: cannot ripple, wave
anything
[cl.2a]
yuk'inam: shaking, away.
yuk'inam: rock back and forth,
Away
[cl.3]
yuk'inam umi in 1 clear: away because
of the wind.
yuk'ou: strike a thing, rock
a thing back and forth
[cl.2]
u'k'an: shake one's head.
u'pak: shake itself (as a wet
dog), has a convolution.
te: yu'kha: move cloth.
u'pak: wave its tail.
yuk'ou: Shaking, trembling,
rippling, convulsing.
Yuhpi. [from Yup] Cluster; anything clustered or attached.

Yuhpik: glue.

Yuhči: fence or a fence over a stream.

Yuhči: enclose, fence in or across.

Yuk: a causing, union.

Yuká: join together.

Yuk: a trembling; shaking.

Yuk: qūs painful, convulsion, convulsion suffered during labour until no placenta is expelled.

Yuk: qūs, munuk: tecomelito (wild native tree from which many remedies are made; similar plant which maybe identical, are called tecomelito, berberilla, and flour annua).

Yuk: shake a thing.

Yuk: pick shake or tremble yourself.

Yukpáan: shaking, earth maker.

Yukpáan: earth, shaking, earth maker.

Yuk: ah. yuči: master, owner, controller, deity.

Yuk: ah. yuči: Wind gale.

Yum, ah. yum: owner, headman, e. en. owner of milpa.

Yum, ah. yum: e. mak: headman, family.

Yup: cluster, any thing grouped, clustering an object.

Yup: p'urú: pimiento (E. native tree).

Yup: p'urú: tempe (E. native shrub resembling the pimiento).

Yupai [yup-ak] tecomelito, urbito (E. wild L. tree with white flowers).

Yupair: te: Yupay (E. wild L. tree resembling the tecomelito).

Yupaak: grow in a cluster or together.

Yupaak: glue, clustering glue.

Yupaak: glue common.

Yupi: attack, gain, stick things together.

Yupi: qūs: glue, cinder.
yupur (yupur-ú) stick things closely together; form group, in cluster
[cl. 2]
yupur attached, clustered, gathered.
yuri: breaking open; coming forth, out.
yuri: break, thing open; force out.
[cl. 1]
" u picker force out way (as thru underbrush).
yuru: tying, chie.
yuter: fruit, berry, pine cone (yuter appears ad verb poss, etc., and may be a compound? yuter, yu-ster).
yuter: fruit.
" te! fruit of a tree.
yuterich: bear fruit
[cl. 3]
yuterana: fruit-bearing, fruitful.
" te: fruit-bearing, tree, plant.
" da: n: vine.
yü: point of light, star.
yü: the: spark, from fire.
yü: k: comet, falling star.
yü: t: spark, from plant.
yü: tuth: star, planet.
noh: yü: planet, bright star.
yü'ok: ? yü'ook.
" guacamaya, guacamaya roja, plus L. Rojas (ornamental L. tree with brilliant red flowers).
yü'ok: he: guacamaya, guacamaya roja (wild L. Rojas tree).
yü: necklace, anything worn or wrapped around a necklace function.
" e: necklace plumes placed around a body neck (ear, etc.?)
" Sek in necklaces, white seeds.
" tale: necklace, white seeds (worn as a protection against evil eye).
yü'or: tan: gold necklace.
yü: coconut palm (large, wild L. palm resembling the coconut).
yü'ok: [from yü'ok]: half of anything.
yü: stirring, beating.
yük'i: ato
[cl. 1]
" e: kau: ato (bulky) cocoa.
" e: t: water in order to wash it.
yük'ani [yük'ani]: ato continuous
[cl. 2]
" e: sa: ato, a beat chichato (White Cowling).
yük'una: stirring, churning.
yük'una: he: water, churning (raw stones: are a rapid).
yük'una: ato, stirred, churned.
yu'kuriŋ: stirring stick.

yu'kuriŋ: stirring stick (used by fishermen to attract fish into a stream).

yu'kiŋ: balancing, dividing.

yu'kiŋ: divide in half, place something in the center.

yu'kun: center, middle, center core.

yu'kun: center of tree, center of stream.

yu'kun: heartwood.

yu'kun: be in the center or middle.

yu'kun: place or act upon the center.
ETHNOBOTANY

pp 774 - 1006
The plants herein listed and described are those found in the department of Chiquimula, in the eastern part of Guatemala, and especially in the municipios of Jocotán, Camotán, Olopa, San Juan Hermita, La Union, and Quetzaltenango. In this area there are two distinct sections, the warm lowlands, at 1,000 to 2,500 feet altitude, and the cold highlands, at 4,000 to 5,000 feet altitude (these figures are estimates only). In most cases the plants of Jocotán are typical of the lowlands, while those of Olopa are typical of the highlands, and most of the information concerning plants was obtained from Indian informants in these two municipios. While many of the highly important plants seem to grow equally well in both sections, or at least grow to some extent in each, most of the plants are fairly well confined to one section only, and are described in the List (Chap. 5.5) as "highland" or "lowland". The useful wild plants far outnumber the cultivated ones, although the latter have a much greater importance in the economic, social, and religious life. A large number of plants are described as "semi-cultivated", meaning that such plants, tho growing wild, are commonly dug up where found and transplanted to orchards and courtyards where their fruits are more readily available, or where they provide shade and beauty.

Nearly all the uses ascribed to the plants (in Chap. 6.6) are self-explanatory. These may be grouped as food, medical, industrial, and supernatural, the first two seeming to be the most important in the Indian mind. Almost every plant has some medical use, however unimportant, and even in the case of plants for which the informant actually knew of no such use, he was inclined to believe they should have some medical value. Thus, to the Indian, every plant is an actual or potential remedy. Many of the most important of the food are used in various ways in religious ceremonies and transition rites, no doubt because of their sustaining value in the general life of the Chortí. More specific uses of plants are described below.

One of the most important of the medical uses is that of regulating both bodily functions and the flow of body secretions. The principle involved is that a large dose (often taken for nine days) brings on a desired condition which is absent, and increases a secretion which has dried up, while a small dose (often taken for three days) reduces conditions and secretions. The following examples will illustrate. A large dose is taken as a purgative and for constipation, and a small one, to relieve diarrhoea, dysentery, and running bowels. A large dose increases the breast milk after delivery, and a small one decreases it after abortions and miscarriages, as well as after the suckling period when a child should be weaned. A large dose "adds heat to the blood" in case of chills, and a small one "cools" the blood or the body in case of fevers. A large dose induces abortions and small one assists in avoiding pregnancy. A large dose induces perspiration in case of fever and a small one reduces excessive perspiration. A large dose induces late menstruation, helps to put off the menopause, induces abortions, brings on delayed menses in girls at puberty, and induces menstruation at the beginning of the menopause, while a small one stops excessive menstrual flow, reduces the flow during menopause, stops hemorrhages during childbirth, relieves menstrual pains, and reduces the loss of blood from wounds.
The preparation of medicinal plants and plant parts is as follows. Drying is done in the sun or on the comal of the kitchen fireplace; toasting is also done on the comal; and heating is done in or before an open fire. For pulverizing, the plant is toasted, ground down on the metate or in the hands, and sifted thru a cloth. Such powders are applied dry, especially to open sores. Poultices and surgical plasters are wrapped in a cloth, or in a leaf of the plant from which the poultice is made, and tied around the extremity or pain area with bark string. Often a splint of split strips of cane or reed grass is tied around the poultice, held in place with anona bark string. If used for hollow teeth, the ears, or nose, the remedy is soaked in a wad of cotton and stuffed in or sniffed. Poultices are commonly used to heal broken bones and disarticulated joints, and to reduce swelling and inflammation ("to draw the fire from the body").

Salves are commonly made of fresh leaves, flowers, or fruit. These are crushed to a paste, with a little water added. Teas and soaks are much used internally and as body washes. For teas, the plant part is crushed, or ground on the metate if it is a seed, boiled, and the liquid strained thru a cloth before using. Barks are crushed or pounded with a stone or in a mortar before being boiled. Soaks are prepared in the same way, except that the plants are merely soaked in water. The ollas containing them are left overnight in the open so they can collect the early-morning dew, which is believed to have medicinal value.

The firewood plants are mainly used in the kitchen fireplaces, at the sugar vats, and in the lime and pottery kilns. Those made into animal poisons are used mainly during the ear-forming season, when raccoons, wildcats, and wild dogs are common pests. The plant parts are crushed and pounded, mixed with ground maize as a bait, and left in ollas in the milpas or along trails for the animals to find. The fish poisons are mostly pounded on a rock or in a mortar, usually mixed with lime, and thrown into the still spots of streams. The purifiers, or clarifiers for boiling cane juice are pounded in the same way, and mixed with the juice to settle its foreign matter. The tough pliable bark of many plants, split into strips, is used for tying up packages of panela and other bundles, for tying the horizontal limbs to fence posts, and for joining all pieces in housebuilding.

Oxen yokes are carved from the wood of a number of trees, especially from that which is considered "cool", or "cooling". By this is meant that the wood does not generate heat in the skin of the animal's neck when rubbing it. It happens that most of these "cool" woods are smooth, and become even slick with use.

5.1. Plant Types and Varieties

The following list of terms includes those which may be called generic in the wider sense, such as "tree", "vine", "bush", etc., as well as those which are more narrowly generic. An example of the latter group is ihis, which denotes all varieties of chilli, all varieties of Capsicum, and a number of wild plants which merely have some resemblance to chilli. Similarly, 8'eik, which denotes all varieties of cultivated onions, as well as a certain wild plant with onion-like fruit. It is probable that 8'eik...
once denoted only the wild fruit, and became generic only after the introduction of the cultivated onion by the Spaniards. There are a number of cases of this shift of a specific name to a class name. It will be noted that most of the more widely generic names are composed of single morphemes, whereas more narrow ones are in nearly all cases compound (of two or more nouns or of a noun and an attributive) or complex (of a noun and affix). The generic terms do not appear separately in the plant list (Chap. 5.5).

aak (tongue). Fleshy-leaved herbaceous plant; cactus; plant with long large fleshy leaves, said to resemble tongues. Many of these are called *lengua* in Spanish.

ak. Grass (*zacate*); grasslike vine or plant; any fodder plant.

arak. Cultivated plant; domesticated plant (also "domestic animal").

awauhui. Fern. This term also denotes the centipede.

haas. Plantains (*plátano*); plantainlike fruits or plants.

haho'. Cereal, especially any threshed cereal. This is the passive form of *haas*; a beating, a striking, and *haas'i*, to beat, to strike, to thresh, and means "that which is beaten or threshed". The term is a general name for all cereals, but specifically denotes rice, since all other cereals have specific names.

harar. Reed; tall cane. This may be formed from *har*, weaving, weaving technique, and hari, to weave, thus, "weaver", "weaving plant". The outer skin of many of the tall canes is split into strips and woven into baskets and mats. All reedlike grasses are called harar ak (reed grass).

ii5. Chilli; any chilli-like fruit; any variety of *Capsicum*.

kaar (possibly kar). Plant yielding edible greens (*áullete*); small succulent plant; a vegetable, as opposed to a fruit. A similar form, kaaru, seems to denote a tree or shrub yielding edible greens.

kene'. Banana (*guineo*). This seems to be a Spanish corruption.

kin. Cane; slender-stalked plant; small single-stalked shrub. Tall canes are called sinkin, which is probably *si-in* kin (extended cane).

k'aap. Any variety of string bean.

k'om ò (joint stalk). Any plant with jointed stalk; jointed cane or reed.

k'opot. Weed; small wild plant; herb; bush; small shrub. The commonest Spanish equivalent is *yerba*. As a collective term it denotes small wild vegetation in general (*monte*), usually that which is very common and with little or no value, and equivalent to "weeds". If prejoined in a plant name it usually denotes a cultivated plant, often appearing as *u k'opot*, its plant, its weed. If postjoined it denotes a wild plant.
lauh. Plant consisting of a single large leaf only, and usually without a stalk. These are usually small and herbaceous. The term means "large leaf".

ma'kmaš harar, ma'kmaš kin. Hollow oane. ma'kmaš means "hollow", "bored out".

maš'. Moss, thick fungus. The term seems to include all mosses, but specifically denotes that which is short and of the fungus type. Thus: maš' tor e tum, moss on a stone; maš' š'uur e te', moss hanging from a tree.

maš' ak (moss grass). Moss-like grass; long hanging moss.

maš' e ha', maš' tor e ha' (moss on water). Water moss; slime.

mesiop' te' (broom plant). Broom plant; plant used for making brooms; plant with broom-shaped inflorescence; clump bush. Equivalent to mis te'.

mis te' (broom plant). Broom plant; clump bush. These are all called escoba in Spanish. The term specifically denotes the escobillas.

momox (possibly from mox-mox* nettly, stinging). Nettle plants (chichicaste). All nettle trees are momox te', and all nettle vines, momox š'aan.

mor. Any variety of mozote. Mozote herbs or weeds are mor k'opot.

mui (possibly muh). sapodillas; any sapodilla-like fruit or tree.

murak. Plum; any plum-like fruit, specifically, the varieties of jocote. (possibly a compound, but derivation unknown).

murur. Long slender gourd; calabashes.

nar. All varieties of maize (the term does not include shelled maize).

neh (nex). Bushy shrub-like fern; plume-shaped plant; clump grass; clump bush growing a central inflorescence; horsetail; any plant with a tail-like inflorescence (all are called cola in Spanish). The term means "tail", "tail-like appendage".

nišir (collective form of niš, flower). Any flowering plant (flor); any variety of Plumeria.

paaq'er (collective form of paaq'). Cultivated plants.

pim (thickness, thick object). Thick herbaceous plant.

pi'. Fig (higuera); any fig-like fruit or plant. Also, pi' pah (sour fig), any granadilla.

puuk. Heed; cane; reed grass.

p'eiš. Native tomato; any tomato-like fruit or plant.

p'en. Large weed; shrub; shrubbery. Thus, p'en ta šor, weeds or shrubs in a milpa. Hard or tree-like shrubs are p'en te' (shrub tree).
p'ahkoih te' ("it has joints -- plant"). Any jointed plant.

p'uur. Legume; specifically, the varieties of beans (Phaseolus vulgaris). This is probably a complex form, made up of p'u, p'uh, or p'u', plus the suffix -ur. Compound generic forms are: 5'aan p'uur (pronounced 5'am'uur), climbing beans; numir p'uur, trailing beans; 5u5u' p'uur, small beans.

q'o'. Long gourd (barco); dry gourd; gourd-yielding plant.

ru8. Round gourd (guacal); calabash; plant yielding such fruits.

serek. Woody vine or bindweed (from sere, to bind up).

sik'ap. Sweet cane; any cane with sap, specifically, the cultivated sugar cane. This may be a compound of si', stick, stalk, and k'ap, sap, thus, "stick sap", "stalk containing sap".

simax'. Elongated gourd; plant yielding such gourds.

sis kaar. "Cool" vegetable or greens (said to cool the body and thus reduce fever and excessive heat). A cooling plant in general is called sis te'.

suk. Fleshy herb, soft herbaceous plant; plant with large fleshy leaves, and usually without bark or stalk.

sukših. Fleshy herbaceous plant containing fiber; any variety of maguey; any maguey-like plant. Ših means fiber.

suc. Cherry; any cherry-like fruit; cherry-producing plant.

šaan. Palm. The term more specifically denotes the frond only.

šir. Wild plant (not often used).

šoh. Hanging moss. The term also denotes hanging soot, as over a fireplace.

šu. Small fleshy plant; herbaceous plant; soft plant, especially of the lettuce or cabbage type. The term is not often used.

tah te'. Pine; any pine-like plant. Tah seems to mean "forest", thus, forest tree.

tee (probably te'te'). Liana; hanging or clinging vine; tough woody vine used for tying. The term seems to contain te', stalk, tree.

tee'. Plant (as opposed to animal); tree, wild tree; large shrub or bush; cane (especially one with a hard skin). In compounded plant names the term denotes a wild tree (palo), if post-joined; if pre-joined it denotes a cultivated one (arbol). It is often post-joined to the names of cultivated trees or plants to denote similar wild ones.

titam. Melon-like gourd plant.

turuk'. Mushrooms, especially toadstools. The term means "seat", "place used for sitting", from tur, sit down.
tuuk. Reed grass; oane.

t'ıš. Spiny or thorny plant (zarza). Compounds of this form are
t'ıš k'opot, spiny or prickly weed or small shrub; t'ıš ń'aan,
spiny or prickly vine; t'ıš te', spiny tree or plant.

ńamsan te' (poison plant). Tree or plant yielding poisonous parts.
Also, ńamsan k'opot, poisonous weed or small plant.

ńikin (ear). Small herbaceous plant with a single tufted ear-shaped leaf.
These are called oreja, or orejuela in Spanish. The term often appears
in compounded plant names as ńińikin, its ear, its ear-shaped part.

ńirim. Woody vine; wattle-like vine.
ńokh k'opot (trash weed). Useless wild vegetation; weeds.
ńook. Mushrooms.

ńu'ur te'. Parasitic plant. Also, ńu'ur ń'aan, parasitic vine.
ńu' k'opot (milk weed). Milkweeds.

ń'aan. Vine (especially an herbaceous vine); climbing shrub; tree with
vine-like branches; plant with slender limbs or bark used for tying. It is pre-
joined to form compound names of cultivated vines, and
post-joined in the case of wild ones. Compounded generic names are:
ńiter ń'aan (prone vine), ground runner, any ground vine; numir ń'aan,
any trailing vine or ground runner; q'un ń'aan, shift herbaceous vine;
ńih ń'aan, any woody or fibrous vine.

ń'aun. Trailing or climbing vine. The term denotes any strand or
twine-like object.

ń'eik. Onion; any onion-like fruit or plant.

ń'oror. Oak; any variety of Querua; any oak-like tree. This term
specifically denotes the acorn (ń'or, breast-shaped object, plus
nominalizer -or). Oaks are sometimes called ń'oror te', oak tree.

ńui k'opot, ńuyur k'opot. Climbing shrub.

ń'um. Any cucurbit, especially pumpkins, squashes, and squash-like gourds.

ń'ur. Parasitic plant. The term denotes any foreign matter, extraneous
substance, or extraneous growth. Also, ń'ur ń'aan, parasitic vine.

ńac te'. Any hardwood tree.

ńcece'. Pifuel; any pifuel-like plant; any variety of Bromelia. Ce' means
"squat", "squat object", and cece' (from ce' -ce'), "squatting",
"having a squat appearance."

ńimah. Thick-skinned gourds.

ń'aan. Piquant plant; condiment plant.
u yop’or ha’ ("its leaf — water"). Water lily; aquatic lily-like plant; any plant growing in water with large flat leaves which rest on the water’s surface.

uk. Grass (synonymous with ak, but not often used).

un. Pear; any pear-shaped fruit, specifically the avocados.

wał. Small round gourd, especially those which are cut in half and made into bowls and cups.

xor (possibly hor, head). Clump bush; thioh herbaceous plant tending to grow in a cluster.

yał ak (green grass). Green forage plant.

yał te’. Living tree or plant.

yałar (greenness). Green moss, green lichen; slime.

yah k’opot (poison weed). Poisonous weeds or herbs. Other compounds with yah are: yah te’, poisonous tree or plant; yah ౅aan, poisonous vine; yah teet, poisonous liana.

5.2. General Plant Names Formed with "ah-

There may be some question whether the following plant names containing the personifier ah- are really generic terms. Chorti informants insisted they were generic, denoting any and all plants described by the names, but they seem at the same time to individualize and personify plants, just as ah- in human and animal names does. It seems probable that ta ha’ te’ ("in water -- plant"), to use one example, is a collective name for aquatic trees and plants, while ah ta ha’ te’ ("a being which grows in water") denotes any individual aquatic plant. This is borne out by the two sentences: ayan e ta ha’ te’ imp’on yaha’, there are many aquatic plants there, and ayan inte’ ah ta ha’ te’ yaha’, there is an aquatic plant there. In the second case the term seems generic enough, but seems to refer to a particular plant within a class.

ah hap’ar. Unused plant; plant having no use or value; pest.

ah himp’aar. Shedding plant (of the shedding type). hini means to shed, to cast off, and himp’aar, a shedding.

ah kaariar. Plant yielding greens or edible shoots.

ah kotp’aar. Plant which grows leaning or bent over; plant leaning toward water along a stream bank. kot-p’ah means to lean.

ah k’o’t. Leaning plant. Derivation is not certain, but seems to be kot, lean, and ᵈoh-ᵈoh, growing, thus, "bent-growing".

ah k’o’, ah in-k’o’. Stinking plant; plant with stinking fruit or leaves.

ah lorom. Plant cultivated for shading (as in patios and coffee fincas).
ah latestix. Plant de stach go trunx
*laichii leet or u eamed.

\[\text{The description of the term is uncertain,}
\text{but may be nute, a nute, a flue, and}
\text{toteo, growing: eue, "growing-flued."}
\]

ah mener-i-a. Shaking plant

"a" to shaking tree.

ah meler-a.orne plant; plant growing
along the ground, as around vine.

ah mehun-a. Plant cultivated in small
pots or bales.

ah meen-pa-a. Plant requiring for
plating week, as in trees.


ah nato-1i-aan. Flowering plant; plant
producing abundant flowers, plant
cultivated for its beauty, making
flowers.

ah neler-a. Plant which spreads on
and out distances.

ah num-a. Trailing plant; train
from here going to a bay, a blow.
Description: "num" is an adjective meaning
"going on," "trailing along.

ah num-a tean. Trailing or ground one.

ah pah-a. Plant which spreads on
and out distances.

ah nuer-a. Stalk-growing plant;
plant which produces a stalk
or trunk.

ah pah-a. Cultivated plant.

ah pah-a. Plant with edible parts reduced
are without taste of flavor; plant
without something; "pah" means
lack of flavor, pleasant taste,
sterility.

ah pah-ne-a. Transplanted plant
with plant dug up for replanting; plant
re-established; "pah" means
dig up, plant.

ah pah-a. Cultivated plant.

pah-aq is to pah-a from pah-aq to
plant, denotes anything planted.
pah-aq-a (pah-aq-a) has no exact
meaning.

ah pah-a. Plant in which leaves or
branches, which are entwined,
are long or upper.

ah pah-a. Slow-growing plant; plant growing close to ground

ah pah-a. Same plant; plant with same
fruit; plant with same sap reguce.
ah pärn, thiek tubacce plant; plant
with tubacce stalk.

ah pärn-i'm, Stained a spotted plant;
plant with spots. Color on its attacks, fruit, a leaf.

ah pahuk-ā-i, Some plant; plant
which is planted by country people.

ah pahuk-ā-i, meant & brown, and
pahuk-ā-i, brown.

ah pahuk-ā-i, Some plant.

pahuk-ā-i meant & brown to scatter broadcast, and pahuk-ā-i, brown, scattered broadcast.

ah pahuk-ā-i, Plant which yields short.

pahuk-ā-i meant & brown for a plant, and pahuk-ā-i, to grow a yield short.

ah pahuk-ā-i, Jointed plant; jointed
bomboon or cane. pahuk-ā-i meant to have joint, to grow joint, and
male an adjective meaning “having joint.”

ah pah, Plant with brown in dark yellow
color; plant with brown fruit.

ah pah, A pah. A year

ah pah-i'ni, healthy

ah pah-i'ni, living plant; vital; plant,
that means life, vital, and
pah-i'ni, alive, smile, healthy.

ah pah-i'ni, Useful or valuable plant, plant yielding usable parts.

ah pah-i'ni, Some plant, a plant (cf. ah tawtu).

ah pah-i'ni, Plant with extremely smooth
surface; tubacce plant with
the tubacce surface.

ah pah-i'ni, Eye plant especially any yielding a dark dye. pah-i'ni
mean black, dark, dark-colored dye, plant of dark color.

ah pah-i'ni, Kiper eye need a tree.

ah pah-i'ni, Leguminous plant;

ah pah-i'ni, Shoot-yielding plant; plant
yielding entrenched or clustered,

pah-i'ni meant & grow clustered
entrenched, and pah-i'ni, entwined, entrenched.

ah pah-i'ni, Shoot-yielding plant; plant
yielding close to ground.

ah pah-i'ni, Sprouting plant; plant
in early stage of growth, pah-i'ni
mean sprouting, growing.

ah pah-i'ni, fon & a. Sprouting (growing)
plant on a tree (as a parasite).

ah pah-i'ni, Useful or valuable plant, plant yielding usable parts.
ah q'un, ah q'un: Soft herbaceous plant. q'un means anything soft, and q'un: soft, tender.

ah g'un te, Herbaceous tree or large shrub, (as the castor oil plant).

ah saki, ah saki: Rough plant, plant with rough bark, stalk, or fruit. Saki means rough, and saki, rough.

ah sap, ah sap: Virgin plant, purple variety of a plant, described in the Spanish as 'púrpura', plant with purple fruit or stalk. Sap means purple, as sapum or leaves, purple, fruit, leaf, etc.

ah sas, ah sas: Cautley plant, any edible plant which is believed to cool the body and thus reduce heat or fever.
ah te rum, Plant growing near or along the ground, ground coverer.

ah te rum team, Ground vine, ground coverer.

ah te tak, Forest plant, plant usually found only in gough, dense forest.

ah te ta te, Forest tree.

ah jah kopot, Weed or herb.

ah te ti, Parasitic or epiphytic plant, growing on or in trees.

ah te ton, Plant usually found growing on a climbing tree, or in very wet, boggy areas.

ah te team, Rock-growing vine.

ah te teon, Weed, plant usually found growing in milpas and gardens.

ah te mar k'opot, Milk-root growing weed or shrub.

ah te ehe, Plant usually found growing in clay or clayey soils.

ah te tucuy, Highland plant, highland species or variety, plant found in the mountains or higher hills.

ah te war zu, Highland tree, rare Highland variety of maize.

ah ta vu, Plant growing in sandy areas, especially along river stream banks and in sand beds.

ah ta va' ean, Sand-growing vine, vine which grows best in sandy soil.

ah te va' rum, Plant growing in sandy area.

ah ta va ak to, Slender plant, plant with very thin, tall, straight, slender stem, dead or withered plant.

ah tavan, Gray, grayed plant, grayed variety, the plant, described as gray in the ground term, plant with grayed or weathered fruits.

ah tay a ean, Patch-yielding plant, plant which yields sap, as a tree.

ah tay a ean (ta'ay a ean) means a ground sap which is exuded, and ta'ay a ean sap-producing.

ah taw te, Plant which exudes sap, over a large area, exuding climbing vines like climbs a certain tree.

ah ta, ah ta te, Staff, the reed, plant.

ah ta tean, Tall, huge plant, plant tend to grow very, very tall and out.

ah tu, ah tu'um, Thorns or thorny plant, plant with a thorn, thorny plant, leafless, grow straight up, without spreading.
ah t'um past. Thin-stemmed or thin-backed plant.

ah t'ux, ah t'ux-an, Spreading plant.

ah t'ux, ah t'ux-yang, Stinking plant; plant with stinking fruit or leaves.

ah t'ac, ah t'ac-an, Plan with a thick back or skin.

ah t'uy-an, ah t'uy-an, Plan with a thick back or skin.

ah t'uy-an, ah t'uy-an, Spiny, thorny plant; cactus; thorny (gauge), The native species, thorny, and thorny, growing fences. It is spiny type.

ah t'uy-an, ah t'uy-an, Spiny, spiky, needle or thorny plant.

ah t'ac-an, ah t'ac-an, Plan with a thick back or skin.

ah t'ac-an, ah t'ac-an, Plan with a thick back or skin.

ah t'ac-an, ah t'ac-an, Plan with a thick back or skin.

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ah t'ac-an, ah t'ac-an, Plan with a thick back or skin.

ah t'ac-an, ah t'ac-an, Plan with a thick back or skin.
ah teur, Paracite plant. In term
in teur ur; teur mean t anke, and
teur, ankehing.

ah teur, ah teur. Paracite plant.

ah teur-ur. Plant producing vine-
like parts; plant with vine-like
branches.

ah teur-ur. Plant which send out runners
or tendrils; trailing, climbing
vine.

ah teur, ah um-teur, ah teor, Berberis
plant; plant with yellow fruits,
about, leaves etc.

ah teur, ah teur in growth; the term
for any foreign matter, extraneous sub-
stance, an extraneous growth.

ah teur, Paracite plant, teur deont
plant with vine-like branches; any
fruit etc.

ah teur, Paracite plant, teur deont
plant, vine-like shrub, etc.

ah teur, Paracite plant, teur deont
blackberry plant.

ah teur-ur, Hanging or pendant plant;
Climbing plant; epiphyte.

ah teur-ur teur. Hanging vine.

ah teur-ur teur. Vine (more plant) hang-
ing from tree.

ah teur-ur teur. Hanging epiphyte plant.
5.3 Plants of the Cactus Family

Cactus Family

5.3 Plants of the Cactus Family

Cactaceae

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k'ap. Sap, juice; pitch. It is the term mostly used especially for juice which exudes from plants (e.g., etc.), as kap means "to break," to leak out. 

k'ap e te. Sap of a tree. K'ap v yot-a. Breaking juice of a fruit (e.g., when overripe), see k'ap. Sugarcane juice.

k'én. Slender stalk or limb; blade; grass. As previously shown, the term also is a general name for slender-stalked plants.

kum-ic. Smallest fruit; chance, one part of a plant; the smallest part of a group; the youngest or least developed.

kum-ic-a. This is the collective form of kum-ic.

u kum-ic u kenti. Its smallest banana.

u kum-ic u yot-a. Its smallest fruit; a tree, u v yop'n. The leaves, u te u kum-ic-a. One of its smallest (fruit, etc).

k'om. Joint, osm a cane stalk. It is the term limits a joining or attaching, as well as when it torn, to splice.

lahats-ap. Narrow part of a plant; upper portion of a trunk or stalk; outer end of a limb.

lahats-ap tu y ok. Narrow portion of a stalk.
mukuk. A tree with long leaves, as shown on the preceding
leaf. This is also a general term for small herbaceous plants consisting of a single
large leaf only.

lulote. Threw or bent part of a plant in
flowering form from the base or root, lotere,
leaves, or bent.

loom. Flower; blossom. This meaning is
not certain, as indicanu new found
who did not agree to it.

lukuk. Hooked or pointed. The term
refers from luk, which denotes
hook, anything hooked.

lure. Spot; discoloration.

mahate. Thin inner bark of tree, usually
used for tying; pleasurable outer bark used for
food preparation. This term means "that which
is used for tying", and is the present form of
mate, a tying, and mates, to tie, to bind.

mah-er. Bulb; bud; fruit covered with
a sheath, root, tuber. The term is from
mah, an enclosing, and mahe, to enclose,
to cover up or enclose. Mah-er means both
"enclosed" and "anything enclosed".

mah-er u niter. Flower bud; flower not
yet opened; u mah-er i niter. Ear of maize (the
part inside the sheath). U mah-er u tahar i
Echinochloa we.

mahate. Wasteful; crease; corrugation.

nakuk. Interior of a plant or fruit.

nak. Interrior of a pumpkin.

nak u ter. Heart of a tree. U nak u yamari,
interior of a fruit; fruit core. U nak u fere,
heart meat of a pumpkin.
Na. (a type of olla). Round, equal, or olla-shaped fruit.

Nek. Nek a. Shell. The term and verb refer to a thin, flat, hard, ornamental shell that is used in shell games.

Neil. Neil. Shell. The term and verb refer to a thin, flat, hard, ornamental shell that is used in shell games.

Nek. Neil. Shell. The term and verb refer to a thin, flat, hard, ornamental shell that is used in shell games.

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OC. Small stalk

OK. Stalk; stack-like branch n leaf;
small limbs; large twigs; dead plant
when only the stalk remains.

U. u. ok. e. ca. Mean. palm branch; front stalk. u. yok
e. pion. mean. stalk. u. yok e. han. mean stalk;
full-grown mango. u. yok e. teor. dead stalks.
mean. limbs. mean. dead mean. stalks. (after
the harvest.)

OK. Stalks. (mean. collective form)

U. u. ok. Stalks, its small limbs.

U, U. q. om. Rotten or decayed part in
fruit or plant; decay.

U. u. q. om. Its (tree) leuan; its rotten part.

PA. ok. Planting Heck; seedling in
plant part kept by for planting.

PAAT. Pot; ache; peck; akin; hack;
branches; any outer covering; the stem. is
usually conifer. & the harder covering,
such as branches and branch-like peels.

PAAT e. pown. Common. small peck; paat e. pion.

PAATAC. Stripe; mark; spot. (y. ac.)

PAH. Fierce; mean. plant or peel; peck;
concering; an. ac. stripe; mark.

PAHOTIE. Juice; mean of a fruit or
ancient plant. Mean. to become
from poth. poth. or. to press. it
against, and cleaves anything pressed
or a ginger root.

PAHOTIE. U. rawan; orange juice.

PAHUI. (poa). Any murky a poa-like
scention from a fruit or plant.
pahak. Stem or branch of a plant; plant joint.

pahaka. Joint of a plant; a branch of a tree.

pahak. Joint of a plant; a branch of a tree.

Pahak-e. Collective form of pahak.

puhuts. Short of a plant.

puhuts e. tsuts. Short growing from a plant.

p'taek. Young mango (pitate); ear-like fruit attached closely to the stem. 

It means probably p'taek, p't, head, end, taek, anything attached or a head.

Pu, "attached part", or "attached fruit."

p'tak. Young manjack (pitate); ear-like fruit attached closely to the stem.

It means probably p'taek, p't, head, end, taek, anything attached or a head.

Pu, "attached part", or "attached fruit."

u pitaek-e s na. Young ear of mango.

pitaek. It has its ear, or forming ears. If u pitaek, it can be clearly told that there is an ear.

p'tak. Rounded crest of a plant. The term also means "hat". A tree plant parts are round resembling hats.

u pitor e tok. Crest of a mushroom.

p'ta. Rough; tough or hard Later.

P'ter. Colorful, colored eyes. The term means "colored", "blackened", "anything blackened."

P'tak-e. Swarthy, or plant grown or tree-colored.

P'te (hanging object). Hanging or dangling part of a plant; hanging fruit; hanging string of back, broken hanging limb.

P'te. Point, tip; point; end.
| p'urn. | Bean; nut; hard berry; nut-like   | Fruits or plants. The term means “yellow fruit.” | u q'an-ar e t'í. In yellow fruit, a tree. u q'an-ar u yur-a. Yellow meat of a fruit. u q'an-ar e kën'sí. The yellow (ripe) portion of a banana. u q'an-ar u mut'en. Yellow flavor of a flower. |
| qate q'ap'. | Early merge with mucheat plains. | qate q'ap'. Ear of merge with Mucheat plains. | qate q'ap'. Ear of merge with Mucheat plains. |
| qon. | Large round fruit, usually of the melon type and shape; round fruit. The term denotes a round object or pellet. | qon. Large round fruit, usually of the melon type and shape; round fruit. The term denotes a round object or pellet. | qon. Large round fruit, usually of the melon type and shape; round fruit. The term denotes a round object or pellet. |
| qon-k. | Short, sprint; ackener. | qon-k. Short, sprint; ackener. | qon-k. Short, sprint; ackener. |
| qon-k. 'a t's'k. Short time period (chron). | qon-k. 'a t's'k. Short time period (chron). | qon-k. 'a t's'k. Short time period (chron). | qon-k. 'a t's'k. Short time period (chron). |
| qum. | Large round fruit; round fruit. Any egg-shaped or round-colored fruit. The primary meaning of qum as “egg.” | qum. Large round fruit; round fruit. Any egg-shaped or round-colored fruit. The primary meaning of qum as “egg.” | qum. Large round fruit; round fruit. Any egg-shaped or round-colored fruit. The primary meaning of qum as “egg.” |
| qun. | Pointed part of a fruit or plant; short limb or branch; any penis-shaped part of a plant. | qun. Pointed part of a fruit or plant; short limb or branch; any penis-shaped part of a plant. | qun. Pointed part of a fruit or plant; short limb or branch; any penis-shaped part of a plant. |
un. Short of a plant stem, small branch.

q'un-i. Short of a plant; small branch.

The name is doubt well formed from q'un, which denotes the generic and any puma-shaped object, such as a frow or a protrusion.

q'un Small seed: cereal.

q'un. Want or want-like growth on a plant.

num (earth, soil), Jukes: root of a plant. Its meaning is not certain, as num was used in this sense only in a few cases.

vurut num. The large root.

vute. Round ground (general); calc brushing.

vute. Round ground; calc brushing.

Sak-an. White part of a fruit or plant, white; whiteness. The term resembles "whitest object," "whitest part of any other," underlined from sa-k, sak-sak, white.

v sa-k-an. Se. White flowering tree.

v. "stern or horn, whitish part of a vegetable." Sak-an, for men's mitkuo; which refers to a canoe.

Sak-an. White seed or fruit. The term also refers from sa-k, sak-sak, and is collective.

Sak-an or s-ti. White flowering tree.

Sak-an. White seed or fruit. The term refers from sa-k, sak-sak, and is collective.

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Soy-em-er. Bent or cane on a plant.
The term is formed from soy, a bent, and soy-em, to bend a thing.

So-y-em et. Bent in a tree.

Subum. Plant tendril, curling twig; curling part of a plant. Tyo is the passive form of sum, sum-em, to turn, to revolve, and sum-em, to curl or wind itself, and means "anything which curls or curls.

Subum Party. Plant which is shed or cut off; drying leaves; overripe or dried fruit, almost dried.

The term is the passive from of sum, sum-em, to cut off, to shed.

Sum (base, under part) trunk of a tree; stem of a plant; part of a plant; trunk of a plant, stubble of a plant.

Sum et. Lower trunk of a tree; stump; u sum et y ok, stubble; cut grass; u sum et u maw, maize stubble; u sum monoar se pin tor u sum u y ok. Earth piled up on (around) its lower stalk.

Sum. Fleshy leaf; long tough leaf, as maté is an acaí.

Sum-tahm. Concave surface on a fruit or plant; rice or kernel's rounded surface or portion.

Sum-em. Spine; hooked spine or thorn.

Sum-em-acid fruit part of a plant.
Turn past (from back). Turn inner back, outer skin or peel (cf. taken a part).

u turn past or. The inner back.

Turn (stone). Large nut; large seed.

Put any hard round portion on a plant or plant.

u turn past or. Put of the fruit, not taken or u turn, put into a fruit; peel, a turn or u turn. Having a part in seed.

u turn past or. Put of a fruit, not taken or u turn, put into a fruit; peel, a turn or u turn. Having a part in seed.

fruit. Smooth or fleshy; any part of a fruit or plant with a rounded end.

fruit. Smooth. Soft, fleshy; stinking part of a plant. It is used always as a fruit (u. tur. u). It stinks at stinking part.

u u turn, the largest of its fruits.

Put. Check back or tree; truck made.

The spine; thorns, needle, as shown in the preceding list. The word generally name for spine or thorny plant.

then, turn in. Concave surface or fruit of plant; hollow; slope of a branch. The back or inner side.

tur. Smooth: fleshy, even a tree trunk.

Teak-an. Red part of a flower or plant.

Teak means "redness", or "red part" any time, and is formed from teak, teak tree, red.

u teak-an or. Dot or red fruit, u teak-an or mango. Its red portion in mango.


u teak-an or. Starch seeds.

Teak-san. Pomegranate. The word formed from teak, a dying, death. This meaning cannot be clear.

Teak (honey). Whetted excretion of plant or fruit; honey, like secretion; sweet sap or juice.

Teak &. Suck sap. Sugar cane juice.

Teak-an. Sweet part of a fruit or plant.

Teak. Way; going better. The term is probably Teak p., honey pate.

Any fruit attached directly to a plant (not leaf or stem).

Teaka. Cluster of fruit, not a berry in a cluster. The term denotes any thing attached or stuck together.

Teaka (ear). Ear-shaped leaf or fruit; any plant part made to resemble a human or animal ear. An abbreviation of the preceding word. This is also a general name for small herbaceous ear-shaped plants.
Tea. Branch, slender branch.

text. Tough a hard leafy, succulent, woody, thorny branch, tough branch, tough part of a fruit; vein of a leaf; central stalk of a leaf or palm frond; grain on wood.

text-en. Veins in leaves; grains in wood.

From the collective form for text.

text-en. Yopin: leaves of a tree, maitari-en: veins in text-en, it (a word) has no grain.

text-am. Tough stalk; tough branch.

text (sweetness, sweet). Sweet or savoury plant; savoury part of a fruit or plant; savoury fruit or seed of the textaen fruit on the same plant.

agam ati impin v text-en (text-er). The tree has many sweet fruits.

tex. Fiber: woody interior of fibrous plants; tough part.

u tapar (text-en) e tamam, cotton fiber, v u tapar trax, maqney fiber.

u samar, fiber in a stalk.

textu (small). Small variety of species; small part of a plant; small leaves, flowers, etc., on a plant that are different in size.

textuv (smaller). Smaller variety or species; smaller part of a plant; smaller leaves, flowers, etc., on a plant that are different in size.

v text-en v y盼-en. It (a word) has no grain.
Teti (blood). Red ray or juice; green or
excretion resembling blood.

Teti bi. Tree plant with dark red sep.

Tep-ko. Young, green, unripe fruit.

Taka. Bulb; a stout short or growth
on plant; any broad-shaped part of
a plant. This denotes anything that
broadly-shaped.

Term. The generic name for cole.

Teco. Probably the specific name for
cole. Its in broad taka-on, broad-
shaped, broad-shaped object or part.

Tuk. Hanging fruit; any hanging
dependent part of a plant; raceme;
this denotes anything hanging.

Tai. Raceme of a plant; any climbing part
of a plant. This denotes anything which
climbs or ascends.

Taka. Any extraneous growth or pro-
cession on a fruit or plant;
this is the precise, but this term is
the specific name for parasitic plants.

Tolu. Bumper knot in tree.

Teka. Hard portion of fruit or hard-
plant.

Takar. Taste, savoury fruit; savoury
part or fruit of plant.

Tao. Core, tip

Teka. Hard shell or crust

Term. Thick rind, skin, a peel.

Tesch. Cluster, bundle, bunch.
This is the precise form of tump, tumpa,
to hold onto, to hold in bundles.

Ud. Tetch or coke, a cluster, of coconuts

Tup-on. Tump-on, large
fruit containing many seeds, fruit
of the cacao, the term bag, pouch,
round-shaped object.

Tuts (hair). Plant hair; ake; hair-like
strand; long frizz.

U Tuts-e. Hair, while this is the collective
form for tuts, and denotes all the hair on
a fruit or plant.

U Tuts-e e na. Make sakka.

Tseuk to. (beard). Long plant hair;
hair-like or beard-like tuft.

U Tseuk to e koko. Long hair or a coconut.

Paan. Pigmented fruit of plant; fruit used for or valuable as a condiment. As shown in the preceding lot. This is also a general name for pigmented or condiment plants.

Paan-ur. Paan or site. Pigmented plant; chili pepper; most pigmented or flavoured fruit of a chili plant.

Paanur. Pigmented plant; pigmented seed. This is the collective term for Paan.

Paanur it. Pigmented chili seeds.

Paak. Joint or plant.

Paak, Paak-ur. Polished an area of a fruit of plant; lustre.

Pahe. Short stiff twig.

Pahe. Short stiff twig. The use present form a Paak, a tree, to fruit, to smear, and derive a poppy, or anything required.

Pok-sar. A break, a snap, a in a limb; broken place in a plant.

Pok-sar. Peel; shell; skin; bark which is peeled off to be used.
yet. Fruit; berry; cone. The term is used collectively only, and refers to an 'ụnyọrụ'. U ụnyọrụ, its fruit. In this sense, ụnyọrụ is uncertain whether the stem is ụny, ụnị, or ụnị.

ụnyọrụ ụny. Fruit of a tree. Ọzọ ụnyọrụ. Yellow fruit. Ọzọ ụnyọrụ, yellow fruit, matara ụnyọrụ. Others do not: without fruit; non-fruit-bearing, a-bar

ụnyọrụ ụny. The tree; fruit grows well.

ụnyọrụ ụny (ruppa). Ọzọ ụnyọrụ. One of its fruit.

ụnyọrụ, Core; heart; interior. Yụọ

ụnyọrụ ụny. Core of a fruit.

ụnyọrụ ụny. Heart of a tree.

ụnyọrụ ụny. Heartwood of a tree. O Can't ni ụnọ, heart wood.
**5.4 DESCRIPTIVE TERMS USED FOR PLANTS**

Ahap-u. To yield; to produce.

X. To tear; to yield bark string.

X. X. To a fruit.

x. To yield fruit.

Cax, Cax. Permanent; plume-yielding, usually found in open country.

Cax. X. X. To a fruit.

Cax. To a fruit.

Cax. To a fruit. To a fruit.

Cax. X. Kápot. To a fruit.

Cax. Kápot. To a fruit.

Cey-ah. To break by itself.

Cey-ah. To split by itself; to crack open.

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Cey-ah. To split by itself; to crack open.
hâ', te hâ' (in water). Aquatic, swamp growing; growing in damp places.
hâ'a-rân'gin.
Kam-pa-ren; growing in the rain season.

hâ-a-rân'gin pâùn. Kam-pa-ren variety of beans.

"" naa. Kam-pa-ren variety, maya.
"" kaan. "" *jL *pâùn.

hun-pâùn. He shed, as a tree.
- Cold; cool; fresh (cf. sus).
- kaar. Fresh greens.
- u-yut-an. Its fresh fruit.
- mun-tan. In the deep root.
- man-ta. Stiff, unpleasing.
- man-ta. Smoky, flat-pointed, blunt.
- mun-tan. Thin, narrow; not filled out.
- u-yok e nan. Thin maize stalk.
- kene. Thin banana.
- man-ta. Smooth; flat-ended.
- man-ta. Tough; inflexible, hard.
- u-yok e kopt. Tough stalk of a week.
- u-yok. Better.
- u-yut-an. Its better fruit.
- tax. Savory; taste; fresh.
- kaan. Pequaint.
- i-te. Pequaint chilli.

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- mun-ta. Mining
- man-yak. Poisonous.
- kopt. Poisonous weed.
- pi-un-yak. Poisonous frog.
- mun-yak u yop'an. Poisonous leaf or leaves.
- kaar-a. To yield greens and edible shoots.
- kon-on. Naked, unarmed; without its bark or skin.
- kopt-pah. To grow bent or hanging over.
- war a-kopt-pah. It is growing bent.
- kopt-pah e tean for u naik e lohn. Where pears down on the stream bank.
- kopt-te-an. A leaning, growing leaner or unbalanced.
- kopt-te-an. To grow leaning or unbalanced.
- kuc-un. Light; lamp; more.
- kuc-un u yok. Its most stalk.
- kopt-an. Wild; non-domestic.
- te. Wild tree or plant.
- ite. Wild chilli.
- u-yut-an. Wild fruit.
Lo toco: Growing bent or curved.

Lo toco u yok & ko po: Curved stalk of a week.

Lo toco: Winkled, corrugated.

Ma-n-tan (ma-tan): Shallow.

Ma-n-tan (ma-tan): Untasted; *without flavor or sweetness.*

Ma-pampás: Poor; poor quality; poor yielding; unattractive.

Ma-pampás na tan: My poorly-yielding melon (i.e., mara, *mara*).

Ma ma mac: Hollow; bore out; vacuity; empty.

Ma ma mac han: Hollow core; ma ma mac plu: Holey beans; "acyn. " "mara, " "aka, ma ma mac u yok (hollow stomach) a lema.

Ma ter. Prone; growing prone, stretched out, or along the ground, as a vine.

Ma ter. Ma ter ton (mar) a vine stretched out on the ground.

Ma ter. To grow prone along the ground.

Ma ter. To grow prone along the ground.

Ma ter. To grow prone along the ground.

Ma ter. To grow prone along the ground.

Ma ter. To grow prone along the ground. 

Nak-i-a. To grow care (said of young mango).

Wa a nak-i-a. It producing care.

Nate-an. Learning

Nate-an k-lé: It grows learning

Nate-päh. To lean; learning.

Nate-päh a-k-lé: It grows leaning. a-n. It leans or the water, ini-päh a-nate-päh a-k-lé. It the leans slightly.

Nate-wan. To lean; to grow leaning.

Naher-a. To grow a thick skin or peel; to thicken or harden at skin, i.e., to ripen.

Naher-a (nahr-aar). Beginning to ripen.

Naher-a: Chills beginning to ripen.

Nate-wan. To flower; to grow a guild 

Nate-wan. Flower-producing; flowering; of the flowering type.
pak-um. Sweet; tawp.

pak-pah. Entwined, intertwined.

pak-pah. Grass which grow in an intertwined mass.

 twists. Interwoven vine.

dis-pah. To open; burst forth.

was a - dis-pah in ten, it flowered opening its flowering.

pak-pah. Sour.

patax. Sour quava.

pete. False; not genuine; having the appearance of another plant or fruit.

peps-pah. Crushed; punched.

pep-ta. Crushed chilli.

pep-ta-pah. To check it back; to peel.

paak-pah. To grow intertwined.

paan-ta (can be noticed). To peel; to pull it back.

ka-paan-ta v. past. To be; be peeling.
pit-ta-kə. Yielding young many
leaves; yielding ear-
shaped fruit.

pit-ta-kə-nc. Already yielding ear

pit'ta, un-pit'ta. Smooth, slick.

un-pit'ta ụ part. It smooth bark.

p'ok. Pulled up wild vegetation; dead

p'ok-er ụ part. Dead vegetation.

p'oa. One case, growth.

p'oa-ọ. To grow; to increase; to come
twithstanding; swell.

war a-p'oa ọ u ọ. Tree is growing (grundy).

p'un-im. Black; of dark color; burned;
charred.

p'un-im k'ọpọ. Darkened or herb; burned

wet. Brilliant or rain in a
forest or milpa.

k'ọpọ. Dark-colored tree; charred tree

p'un-ọ (p'ọ). To smears, to become

p'un-ọ. To yield beans; to produce

p'ọ-wa. Plant yielding; produces

p'ọ-wa. To swell; the swelling

p'ọ-wa ụ part. The tree, the tree is filling up
with sap (as in the spring and summer).

p'ọ-wa ụ ọ. Salted piece of meat.

'ụ p'ọ-wa. Fruit well filled with fruit filled

et ụ. thick grove of trees.

et k'ọpọ. Clumpy weeds, marshes.

et ụ ọ. A clump of groves.

q'ahate. Clump; cluster.

'ụ p'ọ-wa. Cluster of fruit.

et. Thick grove of trees.

et k'ọpọ. Clumpy weeds, marshes.

wet ụ ọ. A clump of groves.
<table>
<thead>
<tr>
<th>Action</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>Harvesting pears (yellow)</td>
<td>Fruit ready for picking; no damage or disease detected</td>
</tr>
<tr>
<td>Picking green pears</td>
<td>Fruit not yet mature; no signs of disease</td>
</tr>
<tr>
<td>Checking for ripeness</td>
<td>Pears are ripe; ready for harvesting</td>
</tr>
<tr>
<td>Storing harvested pears</td>
<td>Fruit kept in cool, dry conditions; quality maintained for 6-9 months</td>
</tr>
<tr>
<td>Monitoring for pests</td>
<td>No pests detected; fruit remains safe</td>
</tr>
<tr>
<td>Inspecting for rot</td>
<td>No signs of rot or decay; fruit suitable for immediate use</td>
</tr>
<tr>
<td>Preparing pears for label</td>
<td>Fruit washed, dried, and packed for labeling</td>
</tr>
</tbody>
</table>

Note: Harvesting should be conducted when pears are fully ripe to ensure optimal quality and taste.

Special Care:
- Always check for damage or disease before harvesting.
- Monitor for signs of pests to prevent infestation.
- Store pears properly to maintain quality over time.
sam-p'ah-an (sam-p'ah-an). Spreading; spreading; spreading.

Sam-p'ah. To leaf out, to produce new buds; to leave forth, as in the spring, to spread out.

Sam-p'ah & ta. The tree, spread out, etc.

Sam-p'ah u gap'ti. Its branches are spreading out.

Bar a sam-p'ah taun & ta. Now all the trees are leafing out.

Sub-un. Spotted; vari-colored.

U p'ah. It spattered back.

u'a. Many, abundant.

u'a kepot. Many weeds, abundant weeds.

kepot taun. Weed; spot.

taun. To grow.

kepot taun. Forest, grow, wooded area.

pak, u-sapik. Purple; dark blue.

u-sapik. To yield purple fruit, leaves, etc.

u-sapik-un. Yielding purple fruit, leaves, etc.

u-sapik-un. Spotted, spangled, variegated.

u-sapik-un. To curl as a tendril, to twist, as a stalk, a branch, to form into a coil.

San. Forego, introduced; non-native.

(cf. sun)

Su'ec. Brushed, to cast off.

Su'es. A peeling, a peeling off.

Su'es. Peeled.

Su'es-qa'h. To peel itself, to peel off, as a eucalyptus bark.

Su'ot-un. Entwined, growing spirally.


tak-i. To dry up, to wither, to die.

war-nec u tak-i taun, bar man'ca (mango) is already drying (on the stack).
ta-ta. Turned-up, completely dried

dead.

ta-ta. Dry; dried-up, slender, thin;

dead.

ta-ta. Dead tree or plant; dry bald;
dead wood.

aka. take-un. Dry grassy hay.

take-un ite. Dry chile; dried chile.

take-un pu. Dry ripe beans (ready for harrowing).

take-un ash. Dry ripe ash.

ta-ta. Open; tawny, gray; ash-colored.

taq-an. To open; mellow.

taq-an. Ripe; mellow, chewy, soft;

ripe, on ripe cereal.

" munaka. Ripe goote.

" tum. Ripe pumpkin.

taq-an. To peel itself; to shed.

tax, ta tax (forest, of my forest).

Forest-grown; found usually in

forest or dense vegetation.

tan-es. False; incorrect; resembling

another.

ta-ta-ya. To open out, to expand, to

open, as a bud.

tan-es. Having a stalk or trunk;

growing erect.

pu. Pù. Any erect or stalked variety

of bean.

ta-ta. Stuck Belize stuff, confusable; hand

take-un. Jo-burn, an ripe fruit; to

split open; to un-hed itself.

" toyok, took-to. Growing; fresh.

" yoac took-to a tree. Melon was harvested.

V. took-to a old fruit

TA-ta. Bruised.

" TA-ta-ya. To be about a flat-ended;

to a squat-shaped.

tum. Thim; narrow; elliptical (elliptum).

" tum pà. Then back a peel; inner back.

tum, ta tum (stone, or a stone).

" tum or stone or a rock by name.

" ta tum te. Rock-grown plant.

" ta-ta-ya. To open itself; to burst.

" ta-ta-yà. To open, as a flower.

war a. ta-ta-yà u water. Or flowers are

opening.

" ta-ya. Stinkery.
tu'iu, un-tu', Stinking, nauseating.

T'U, un-tu', Suck, plant.

T'ac-ar. Thick-barked; thick-skinned.

T'ac-ar. Thick-barked tree.

T'aac-ar u yup'a, Thick-skinned fruit.

T'aac-ar u yup'a, Thick-skinned fruit.

T'aap'ai. To swell up, a thick piece in a plant.

T'aap'ai u k'ap. Its sap is rising (and

Théque. Spring, morning.

The-ma. To grow opium or honey

The-an-an, yielding opium or honey.

of the opium or honey type.

Hurtin. Bent; concave; curved;

taan-an, Nege; growing high or tall.

taak, taakaak. Red; dark red; redish brown; black.

taak it. Red chilli.

an-ai, To rise; to mount; to drop; to fade;
Tea-er. Vines-like; growing like a

vines.

Tea-er-nan. To produce vine-like plants;
to grow vine-like branches, as certain trees.


Tea-hana. To grow out or forward; as a

vine.

war a tea-hana a site-nan. to flower; growing

out.

Tea-hana-er. To send out a plant leader or
tendril; to grow, as a vine.

Tea-hana-er-nan. To send out a plant leader
and tendrils.

Tea-pahuna. To turn bitter.


Tea (cave, hole). Hollow; hollowed out.

Tea-er. Vine. Growing along the ground.

Teo-er. Parasitic; sucking

o matau. Parasitic flower.
Tei. To grow; growing.
War a-tei. It is growing.
Tei pampa. To grow well; to Thrive.
Tei p'aak-a-r, to grow entwined, to grow around.
Tei taak-a-r, to grow attached, at a wall or a tree,
Tei taak-a-ra, loop, to grow as a cluster, as grapes.
Tei tei-e, to grow open or spread out; to spread
War a-tei, as a growing tree.
Tei ton e tun. To grow on or attached to rocks,
Tei ton e rum. To grow along the ground,
Tei hwaar. To grow vertically, as a tree, or as a tall plant,
War a-tei hwaar. It is growing up.


Tote to. Young, green, young.
Tote tei kay. Many with grains just forming.
Tote plu-we, green beans.
Tote kuwe. Uncured tobacco.
Tote, Young tree or plant; green wood.
Tote to. Still green or unripe.

U-teen, One's unripe seed pea.
U-yuma. Fruit still green.

Tote to. To hang, to drop; to grow hanging.
Tote a-tei. It grows hanging.

Teu-on. Hanging, pendant.

Teu-on tean. Hanging vine.

Teu-on, Hanging; pendant, as a branch,
Clinging; epiphytic.

Teu-on u yuon. Hanging fruit.

Tei-hwaar. Hanging vine.

Teu-wan. To hang; to suspend itself; to grow hanging.

War a-teu-wan u yuon. It fruit;
Hanging down (compe).

Teu-tuwe. Climbing; hanging; growing.

Teu-on. Parasitic.

U-teen. Parasitic flower.
Tei tean. Parasitic vine.

Teu-on tean. Any climbing vine.

Teu-tean. Its climbing tendril.
wac.-i. To take root; to send its root down.

a-wac.-i in-tam. It sends its root deep.

ma-teu'y apa' wac.-i. Not to be able to take root.

wet-q'a. To open, to burst, to crack (as a limb).

wac a-wet-q'a u nita. Its flowers are opening.

wet-ram-a. To sprout.

wac a-wet-ram-a u nita. The magi is bursting.

wata, ta wata (mountain, g a in the mountain).

Ngexl'iq, highland type or species; a or of the mountains, wild.

ak ta wata. Highland species.

ta wata in na. Highland variety of magi.

p'ua. """

yac.-a. To send out its tendril or branch.

yacac. Green, fresh.

ak, green grass a fodder.

x a. Harvest time.

yac-ar. First ya series.

x a'na. First sprout in orchard.

y a ok e nita, First ear in a magi stalk.

yac, green; fresh, tender, young, alive.

yac ak. Green grass; green forage.

x a'ra, fresh tender green (at the beginning of the rainy season).

ta', leaving tree or plant.

yac g'in (dry season). 6) The dry season.

n a. Magi grown in dry season.

p'ua Beano """

yac-ar. First ya series.

u x a'na. First sprout in orchard.

u y a ok e nita. First ear in a magi stalk.

yacac. Green, fresh.

ak. Green grass a fodder.

x a. Harvest time.

Ces. Green magi stalks.

yac-a. To send out its tendril or branch.

y a. Harvest time.

yac-a. It sends its root (down).

y a'na. Harvest.

y a ok e nita. First ear in the tender.

y a p'a. It """" its branch.

yac-a. Harvest.

y a'na. It breaks in two of itself: to break.

yac-a. It breaks (as gnebi).
yop'or-n-i. To leaf out; to grow leaves.

yop'or-n-ur. Leaf-producing; leaf-growing; leafed out; leafy.

yu huq'-p'ah. To wave away; a tree in the wind.

yu huq'-r-e-ma. To rock back and forth.

yu huq'-ur. Shaking; rustling; waving.

yu k'-p'ah. To shake; to tremble; to sway.

yu ur-a-n. To grow clustered or joined.

yu ur-ur. Clustered; joined; attached.

yu ur-n-r. To yield fruit.

yu ur-n-r-ur. Fruit-bearing.

yu ur-n-r-ur-r. Truthful.

mu. green plant; young tender plant.
<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>yop'on-u</td>
<td>To leaf out; to grow leaves.</td>
</tr>
<tr>
<td>yop'on-ar</td>
<td>Leaf-producing; leaf-growing; leafy.</td>
</tr>
<tr>
<td>yuhug'pah</td>
<td>To wave away, as a tree in the wind.</td>
</tr>
<tr>
<td>yuhug'rema</td>
<td>To rock back and forth.</td>
</tr>
<tr>
<td>yuhug'vr</td>
<td>Shaking; muttering; waving.</td>
</tr>
<tr>
<td>yu'k'pah</td>
<td>To shake; to tremble; to sway.</td>
</tr>
<tr>
<td>yu'p-an</td>
<td>To grow clustered or joined.</td>
</tr>
<tr>
<td>yu'p-ur</td>
<td>Clustered; joined; attached.</td>
</tr>
<tr>
<td>yu't-ar-u</td>
<td>To yield fruit</td>
</tr>
<tr>
<td>yu't-ar-ur</td>
<td>Fruit-bearing; fruitful.</td>
</tr>
</tbody>
</table>

**Note:** **yuhug'rema**, **yu't-ar-u**, and **yu't-ar-ur** are not standard words and may be errors.
In the following list the Chorti plant names are given at the margin, arranged in the following alphabetic order: a, e, h, i, k, k', l, m, n, o, p, p', q, q', r, s, t, t', ñ, o, c, u, w, x, y. They are typed in lower case only, and the free morphemes (with their affixes) of all compound names are separated by single spaces except in cases of close juncture. The Spanish elements in any Chorti plant name are underscored, altho Spanish and Nahuan loans which to any degree are adapted to Chorti phonemics are treated as Chorti words (not underscored). In many cases the translation of the Chorti name, if it can be given literally, immediately follows the Chorti, and in parentheses. Otherwise, the derivation is discussed at the end of the paragraph. Following the Chorti name, or its translation, is the English name, which is followed by the Spanish one, in parentheses and underscored. Failing an English name, the Spanish one immediately follows the Chorti, and is treated as an English word, without underscores. Following these popular names in each case is the botanical name, if known, which is also underscored.

**aansi'.** Anise (anís, anís de Castilla). Pimpinella anisum L. A cultivated highland native herb with leaves of a sickening odor. A tea of the seed is drunk both as a sudorific and to remove "wind" from the stomach. This potion is taken by women as a parturient, and is given to teething infants as a sedative. The Chorti name is a Spanish loan.

**aansi' k'opot (anise weed).** Anís de monte, anís de chucho. Tagetes sp. A wild highland native herb, occasionally found in the lowlands, with stinking aromatic leaves suggestive of the cultivated anise. A tea of the leaves is given to children as an emetic, and thus to relieve "windiness" of the stomach. The vomiting is said to expel the wind and aigre. The flowers are used for ritual adornment.

**aansi' te' (anise plant).** Anisillo. A wild native herb resembling the anís de monte, and having most of the same uses. It may be the same plant.

**ah p'urem.** Tinta de monte. Jacobinia spicigera (Schlecht.) Bailey. A cultivated native shrub, up to six feet in height and growing at all altitudes. The leaves are pale green, long, and pointed. A soak of the leaves is drunk as a febrifuge, especially for malaria, and by women as an abortive and a regulator of the menses. A soak of the stems and leaves is used as a clothes bluing. As its color is fugitive, it is seldom used as a dye, as is indigo. p'urem means charred, blackened, thus, black one, black plant.

**ah čamsaner.** Chamsán (Chorti loan). A poisonous mushroom round in the forests. It has no use, altho was said to have once been used medicinally. The Spanish name was not generally known to the Ladinos. A similar plant was called čamsan 5ook (poison mushroom), which may be the chamsán.

**ah șih ș'aan.** Chichajáan. A wild woody vine of the lowlands, commonly found in grassy open areas. The crushed root is used as a batháng soap. This Chorti name is a general one for fibrous and woody vines. The plant is called, less commonly, și șaxan (nance of the savannah, nance of the open country).
ahmasak.  Xerba de la orus.  A wild vine, said to be parasitic.  Its leaves, having some resemblance to the Christian cross, are used for ritual adornment.  ak (grass) is sometimes used to denote vines, especially grass-like vines, but the meaning of ahmas, or ah mas, is unknown.

ahonhorin.  Sesame (ajonjoli, ajonjolin).  Sesamum indicum L.  A cultivated lowland shrub, native to southern Asia.  A soak of the seeds is drunk to relieve colics.  The name is obviously a Spanish loan.

ak pohp (sedge grass).  Navajuela.  Soleria setacea Poiret.  A wild reed grass.  The bark is sometimes used for weaving mats, like sedge, but is said to be inferior.

ak q'ahq' (inflammation grass).  Flax (linasa, lino).  Linum usitatissimum L.  A highland annual plant with blue flowers. It is grown only around Olapa, and is also brought to the markets by the Pokoman.  A paste made of the boiled seeds is applied to sores and inflammations.  The fiber of the plant is not used.

ah xi'ir, an xi'ir k'opot.  Quequeshquillo.  Xanthosoma sp., possibly Xanthosoma sagittifolium L.  A wild native herb, said to resemble the quequesque, but somewhat larger.  The fresh leaves are poulticed to reduce swellings, but are said to be inferior to those of quequesque.  xi'ir (xi'-ir) means growing.

ak yux, ak yuh (necklace grass).  Job's-tears (lágrimas de san Pedro, Zacate de perla).  Coix lacryma-jobi L.  A cultivated lowland grass.  The small white seeds are dried, strung on a maguey string, and worn as a necklace or bracelet.  The grass is commonly used as a rodder.

akmiyan, ukmiSan.  Pimenta gorda, or allspice tree.  Pimenta officinalis Lindley.  A cultivated tree with aromatic leaves, said to be grown in the department of Zacapa, in western Guatemala, and by the Pokoman. The dull-black berries, sold mostly by traders in the Chorti markets, are dried, ground, and mixed with tamales and atol as a flavoring.  A tea of the berries is drunk to regulate perspiration and the bowels, and is taken by women to relieve delivery pains.  A soak of the berries is taken to remove stomach aigre.  The derivation of the two Chorti names, which seem to be compounds, is not known.

akmiyan te', ukmiSan te' (allspice tree).  Pimento.  A wild tree, used in furniture-making and housebuilding.

akmiyan t'ih, ukmiSan t'ih (spiny allspice).  Clavo de monte.  A wild highland native tree, resembling the allspice, and with red flowers and clove-like berries.  The dried flower buds and berries are eaten fresh or boiled with beans and vegetables as a condiment.  The long-burning wood is much used as firewood.

alapaapik.  Napahuites.  A plant for which no description was obtained.  The name seems to be a Chorti compound, but of unknown derivation.

am te' (spider tree).  Tempisque.  Sideroxylon tempisque Pittier.  A wild lowland hardwood tree, used as firewood and in fence-building.  The larger limbs are cut into corner posts for houses and sugar presses.
am o'ak (spider remedy). Contrayerva. Dorstenia contrajerba L. A wild herb about a foot high, of two varieties, one with whitish or colorless stalk (saksak am o'ak; contrayerba, contrayerba blanca) and one with red stalks (čakšak am o'ak; contrayerba colorada). A tea made of the crushed and boiled root of the white is drunk to restore the appetite and is given to children to relieve indigestion, running bowels, and stomachache. A tea of the red root is drunk for relief from chronic dysentery, and is mixed with teas made of other plants and taken to regulate the menses.

amaxon kene'. Guineo majoncho. Musa sapientum var. rubra Baker. A banana plant growing to about twenty feet in height. In contrast with the other bananas, the fruit grows downward on the stalk. It is eaten fresh. amaxon may be adapted from majoncho.

amuk' a'. Zapotillo. Chrysophyllum sp. A wild zapote-like tree. The purple fruit is eaten, but is not liked. The derivation of this name is not known. There is some indication that it is a generic name for all zapotes, altho o'aaput (possibly derived from zapote) now denotes the cultivated zapotes.

aqšax. Aguja de arria. XYlosma sp. A wild spiny tree, resembling the peppemane. The pear-like fruit is barely edible. These trees are commonly set out as hedges. The Chorti name seems to be adapted from aguja.

aq'aš k'opot (chicken weed). Yerba del pollo. Commelina sp. A wild lowland herb with dark-blue flowers. It is occasionally planted near the houses. A soak of the leaves is drunk and used as a body wash to reduce fevers. The leaves and flowers are used for ritual adornment, and it is said that they were once used to make a fugitive blue dye.

aq'aš te' (chicken shrub). Frijolillo, moco de gallo. Cassia bicapsularis L. A wild highland shrub. The pulp of the pod, which tastes somewhat like the tamarind, is eaten fresh and made into a cool beverage.

arak suk ŝih (cultivated maguey). Maguey Castilla. Agave sp. A cultivated shrub, usually planted in separate patches. It grows to six or seven feet high, and in all altitudes. This is the most important of the magueys, as the fiber of the leaves is considered the best. The fiber is twisted into thread, string, and rope, and the thread is netted and woven into bags, tumplines, fishing nets, hammocks, and other textile articles. A boiled potion of the plant root is drunk to expel the placenta and generally "to cleanse the woman of filth" after delivery.

aranšeš. Grapefruit (toronja). Citrus grandis (L.) Osbeck. A cultivated lowland Asiatic tree bearing the year round. The fruit is large and slightly sour, with thick rind. The Indians do not plant and seldom eat grapefruit. The name probably is derived from naranjas.

asax wan (swallow bird). Flor de pascua. Euphorbia pulcherrima Willd. A cultivated highland shrub. The flowers are used for ritual adornment, especially during Easter. The milk of the stalk, which condenses when exposed to air, is chewed as a chewing gum.

asax wan k'opot (swallow weed). Yerba de golondrina. Euphorbia sp. A wild lowland herb of red and white varieties. A tea of the red herb is taken, three cups daily for nine days, to clarify the urine and for kidney and bladder pains. The milk of the plant is used as an eyewash for conjunctivitis. The crushed leaves, mixed with grease, are used to reduce swellings.
asax wan te' (swallow plant). Golondrineria. An undescribed plant.

eů ǝ'aan (drawers vine). Calzoncillo, or Passion-flower. Passiflora sp.
A semi-cultivated vine with flowers said to resemble an Indian's drawers.
It is sometimes transplanted near the houses. A tea of the leaves is
drunk to relieve inflammation of the prostate gland (this area is said to
contain the tubes which conduct the urine from the bladder to the penis,
and the remedy is taken to relieve supposed inflammation in them).

esk'insuč. Esquinsuche. ? Bourreria formosa (DC) Hemsley. A cultivated shrub,
eight to ten feet high, with white flowers. A tea of the flowers, mixed
with powdered kaolin, is taken to reduce excessive menstrual flow. The
Spanish name is adapted from the Nahuan, and the Chorti, from the Spanish.

hahr k'opot (braid weed). Trenccilla. A small herbaceous plant of no use.
Its stems are said to resemble braids of hair.

haho'. Rice. Oryza sativa L. It is grown only in the highland municipios of
La Unión and Olopa, and is planted in May and harvested in November.
Rice and maize are the two important cereal foods of the Chorti. The un-
husked grains, planted in separate fields, mature during the rainy season.
When harvested, the stalks are out in the middle, tied in bundles, dried
in the sun, and husked in the mortars. Bundles for future use are tied
unhusked to the ceiling beams of the houses, as are maize ears, and thus
kept for as long as two or three years. Rice is commonly boiled with
chicken meat, usually salted and colored with achiote sauce, or is boiled
alone, flavored with cinnamon. Hot boiled rice is poulticed against the
jaw to relieve toothache, said to be an ailment of the jawbone. There is
no specific name for rice, altho haho' (that which is beaten or threshed),
which denotes any cereal after it is threshed, is commonly used to in-
dicate rice only. This restricted use may have developed from the fact
that other cereals, and especially native ones, have specific names. Rice
is also called ros (from arroz).

ha' k'opot (aquatic weed). Lirio montés. ? Hymenocalis sp. A wild lowland
herb. The white lily-like flowers are used for ritual adornment.

ha' ur mui, ha' ur u mui (aquatic anona colorada). Pond-apple (Churumuya de
agua). Annona glabra L. A wild annon resembling the sapodilla. It is
found usually in swampy areas and along low stream banks. The fruit is
not eaten. The wood is used as firewood. The tree is described by
Popenoe (1920, p. 191).

ha's (? ha'as). Plantain (Plátano). Musa paradisiaca L. A cultivated fruit
tree introduced since the Conquest. The Indians boil the fruit or toast
it whole, while the Ladinos usually fry it. Unripe plantains are toasted,
ground, and boiled to make a coffee substitute, drunk especially by enemics
and convalescents. A strip of the bark is tied across the forehead to
cure chronic nosebleed. The fruit is split open, coriander seed and ground
Cinnamon bark placed in it, and applied against the jaw to relieve tooth-
ache. A hot beverage of the fruit, mixed with aguardiente, is drunk to
relieve slight stomach spasms, called "stomach jumping". Thin strips of
the bark are used for tying, and are stretched from short poles in zigzag
fashion over newly-planted milpas and gardens to frighten away crows.

ha's kene' (plantain banana). Plantain-banana (plátano guineo). Musa
sapientum var. A coarse banana, somewhat resembling the plantain. It is
eaten fresh, but is not preferred.
ha's k'opot (plantain weed). Platanillo. Heliconia bihai L. A tall wild herbaceous plant. The large plantain-like leaves are used for ritual adornment, as well as for wrapping packages.

ha's te' (plantain tree). Palo de llorón. A wild tree which yields small berries, eaten fresh.

harar. Carrizo. Arundo donax L. A tall wild lowland reed grass growing usually along stream banks, and sometimes transplanted in small patches near the houses. The stalks are used whole or split in half and tied side by side to form covers for house doors, fish traps, and beds. The split stalks are used as warp and woof strands in the weaving of baskets and cane mats. The green stalks, cut into lengths of a foot or so, are split in half and tied lengthwise around an arm or leg as a splint for a broken bone. The Chorti name probably is har-ar (from har: to weave), thus, "weaving", "weaving thing". It is a generic name for tall canes, but specifically denotes the carrizo.

harar k'opot (cane weed). Yerba de Santo Domingo. A wild cane. A tea of the leaves is held hot in the mouth to relieve aching teeth and to heal sore and inflamed gums. This remedy is said to be commonly used for pyorrhoea.

harar ñ'aan (reed vine). Canutillo. A wild jointed vine. A tea of the leaves is held hot in the mouth to reduce swelling caused by bad teeth.

harmen t'iS. Pitahaya. Cereus sp. A semi-cultivated lowland cactus about six feet high, with long spines and very odoriferous white night-blooming flowers. The red juicy fruit is eaten fresh in July and August. It is also soaked in cool water to make a beverage. This cactus is commonly planted as a hedge around milpas and gardens. The spines are used to pin clothing and crepe paper to saints' effigies. It is said that before cotton weaving was lost among the Chorti the weavers used the long spines as weaving instruments, hence the plant's name. har-men could mean "weaving implement", although such a compound is now obsolete. t'iS is cactus, or spiny plant. The plant is also known by the Spanish-derived pitoxo.

hoq'on. Jocón. Panicum sp. A wild highland cane. The stalks are split into thin strips and woven into baskets. This is considered the best of the basket-making materials. The Chorti name denotes a type of basket (from hoq': pull thru, weave in and out).

hurukai. Jurgay. Talisia olivaeformis (HBK) Madikofer. A large wild lowland tree, commonly transplanted along stream banks. The yellowish-green fruit, about the size of marbles, is eaten fresh in May and June, and is commonly sold in the markets. The derivation of the Chorti name is not known.

jurukai murak (jurgay jocote). Jobo, or hog plum. Spondias lutea L. A semi-cultivated lowland native tree, resembling the cultivated jocote. It is transplanted near the houses. The small acid fruit is eaten fresh in May and June, and is commonly sold in the markets. It is said to be much liked by pigs. The trees are planted in sugar cane fields, and especially in coffee fincas, to provide shade. Popence (1920, p. 169) calls this plant the yellow mombin. Another Chorti name given for the tree is p'oq'o', of unknown meaning, but it was not commonly used.

jurukai murak te' (jobo tree). Tapaljocote. Spondias sp. A wild fruit tree, commonly transplanted to the coffee fincas to provide shade. Its slightly acid fruit, which resembles the jobo, is commonly eaten.
huruq'ut. Papaya, papayo macho. Carica papaya L. A native cultivated tree growing at all altitudes. Irrigation is said to spoil its roots. The ripe fruit, resembling the cantaloupe, is eaten fresh and is sometimes boiled when green, like squash, in March and April. The Ladinos mix vinegar, onions, and salt with the unripe fruit to make a salad. The milky juice of the fruit, mixed with sweetened water, is drunk for dyspepsia and similar stomach ailments, to aid the digestion, and as a vermifuge. It is mixed with cow's milk and drunk to relieve chest pains and "fire in the lungs" (tuberculosis). "The fruit of the papaya, as well as other parts of the plant, contains a milky juice in which an active principle known as papain is present. This enzyme, which was first separated by Theodore Pockholt, greatly resembles animal pepsin in its digestive action, and in recent years has become an article of commerce" (Popenoe, 1920, p. 229). The shorti name was not derived.

nuruq'ut wisir (wild papaya). Papaya de montaña. Carica sp. A wild papaya-like shrub with white flowers, the fruit of which is eaten. The heart of the stalk is pounded and boiled with hog-fat soap to increase its quantity.

išik te' (woman plant). Hiperio6n. Tagetes sp. A small cultivated highland herb with yellowish-white flowers. A tea of the leaves is taken by pregnant women as an aperitive before meals, for morning-sickness, and to relieve pre-delivery pains. This, with a tea of balsam, lavender, rosemary, manzanilla, and escorcionera leaves is drunk to remove aigre from the "stomach" after childbirth ("to cleanse the filth from the stomach"), as well as to remove all stomach aigres. A tea of the leaves of hiperio6n, allspice, cinnamon, fennel and anise, with manzanilla flowers and sugar, is taken to regulate all the organic functions after childbirth. This is a standard remedy. A cold soak of the whole plant is taken to stop excessive menstrual flow, to purify the blood, and for nervous conditions.

išim ak (maize grass). Teosinte, zacate teosinte. Muchlaena sp. A perennial grass, eight to ten feet high, with tassel and leaves resembling those of maize. It grows wild, but is cultivated for fodder.

išim k'opot (maize weed). Requin. A small wild herbaceous plant about a foot high. The fruit, said to resemble a maize ear, has red grains. A soak of these is used as a body wash and is sometimes drunk for malarial fever. The plant is also called rekin, which may be rey kin (royal cane).

išim te' (maize tree). Sheep-fruit (fruta de cabro, güigüishte). Karwinskia Calderoni standl. A wild lowland tree. The fruit, or possibly the fruit seed, is said to resemble maize grains. The seeds are crushed, boiled, and applied to heal open and pussy sores. A soak of the crushed shoots is used as a wash for sores. The crushed leaves are applied to heal skin irritations caused by poisonous insects. The wood is used as firewood by the Indians and for general construction by the Ladinos.

ikar te' (aigre tree). Chaparro, ohaparro macho. Quercus sp. A wild evergreen lowland oak with hard brown wood. A tea of the bark is given secretly to another to cure alcoholism. Mixed with a tea of aceituna bark it is drunk to remove stomach aigre and as an antispasmodic.

ikar u hor k'opot (head-aigre weed). Valerian (valeriana). Dysodia montana (Bentham) Gray. A wild herb with orange-colored flowers. A tea of the root is drunk to soothe the nerves, held hot in the mouth to relieve sore gums and aching teeth, and taken to relieve nausea and dizziness. Valerian roots are sold in bunches in the pueblo markets.
ikaré k'opot (vertigo weed). Yerba de la râbia. Spilanthes sp. A small wild herb with pinkish-white flowers. The flowers are used in the treatment of rabies.

inpah (sour). Pomegranate (granada, granada dulce). Punica granatum L. An Asiatic bush planted by the Ladinos in their patios, as much for ornament as for its fruit. The Indians occasionally plant it near their houses. The fruit, which ripens in November and December, is rarely eaten fresh, but is soaked to make a cool beverage or boiled to make preserves. A tea of the fruit is taken to remove tapeworm.

inpah te' (sour tree). Granada ágria. A lowland cultivated native bush, resembling the pomegranate. The sour fruit is eaten fresh and made into a cool beverage. It is often cultivated around the houses for ornament.

insis te' (cool tree). Lemon (limón real). Citrus limonia Osbeck. A cultivated lowland tree, yielding from August to November. The juice is drunk as a sweet lemonade, and is sometimes substituted for oranges and limes as a remedy. The lemon is primarily a Ladino fruit.

intuh te' (stinking shrub). Altamís, altamisa, artemisa. Artemisia sp. A cultivated lowland shrub with stinking leaves. A soak of the leaves and stems, mixed with aguardiente, is rubbed on the affected parts to relieve all flesh and bone pains, said to be caused by the presence of aigre in the bone or muscle. The rubbing is toward the nearest extremity, by way of forcing the aigre out thru the end. This remedy is rubbed on the forehead to cure headache, and on other parts of the body for rheumatism andague. The curers make a potion of the leaves for curing frights. An individual of "strong blood" chews the leaves and rubs his saliva on the face, head, and body of a young child or animal affected by him to cure it.

inS'ah (bitter). Zacate amargo. Panícum barbinode Triníus. A wild grass, out from the hills and transplanted to small fields. One planting is said to suffice for three or four years. It is the best of the fodders, and is principally sold to the Ladinos on market days.

inS'ah te' (bitter tree). Timbooo. Tecoma sp. A wild shrub or small tree, resembling the flor amarilla, or chaote, and having most of the same uses. It may be only a variety of Tecoma stans

is. Sweet potato (camote). Ipomoea batatas (L.) Lamarck. The sweet potato is planted in the milpas in May and harvested in November. It is reddish-yellow and whitish in color, and not extremely sweet. It is grown at all altitudes, and is considered an important vegetable. They are boiled with the skins and eaten usually with panela. They are sometimes called camote de milpa to distinguish them from wild plants resembling the sweet potato. The Chorti name was sometimes pronounced wis, tho not commonly.

is te' (sweet potato plant). Jícama, jícama de comer. Pachyrhizus erosus (L.) Urban. A native cultivated trailing vine, usually planted along lowland stream banks. The roots, which resemble sweet potatoes, are eaten fresh or boiled.

is te' (sweet potato plant). A cultivated trailing vine similar to the jícama, and possibly a variety of it. Its sweet potato-like root is not liked as a food, but is eaten fresh in small quantities to relieve stomachache.

is te'et (sweet potato liana). Camote silvestre. Ipomoea pandurata L. A wild fibrous ground vine. The non-edible fruit, which resembles sweet potatoes,
is ground, mixed with lime, and used as a fish poison during the dry season.

iskoyol. Huiscoyol. Bactris sp. A wild palm covered with hooked spines and with a black crest containing acid pulp. It is said to taste like a sweet potato. The crest is boiled or toasted to be eaten. The name is obviously a compound, and seems to contain the stem is (sweet potato). It is sometimes pronounced wiskoyol.

iš k'opot, iš k'opot (chilli shrub). Chilca. Senecio sp. A wild lowland shrub with milky aromatic leaves, yellow flowers, and chilli-like fruit. A tea of the root is held hot in the mouth to relieve toothache and to heal mouth inflammations. The milk of the leaves is applied to warts to remove them. A broom made of the branches is used to sweep the floors and walls of houses to kill fleas. It is said that the odor of the leaves kills the insects. The sweeper must cover her nose with a cloth. The chilca is also called by the Spanish loan Sirko'.

iš te', iš te' (chilli shrub). Malayerba. A wild lowland shrub said to resemble the chilca, and to have the same uses. They are possible the same plant, alto the Indians distinguished them.

kahwe'. Coffee. Coffea arabica L. Coffee is grown in separate groves in the shade of trees, and at about 3,000 feet altitude. It yields (October to February) for five or six years, beginning usually after the second year. The beans are toasted with an equal amount of maize, the two ground together on the metate, and boiled in special coffee pots with a great deal of panela. The Chorti drink much coffee, especially at breakfast, of which meal it is considered the most important part, and it is the standard drink served by every family to travellers and visitors. A pot of it is always kept ready on the kitchen fireplace. The Chorti name is of course adapted from café. Another name given for coffee was p'ax (brown, brown object), but this was found not to be generally used.
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**KAKAU**: Cacao.

Theobroma cacao L. A native cultivated lowland tree. The dried beans, roasted with an equal amount of maize (as is coffee), are ground and boiled to make a thin drink. This is considered a festival drink, and is seldom drunk at other times. The white pulp of the fruit is eaten fresh as a delicacy. Cacao butter, locally prepared by the Ladino druggists, is smeared on the lips for swelling and chapping. The dried beans were said to have been used by the Indians as a medium of exchange in the Jocotan market until around 1890, by which time the silver coins of the Republic came to be accepted (see Wisdom, p. 34; see also under "Cacao", p. 482, for the general uses of cacao). The plant are probably corruption of the Nahua... 

**KAKAU TE** ("cacao tea"). Cotonón.

*Luehea speciosa* Willd. A wild shrub with white flowers. A tea of the bark, with cassava starch, is drunk to relieve dysentery.

**KALIL:PRE** (Corruption of *culinárea*). Coriander (*Culantro de comer*).

*Coriandrum sativum* L. A cultivated Old World herb, planted in ollas and wooden containers the year round. It yields in about one month.

The chopped seeds mixed with wild chilli and garlic to be eaten as a condiment. The leaves are eaten fresh, and the whole plant is boiled with beans. The seeds are eaten to remove stomach aigre and to aid digestion. A tea of the seed is drunk for malaria.

**KALIL:PRE K'OPOT.** Culantro montés, culantro de tripas.

*A coriandrum* leaf plant, about six inches high, resembling the cultivated coriander. It is boiled with beans. A soak of the leaves is taken as a purgative. A tea of the root is drunk to remove aigre from the stomach and intestines.

**KANEL (Corruption of *coriála*).** Cinnamon (*Canella*).

*Cinnamomum zeylanicum* Nees. A small lowland tree, native to India, the reddish bark of which is commonly sold in the markets in small
bundles. Most of it is brought in by traders, as the Indians and Ladi-
dinos raise few of the trees. The dried bark is boiled whole with foods
as a condiment, or is sprinkled over them in powder form. It is usually
made eating with rice and maize gruels. A tea of the bark, with peppermint
leaves, is drunk to relieve nausea and vomiting. A tea of the bark only
is taken to regulate perspiration.


Inula sp. A small wild herb with cinnamon-scented leaves. A tea

of the leaves is taken for stomach colics, to relieve stomachache and to

expel aigre from the stomach and intestines.

KANTIR K'OPOT (corruption of *cántil*). Yerba de cantil.

A wild herb, purported to cure poisonous snake and insect bites. *Kantir* is a

corruption of *cántil*, which in the name

of the plants means a vessel for keeping medicine.

KAAN K'OPOT ("greens shrub"). Santo Domingo.

?Calea sp. A wild lowland shrub the leaves of which are boiled as
greens. A soak of the leaves is used as a body wash to reduce

leaves and as a head wash for dandruff.

KAN-KAIR ("greens"). *Loroco*.

Urechites Karwinskii Purel. A semi-cultivated native climbing vine, The

stems and long pointed leaves, edible the year round, are boiled as
greens, usually with beans. The flowers, eaten in July and August, are

crushed, mixed with cheese and salt, baked inside a tortilla, and eaten

as a delicacy. The poisonous roots are used as an animal poison in the

milpas.

K'OPOT ("heart weed"). Corazón.

Echinodorus macrophyllus (Kunth.) Micheli. A wild herb with heart-
shape leaves and white flowers, commonly found along stream banks.

KOKO (corruption of *gaeco*). Coconut.

Cocos nucifera L. A cultivated lowland annual palm. The milk is
and the meat eaten. The milk of unripe coconuts is drunk as a diuretic.

A tea made of the inner shell, avocado shoots, zapote seed, and yerba-
buena leaves is drunk to relieve diarrhoea. The fronds are commonly
used for ritual adornment.

KUKUTC TE' ("cockroach tree"). Cucarachá.

A wild highland shrub used as firewood. Milpas are made in spots
containing many of these plants, as they are said to indicate that the
soil where they grow is good for maize planting.

A tea made of the inner shell, avocado shoots, zapote seed, and
yerba-buena leaves is drunk to relieve diarrhoea. The fronds are commonly
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hedge plant around houses and storehouses to protect them from wind-
blown rain. It was used in this way at the beginning of the 19th cen-
tury. This tree is also known as quelita menta (windbreak). The ch.
name K'OPTAM K'OPOT ("wild-pig herb"). Verba de coche de monte. 

COMPOSITAE. A small wild single-leafed plant, used for wrapping
males for boiling. The leaves are sometimes boiled as greens, and are
puddled fresh on the forehead to relieve headaches and eye strain.
LAUX CU ("large-leaf herb"). Lettuce.

_Lactuca sativa_ L. It is seldom grown by the Chorti, altho it is common in
the city of Chiquimula. The leaves are eaten fresh, and occasionally
boiled like cabbage. The leaves, cooled in water, are laid on the head
 later to relieve headache (lettuce is said to be a "cool" plant, and therefore
able to remove "fire" from any part of the body). CU means "herb," and the
word is commonly used in Chorti. It is possible that LAUX CU means the same?
LAUX CU LA! ("aquatic lettuce"). Lechuga de rio. Corrupt form of lechuga.

LAUX K'OPOT ("leaf weed"). Hoja grande.

_A wild herbaceous single-leafed plant. It has no use. It is a species of
clap TE' ("salve tree"). Balsam.

Toluifera Pereirae (Klotzsch) Baillon. A large wild lowland tree from
principally along the northern coast from which commercial balsam is
made. A tea of the seed, which are sold by traders in the Chorti mar-
kets, is drunk for stomach colic, and by women to relieve menstrual pains,
birth pains, morning-sickness, and stomach aigre. "The balsam tree is used in medi-
cine, especially in the treatment of the ailments of the respiratory
passages and of the skin, and is also used in religious services in the
preparation of chrism" (Standley and Calderon, p. 118).

LOR-OM Sombrerillo.

_Cotyledon umbilicus_ L. A wild herb with large round fleshy leaves, 

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to resemble hats, and yellowish-green flowers. It is used as a forage.

**LUKH T'IC.** "hooked-stalk plant." *Anzuelo.*

A wild woody vine with spines shaped like fish hooks. Children use these in playing at fishing. *luk-uk* denotes a hook, a fish hook, and the, egging plant.

**LUKUM** "(earthworm liana)." *Bejucio de lombriz.*

**BIGNONIACEAE.** A ground vine said to resemble earthworms. It is sometimes used for tying.

**LUR-IN K'OPOT** "(Earthworm)." *Escobilla negra.*

*Sida acuta* Burmann. A wild herb about two feet high, with dark red stalk, yellow flowers. The juice of the leaves, with that of flor amarilla and meskop te, is drunk and used as a body wash for jaundice. A soak of the leaves is taken as a sudorific.

**MAC TE'** "(weevil plant)." *Mashaste.*

**Arrabidaea chica** (Humb. and Bonpl.). A wild woody vine. The leaves are boiled with maguey fiber, as well as with the strands which are woven into mats and baskets, to dye them a light red.

**MAC** "(weevil vine)." *Mashaste de tinaco.*

*Sida** sp. A wild woody vine, used for dyeing maguey fiber. A tea of the leaves is taken to regulate the menses and to remove "fire" from the stomach.

**MACMAC T'IC** "(hollow bramble)." *Zarza hueca.*

*Buettneria aculeata* Jacquin. A wild lowland prickly shrub. A tea of the hollow stalk is drunk to clarify the urine. A soak of the leaves is used as a head wash to prevent loss of hair.

**Solanum nigrum** L. A wild herb with white flowers and slightly poisonous black berries. A tea of the leaves, with native salt, is taken to cleanse the intestines and for malaria, and is used as a rectal douche to reduce fever, or "heat", in the intestinal region. *mak* means "false" or "deceitful," but the meaning of *'ui* is not known.
**maha-te**

("bark string"). *Mahteh*

A wild tree, the inner bark of which is used for tying in housebuilding.

**maht-e**

("string tree"). *Pocate, palo mecate.*

A wild tree, the inner bark of which is used for tying. Wide strips of it are used for wrapping copal, shepes, and panela. The wood is made into household articles.

**mak te' har-ar**

("fence cane"). *Vara de bambú, Bambusa sp.* A lowland dwarfish bamboo, mostly grown in the pueblo plazas. The yellow stalks, about three inches in diameter, are used in furniture-making and fence-building.

**mak te' ni-ic**

("fence spiny-plant"). *Oroyan. Lemaireocereus sp.* A tall lowland cactus commonly planted around and milpas. Smaller plants are grown between these, forming impenetrable fences.

**mak tu't-s-in, mak ugh-in**

(*Chufle.*) *Calathea macrosepala Schumann.* A wild highland herb the bud of which is boiled as greens in May and June. A tea of the roots is taken for diabetes. The Chorti name may be a corruption of *macai.*

reported for this plant by Standley and Calderón (p. 56) from El Salvador.

**mañao**

("macai."). *Mango.*

*Mangifera indica L.* A large evergreen fruit tree, native to the East Indies, which is planted in the courtyards and near the houses. It bears in the lowlands in May and in the Highlands in August.

Eaten fresh or boiled, it is one of the commonest of fruits in the Chorti area, being an important means of subsistence during the dry season when maize is scarce or expensive to buy. A tea of the inner bark is used as a vaginal douche to induce pregnancy. A tea of the fruit seeds is drunk
to regulate the bowels. A tea of the leaves is applied to
relieve skin inflammations, bruises, and body blows. The wood is used as
firewood and the ash is used to purify panela. The mango is fully des-
cribed by Popenoe, 1920, pp. 79-146.

MAS K'AP. TE' ("copper plant"). Yerba de Santa Cruz.

Jussiaea suffruticosa L. A wild herb with light-red flowers. A tea of
the flowers is taken to regulate the menses.

MAT'C AK ("moss grass"). A grayish grass said to resemble moss. It has no use.

MAT'C TS' ("moss plant"). Lanilla.

Dendropogon sp. A hanging moss used for stuffing pillows.

MES-LOP' K'OPO'T ("broom weed"). Escoba amarga.

Orthocarpus sp. A wild grass, about three feet high, with inflores-
cence at the summit. The stalks and leaves are braided to make brooms.

MES-LOP' T'!' ("broom plant"). Vara de escoba.

Panioum sp. A wild clump bush, resembling the Yacatechte.

KIS AVAUX ("broom fern"). Calaguala.

Polypodium calaguala Ruiz. A wild highland fern. A tea of the root is
drunk to expel "windiness" from the stomach, especially by recent mothers.

KITUKU', Sonesa, or Sancuya.

Annona purpurea Kocío and Sessé. A large semi-cultivated highland
appendage. The fruit is eaten fresh (March to June), tho not often, as it is believed by some to induce fevers.

Popenoe noted this belief at Copan (1919, p. 133), and Standley and Cal-
derón (p. 83) found it in El Salvador. A tea of the leaves is drunk for
malaria. The leaves, smeared with grease and ground orange leaves, are
used as surgical plasters. The Sancuya is described by Popenoe
(1920, p. 193).
MOMOX T'IC ("nettle spiny-plant"). Chichicastillo, 

Urera baccifera L. A wild lowland nettle tree with spiny leaves. Are made into brushes and rubbed on house walls to impale lice and other insects.

MOMOX T'CAK ("nigua nettle"). Chichicastne nigua. Urera sp. A semi-cultivated highland nettle shrub, commonly used as a hedge plant. The small fruit is eaten fresh (November and December), but is not preferred.

moro T'IC (corruption of t'acu; "moor bramble"). Blackberry. Rubus villosus L. Introduced from North America and cultivated by a few of the Ladinos, who sell the root to the Indians. A tea of the root bark is drunk as an astringent in cases of menstrual hemorrhage.

CORAL TREE (Pito, pito de pito). Erythrina rubrinervia HBK. A semi-cultivated tree, producing buds, heart-shaped leaves, and clusters of bright red berries, commonly eaten as a hedge plant. The leaves and buds, boiled with beans, are highly prized as a food. The flowers are boiled with beans during November and December. The leaves are said to contain an opiate, and so to induce sleep.

A soak of the bark is drunk to relieve dropsy, and a tea of the leaves is taken by dropsy sufferers to induce sleep. A soak of the seeds, ground with kaolin, is drunk to check menstrual flow hemorrhage. Weaving strands are dyed yellow by being boiled with the bark. The Ladinos dye Easter eggs in this way. A coral tree is planted at each of the four corners...
of milpas and gardens to serve as boundary markers. The seeds are perforated while fresh, dried, strung on a maguey or cotton thread, and worn by women, girls, and infants as necklaces, principally because of their red color, which is a protection against evil eye and sorcery. The seeds are used by the curanderos in some parts of Guatemala in divining. Women, girls, and infants wear the seeds while fresh, dried, strung on a maguey or cotton thread, and worn as necklaces.

Leaves are said to contain narcotic, and so to induce sleep. Sufferers from insomnia eat them boiled and place the leaves under their pillows at night. Others are afraid to eat them for fear they will sleep continuously for days without waking. This is avoided by cooking the leaves twice, boiling them first and then baking them inside a tortilla. Tired travellers on the trails are said to be careful not to lie down for a nap under one of the trees for fear they may never wake up, especially if ill or anemic. Standley and Caldefón (p. 111) report this belief from El Salvador.

Panicum barbinode Trinius. A grass said to have a resemblance to the mozote tree. It is occasionally transplanted by the fodder-sellers, and is principally used in clay walls.

Mozote. A wild herb of two varieties, red and white. A tea of the red flowers is taken to regulate the menses and to reduce loss of blood from wounds. A tea of the white flowers is used to regulate the menses and to prevent cancers. A tea of the white flowers is taken to relieve colds. "Moizote" is also the name of a grass, Panicum barbinode.

Rosmarinus officinalis L. A highland shrub with bitter leaves, cultivated in Olopa and Esquipulas municipios. A tea of the leaves is drunk to remove aigre from the stomach, used as a wash for ulcers "to prevent their becoming cancers," and both drunk and used as a face wash to relieve catarrh. The pulverized shoots are applied to the navel of a new born child to cicatrize the wound, as well as to dry up open sores in general. The shoots are sometimes burned and the ash used in this way. A tea of
the flowers is drunk as a sedative in nervous conditions.

**MUHRUR TE'** ("gourd tree"). *Murul*.

*Ceiba sp.* A large wild silk cotton tree. The gourd-like fruit is hollowed out, dried, and made into kitchen vessels. The cotton in the fruit is dried and used for stuffing pillows.

*MUI. Sapodilla.* (Nispero)

*Achras zapota L.* A large semi-cultivated native tree, fifty to sixty feet high. The fruit, greenish-brown with a reddish stringy meat, is very commonly eaten (March and April) and much liked. The red wood is extremely hard and durable, and is commonly used for the upright posts in houses. The latex of the tree, called chicle (U K'AP E MUI), is sometimes chewed, but has no important use.

*MUI TE'** ("sapodilla tree"). (Nispero de montaña)

*Achras sp.* *Müli sapodilla.* The fruit is eaten but is not preferred.

*Ferrel.* The hard wood is used in housebuilding.

**MULUK** (K'AP "mooluk:" "mound"). Potato.

*Solanum tuberosum L.* Potatoes, about an inch in diameter, are grown only in the highlands. They are planted in separate gardens in May and ripen in October, and are usually boiled with meat and other vegetables. Potatoes are also called *akkul MUI, fellam Tubul,* They are not often sold in the markets.

*MÜL AK* (K'AP "moolak:" "mound plums").

*Spondias purpurea L.* A native semi-cultivated fruit tree of four varieties. The *corona* (K'AP "akkul," "sweet plum") is lowland, and yields a small plum with red skin, sweet yellow meat, and a large seed. This is eaten fresh (July and August), and is much liked. The leaves and shoots are boiled with beans, and the seeds are baked in hot coals for eating. The ash of the wood is used as a lye in soapmaking. Large cuttings of older *spondias* are sometimes planted around milpas, about
ten feet apart, to be used as fence posts. The zamarute (sour plum) yields a yellow acid fruit, occasionally eaten. The zamarillo (yellow plum) yields a similar fruit occasionally eaten. The jocote de San Jacinto (dry-season jocote) is the only variety which yields dur- ing the dry season. Several varieties or races [of jocote] are grown at Copan, varying in size, form, and color of the fruit, as well as in flavor. Undoubtedly this was an important fruit among the ancients as it is among their descend- 

ants of the present-day (Popenoe, 1919). Its Chiname is a general name for the jocote. LUR AK* K'OPO T ("jocote shrub"). Jocotillo.

A large wild shrub said to resemble the jocotes. Its hard wood is made into pipe bowls.

LUR-UR ("long gourd"). Calabash vine.

Lagenaria leucantha Rusby. A native cultivated ground vine with long slender gourds (MUR-UR). These are dried, split down the center, and made into kitchen vessels, principally dippers, or left whole and made into water canteens. A soak of the seeds is drunk as a vermifuge.

LUS JK TEAN ("mountain breath"). Ciguapate de narra.

? Vernonia canescens HBK. A climbing shrub, having most of the uses of the ciguanate, described above.

LUS JK WITZIR ("mountain breath"). Ciguapate, ciguanate.

COMPOSITAE. A wild lowland shrub, six to twelve feet high, with yellow flowers. The crushed leaves are patted into a pair of thin round cakes,
made to resemble tortillas. These are placed together, heated in live coals, and the inner side of each placed against the soles of the feet to reduce high fevers. They are applied to other parts of the body to relieve swellings, pains and aches, elephantiasis, and labor pains. Any such poultice is called muntilla (shawl), and CAN-AP" (sandal). A tea of the leaves is drunk for eight days by recent mothers as the second tea which they take after delivery, as a general restorative and tonic. This remedy is especially taken in the treatment of malaria and malarial chills.

SYNONYMS FOR: TUNA.


Luffa acutangula Roxburgh. A semi-cultivated vine. The fiber of the gourd fruit is used for washing kitchen utensils; also as a washcloth when bathing.

Q'URU (jirba). Wash Amaranthus (blacks), and a general restorative and tonic. This remedy is especially taken in the treatment of malaria and malarial chills.

Luffa acutangula Roxburgh. A semi-cultivated vine. The fiber of the gourd fruit is used for washing kitchen utensils; also as a washcloth when bathing.

WILD Amaranthus (bleaks),  and with relatilla (bleke rojo, teak muc g'uravl). The top leaves are boiled as greens (May to July), and eaten usually with tortillas. The tender shoots are placed inside tortillas and baked on the comal.

AMAN'UKT. Amanoa blanca, a white custard apple also called the llama.

Amanoa diversifolia Safford. A cultivated lowland amanoa, usually not irrigated. The white fruit, eaten out of hand August and September, is much liked. This is the best of the amanoas in tropical America (see Fopencoc, 1920, pp. 188-91). The leaves, taken from the top of the tree, are smeared with a paste made of fried orange blossoms and used with carrizo splints as a surgical plaster in healing broken bones. The meaning of the Ch. name is not known.

NAY K'OPOT ("stomach shrub"). Tres puntas.

Neurolaena lobata (L.) R. Br. A wild highland shrub found usually in humid areas. A tea or soak of the leaves, with native salt and lemon
juice, is drunk for nine days, while fasting, to cure malarial fever and stomachache.

NAR. Maize.

*Zea mays* L. This is the most important food of the Chorti, and is made into a great variety of foods and drinks, such as tortillas, maize gruels, tamales, shepes, and chicha. The stalks and leaves are cut and sold in the markets as hay, the shucks are used in wrapping cigarettes and as a tying material for doing up small articles, and the cobs are used in the kitchens as firewood. The cobs are burned, the ashes placed in a cloth, water run thru it, and the water drunk to relieve indigestion. The ashes of the shucks are used to stanch wounds. A tea of the flowers or silk is drunk to cleanse the urine and to relieve liver and intestinal pains.

To remove warts, a person walks around his house, at the same time eating a hot tortilla and touching it to his warts with each bite. A number of maize grains, equal to the number of warts to be got rid of, are tied in a cloth and placed secretly in a trail. Whoever looks at the grains will get the warts, and to insure this, the cloth is tied to resemble a money bag. The Chorti distinguish the following varieties of maize:

- **CAX NAR** ("lowland maize", "savannah maize"). *Maiz de sabana*. Lowland.
- **CAJOX NAR** ("four or six days"). *Maiz majoco*. H. and L.
- **PIQ-IT NAR** ("tiny maize"). *Maiz cuarenteno*. A highland maize, yielding in about forty days after planting, whence its Spanish name.

It is the first maize eaten after the advent of the rainy season.

- **QAN NAR** ("reddish maize"). *Maiz barroso*. A red H. maize.
- **QUAN QAN NAR** ("yellow maize"). *Maiz amarillo*. A yellow H. maize.
- **QUAN TC NAR** ("albino maize"). *Maiz canche*. A pale yellow maize.
War Mai ("whitish maize"). Maiz blanco. A white H. and L. maize.

Sanak Mai ("white maize"). Maiz raque, maiz pushagua. White. H. and L.

Bar-in Mai ("spotted maize"). Maiz manchado. A spotted H. maize.

Tanak Mai ("ash-colored maize"). Maiz de ceniza. A L. grayish maize.

Pak Mai ("reddish maize"). Maiz bayo. A pale red H. maize.

Tamatka Mai ("red maize"). Maiz colorado. A red L. maize.

Cicak Mai ("blood maize"). Maiz sangre de Cristo. A white H. maize with red spots.

Hijak Mai ("mountain maize"). Maiz de montaña. A H. maize.

Yak Mai ("green maize"). Maiz verde. A greenish-black L. maize.

Casimiroa edulis. Bate and Lex. A large semi-cultivated native tree, very commonly grown. The mushy white meat of the fruit, eaten fresh or toasted (April and May), is much liked. The wood is used in furniture-making and as firewood, and is especially carved into sugar molds.

Peltostigma sp. A wild tree, said to resemble the mokate but smaller, with white flowers and non-edible fruit. The wood is carved into sugar molds.

Solanum sp. A wild herb which yields a black berry said to resemble the eye. The leaves are boiled as groems. A tea of the crushed berries is dripped into the eyes to relieve conjunctivitis and eye pains.

Asclepias tuberosa. L. A small wild lowland herb with milky stalk and bright yellow flowers, said to attract butterflies. The milk is applied locally on boils, ulcers, and sores as a maturative and to relieve their
palm. It is applied behind the ear to remove an aigre from the eye of
the same side (such an aigre is said to cause the eye to tremble con-
tinuously). The plant is called nata coyote in southeastern
Guatemala.

Quíleté de ojo.
A wild herb about three feet high, with small black fruit said to
resemble the eye. The fruit is eaten, and the leaves and shoots are oc-
casionally eaten as greens.

Panicum barbinode Trinius. A wild highland grass, used as fodder.

Panicum sp. A wild lowland cane used in housewalls and roofs.

Roystonea regia (L.) Cook. A tall semi-cultivated palm with
fan-shaped fronds. The bitter pacayas at the crest are eaten through the dry season (September to April), being baked in hot coals
or cut into pieces and boiled. Most of the house walls and roofs of
the lowlands are covered with the fronds of this palm. The unopened
fronds are used in the weaving of hats and brooms, tho not often.
Several overlapping fronds are tied together at their bases and worn
over the shoulders as a rain cloak.

Yerba del cáncer.
A wild herb. A tea of the leaves is drunk for stomach tumors. The
crushed plant is powdered to cure cancer.

Cereus grandiflorus L. A tall spiny cactus with large white flowers,
sometimes set out as a hedge plant. A tea of the stems is taken as a
diuretic and as a cardiac stimulant.

Dioscorea alata L. Yams, probably native to tropical Africa, are

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not commonly grown by the Indians, as the sweet potato is much preferred.

They are boiled and eaten. Popoeoe found yams grown to a small extent in the Copan valley in 1919. NOHTA' IS TE' ("yam tree").

NOHTA' IS TE' ("yam tree"). Cucaulmeoa, Dioscorea sp. A wild highland tree. A tea of the root, said to resemble the yam, is drunk to relieve spasms, rheumatism, and swelling caused by elephantiasis. Mixed with aguardiente, this is drunk to purify the blood. Wild yam, but is not generally used.

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OHOP TE’ ("cough tree"). Cassia grandis L. A large lowland tree resembling the cultivated C. angustifolia with profuse pink flowers. It is native and principally wild, and grows more commonly along the Atlantic coast than in the Chorti region. The fruit is eaten fresh to relieve cough, and the wood is used in house-building and as firewood.

OHOP T'IC ("cough spiny-plant"). Napoleon. Bougainvillea spectabilis L. A wild spiny climbing shrub. A tea of the flowers and buds is drunk and rubbed on the chest to cure coughs and colds. It is sometimes taken for catarrh.

OHOP T‘EI ("cough vine"). Bugambilia. Bougainvillea glabra Choisy. A wild climbing shrub, native to Brazil. A tea of the flowers and buds is drunk to cure catarrh, coughs, and colds.

OHOP. Liquidambar styraciflua L. A large wild tree. Sap is used as a salve to heal syphilitic and all open and pussy sores. A kind of balsam obtained from boiling the inner bark is mixed with water and drunk to open the nasal passages and to relieve head colds.

PAKAI (Guapinol). Hymenaea courbaril L. A large wild lowland native tree. Short pods containing a sweet pulp, which is eaten fresh (November and December). The fruit shell is extremely hard. A tea of the bark is drunk for malaria and liver inflammations, and a potion of the bark and fruit shell is drunk for jaundice. The ashes of the wood is used to purify panela. Nearly all the sugar presses in the lowlands of the
Arachis hypogaea L. The peanut, variously called cacahuante, cacahuat, cacahuate, cacahuati, cacana, and mani, is occasionally grown by the Olopa Indians. It is toasted on the comal for eating.

Opuntia tuna L. A cultivated lowland spiny cactus. It is fifteen to twenty feet high, with yellow and red flowers. The green pear-shaped fruit contains a soft white pulp and many hard seeds. The inner portion of the large leaves is fried in hog grease and roasted against the stone. It is used as a hedge plant, especially around the house groups.

Terminalia catappa L. A large cultivated tree bearing a yellow acid fruit (March and April), and found principally along the northern coasts of Guatemala and Honduras. The Ladinos plant a few of the trees in and around Jocotán, and sell the fruit to the Indians. The fruit is eaten, and the sweet kernel is both eaten and occasionally made into almond oil, which is used as a condiment. The oil is mixed with castor oil for purgative use, as PAS means and is used as a wash for boils, ulcers, etc.

Chenopodium ambrosioides L. A wild herb with offensively odorant fruit, growing at all altitudes. A tea of the shoots and young leaves is drunk for indigestion, stomach troubles, intestinal inflammation, and delivery pains. It is used as a wash for boils, ulcers,
and wounds, and is drunk by recent mothers for three days after delivery.

The pulverized leaves are used to dry up open sores. A soak of the root or fruit is taken to expel tapeworm, said by the Ladino druggist at Jocotán to be a very common ailment, especially among the Indian women.

A tea of the roots is taken after childbirth to expel the placenta. The Chortí name very probably is PASUKHT, "the opening-up of the womb," "womb-opening." Or is PATAČ TEČI ("patashte tree"). Patashté. Probably American, that is a corruption of the Spanish name, Theobroma bicolor Humb. and Bonpl. A cultivated lowland native tree related to the cacao, although the seeds and fruit (PATAČ) are larger and less savory. A cacao drink is made from the seeds, but is not much liked. The seeds are sometimes toasted and ground with those of cacao, thus being used in place of maize. PATAČ may have been the ancient Chortí name for cacao, since KAKAU, now used in reference to Theobroma cacao only, does not seem to be a Chortí word. The species seem both a chern. y m chorti.

PATAČ. Guava. (Guayabato).

Psidium guajava L. A small native tree of two varieties, the colorada (TAKAKIC PATAČ), bearing red fruit, and the amarilla (Q'ANJ'AN PATAČ), bearing yellow fruit. The fruit of both is eaten (August to November), and the wood made into bows and used as firewood. The Ladinos and a few of the Indians boil the fruit to make guava jelly. The tree is commonly grown all over the Chortí region. Pérez (1919) found the fruit extensively eaten in the Copan Valley.

PATAČ NAČI ("monkey guava"). Guayabilla.

Psidium molle Berg. A wild shrub with acid fruit, resembling the guava, which is occasionally eaten. The wood is used in housebuilding.

Chamaedorea sp. A wild highland palm yielding edible shoots (pacaya s) at the crest of the trunk. Pacaya is also CAAPA. Pacaya de January. The shoots are boiled to remove the bitter or sour taste, baked in the fire, and eaten (December
Pacayas, like mangoes, are an important food during the dry season when maize is scarce. The flowers are eaten fresh. The large leaves are used as a thatch for house roofs in the highlands, where most other palms do not grow, to wrap tobacco leaves and panela for storage, and for ritual adornment, especially for decorating the wayside crosses and churches on Palm Sunday.

PAXKAYA Cain (“nacaya palm”), Chamaedorea sp. A nacaya-like palm of the highlands, about four feet high. The bitter shoots are cut and boiled or baked and eaten.

PAX MUYE (“sour naranjo”). Quince, Cydonia oblonga Miller. A semi-cultivated highland tree. The acid fruit is eaten fresh (August to November), and the wood is used as firewood.

PAX PATAX (“sour guava”). Guayaba acida, Psidium molle Bertol. A small wild tree with a yellow acid fruit resembling the guava. It is eaten and made into a guava jelly. The large leaves are used for thatching house roofs and for wrapping bundles of tobacco leaves.

PAX TCI (“sour nanse”). Nance, Byrsonima sp. A wild shrub resembling the cultivated nanse, with flowers resembling the guava. The acid fruit is motimo. A tea of the bark and flowers is taken to regulate the menses. A tea of the leaves is used as a wash for house walls and roofs. A dried tea is used as a protection against sorcery. The stalk is chewed and the acid water swallowed as a febrifuge. A soak of the stalk is drunk for relief from gonorrhea and as a protection against sorcery. The stalks are sometimes use as building material.

PAX TO’ (“sour to’”). A wild shrub with yellow flowers. The wood is used as firewood.
the leaves, sometimes mixed with those of *suquiny*, is drunk to relieve convulsions. A soak of the bark is used for tanning deer hides, especially those used for sandals.

PAXPAX NARANJXO' (corruption of *naranjo*: "sour orange"). (*Naranja África*)

*Citrus aurantium* L. A sour orange tree of the lowlands. The large fruit is occasionally eaten fresh (August and September), and is rarely made into a beverage. A tea of the leaves and fruit peel is drunk to relieve nausea and stomach disorders. A tea of the leaves and flowers, with the flowering *pahay-ur* (fruit blossoms), is drunk to expel aigre from the heart. A tea of the leaves alone is taken as a parturient and general sedative. A tea of the flowers is used as a wash for the lips and mouth to reduce swelling and to heal chapped lips. The fruit is eaten fresh to relieve swelling in the liver and spleen resulting from malarial and other fevers. The fruit juice, boiled with cinnamon and *panela*, is drunk to cure dysentery and intestinal fluxes. An informant related that he had been violently ill from dysentery, and that many remedies had not relieved him. In desperation he went to a professional curer who prescribed this remedy, and after taking it for four days he was completely cured.

**PAIN** (corruption of *pampa*: breast). Wheat.

*Wheat bread*

*Triticum vulgare* L. It is not eaten by the Indians except on fiesta occasions, and is believed by some to cause stomach disorders if eaten constantly. The Ladino bakers, using the old Spanish outdoor oven, bake bread and cakes which are sold by women peddlers from door to door in the pueblos. The *chuchito* name is a corruption of *pan*.
Mezcalillo, *palo de mezcalillo*. A large wild tree used as firewood. *Per* in *palo* means "burn"; "pulled in" *pete ake* (nopal). Cochineal fig tree (*nopal*).

*Nopalea cochenillifera* (L.) Salm-Dyck. A semi-cultivated lowland cactus with large thick leaves. The heated leaf is split down the center and poulticed hot to swellings in the stomach region. The boiled fruit is poulticed hot over the liver to reduce swelling. A tea of the flowers or leaves is drunk for gonorrhea.

**PIPA (Spanish corruption).** *Clavellina roja*.

*Dianthus* sp. A cultivated lowland annual herb, often planted in the pueblos for decoration. The flowers are used for decorating crosses on Holy Cross Day. Its short name is evidently a Spanish corruption.

**PIPA TE'**. *Clavel, clavel doble, clavel encarnado, clavel sencillo*.

*Dianthus* sp. A showy shrub, planted for beauty in the pueblos and gardens. *Clavellina roja* ("poisonous shrub"). *Híguero de montaña*.

**EUPHORBIACEAE**. A small wild native tree seven or eight feet high, somewhat resembling the castor oil plant. The fig-like fruit, said to be poisonous, is crushed, mixed with milk whey, and used as an animal poison in the *milpas*.

**PIPA FAX**. *Granadilla*.

A cultivated highland climbing vine, yielding large ovoid fruit which contains juicy pulp and many small seeds. It is usually planted in the orchards at the base of fruit trees. It is of three varieties:

- *granadilla dulce* (*Passiflora ligularis* L.; TCI PI FAX, "sweet granadilla") has lilac flowers and a sweet fruit. The *granadilla grande*, or *gigante* (*Passiflora quadrangularis* L.; KOHTA PI FAX, "large granadilla"), the largest of the *granadillas*, yields a greenish-yellow fruit with purple acid pulp. The *granadilla morada* (*Passiflora edulis* Sims; SIP'IK PI FAX, "purple granadilla") has white and purple flowers and a purple fruit con-
The fruit pulp and seeds of all three are eaten fresh, principally in November and December, and are considered a delicacy. A tea of the hard fruit peel is commonly taken as a regulator of the menses and to check childbirth hemorrhages. The hollow stalks are made into pipe stems.

Passiflora sp. A wild lowland vine. The acid fruit, resembling that of the cultivated, is eaten fresh (July) and sometimes made into a beverage. The hollow stalk is made into pipe stems.

Annona scleroderma Safford. A large semi-cultivated annona, occasionally planted near the houses. The fruit (green skin and yellow meat), is eaten fresh (December and January).

Annona testudinea Safford. A wild annona, closely resembling the poshte, with a soft juicy brown fruit which is eaten fresh. It is described by Popenoe (1920, p. 192).

Cyperus canus Presl. A tall semi-cultivated lowland reed grass, whose three-sided stalk, with inner pith, has a tough outer skin which is peeled off with a knife, dried, and woven into mats. This is the principal material used in matmaking. The pulverized stalks are applied with aceite de ambíbar (an oil bought from the pueblo druggists; identity unknown) to the navels of newborn children to cicatrize the wound and induce healing. A tea of sedge and maize flowers is taken to reduce excessive menstrual flow.
a soap for washing clothes.

POR-OR TO CAN K'OPOT ("cuenta-cacao weed"). Yerba de cuenta-cacao.

A wild herb. The leaves are powdered to the skin poisoning caused by the cuenta-cacao insect.

PUK. Caña brava, Gynerium sagittatum (Aublet) Beauvois. A wild highland reed grass. The shoots at the base of the stalks are treated over the fire and eaten. The stalks are used as laths in house walls and roofs, and are sometimes used for covering door frames, fish traps, and beds.

PACHIRA AQUATICA Aublet. A wild lowland silk-cotton tree. The wood is used in furniture-making, housebuilding, and the building of sugar presses, and the ash of the wood is used to purify panela.

MANZANILLA, MANZANILLA DE CASTILLA, Malva viscosa arborea L. A cultivated highland shrub with red fruit and flowers. A tea of the leaves is drunk to cleanse the blood, to cure colds, and as a parturient, is held in the mouth to relieve sore gums and aching teeth. It is mixed with salt and the ash of certain woods, allowed to ferment, and applied locally to cure tumors, swellings, and inflammations. It is mixed with a boiled potion of rue and drunk to relieve after-birth pains, as well as in cases when the water in the placenta has been suppressed before its normal time. The juice of the flowers is taken to remove aigre from the heart, and thus to cure a fright. It is also drunk as a sudorific, to relieve neuralgia, and to relieve pains in the matrix after childbirth. A tea of the flowers is drunk for nine days to induce abortions. It is mixed with salt and given secretly to men to drink to cure them of the alcoholic habit. This remedy is said to be effective for only a few days, however. A tea of the root is drunk
to relieve convulsions and fainting fits, especially by women, who are said to be more subject to them than men. A tea of the plant, with orange leaves and flowers, is drunk both to prevent and cure flatus and sour stomach, said to be caused by the anger of an enemy spirit, a fright, or a sorcerer. Plahtay or means both "apprentice" and "fright".

**P'AMP'AN K'OJ'OT (Chula blanca, chula colorada)**
Catharanthus roseus (L.) Don. A cultivated herb with white or rose-colored flowers. A tea of the flowers is gargled hot to relieve sore throat, used as an eye wash for conjunctivitis, and rubbed cool on the forehead and head to relieve headaches. It is rubbed hot on the face and temples for colds. P'amp'an means "good", "useful", "valuable", "attractive".

**P'AMP'AN TE'** (Yerba del guapo)
A small lowland herbaceous plant of no use.

**P'AP'T K'OJ'OT (skunk weed)**, Yerba de zorillo.
A wild weed with offensive odor. A tea of the leaves is drunk as an emetic and to remove stomach aigre.

**P'ETC K'OJ'OT** (tomato weed). Friega-platos, riega-platos, Tomatillo.
Solanum sp. A wild herb with yellow flowers. A tea of the root is taken to induce pregnancy and to reduce swelling in the legs caused by elephantiasis. This potion, mixed with the boiled roots of *corenopis* and *ute*, is taken to purify the blood.

**P'ETC T'IC'AN** (tomato vine). Tomatillo de monte.
Lyooopersion sp. A wild tomato vine. The small yellow fruit is eaten fresh and boiled with other vegetables.

P'IC'AN K'OPOT ("life weed"). *Pepitoria* yelba de la vida, conchalaguan. ?Schultesia sp. A wild highland herb with reddish flowers. A tea of the stem, sweetened with panela, is drunk to relieve kidney pains, and is taken without panela to purify the blood, increase the blood supply, and increase its heat during an attack of malarial chills. A tea of the whole plant, and especially the roots, is taken to cure venereal diseases.

*P'IC'AN K'OKO" ("little coconut"). *Orbignya cohune* (Martius) Dahlgren. A semi-cultivated palm, found mostly in the highlands. The small and extremely hard fruit has no milk. The meat and inner seed of the fruit are eaten fresh.

P'IK'IP T'CUU ("little pumpkin"). *Cucurbita* sp. A cultivated vine yielding a nonedible pumpkin-like fruit. The ground seeds are mixed with tamales as a condiment.

P'ITOR CAAN ("hat palm"). *Palma de sombrero.* ?Inodes sp. A semi-cultivated lowland palm. The shoots, or pacayas, are boiled or baked to be eaten. The young fronds, before they open, are split into strips about one-eighth inch wide and woven into both the spiral and Ilama types of hats. The latter are so-named because it is said they were first introduced to the Chorti from the town of Ilama, in Honduras. Nearly all the hats the Indians make are woven from the fronds of this palm. The poorer fronds are braided into brooms.

*Hule.*

*Castilla funmifera* (Bertoloni) Pittier. A large native tree, found wild principally in Copan and Quetzaltepeque.
rubber for most of the purposes for which those of Jocotán and Olopa use copal wax or gum. Balls for children are made of this rubber, as well.

Lica nia platypus (Homalcy) Fritsch. A semi-cultivated native tree, planted in orchards and cane fields, and near the houses. The large fruit resembles the mamey but is much sweeter, and is eaten fresh. A tea of the fruit seeds is drunk for diarrhoea and is used as a head wash to stop falling hair and to make it grow thicker.

P'UHT' TE' ("coyote tree"). Malva platypus (Homalcy) Fritsch. A semi-cultivated native tree, planted in orchards and cane fields, and near the houses. The large fruit resembles the mamey but is much sweeter, and is eaten fresh. A tea of the fruit seeds is drunk for diarrhoea and is used as a head wash to stop falling hair and to make it grow thicker.

P'UHT' K'OPOT ("douche plant"). Malva sylvestris L. An herb with white flowers, wild in the highlands but cultivated in the lowlands. A tea of the leaves is used as a rectal and vaginal douche to relieve irritations, gargled to relieve laryngitis, and drunk hot as a sudorific and to reduce excessive menstruation. The malva douche is one of the most commonly used. The flowers are boiled in milk and drunk to relieve colds and chest pains. The plant is also used as a tea to relieve headaches.

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P'UR-ITC TE' ("sweat tree").  Blue gum.

Eucalyptus globulus L.  A variety of eucalyptus, not common in the region.  A tea of the leaves is drunk as a sudorific and is given to heavy drinkers, usually secretly, to relieve temporarily their craving for aguardiente.

P'UR-EM K'OPO'T ("black shrub").  Saca-tinta.

Jacobinia tinctoria (Oerst.) Hemsley.  A cultivated native shrub, resembling the tinta and usually planted in the region.  A soak of the leaves is taken as a febrifuge, nine days as an abortive.  The color is fugitive, but is occasionally used as a dye for deepening the color of blue skirts.

P'UR-TE' TE' ("black tree", "charred tree").  Palo negro.

Diospyros sp.  A wild lowland hardwood tree with black wood, said by the Ladinos to resemble that of ebony.  It is used in furniture-making.

P'UR-TE' AR ("burn vine").  Meona.
Lygodium polymorphum (Cavanilles) HBK. A wild climbing fern. The crushed leaves are applied to heal burns. The Ladinos fry the leaves in almond oil in preparing the poultices.

Crotón Miveus Jacquin. A small wild tree with aromatic leaves and fruit. A tea of the bark is drunk as a febrifuge, to cure inflammation of the spleen, and to restore the appetite, and as a general tonic.

Phaseolus vulgaris L. Beans, next to maize, are the most important food of the Chorti, the usual meal consisting of maize preparations, beans, and coffee. They are usually boiled, and with salt and other condiments. A great deal of thick black soup (UYAR-AR E P'U:R) is made, and taken as a hot drink. Beans also serve as a base for many food preparations, such as tamales and shepes. Crushed boiled beans are used as a cast around broken bones and disarticulated joints. The soup of boiled black beans is drunk in large quantities, without salt, as an abortive. For a description of the cultivation, harvesting, and preparation of beans, see Wisdom, pp. 41-42, 50, 93, 107-12, 286. The Chorti distinguish twenty-five varieties, as follows:

UYAR-AR P'U:R ("soup bean"). Frijol siete caldos, a small black highland herb bean, much used for soup-making.


UYAR-AR P'U:R ("trailing bean"). Frijol talete. A black highland trailing bean.
PER-OM P'UR: Frijol perome. An ashy-black string bean of the H.


P'AX^JT P'UR: ("tiny bean"). Frijol pequeño. A small red bean.

P'UR-EM P'UR: ("black bean"). A small black herb bean.

Q'ANQ'AM P'UR: ("yellow bean"). Frijol amarillo. A large yellow bean.

S'AK P'UR: ("white bean"). Frijol blanco. A small white L. herb bean, resembling the U.S. navy bean.


T'CAK P'UR: ("red bean"). Frijol colorado. A small red herb bean.


T'CAK P'UR: Frijol enredador. A H. vine bean of four varieties: black, red, white, and spotted.


T'CHAN P'UR: ("vine bean"). Frijol de rienda. A black L. vine bean with large pods.

T'G P'UR: ("large bean"). Frijol grande. A tall herb bean.

T'CIT'C P'UR: ("blood bean"). Frijol de sangre. A dark red L. bean. It is commonly made into soup.


F"U:R K'O POT ("bean shrub"). Frijolillo negro.

Cassia sp. A small wild lowland shrub with yellow flowers which bloom at the beginning of the rainy season. The leaves are soaked overnight and the liquid used the next morning as an eye wash for conjunctivitis and as a head wash to relieve headache caused by eye ailments. Wash raw tinta leaves is drunk and rubbed on the forehead as a febrifuge, and is rubbed on the scalp to cure eruptions and irritations, especially dandruff.

F"U:R T'CO K'O POT ("bean vine"). Caracollillo.

A small wild herbaceous plant which yields pods said to resemble those of beans. It has no use.

QI'WI'. Achiote.

Bixa orellana. A semi-cultivated native tree with small green spiny fruit (January and February). The seeds are made into a red sauce used in all Middle America as a coloring for foods, especially tamales and rice. The seed pods are crushed, dissolved in water, strained, and the coloring matter left to settle. The water is then drawn off and the coloring made into small cakes. The pods are sometimes allowed to ferment in the water. The sauce is thinned with water and drunk as a regulator of the menses and bowels, and is painted on the skin to heal insect bites and to ward off mosquitoes. The fresh leaves are laid on the forehead for conjunctivitis and headaches, and a tea of the leaves is gargled for sore throat.

QOL T'CO K'O POT, QOR T'CO K'O POT. Yerba ratón.

A wild herb about six inches high. It is sometimes mixed in poultices.

QOR-OR HOR ("round large-fruit"). Watermelon.

Citrullus vulgaris Schrader. It is cultivated and eaten in the lowlands. A soak of the seed is taken as a diuretic and vermifuge.
QOR-OR HOR T'CAI'N ("round large-fruit vine"). *Sandía de oulebra.*

*Melothria* sp. A wild vine with yellow flowers, yielding a slightly acid fruit resembling the *cubin* watermelon. It is sometimes eaten.

QOR-OR T'CAI'N ("round fruit vine"). Cucumber.

*Cucumis sativus* L. It is planted only in the highlands, in May and occasionally November, and is bought from the Ladinos to be eaten fresh. A soak of the seeds is taken as a diuretic and vermifuge. The Chonti name is not commonly used.

QORNA' ("suelda con suelda").

*Eupatorium morifolium* Miller. A wild tree with white flowers, usually growing in humid areas. Its swamp habitat suggests the name to be QOR-OR *HA", "aquatic position". The leaves clinging to one another to form surfaces six or seven feet broad which sway gracefully in the wind. This is the most important of the few surgical plants of the Chorti. The leaves are crushed to a paste, applied around broken bones and disarticulated joints, and held in place with a leaf of the same plant until the bone or joint heals. The milk of the plant is poured on one of the leaves and this wrapped around flesh cuts to heal them.

QORNA' K'OPOT ("suelda con suelda shrub"). *Santa Maria,*

*Calophyllum longifolium* L. A wild shrub resembling the *gorna* shrub. Its milk is used in surgical plasters.

QUSQUS ("small cereal"). *Maicillo, Alboroto.*

*Holcus sorghum* L. A tall cultivated grass or cane, about ten feet high, with a small white cereal at the crest of the stalk resembling Kafir-corn. It is planted in May and ripens in November. The toasted seed, mixed with boiled syrup, are patted into balls and sold in the markets as a sweet called *alboroto* (QOH QUSQUS, "maicillo ball"). The leaves are cut after the harvest and sold in the markets as hay.
QUUS WITSIR ("mountain maicillo"). *Maicillo-montés*.

Holcus. A wild cane said to resemble sugar cane. It yields black seed which are seldom eaten, altho the plant is used as a forage. The flowers are tied in bundles to make brooms, and the tough stalks are used in fence-building.

QUAY K'OPOT ("pregnancy weed"). *Guapillo, Guapito*.

*SOLANACEAE*. A wild herb, about two feet high, the roots of which are said to resemble potatoes. It is of two varieties, one with large leaves and roots and with white flowers, called the "male," and the other with small leaves and roots and with green flowers, called the "female." A tea of the whole female roots is drunk by women to induce pregnancy and to relieve menstrual pains, and the same potion of the male roots is taken to avoid pregnancy. The reverse use of the roots is said to be made in western Guatemala. After pregnancy, the female potion is taken to insure a daughter, and the male potion, to insure a son.

QU'M K'OPOT ("egg herb"). *Egg-plant* (*Berenjena*).

*Solanum melongena* L. An Old World sub-shrub, planted in November, with large smooth ovoid fruit and lavender flowers. It is of two varieties, one with white purplish fruit. It is principally a Ladino plant, altho a few of the Indians plant it in their patios. The fruit is boiled or toasted over the open fire for eating. The Ladinos fry it.

QU'M TE' ("testicle tree"). *Cojón, Cojón de puerco*.

*Stemmadenia* sp. A small wild tree with yellow flowers. The trunk contains a milk resembling chicle, but it is not used. The wood is commonly used as firewood.

QU'M T'IC ("round-fruit spiny plant"). *Pepino*.

*Solanum muricatum* L. A spiny South American herb with bluish flowers.
The yellow fruit, oval and slightly acid, is occasionally eaten fresh.

Delonix regia (Bojer) Rafinesque. A large semi-cultivated lowland resembles the Southampton of African origin.

It has large and brilliant red flowers of great beauty. The botanical park of Chiquimula contains many of them, and they are occasionally planted in the aldeas and along the trails. A tea of the flowers is drunk to regulate the menses. The short name means "fire tree"; a "inflammation tree".

Boussingaultia baselloides HBK. A cultivated climbing vine. The crushed leaves are applied to the front of the body to relieve inflammations. A soak of the leaves is used as a head wash by the women to make the hair grow longer.

Haematoxylon campechianum L. A wild lowland tree with rose-colored wood. A tea of the fruit and bark is used by the Ladinos in painting leather. Thin strips of the wood are boiled with weaving strands to dye them red. A tea made of the shavings is drunk to regulate the menses.

Yerba tabardillo. A wild herb with white flowers. A soak of the plant is drunk and used as a body wash to relieve jaundice, typhus fever, and headaches, and to cure pimples.

Solanum guanicense Urban. A semi-cultivated herb. The yellow tomato-like fruit is eaten fresh and boiled with other foods.
Q'AN CAI N ("yellow palm"). Pustia chlorophora tinctoria (L.) Gaudichaud. A large wild lowland tree, the wood is cut into thin strips and boiled with maguey fiber or strips of the bark to dye them yellow. The milk of the trunk is soaked in a wad of cotton and stuffed into hollow aching teeth, and is rubbed on the gums to relieve soreness.

Q'AN IS TE' ("yellow sweet potato tree"). Canistel, Lucuma nervosa A. DC. A cultivated tree about twenty feet high, resembling the sapodilla. The round pointed fruit (Q'AN IS), suggesting a sweet potato, is large and very sweet, and contains large seeds. It is eaten fresh. The tree is not commonly grown.

Q'AN ITA' TE' ("yellow chilli tree"). Pimentillo, Mentillo. A wild lowland shrub or small tree with small yellow fruit resembling chilli in shape and taste. It is said to be poisonous, and is sometimes used as an animal poison. The ashes of the wood are used to purify panela.

Q'AN NITQIR ("yellow flower"). Morning-glory, Ipomoea purpurea L. A wild highland vine with yellowish flowers. A soak of the root, said to resemble the sweet potato, is taken as a purgative.

Q'AN TE' ("yellow tree"). Madre, Madre oaco, Gliricidia sepium (Jaqquin) Steudel. A large semi-cultivated native tree with rose-colored flowers growing in great profusion. A soak of the shoots and bark is used as a head wash to kill lice and as a body wash in the treatment of diseases causing skin eruptions. The crushed
leaves are rubbed on the scalp to stop falling hair. The wood is used in house construction and is especially made into pestles for mortars. The dried or toasted bark is pulverized and used as a fish poison. The trees are commonly planted as hedges and as shade plants in the coffee fincas. "It is grown for shade [in the Copan valley] in cacao plantations, a use which seems to have come down from the earliest times" (Popenoe, 1919, p. 137). The large agave bags used for storing and ripening fruit are lined on the inner side with the leaves to hasten ripening.

Q'AN TE' WITSIR ("wild madre"). Cacao de nance.

Gliricidia sp. A large wild native tree, resembling the madre, with profuse light-red flowers. It is occasionally transplanted to the near the house, and is planted as a hedge and to provide shade in the coffee fincas. It has most of the medicinal uses of the madre.

Q'AN T'IC ("yellow spiny-plant"). Cardo santo.

Argemone mexicana L. A wild herb with yellow flowers and spiny leaves, usually found in sandy soil near stream beds and as a pest in the milpas. A tea of the flowers and shoots is drunk to relieve coughs, catarrh, and colds.

Q'AN T'IC TE' ("yellow spiny-plant"). Chicalote.

A wild herb with yellowish-white flowers and spiny leaves, said to resemble the cardo santo. It is found growing in deserted milpas. A tea of the leaves is taken for colds and coughs.

Q'AN T'CA: N ("yellow vine"). Bejuco amarillo.

BIGNONIACEAE. A wild woody vine with yellow flowers. The pliable stack is used for tying in housebuilding.
Lucuma salicifolia HBK. A small cultivated zapote, growing at all altitudes, and with green flowers and a soft yellow fruit containing a large seed. The fruit is eaten fresh (October and November).

Tabebuia chrysantha (Jasquin) Urban. A large wild hardwood tree in furniture-making and housebuilding. This is the most important wood from which oxen yokes are carved.

Querous sp. A small lowland oak, probably a shrub oak, with yellowish wood. It is used as firewood and in house construction.

Crataegus sp. A cultivated highland spiny shrub with white flowers. Its small yellow apple-like fruit is eaten fresh (November and December), made into a beverage, and occasionally cooked to make preserves. Popenoe (1920, pp. 269-70) calls this plant the manzanilla.

Caesalpinia coriaria (Jasquin) Willd. A wild lowland tree. The pod and bark are ground and used to tan deer hides.
Quina, Corteza de quina.

Cinchona ledgeriana L. A wild highland tree of great medicinal value. The toasted ground bark is applied externally to dry up open sores. A tea of it is used as a body wash to cure all skin eruptions, drunk for nine to eighteen days to relieve neuralgia, held in the mouth to cure swelling gums, toothache, and all facial pains, drunk in cases of delayed childbirth "to avoid gangrene in the uterus," and drunk with milk to restore the appetite. A tea of the pounded bark is taken to relieve malaria, as a parturient, and to induce abortions. A tea of the powdered bark is mixed with milk or aguardiente and drunk to purify the blood and to increase its heat during an attack of chills. The bark is commonly sold in the markets.

Q'UC HOR K'OPOT ("headache raw"). Naguanate, Naguanate. Flueheia sp. A wild lowland shrub, tea of which is used as a headwash to relieve headaches and colds, it is sometmces drunk for stomach ailments.

Q'UC NAK ("stomach pain"). Cedrón. A cultivated highland tree. The seed are sold in the markets by traders from Jalapa and Jilotepeque in Honduras. A soak of scrapings from the seed is drunk to relieve extreme stomachache and convulsions, and for cholera.

Q'UC NAK K'OPOT ("stomachache weed"). Escorcionera, Escorcionera de Castilla. Scorzonera hispanica L. A wild highland perennial herb, about three feet high, with lettuce-like leaves. A tea of the root is taken by women for intestinal pains.

Q'UC NAK TE' ("stomachache tree"). Baraja. Cassia reticulata Willd. A wild shrub. A soak of the root is drunk as a purgative and for kidney and intestinal pains. Short strips of the slender roots are sold in the markets.

Q'UC P'AHK TE' ("pecan tree"). Walnut. Juglans pyriformis Liebmamnn. A semi-cultivated highland tree used...
The nuts are occasionally eaten. A potion of the leaves and shoots is drunk and used as a body wash in treating rheumatic pains and arthritis. The leaf is occasionally used in the arnica region.

**Momordica charantia L.** A vine with lobed leaves, growing in humid areas. The fruit has the form of a spinning top, with reddish pericarpium. A tea of the plant is drunk for rheumatic and joint pains. This remedy is frequently used by the penon Radimio.

**Balsam-pear (Corculum)**

**Salvia sp.** A wild vine with blue flowers. A tea of the leaves is used as a body wash for rheumatism, and especially for local rheumatic swelling, called reuma. This is described as a large lump on the top of the wrist, and is said to be caused when the wrists are overheated and then accidently dampened. The raw leaves are poulticed to tumors.

**Cestrum nocturnum L.** A wild lowland shrub with cross-shaped leaves and creamy white flowers, fragrant at night. The pounded bark is poulticed in treating rheumatism.

**Cissus sicyoides L.** A wild highland climbing shrub, with white stalks and yellowish-white flowers. The plant is rubbed on clothes as a soap.

**Nicotiana tabacum L.** is principally a highland plant, but is said to grow in the lowlands if irrigated. The young plants are transplanted...
from the beds to the fields in October and November, and the leaves are cut for curing in April. The dry leaves, smeared with hog grease, are laid on the forehead to relieve catarrhal infection. The pulverized cured leaves are inhaled for the same purpose. The crushed leaves, secretly mixed with aguardiente, are given to a woman as an aphrodisiac. The ground toasted leaves are mixed with the juice of maguey leaves, allowed to coagulate, and applied externally to cure cancer and other sores of long duration. The cured leaves are smoked in the form of cigars and cigarettes, and the cigars are cut into small bits for pipes.

Tobacco is almost never chewed except for curing purposes. It is commonly used by the professional curers, usually with eggs and fowls, in the treatment of frights, aigrès, evil eye, and serious sickness sent by sorcery, and by the sorcerers and diviners. See Wisdom, under "Tobacco" in the index, for the medicinal and magical uses of tobacco.

?Casarea sp. A wild shrub with aromatic leaves and a chilli-like fruit said to resemble the penis. A tea of the fruit is rubbed on the penis to relieve soreness, drunk to induce pregnancy, and drunk by pregnant women to insure a male child. It is said to be taken in western Guatemala to avoid pregnancy (cf. the similar use of QUTC--AR K'OPOT). The roots are used as an animal poison in the milpas and along the trails.


?Calabash tree. Crescentia cujete L. A large semi-cultivated native tree, growing at all altitudes. Its round fruit (guacatil, RUTC), about seven inches in diameter, is cut in half, boiled, the meat removed, and each
half dried and used in the kitchens as a bowl or saucoer.

RUTC T'CA:N ("calabash vine"). Cuharón.

A wild woody vine. The gourd fruits resemble those of the calabash tree. Have no use.

SAK HAIS ("white plantain"). NYC 2A. (Musa sp.) A variety of plantain with white meat. It is usually fried or boiled for eating, but is not liked.

SAK ENR ("white greens"). Escobilla. (M. IV 0.) White broom plant. Sida sp. A wild herb with white flowers. A tea of the root is taken as a sudorific and is used as a head wash to stop falling hair and to make it grow thicker. A soak of the plant is taken as a diuretic.

SAK MOL-EN ("white flower"). Flor blanca. (Plumaria acuminata). A wild lowland tree with white and very odorous flowers used for ritual adornment, especially for decorating the crosses and altars on Holy Cross Day (May 3rd). A tea of the bark is drunk as a purgative and as a febrifuge.
SAK PA'S POM, SAK PA'S POM AK ("white grama grass"). Grama blanca.

Panicum sp. A semi-cultivated grass with white flowers, commonly used as a forage. The Camotán plaza is entirely sown with it, and is given over to the grazing of animals. A tea of the roots is taken as a diuretic. The boiled roots are poulticed to both sides of the head behind the ears to relieve aching teeth, and the boiled potion is used as a face wash as a part of the same treatment. A tea of the leaves, with maize silk, is drunk for inflammation of the liver.

SAK POHP* ("white sedge"). Palo de Mayo.

A wild tree, about twentyfive feet high, usually found in dry areas. Its large red flowers are used for ritual adornment.

SAK T'CÁN ("white spiny-plant"). Crucetillo.

Randia armata Swartz DC. A wild spiny shrub with white odorous flowers. The fruit is occasionally eaten and the wood is used as firewood.

SAK T'CÁN ("white vine"). Bejuco blanco.

BIGNONIACEAE. A wild woody vine with white flowers. Its pliable stalk is used for tying in housebuilding.

SAK T'CÁN TE' ("white vine tree"). Gualmecc.

A wild tree with a whitish inner bark used for tying in housebuilding.

SAK XUR-UM TE' ("white yoke tree"). Cortez blanco.

Tabebuia Donnell-Smithii Rose. A wild hardwood tree used in furniture-making and housebuilding. The wood is also carved into oxen yokes and made into sugar presses.

SAK-IR TE' ("white seed tree"). Iguashte.

A cultivated tree. The white seeds of the fruit are toasted and eaten.

SAKSAK AK ("white grass"). Zacate habanero.

Panigum barbinode Trinius. A wild and very tender grass, found in both highlands and lowlands. It is used as a forage, and is commonly sold by hay-sellers in the public market.
Adiantum sp. A wild fern with white flowers. A tea of the plant is drunk as a parturient, and after childbirth to expel the placenta.

SAKSAK PI' IN-TAX ("white higuero"). Higuero blanco.

Ficus sp. A small wild native shrub with white flowers. The leaves, smeared with hog grease, are used as surgical plasters.

SAKSAK PI'U'R ("white bean"). Garbanzo, or chickpea.

Cioer aristinum L. An Asiatic herb. The Indians seldom eat garbanzos, all of which are said to be imported from western Guatemala and southern Mexico. They are boiled like beans and eaten, the Ladinos usually adding butter and condiments.

Pinus sp. A wild white pine of the highlands. The white wood is used in housebuilding and in the making of violins, guitars, and household objects.

SAKSAK TE' ("white tree"). Palo blanco.

Lysiloma candida L. A wild tree used as firewood.

Quercus sp. An oak used in housebuilding, although its wood is said to be inferior to that of other oaks.
Yerba de erisipela. 
A wild herb, a tea of which is used as a skin wash to relieve erysipilis.

Zaraque. 
Panicum sp. A wild highland clump bush. The side leaves are used as forage and hay. The center stalks (zaraque), about 6 feet high and with an inflorescence at the summit, are tied together and made into small hand brooms. The stalks, which serve as the handle, are wrapped around with dyed sedge bark. The short name seems to be sar ake, "itch grass," although it may be only a corruption of "zaraque."

Plumajillo. 
Alvaradoa amorphoides Liebmann. A large wild tree much used as firewood. A soak of the leaves or roots is used as a wash for pimples, itch, and all serious skin eruptions.

Plumanillo. 
Cassia fistula L. A small cultivated tree, with showy yellow flowers. A tea of the seeds, most of which are imported from western Guatemala and southern Mexico, is drunk "to warm the blood" during chills and a fever, mixed with rose and elder flowers and barley seed, is drunk as a bowel regulator, and in small doses as a febrifuge. A soak of the pod pulp is taken as a laxative.

Willow. 
Salix chilensis Molina. A wild lowland tree, growing usually near streams, and much used as firewood in the kitchens and lime kilns. A tea of the reddish inner bark is taken as a regulator of the menses and as a tonic and febrifuge. The short name may be a corruption of Spanishauce.

Sacaj. 
Selanium sp. A plant said to resemble the yerbabo, and to have most of the same uses. The Spanish name is obviously a corruption of its chord. The plant is also called yerk a. SAH q'ah?, "Sacaj's yerb."

Jilotillo. 
A small wild tree with a bitter fruit said to resemble young maize ears. This is boiled and eaten. The derivation of its name is not known.
Flor de muerto.  

?Cosmos sulphureus Cavanilles. A wild herb, about three feet high, with orange flowers of strong odor. A tea of the leaves and flowers, made with the flowers of the yu look, is used as an eye and head wash for conjunctivitis. A tea of the shoots is dripped into the eyes as a collyrium. A tea of the whole plant is used twice daily as a wash for ulcers, pimples, and open sores. The flowers are used for ritual adornment, especially on the Days of the Dead (October 31 and November 1).

SER-EK TCIX ("fibrous bindweed"). Bejuc de pescado.

BIGNONIACEAE. A highland woody vine. It is crushed and used in the streams as a fish poison, also called SER-EK TCIX, "fibrous cret".

SIHK K'OPOT ("catarrh shrub"). Verbena.

Hyptis verticillata Jacquin. A native semi-cultivated highland shrub. A tea of the leaves is drunk to relieve malaria and catarrh, and to prevent smallpox. A tea of the leaves and roots is used as a body wash for rheumatism, itch, and poisonous insect bites.

SIHK T'CA:N ("catarrh vine"). Breñal.

A small wild tree, six or seven feet high, with white flowers. A tea of the flowers is taken for catarrh.

SIKAP. Sugar cane. (caña de azúcar).

Saccharum officinarum L. A lowland Asiatic plant, cultivated in special fields the year round, tho planted principally in August. It requires nearly a year to ripen, and is harvested and pressed in August and September. The native sugar, called dulce, or panela, (TCAP'), is made from the sap. It is merely hardened syrup, and is boiled unground in
nearly all the drinks. The sugar is boiled and allowed to coagulate
to make a delicacy called dulce-miel (TCAP-IR TCAP', "boiled sugar"),
used as a sweetening in certain foods and eaten as candy. The fresh
cane juice is heated slightly in the sugar vats and left to ferment
for several days in large ollas to make chicha (TCITC HA'), the prin-
cipal alcoholic drink of the Indians. The cane is commonly chewed as
a sweet to balance the heavy starch diet, and the sugar is used to
sweeten medicines. It is pulverized, mixed with hog grease, and taken
for relief from hydrophobia. The cane juice is drunk as a diuretic.
The dry leaves, tied in small bundles, are used for covering house walls
and roofs, especially in the highlands where palms are scarce. The
green leaves are used for wrapping shepes to keep them fresh, and are
tied in large bundles to be sold as hay in the markets. The pressed
stalks are dried and used as firewood under the sugar vats and kilns
and in the kitchen fireplaces. The green stalks and leaves are com-
monly used for ritual adornment. **Stalk containing sap**

**SINAM K'OPO**T ("scorpion weed"). Locally called *borraja, borrajica de la tierra,*

*Helis tropium indicum* L. A wild highland coarse herb. A tea of the
leaves, with rose and elder flowers and with barley and cassia seeds,
is drunk as a sudorific and to relieve grippe. A tea of the leaves is taken for relief from epileptic fits. The crushed leaves are poulticed to poisonous snake and insect bites. The dried plants, tied in bundles, are sold in the markets.

**Majorana.**

*Sipik* ("purple*). Eupatorium sp. A semi-cultivated herb with purplish flowers. The leaves are boiled with foods as a condiment. A tea of the leaves is taken for diarrhoea.

**Eupatorium sp.** A semi-cultivated herb with purplish flowers. The leaves are boiled with foods as a condiment. A tea of the leaves is taken for diarrhoea.

**SIP'IK NITGAR** ("purple flower"). Violet.

**Viola odorata L.** The flowers, which the Indians buy from the pueblo druggists, are made into a tea which is drunk as a sudorific.

**Turnip.**

Brassica rapa L. It is planted in the pueblo gardens in November and is eaten in April. Turnips are boiled for eating, and are cooked with panela and eaten in the mornings for tuberculosis.

**SIS TE'** ("cool tree"). Sour lime (*Citrus aurantifolia* (Christm.) Swingle). A small cultivated tree, bearing from August to December. Lime juice is occasionally drunk with sugar as a beverage. The Indian women use the juice in all cases where vinegar is used by Ladino women. Chilli fruit is slightly toasted, cut into small pieces, and lime juice mixed with it before it is used as a condi-
The juice is cooked with all kinds of greens, pacayas, beans, meat, and sometimes tortillas. The lime is used medicinally in so many ways that it is almost a panacea. It is cut in half and applied, with the inner sides next to the flesh, to each side of the head below the temples to reduce fevers. It is said to be "cool," and therefore able to relieve any feverish or inflamed condition by expelling the "fire" from that part of the body. It is applied in the same way to the sexual parts to clarify and increase the urine. A tea of the flowers is drink, especially by children, to relieve stomach pains. A tea of the root, with sage, is drunk for biliousness. A tea of the root and bark is drunk to cure jaundice. Green limes are strung around the necks of dogs as a preventive and cure for moquillo (?pip). The juice is the most important medicinal part of the lime. After bathing, it is rubbed on the head to refresh it and to avoid fevers. It is heated and poured into the ears to relieve earache, and drunk to cure dysentery, excess bowel action, and nausea. It is mixed with cassava starch and used as a plaster to cure skin irritation caused by poisonous insects. It is mixed with native salt and used as an eyewash for eye inflammations, and is rubbed on the body in case of measles, smallpox, and other diseases which cause itching and eruptions. It is boiled and applied locally to a dog bite to prevent and cure hydrophobia, and is used as a body wash to reduce any kind of swelling, especially that of tumors. It is mixed with hot water and is both drunk and bathed in to cure colds; mixed with cold water it is drunk and bathed in as a preventive during an epidemic of colds. It is boiled and mixed with native salt to be used as a foot bath to relieve swelling and soreness in the feet. Milpa workers and carriers of heavy loads carry in their shoulder bags several limes which they suck to reduce thirst.

The chart name for the lime does not seem to be commonly used, although it is always understood.
Cymbopogon citratus (DC) Stapf. A cultivated Old World grass. The lemon-scented leaves is drunk as a substitute for coffee, especially by invalids, as a vermifuge, as a sudorific, and to cure colds and chills.

SIS-AR K'OPOT ("chill weed"). Chalchupa.

A wild herb, two or three feet high, with large green leaves. A tea of the roots is taken hot for colds, and is mixed with leaves to be drunk to relieve labor pains and indigestion.

SIS-AR TE' ("chill tree"). Comino oimarrón, Comino silverthr.

Pectis sp. A wild highland shrub with yellow flowers and aromatic seeds. The fruit is boiled and eaten. A tea of the leaves and seeds is drunk by children to relieve nausea and diarrhoea, and by adults to cure "colds in the stomach."

POHP. Sintule.

A wild tree. A tea of the leaves is used as a head wash for headaches and as a body wash for rheumatism. Sis-an means "different", "long", a Spanish corruption. SINTUL was once commonly heard than the Chontal name, TINTE, TINTE.

Panicum sp. A tall wild cane growing near streams. Milpas are made where it grows in profusion, as it is said to enrich the soil and to grow only in soil suitable for maize. The stalks are used to cover beds, tables, doors, and fish traps. The Chontal name means "extended cane." Another name is OXTE, OXTE. The plant is also known by the Tzeltal corruption TENTIKUV.

Sweetia panamensis Bentham. A large wild highland tree said to have cane-like branches. A tea of the bark is drunk for malaria. The wood is especially used in building sugar presses. The tree is also called TIN TE.

IZOTE, Izote.

Yuca elephantipes Regel. A cultivated, possibly native tree, commonly used as a hedge plant around milpas and as a shade tree in the patios.
The leaves contain fiber, but it is not used. The crest of the trunk is cut off, toasted on the comal or over hot coals, and eaten with beans (April to July). The showy white flower (CEKAR) which develops from the crest is boiled like greens and eaten. The Ladinós boil it, chop it up with an egg, and fry it. A tea of the flower bud is drunk as a sudorific. A tea of the plant shoots is drunk to cure colds.

Yuoca sp. A wild highland tree resembling the cultivated izote, with small white flowers and dark brown shoots said to resemble candles. A tea of the bark, with candle-shaped shoots, is used as a head and face wash to relieve toothache and all jaw pains. A tea of the shoots is drunk to relieve chest pains. This may be the tree called candelas de izote in El Salvador (Standley and Calderón, p. 62).

Apium graveolens L. Grown only by the Ladinós in Chiquimula. An occasional trader brings the seed to the Jocotán market for sale to the Indians. A soak of the ground seeds is taken as a stomachic and appetizer, and in large doses to stimulate menstruation. A soak of the stalk is taken for kidney troubles and to clarify the urine. "Contains an oil-resin rich in apiol; the root, stimulating and carminative, forms a part of the 'five diuretic roots' of the Codex Beille" (Standley and Calderón, p. 166).

SI' TE' ("firewood tree"). Palo Mario.

Calophyllum reko Standl. A large wild tree, used in housebuilding, and as firewood. A tea of the bark is drunk to purify the blood. The yellow latex is applied as a salve to heal wounds and sores. It is especially used to dry up flesh cuts.

SUM T'GA:N ("tendril vine"). Tijeretas.

A small wild herbaceous vine with many tendrils. It has no use.
suk sih wicir (mountain maguey). Maguey cimarrón, maguey silvestre. Agave sp. A wild maguey, occasionally transplanted to the patios. Its leaves contain fiber, but it is seldom used in textiles. A tea of the root is taken to induce abortions and to cure frights.

sun tuuk. Sunflower (mirasol, girasol). Helianthus annuus L. The sunflower is commonly planted by the bee-keepers near their houses. A tea of the leaves is drunk for malaria. The hollow stalks are made into carrying crates and fish traps. Sun means "foreign", "non-native". Tuuk is a general name for reed grasses.

sup'in t'iš (? suup'in t'iš). Subín, espino blanco. Acacia farnesiana (L.) Wildl. A small wild spiny tree of the lowlands, with very fragrant yellow flowers. It is commonly set out as a hedge plant between milpas and along trails. A tea of the root is drunk to induce pregnancy. Subín is obviously derived from sup'in. The latter means "spur", thus, "spur spiny plant". Suup'in t'iš would mean "pregnancy spiny plant".

susto', susto' 5'aan. Cochinito, susto. ? alaterium ciliatum Cogniaux. A wild highland vine, bearing from April to June. The fruit, shoots, and yellow flowers are boiled, or are ground with cheese, placed between two tortillas, and baked to be eaten. The name susto' cannot be derived.

sutahn. Bay tree (laurel, laurel de Castilla). Litsea sp. A large semi-cultivated highland tree. The aromatic leaves are boiled with foods as a condiment and aromatic. The name is probably sut tahn (breast, convex surface). It denotes, for instance, the protruding breast of a bird.

sutahn te'. Wild bay tree (laurel silvestre, laurel blanco). ? Cordia alliodora (Kuiz and Pavón) Chamisso. A large semi-cultivated tree, commonly used in housebuilding and set out as a hedge plant and as a shade tree in the patios. The aromatic leaves are boiled with foods as a condiment, but are not much liked.

sutahn wicir (mountain bay tree). Laurelillo. Litsea sp. A large highland tree resembling the bay tree, but seldom planted. It yields aromatic leaves, but these are considered inferior. The wood is much used in housebuilding, especially for the larger timbers.

suc' k'opot (bat weed). Yerba de murciélago. Passiflora coriacea Jussieu. A wild lowland vine. The fresh leaves, smeared with hog grease, are poulticed to the lower back and prostate gland region to relieve pains and inflammation.

suc' mui (cherry sapodilla). Irayol. Genipa caruto HBK. A large wild lowland tree the fruit of which somewhat resembles the sapodilla. The fruit is oval-shaped and covered with hair. It is eaten fresh. The tree is also called suc' mui (hairy sapodilla).

suc' te' (cherry tree). Capulín, capulín de comer. Muntingia calabura L. A large wild cherry tree occasionally transplanted to the patios. The fruit, containing many small seeds, is eaten fresh from June to September. The tough pliable bark, split into strips, is considered the finest of the bark strings, and is much used for tying and binding. A tea or soak of the bark is drunk to expel stomach aigre. A soak of the bark is used as a purifier for panela. Popenoe (1920, p. 268) reports a variety of capulín, Prunus salicifolia HBK., from the Copan valley.
suc' s'aan (cherry vine). Bejuco de oímas. BIGNONIA. A wild woody vine with yellow flowers. Its pliable bark is used for tying and binding in housebuilding.

suut murak (acid jocote). Jocote ágrio. Spondias sp. A wild lowland tree resembling the cultivated jocotes. It yields a green acid fruit which is seldom eaten. The shoots, with small chips of the bark, are chewed with salt and the saliva transferred to the eyes to relieve eye pains and to remove cataracts. A soak of the bark and shoots, with salt, is used as an eye wash for all eye inflammations. The trees are set out as hedges.

Saant' te' (palm-plant). Palmito. Chamaedorea. A very tall paoaya-like palm of the highlands. The shoots are boiled or baked and eaten.

Saap'un te' (soap tree). Palo de jabón. Quillaja saponaria L. A wild tree with white flowers. The fruit, crushed and boiled, is made into a soap of poor quality. Saap'un is derived from jabón.

Saap'un te'. Jaboncillo. Sapindus saponaria L. A wild tree. The fruit is crushed, boiled, and made into soap. This is the most important of the plants from which soap is made. The Indians, it is never sold in the markets, as is hog-fat soap. The latter is made mainly for sale to the Ladinos, this jaboncillo is called pafoón in El Salvador (Standley and Calderon, p. 139).

Saap' ak (oristle grass). Tesquezal. Panicum sp. A bristly-leaved lowland grass said to resemble the talqueqal. A tea of the roots is taken to increase the urine.

Saawai. Shaguay. LEGUMINOSAE. A large wild lowland spiny tree, growing along stream banks. It has bean-like seeds. The fruit is said to drop into streams and to be eaten by fish, and is sometimes used for baiting fishhooks. A soak of the ground seeds is drunk to regulate the menses and to induce abortions, and is said to be an extremely active and dangerous remedy. A tea of the inner bark is used as an eye wash for conjunctivitis and to remove cataracts. The wood is used in fence-building and as firewood. The long [a] in the Chorti name indicates that it may be Saax wai (lowland narcotic, savannah narcotic).

Saap' muuq'ui (turtle-dove's sandal). Xerba de tortolita. Commelina sp. A semi-cultivated lowland herb with blue flowers said to resemble tiny sandals. A soak of the leaves is used as a body wash to reduce fevers.

Sek' s'aan (prickly vine). Velvet-bean (pica-pica). Mucoina pruriens (L.) DC. A wild lowland prickly vine. The beans are ground and thrown into the air near a group of adults by mischievous boys. The powder settles on the skin and causes intense irritation. The powder is sniffed in small quantities to induce sneezing in case of head colds. The Chorti name may be Seek' s'aan (rash vine). Two other names given for the plant were in-Sek'-e (prickly) and Sik s'aan (irritation vine).

Semem k'opot (liver weed). Dandelion. Taraxacum officinale L. A tea of the root is taken as a tonic, to improve the appetite, and for liver ailments.

Se' ikar. Higuerrilla, or Castor oil plant. Ricinus communis L. A large semi-cultivated Old-World herb. It is as large as a small tree and has yellow flowers and green fruit filled with poisonous seeds. There are said to be several varieties, with large and small seeds and with brown
and white stalks. The leaves, smeared with hog grease, are used as surgical plasters. The leaves are heated and held against the region of the liver to relieve inflammations. The ground seed are tied in a cloth, hung in an olla of boiling water, and the oil which rises to the surface skimmed off and drunk as a purgative ("to remove the aigre from the bowels"). This oil is kept in gourd bowls for future use. A small gourd is half-filled with water, castor oil mixed with it, and a strip of cloth laid in it is ignited to serve as a house light. The seeds are boiled for three days in lye water or ash water to make soap, and are used as an animal poison to keep pests out of the milpas. The Chorti name, literally "vomit aigre", means "purgative".

Se' teet (vomit liana). Bejuquillo. ? Cephaelis sp. A cultivated woody vine. The wood and bark are ground to a powder and swallowed as an emetic.

Sišimo. Chichimora. Feuillea cordifolia. L. A lowland South American vine with large seeds or nuts, said to grow principally along the northern coast of Honduras. A tea of the seed kernels is drunk to oure malaria, stomach pains, and constipation. Mixed with aguardiente it is taken to relieve labor pains. The Chorti name must be Spanish-derived.

Siši te' (ant tree). Hormigo, hormiguillo. Platymiscium poly stylophyum. L. A wild lowland timber tree with yellow flowers. Its hard reddish-brown wood is much used in housebuilding and furniture-making.

Sir ši (? Sir ši'). Myrtle (guayaba arrayán, guayaba arrayana). Psidium Oerstedianum Berg. A wild shrub with white flowers. Its sweet edible fruit is eaten fresh in August and September, and is much liked. A tea of the leaves is taken for nausea and to expel "wind" from the stomach. The name probably means "wild nance". Another Chorti name for the myrtle is xaralalai, which cannot be translated.

Suur k'opot (flute weed). Clarinillo. A wild herb of no use. Its stalk is said to resemble the clay flute.

tamarin. Tamarind (tamarindo). Tamarindus indica. L. A large cultivated lowland tree, native to Africa, with pod-like fruits. The fruit is eaten fresh from February to May, and made into a beverage. This is sometimes drunk in large quantities as a laxative. The boiled fruit is poulticed to relieve fevers and is applied to smallpox sores to oure them and relieve their itching.

tamarin wicir (mountain tamarind). Tamarinda montana. Pithecolobium sp. A wild tree, slightly resembling the cultivated tamarind. The wood is made into coffee mortars and rolls for sugar presses. The fruit is not eaten, altho it is sometimes made into a plaster to heal sores and itch.

tan teet (ash woody-vine). Bejuuo de ceniza. A wild vine for which no description was obtained.

tani; (lath). Tanij. Panioum sp. A wild cane, growing usually near streams. It is used as the laths in house walls and roofs to which the wall and roof covering is tied.

tantan maš (gray moss). Gray moss (musgo gris). A grayish moss of no use.

tantan tah te' (gray pine tree). Cypress. Cupressus Benthamii windshield. A large wild highland tree. The wood is used in housebuilding and as firewood. The Ladinos occasionally plant cypresses as shade trees.
tantán ŝook (gray mushroom). Toad stool (sombrilla de sapo). A grayish mushroom, or toadstool, of no use.

tap te' (tanning tree). Mangrove. khizophora mangle L. A wild tree growing along the northern coast. The bark is occasionally brought to Jocotán and Olopa for sale to the Ladinos who use it in tanning. As it is expensive, the Chorti prefer the barks of local trees. The Chorti name probably is not generally known among the Chorti, as it was obtained only from two informants from the Zacapa area. tap-1 is a nearly obsolete word meaning "to tan".

tarai. Taráy, taraya. Salix taxifolia HBK. A wild tree, related to the willow. A soak of the wood shavings, after turning blue, is drunk as a diuretic and to relieve kidney pains. The curers sell small chunks of the wood in the markets.

ta' mut ii5 (bird's-egg chilli). Chiltepe, chile chiltepe. Capsioun baccatum L. This is the largest of the chillis, with very piquant fruit, and is the only one growing both wild and domesticated. It is confined to the lowlands. The fruit is usually ground and toasted on the comal, and sprinkled over foods, especially beans. The leaves and shoots are boiled as greens. A drop of the fruit juice is placed in the eyes for conjunctivitis. The hollow stalks are made into pipe stems, and the roots, ground up and mixed with maize paste, are used as an animal poison in the milpas.

ta' pohp te' (carbon tree). Chapemo. ? Lonchooarpus minimiflorus Donn. smith. A wild highland tree, twenty to thirty feet high. The wood is carved into tool handles, burned into carbon, and used as firewood.

ta'née (rat excrement). Cebadilla. Sabadilla officinalis (Schlecht. and Cham.) Standl. A wild herb, said by the Jocotan druggist to be uncommon. The crushed poisonous seeds are rubbed on the scalp to kill lice and on the entire body for itch.

tee' te' (woody-vine tree). Mecate de alagua. Chaetoptelea sp. A large wild tree. The inner bark is used for tying.

tep'kaar (hard greens). Tepeemiste. Poeppigia procera Presl. A wild lowland hardwood tree, considered to be one of the finest hardwood trees in the region. The wood is made into furniture and sugar press rolls, and is commonly used as firewood. The shoots are occasionally boiled as greens. The railroad which runs thru Chiquimula to El Salvador is said to use this wood for track ties.

te'pan, Breadfruit. Artocarpus communis Forster. A cultivated tree of Asiatic origin, grown principally by the Olopa Indians. It is occasionally planted in the pueblos for its beauty. The large yellow fruit, which ripens in November and December, is boiled for eating, altho it is not so commonly eaten as in many other parts of Middle America. The Ladinos fry the fruit is grease. Several Indians referred to the tree as pa' te' (tortilla tree, bread tree), altho this name is not common. It is called árbol de pan and palo de pan in El Salvador, and mazapán in British Honduras.

te'p'uur (bean tree). Alverja, arveja. Cajanus bicolor DC. A small semi-cultivated lowland shrub with multiple trunk. The green pods, resembling garbanzos, are boiled and eaten in November and December.
tinas. Cotton. *Gossypium hirsutum* L. It is cultivated mainly in the lowlands, and grows to six or seven feet high. Every family cultivates perhaps a dozen plants in its courtyard or orchard. Cotton is not important, since it is no longer used for weaving. It is used as a medical dressing against the flesh, in the ears, and in hollow teeth. A boiled potion of the shoots and flowers is used as an eye wash to cure trachoma and conjunctivitis. It is spun into a coarse thread used for mending clothes with the needle and for netting into fishing nets. The women roll it loosely along the upper leg to make candle wicks. Most of the Chorti clothes are made by Ladino seamstresses of unbleached muslin imported from the United States, although the women's dresses are brought to the markets by Indian traders from the western pueblos of Guatemala, where cotton weaving is still a live industry. Sea-Island cotton (*Gossypium barbadense* L.) is also cultivated, but is said not to be common. Popoeoe (1919, p. 135) identifies the cotton grown in the Copan valley as *Gossypium peruvianum* Cav.

**TIS TE'** ('flatus plant'). *Anethum graveolens* L. A cultivated herb. A tea of the seeds is taken as a carminative, stomachic, and tonic. The Ladinos use dill seed to flavor cooked foods, although very few of the Indians do. Bell seeds are occasionally sold at the pueblo market.

**TISAMAR TE'** (*Cucurbita ficifolia* Bouché). *Matilisquate*. A cultivated highland gourd vine. The

**TITAM.** Chilacayote. *Cucurbita ficifolia* Bouché. A cultivated highland gourd vine. The
large watermelon-like fruit, planted in the milpas in May, is eaten in January. It is eaten fresh and is sometimes boiled with native sugar to make a preserves.

TINAM KAR ("danta greens"). Quillete de danta.
A wild highland herb with small stalks which are edible during the summer months. The leaves and stems are boiled with beans or baked in tortillas on the comal.

TOMAS P'ETC ("kidney tomato"). Tomate. (tomate, tomate de ruín).

Lyopopersicon lycopersicum L. The large tomato, grown commercially only in the Zacapa valley, and said to have been imported fairly recently from the United States. It is planted in May and ripens in August. It is boiled and eaten, and the Ladinos fry it with other foods. The Indians, however, seldom eat it, altho occasionally eat it raw for kidney ailments.

Tostocillo TE'. Tostocillo.
A small shrub of no use.

TUK-UK T'IC. Siete pellejos, Arbol de siete pellejos.

Ipomoea sp. A small wild highland tree with yellow flowers and hooked spines. The bark is scraped off with a machete and the shavings poulticed to boils and pimples. The wood and bark are used as a fish poison. There is some indication that TUK-UK, or TUQ-UK, once meant "seven," altho Chorti numerals above four are no longer used.

TUH LAUX ("stone large-leaf"). Hoja de piedra.
A semi-cultivated woody vine growing on large rocks, with leaves about two feet long and one foot wide, and with numerous roots which cling to the rock surface. The fresh leaves are poulticed around swollen parts of the body to relieve elephantiasis.
TUN TE' ("stone tree"). *Palo de piedra.*

A wild highland tree resembling the lime. The wood, said to be very hard, is made into implement handles.

TUN TE' ("stone woody vine"). *Paterna montes.*

LEGUMINOSAE. A wild climbing woody vine, found usually in rocky places. The fruit pod, resembling that of the *guama,* is occasionally eaten.

TUN T'CA:N ("stone vine"). *Bejucoc de corral.*

BIGNONIACEAE. A wild woody vine, the stalk of which is used for tying in housebuilding.

TURASME (Peach). *Prunus persica* (L.) Sieb. and Zucc. Peaches, which ripen in July and August, are grown only around Olopa. The fruit is eaten fresh and made into a cold beverage. Its Chocho name is obviously a corruption of the Spanish *duraznos.*

TUTU' TE' (Cordocallo). *Piper sp.* A wild tree with yellow fruit, the heart of which is removed and the rest eaten. A tea of the roots, with the roots and stems of *doradilla,* is drunk to purify the blood. A tea of the leaves is drunk for dysentery and gonorrhoea. *tutu' te'" name for a small snail-like creature.

TUX-ICIX ("stinking woman"). *Rue.*

*Ruta chalepensis* L. A cultivated herb with yellow flowers. *Rue* is one of the most important plants of the Indians. The leaves are chewed and the saliva spewed over the face, head, and body of an infant or young animal to cure it of evil eye. This is done three times, usually in the form of a cross on the body, and accompanied with prayers.
to the saints. Infants are cured of frights in this way, the curer at the same time passing a black hen or an egg over the infant's body to draw out the sickness. The loss of skin pigmentation (mal de anda; SAR-EN U P'AUf, "spotted one's body"; called pinto in southern Mexico), said to be caused by sorcery, is cured by going secretly to a rue plant at night, embracing it three times, and rubbing its leaves on the skin spots. The spots disappear and the plant is said to wither and die. A tea of the leaves is drunk and used as a body wash as a parturient, to check post-delivery hemorrhages, and to relieve pains in the matrix, and is drunk to induce menstruation delayed because of ill health. Frights are cured by drinking a tea of the leaves, or by rubbing the fresh leaves all over the body. This potion is taken to cure vertigo ("wind in the head"), as well as in the treatment of idiocy, and is used as an eye wash for all eye inflammations. The crushed leaves and shoots are poulticed to heal skin eruptions. The juice of the leaves is placed in the ears to relieve earache and to arrest growing deafness.

**TUX-YAN ICIK P'OPOT** ("rue weed"). *(Ruda cimarrona, Hediondilla)*

*Ruta graveolens* L. A wild lowland herb, resembling rue, with yellow flowers. It is occasionally transplanted to the gardens. A soak of the crushed leaves is used as a body wash for children for biliousness, drunk by adults to expel aigre from the heart and chest, and taken by women to regulate the menses. The crushed leaves, mixed with woman's milk, are sniffed to relieve dizziness. A soak of the leaves is used as an eye wash for conjunctivitis.

**TUXTUX SUK TCIX** ("stinking maguey"). *Aloe, yellow-flowered aloe*.

*Aloe vera* L. A coarse cluster herb resembling the maguey, with long, slender, and extremely pulpy and fibrous leaves. It is cultivated
only, and grows at all altitudes. The leaves are split, heated, and poulticed to the feet, legs, and other parts of the body to reduce swelling caused by elephantiasis and the inflammation in tumors and body sores. Fresh leaves are applied as the old ones lose their heat, and the treatment usually lasts half a day. The sap of the large leaves is the "extract of colocynth," or "aloe," which is much used medicinally for stomach troubles. "The dried juice or sap of the leaves constitutes acibar, with stomachic properties in small quantities and drastic in large doses" (Standley and Calderón, p. 49). It is mixed with sweetened water and drunk, especially by women, to cure indigestion, and is rubbed on the nipples for forced weaning. It is taken undiluted as a purgative, and for relief from jaundice. The sap is applied locally to cure pimples, boils, and ulcers, and to kill a parasitic worm (nigua), the egg of which is laid in the skin by a certain fly, especially in the soles of the feet and under the nails. The feet are sometimes smeared with the sap as a preventive against this worm. The most important use of aloe is that of preventing and curing a condition called "worms in the nose," said to be caused by sorcery. The eggs are said to be left in the nose by a fly, and soon to fill the nasal passages, and the worms eat into the brain ultimately if not expelled. Intoxicated Indians, often get these worms by sleeping along the trails or in their milpas. Aloe sap, with crushed is placed in the nose to cure this condition. The fly, of course, is sent by a sorcerer or enemy, and this is one of the commonest forms of black magic among the Chorti. The Ladino druggists make a preparation from aloe sap known as essencia maravillosa, which is commonly sold in the pueblos.
TUTUX TE' ("stinking plant"). **Apacina, Epacina.**

*Petiveria alliacea* L. A cultivated lowland herb about two feet high, planted along stream banks, and with small yellow stinking flowers. It is said that if oows feed on the plant their milk takes on the same odor and taste, and their bags dry up finally. A soak of the leaves is drunk for biliousness, and a tea is drunk to expel aigre from the stomach and intestines. A tea of the dried or toasted leaves is drunk by women to regulate the menses. The dried leaves are eaten fresh or a soak of them, with native salt, is drunk for nine days while fasting to reduce excessive menstrual flow. A paste made of the fresh leaves is poulticed to the wormy sores of cattle. A tea of the whole plant is used as a wash for all sores, boils, ulcers, and eczema. **Apacina** is one of the most important plants used to cure and protect one from magical sickness. A paste of the fresh leaves is stuffed into the nostrils to rid the **nasa** passages of parasitic worms said to have been sent by a sorcerer (cf. a similar use of aloe). A soak of the crushed roots is drunk to render oneself safe from any harm, especially disease and slow death, which any enemy might inflict, and is also taken to cure frights. A cold tea made of the leaves, followed by castor oil, is taken as a vermifuge. This induces vomiting, thus expelling stomach aigres.

T'AP' TE' ("purifying tree"). **Salamo.**

*Calycophyllum candidissimum* (Vahl.) DC. A wild lowland tree much used in housebuilding. The ash of the wood is used to clarify panela.

T'AP ("tumpline"). **Tepeshcuero.**

*Psidium sp.* A wild tree, somewhat resembling the guava but with no fruit. Its inner bark is used for tying in housebuilding, and be-
cause of its pliability it is occasionally used in place of the ma-
guey or leather headband for tumplines.

Celtis iguanaea (Jacquin) Sargent. A wild lowland spiny tree with slender
tree-like branches and yellow flowers. The branches are made into
arcs upon which candles are made.

Annona muricata L. A semi-cultivated lowland annual tree. The large
aromatic prickly fruit is eaten fresh, the pulp being considered a
delicacy, the brown seeds are toasted for eating. Oxen yokes
are carved from the wood.

Annona montana Nacf. A wild lowland guanabá, resembling the culti-
vated species, but larger. It yields a large green prickly fruit
with yellow meat, which is eaten. The wood is used as firewood and
the plant name means "spiny red custard apple tree." The fruit
is carved into oxen yokes and is used for sugar production.

Rosa sp. A rose bush cultivated by the Ladinos around their homes.
A tea of the flower petals is used as an eye wash for conjunctivitis.
The plant is known as "Rosa de Castilla."
malarial and other fevers. *Eupatorium* is used to grow wild in great profusion.

**T'UR AK** ("rabbit grass"). *Zacate conejo.*

*Panicum barbinode* Trinius. A wild lowland grass used as fodder. It is said to be a favorite food of rabbits. A transplanted or cultivated variety.

**T'UR K'OPOT** ("rabbit weed"). *Sanguinaria*, *Yerba de la rabia*.

*Sanguinaria* sp. A wild highland herb with red roots and white flowers. The red sap of the root is believed to have great medicinal value, and is taken to regulate the menses. A tea of the leaves is taken to purify the blood, to cure hydrophobia in animals, and as an emetic.

**TCAI TE'** ("fish tree"). *Candelillo*, *chayé*.

*A large wild tree used as firewood.*

**TCAK AK** ("red grass"). *Talquesal*.

*Panicum* sp. A wild highland grass with bristly and sharply-pointed leaves, seldom used as forage. A tea of the yellowish-white tubular roots is drunk as a diuretic. Mixed with a tea of the stalks of *cola de iguana*, it is taken to cure ailments of the bladder (cystitis).

*Mammea americana* L. A large lowland tree, native to the West Indies, it is planted in orchards and near the houses. The slightly acid fruit, with yellow meat, is eaten fresh and is much liked. A soak of the ground fruit seeds is rubbed on the scalp to kill lice. The pounded bark is used as a fish poison. The durable wood, when obtained...
able, is used in housebuilding. The gum of the bark is used as a salve to kill parasitic worms in the feet and legs.

TCAK MIK TE' ("red greens"). Escobilla colorada. Erythrina poepigiana L. A wild tree, resembling the occasional transplant into the houses. It is commonly set out both as a hedge plant and as a shade tree in the coffee fincas. The leaves and buds are highly prized as greens. Like the leaves are said to induce sleep, tho not so effectively. A soak of the ground seeds is taken to regulate the menses. They are sometimes worn as necklaces as a protection against evil eye.

TCAK MUR AK* ("red jocote"). Cashew. (jocote marafiôn). Anacardium occidentale L. A small evergreen tree. It is principally lowland, with both red and yellow fruits. A soak of the soft acid fruit is drunk cool as a beverage, and the toasted seeds are eaten from May to August. The Ladinah make a wine from the fruit. The tree is described by Popenoe (1920, pp. 146-52).
**TCAK BOB POM**, **TCAK BOB AK** ("red grama grass"). *Gramina colorada*.

A wild highland grass, about two feet high and with yellow flowers. A tea of the roots is drunk after childbirth to stop loss of blood and as a general preventive against all possible ailments. It is especially taken by first mothers. The grass is commonly used as forage.

**TCAK Q'AP** ("red comemano"). *Comemano colorado*.

*Cissus* sp. A cultivated lowland climbing shrub, resembling the wild *comemano blando*, but with reddish leaves and stalks. The leaves are smeared with tallow, heated, and wrapped around the wrist or ankle to relieve local rheumatism.

**TCAK TE'** ("red tree"). Brazil.

*Caeasalpinia brasiliensis* L. A large wild lowland tree with red fibrous wood. The wood is cut into thin strips or shavings with the machete and boiled with maguey fiber to dye it a brilliant light-red. Brazil dye is one of the most commonly used.

**TCAK T'IC** ("red spiny plant"). *Zanthoxylum americanum* L. A small wild spiny shrub, occasionally used as firewood.

**TCAK FRUIT** ("red flower"). *Plumeria rubra* L. A large wild shrub with red flowers. The flowers and branches are used for ritual adornment, especially for decorating the crosses on Holy Cross Day (May 3rd). A soak of the bark is drunk for coughs and colds.

**TCAK U YOP'OR** ("red leaf"). *Hoja colorada*.

A wild herb the leaves of which are used for ritual adornment.

**TCAK XUR-41K TE'** ("dark yoke tree"). *Cortez negro, Cortez prieto, Cortez coyote*.

*Tabebuia* sp. A large wild hardwood tree with dark wood, used in housebuilding. This wood is considered inferior to *Tabebuia* sp. The other varieties of *Cortez*.

The wood is also carved into oxen yokes, or used as firewood.
M3

TCAM-AR TE' ("red tree"). Cedar.

Cedrela mexicana Roemer. A wild tree with white and dark-gray wood, said to be resistant to the attack of insects. Shavings of the wood are boiled with medicinal plants and the potion used as a body wash to relieve rheumatic pains. The carpenter shops in Jocotán, as well as in the aldeas, are kept clean of cedar shavings by rheumatism sufferers. Cedar is much used in the manufacture of tables, benches, chairs, stools, chests, mortars and pestles, house doors, figures of saints, altars, crosses, and kitchen utensils. Cacao beaters are made of it because the wood is said not to impart a foreign taste or odor to liquids.

TCAMTKA WANGS ("red fern"). Culantrillo negro.

Adiantum sp. A wild fern with dark-red flowers. These are made into a hot tea and drunk by recent mothers as a tonic for about a month after childbirth. The remedy is said to hasten recovery.

TCAMTKA Q' INN TE' ("red quina"). Quina roja.

Cinchona succirubra L. A wild highland tree, most of the medicinal uses of quina, altho its bark is said to be inferior.

TCAMTKA RUN ("red earth-plant"). Beet.

Beta vulgaris L. Both red and white beets are planted in gardens in December and are boiled and eaten in April. The Indian women buy red beets and eat them fresh to cure tumors of the womb.

TCAMTKA TAP TE' ("red mangrove"). Mangle colorado, Mangle negro.

Descrribed as a wild mangrove-like tree. The sweet reddish fruit is eaten.

TCAMTKA TAX TE' ("red pine tree").

Pinus coccipa Schiede. A highland pine, the commonest in the region.
A notch out in the trunk fills with pitch in three or four days. This is boiled and the turpentine skimmed off with a gourd dipper and applied with a feather to any part of the body to cure a "cold." The pitch, which remains at the bottom of the olla when boiled, is again boiled with lye water to make a soap. The wood is used by wood carvers to make guitars and fiddles, is burned into charcoal, and is commonly used in housebuilding, especially for the heavier beams and corner posts, as the pitch in it is said to make it somewhat immune to termites.

The heart of the tree is split into strips, each about two feet long and an inch wide and thick, and commonly sold in the markets to be used as torches (ocote, Tic-Ar, "split stick"). These furnish the principal artificial light, both in the houses and on the trails at night. Pine needles and branches are much used for ritual adornment, being strewn thickly on the floors of houses and churches and at the base of wayside crosses during all festivals. The branches are set up in the ground to resemble growing plants. Popenoe (1919, p. 138) identified a pine in this region as Pinus tenuifolia Benth.

**TCAKTCAK TE** ("red tree"). Mahogany (caoba).

*Swietenia humilis* Zucc. A large wild lowland tree. The wood is sometimes used in furniture-making and housebuilding, tho not often, as the tree is scarce in Eastern Guatemala.

**TCAKTCAK T'CA:NI** ("red vine"). *Cypress-vine* (Cundeamor).

*Quamoclit pinnata* (Desr.) Bojer. A semi-cultivated climbing vine with red flowers. These are used for ritual adornment.

**TCAKTCAK T'COR-OR** ("red oak"). *Roble*

*Quercus* sp. An oak, with dark wood, used in housebuilding and as firewood.

**TCAKTCAK T'COCO** ("red sickle"), Synonym for TCAKTCAK RUI...
Rhubarb.

Jatropha podagrica Hooker. A lowland shrub with red or white flowers.
The Indians buy rhubarb in powder form for medicinal use from the
pueblo druggists, who buy it from Guatemala City. The ground roots
are soaked in alcohol and the potion drunk for diarrhoea and nausea.
This is diluted with water and taken as a stomachic. A tea of the
flowers is drunk for indigestion and to purify the blood.

J. stramonium L. A wild lowland herb, with rank-smelling leaves
said to be poisonous if swallowed, and large horn-shaped flowers which
grow into spiny fruits. The leaves are heated and wrapped around the
feet to relieve malarial chills. A tea of the leaves is rubbed on
the pain area for rheumatic pains and to reduce swellings. The crushed
leaves are used as a poison for wild animals and stray dogs.

Salvia hispanica L. A cultivated highland shrub, planted in irrigable
orchards. A soak of the seeds is drunk as a beverage, and in large
quantities as a remedy for dysentery and liver pains.

A wild shrub with white flowers. A tea of the plant is drunk for
bilious colic, and a tea of the leaves, to relieve menstrual pains.

Philodendron sp. A wild climbing vine. The shoots and leaves are
poulticed to snake bites. A tea of the leaves is drunk for snake
bites and to remove aigre from the stomach.
Guazuma ulmifolia Lamarck. A small wild lowland native tree with yellow flowers, black fruit, eaten fresh (November to March), the bark is soaked in water until the latter turns red, and is drunk to relieve "fire of the stomach" (for a description of this ailment see Wisdom, pp. 322-23). The bark is used for tying, and the sap from the pounded bark is used as a purgative for paint.\[\text{TCAP'TE TEB ("wa x tree")}. Arbol de cera, Cera vegetal.\]

Myrica mexicana Willd. A small wild highland tree with green fruit covered with wax particles. The fruit is boiled and the wax skimmed off with a gourd dipper and made into canales of a light-green color. The tree has a car" in Capil, "glicerina", "hone, wax", i.e., The fruit is boiled in ash water and made into soap.\[\text{Chatate}.\]

Jatropha sp. A cultivated lowland tree with white flowers, commonly set out as a hedge plant. The shoots and leaves, edible from June to October, are boiled with beans and greens.\[\text{Jiope, Palo jiope.}\]

Bursera simaruba (L.) Sarg. A large semi-cultivated tree of red and white varieties, commonly transplanted to the courtyards. The young leaves and shoots, edible in May and June, are boiled and eaten with beans. The milk of the trunk, soaked in a wad of cotton, is applied externally to children to cure skin eruptions. A soak of the pounded bark is used by adults for this purpose, and is also drunk. His is also taken to cure dropsy, and in small doses to settle the stomach. A soak of the ground seed is drunk to cure gonorrhoea. The jiope is a festival tree, planted in all the courtyards and at the entrances of the pueblos only on May 3rd of each year, and serves as a protector of the family premises and of the pueblos (see Wisdom, p. 422).
TCAKÄR TE' ("jiote tree"). Chacaj, Falo chacaj, Jinicuita.
Bursera sp. A large wild tree. The young leaves and shoots are boiled and eaten with beans during May and June. The milk of the trunk is used as a salve to cure skin eruptions, and a soak of the bark is taken as a stomachic.

K'OPO'T ("ulcer weed"). Yerba de Santa Maria.
Piper auritum HBK. A wild herb. The shoots, edible the year round, are boiled as greens. A tea of the shoots is used as a body wash for rheumatism. The leaves, which when crushed have the odor of sarsaparilla, are pulverized and applied locally to cure ulcers and to dry up open sores.

TCIKI'TE' ("basket plant"). Vara de canasto.
Panicum sp. A wild highland reed grass, strips of which are woven into baskets. This is said to be the stongest of the basket withes.

TCIKI'TCAJN ("basket vine"). Guaco.
Aristolochia maxima L. A wild lowland climbing shrub with large basket-shaped flowers. A tea of the root is drunk and used as a body wash to cure poisonous snake and insect bites, and is taken at regular intervals as an antidote against all poisonous bites, as well as to protect one against bedbugs. It is smeared over the body to keep away mosquitoes and stinging flies, especially at night in the lowlands during the warm rainy season, and by the men when working in the milpas. A tea of the root and stalk is drunk to relieve gripe and stomachache, and is held hot in the mouth and rubbed on the gums to relieve toothache and sore gums.

Faullinia pinnata L. A woody vine, growing in wet or marshy areas. The flowers are used for ritual adornment, and the ground shoots are used as a fish poison. The plant is also sometimes called "pampero vine". Chilmecate.
Chiligua.
A shrub said to have some resemblance to the chilli plants. It has no important use.

Chincura.
A wild lowland shrub with white flowers. The fruit is eaten fresh in February and March. Its short name may be a Spanish corruption.

Chichiquaste. ("masculo-papaya"). Chichingaste. ("papaya de varilla").
Lyptis sp. A wild native herb, four or five feet high, with purplish flowers (Chichingaste verna, San Ficatema) and with red flowers (Chichingaste colorada). A tea of the leaves and branches is placed hot in an olla under the feet so that the vapor of the remedy may envelop them, thus relieving colds and chills contracted from prolonged exposure in the mud and rain and relieving swelling in the knees, legs, and feet resulting from elephantiasis or other cause. The pulverized leaves are applied to heal and dry up ulcers and open sores.

Fanse. (Hanso dulce).
Byrsonima crassifolia (L.) DC. A cultivated native shrub or small tree. The small yellow fruit, which is very sweet, is eaten fresh (July and August) and is considered a delicacy. A soak of the bark is used for tanning cowhide.

Crotalaria longirostrata Hook and Arn. A small cultivated lowland shrub with small leaves and dry pods, usually planted in the courtyards and said to live only about three years. The leaves and stems, edible from August to November, are boiled as greens and eaten with
tortillas, or are boiled with beans and rice, and are preferred by
the Indians to any other type of greens. The crushed flowers, mixed
with cheese and salt and boiled in a shepe, are eaten as a delicacy.
The leaves and flowers are sometimes boiled with salt and lemon juice.
A soak of the leaves is drunk either as a vomitory or as a purgative
(for the former the leaves are held upward by the hand when cut from
the shrub, and for the latter they are held downward). A tea of the
leaves is drunk to relieve colics and to expel aigres from the stom-
ach and intestines. The roots, are used as an animal poison.

Crotalaria sp. A wild bush, about five feet high, resembling the te’ ka’ar.
The shoots and leaves are boiled as greens.

?Diphysa sp. A wild highland tree said to resemble the guachipilín.
Its hard wood is made into pipe bowls and used as firewood.

Annona squamosa L. A semi-cultivated annona, fifteen to twenty five
feet high. It resembles the annona colorada, with yellowish leaves
and greenish-yellow fruit. The fruit, eaten fresh, contains a pulp
which is much liked.
Citrus sinensis (L.) Osbeck. A small orange tree with sweet fruit which is eaten fresh (August to October) and sometimes made into a beverage. The rind is boiled with panela and made into preserves.

A tea of orange and orange-vine leaves is drunk to cure flatus of the stomach. A tea of the rind is drunk to relieve stomachache and colics. Oxen yokes are carved from the wood.

Citrus limetta Risso. A cultivated tree, lemon-shaped but orange-tasting fruit (November and December), commonly grown. The fruit is occasionally made into a beverage. A tea of the leaves is drunk as a carminative and to relieve heart pains, and is placed in the ears to relieve earache and growing deafness. The fruit juice is heated and used in the ears for the same purpose, and is drunk to cure hyperacidity of the stomach.

Combretum farinosum HBK. A wild lowland vine with yellow or red flowers. The leaves and flowers are chewed to relieve toothache and sore gums, and are boiled in a tub with cedar shavings and the liquid used as a body wash for rheumatism and arthritis. The boiled leaves and flowers are poulticed hot to relieve local rheumatic pains.

A wild climbing vine. The shoots and leaves, altho bitter, are sometimes boiled as greens.
CoTnpositae sp. A wild highland tree which grows plentifully near the aldea of Naranjo, the principal carbon-making center. This is the most important of the woods made into carbon, and it is much used as firewood. Its meaning of the chont name is not known. (Omitted from opposite page).

**Te'** ("tashiste tree"). *Tatascamite*

*Perymenium* sp. A wild highland tree resembling the tashiste. It is made into carbon and used as firewood. The larger limbs are used in housebuilding. A few chips are used as an aphrodisiac.

**TCUK TCAI TE'** ("catch-fish tree"). *Jarillo*

*Hura polyandra* Baillon. A wild tree usually found along stream banks. The seed, usually four in number, are toasted and eaten as a purgative. They are said to be poisonous if not taken in this number or in a larger quantity. The milk of the trunk is used as an animal poison. The kernels of the seeds are used as bait on fish hooks, whence the chont name.

**TCUKTI',** *Chucte*

*Persoonia schiedeana* Nees. A large semi-cultivated native tree, related to the avocado, and commonly grown. The large green fruit, with dirty-white fibrous meat, is eaten fresh (May and June). A soak of chucte and avocado leaves and shoots is drunk to relieve diarrhoea.

According to Popenoe (1920, p. 11), the chucte is the coyó, or chimí of southern Mexico and Guatemala. According to Popenoe (1920, p. 11), the chucte is the coyó, or chimí of southern Mexico and Guatemala.

A wild lowland tree. The chucte-like fruit is sometimes boiled. A soak made by boiled leaves, with those of avocado, is taken for diarrhoea.
Turpifí Te' ("turkey shrub"). Moco de chumpe.

Cassia sp. A wild lowland shrub. The tamarind-like pod is made into a cool beverage.

Cabbage Palm.

Cojute' Cán ("little palm"). Palmito (Cabbage Palm).

Sabal sp. A small lowland palm, the fronds of which are occasionally used for weaving hats and brooms. It is not common.

Muco Cántamo var. Chamba-Bakal (Cabbage Palm).

Chicho, Chichita.

Solanum mammosum L. A wild spiny shrub about five feet high, with yellow fruit of the shape of a woman's breast. A tea of the root is drunk as a purgative, and occasionally as a diuretic. A remedy made of the fruit is taken to regulate the amount of breast milk. The fruit is also used for ritual adornment.

K'opot ("milk weed"). Milkweed (Viburnum).

Asclepias curassavica L. A wild native herb with fiery red flowers and a milk-like sap, growing along streams and in marshy spots. A wad of cotton, soaked in the sap of the leaves, is stuffed in the ear to relieve earache and is poulticed to any part of the body for aches in general. A larger wad, thus soaked, is dried and held to the nose to induce sneezing. One or two drops of the sap is mixed with a cup of cow's milk and drunk as a vermifuge. This remedy is said to be poisonous if taken internally in larger quantities. The pollen of the flowers is inhaled to relieve catarrh.

Matanalo.

Castilla sp. A large wild tree. The sap of the trunk, occasionally used as raw rubber, is rubbed on a cloth and poulticed to relieve
backaches and colic. The poultice is applied to the lower back to remove aigre from the buttocks.

T'CAHN-AR AK ("winding grass"). Zacate de bari.

Panicum barbinode Trinius. A tall grass which grows like a climbing vine. It is used as a forage.

T'CAN P'BITC (Tomatillo).

Lycopersicon esculentum Miller. The native American tomato, one of the oldest of the cultivated plants in Guatemala and Mexico. It is semi-cultivated, usually planted in separate gardens, and yields a fruit about an inch in diameter. The non-irrigated crop is planted in May, at the beginning of the rainy season, and ripens in November and December. The irrigated crop is planted in September and ripens in March. The fruit is commonly eaten and much liked, is boiled, toasted on the comal, and eaten with other foods. The crushed fruit is poulticed to the neck to relieve throat inflammation.

Fresal. Strawberry.

Fragaria sp. Grown only around Chiquimula. The Indians occasionally buy the berries to eat fresh.

T'CAHN IK-AR ("aigre vine"). Fennel.

Foeniculum vulgare L. An Old World highland cultivated herb with aromatic seed. A tea of the seed is drunk for relief from colic and stomach pains. This remedy removes aigre from the stomach and acts as a sedative for children, and is taken by women as a parturient.

K'OPOT ("twine weed"). Cordón de San Francisco.

A woody herb with small branches said to resemble twine. These are sometimes used for tying.

T'CAHN MUR-UR ("long-gourd vine"). Tecomate, tecomatillo.

Lagenaria leucantha (Lamarck) Rusby. A cultivated Old World gourd
vine. The long slender fruits are dried whole and made into water canteens, with small holes left at the top into which a maize cob is inserted as a stopper. Small shoulder ropes are tied around them for carrying when on the trails or working in the milpas.

**T'CA:N Q'O'** ("gourd vine"). **Barco.**

*Lagenaria* sp. A native gourd vine, cultivated principally in the lowlands. It is said to differ from the pumpkin vine in that its leaves have no white streaks. The long gourds are cleaned, dried, and made into ladles and dippers.

**T'CA:N TE'** ("tuna tree", "string tree"). **Majagua, Majac.**

*Pariti* tiliaceum L. A large wild tree. The red fibrous inner bark is used for tying.

**T'CA:N T'IC** ("spiny vine"). **Sarsaparilla.**

*Smilax officinalis* L. A semi-cultivated highland prickly vine with white flowers and black berries. It grows abundantly in hedges and bushy places. A tea of the leaves or roots is drunk to purify the blood and thus to rid the skin of eruptions. A tea of the leaves is used as a body wash for rheumatic pains. A salve of the leaves is used to cure poisonous snake bites. Sarsaparilla is one of the most important of the remedies for snakebite.

**T'GAX TE'** ("bitter tree"). **Chaote, Charita.**

*Teocoma stans* (D.) HBK. A small wild tree with yellow bell-shaped flowers. It is one of the three most important plants used for curing malarial fever. A soak of the crushed shoots, with salt, is drunk while fasting for nine days to cure malaria and to reduce the resulting swelling of the spleen. In extreme cases this treatment is suspended for nine days and then resumed for nine days more. A soak of the crushed leaves is used as a face and body wash in treating jaundice.
The wood is used as firewood. The flowers are used for ritual adornment, and especially to decorate, before burial, the corpses of children who die during the *florescencia* (the period between October 1st and December 31st). A wild aromatic shrub. *Salvia santa*.

The fresh leaf is held against the forehead to relieve headache, and a tea of the leaves is taken to relieve biliousness and to cure frights. The plant has many of the same uses as *Salvia*, although it is considered slightly inferior.

**Buddleia americana** L. A semi-cultivated shrub with white flowers. A tea of the roots, with lemon juice, is drunk to cure jaundice. A tea of the leaves is taken to expel aigre from the stomach, and by women to regulate the menses. The leaves are eaten raw, with salt, to restore the appetite, and are chewed by an individual of "strong blood" and his saliva rubbed over the face, head, and body of a child whom his blood has affected to cure it. A tea of the leaves is commonly taken to expel any kind of aigre. Three shoots of the plant are eaten daily for nine consecutive days, while fasting, to take oneself out of a bad humor or chronic anger. It is also used as a heart-balm by rejected lovers (see Wisdom, p. 354).

**T' CAX'T' CAX TE'** ("bitter tree"). *Palo amargo*.

A wild tree. A tea of the bitter leaves is taken for stomachache. **Eupatorium** sp. A wild lowland cane with white odorous flowers. The stalks are used in making the covers for beds, doors, and fish traps, and in making carrying cases. **Chusquea** sp. A wild highland cane used in making bed and door cov-
erings. The hollow stalks are split lengthwise, crushed flat with a stone, and used as the warp strands in basketry. These are further split into thin strips and used as weft strands.

T'CAK WAK' K'OPOT ("casampulga weed"). Yerba de casampulga.

A wild herb. The crushed leaves are poulticed to the poisonous bite of the casampulga insect.

T'CEIK. Onion; (cebolla).

Allium cepa L. The onion is small, and grown only in the lowlands. White onions, planted in November, ripen in about two months and are boiled with other foods. Purple onions, planted in March and April, ripen in about four months, and are also boiled for eating. This onion, slit in the form of a cross, is held to the nose and sniffed to stop nosebleed.

T'CEIK TE' ("onion tree"). Cebollín.

A large wild shrub with onion-like fruit. The milk of the fruit and root is used as a glue in guitar-making and for gluing the tips of cigars.

T'CEIK KEC. Chengnêch.

A parasitic orchid growing from tree trunks. Its red flower is used for ritual adornment and to decorate houses. T'CEIK means "cave" or "hollow." KEC has no known meaning.

T'GIT'C K'OPOT ("blood fern"). Doradilla.

Ceterach sp. A small fern. A tea of the roots, leaves, and stems, made with cordemilla roots, is drunk to purify and "strengthen" the blood. Mixed with other plant potions it is taken as a febrifuge in case of smallpox and is used as a body wash to dry up sores.

T'GIT'C K'OPOT ("blood weed"). Globe amaranth (Sempervivum)

Gomphrena globosa L. A semi-cultivated herb with white or red flowers,
often planted in the courtyards for its beauty. A tea of the red flowers is drunk to purify the blood and to regulate the menses.

T'CIT'C HAK TE' ("dysentery tree"). Simarruba.

Simarruba officinalis L. A semi-cultivated tree. A tea of the wood and bark is drunk and used as a rectal douche to cure dysentery.

T'CIT'C HAK-IR ("dysentery"). Guaceuco.

Eugenia guatemalense Donn. Smith. A large wild lowland shrub with aromatic leaves. A tea of the fruit, is drunk to relieve chronic dysentery.

T'CIT'C TE' ("blood tree"). Sangre de drago.

Pterocarpus draco L. A wild highland tree. The red sap, called "blood," is mixed with water and drunk as a regulator of the menses.

This is one of the most important of the menstrual remedies.

T'CIT'C FR K'OPOT ("blood shrub"). Orégano de monte, Orégano montés.

Lippia berlandieri Schauer. A wild shrub, occasionally set out as a hedge plant. The aromatic leaves are sometimes boiled with foods as a condiment. A tea of the toasted or dried leaves is taken to regulate menstrual flow during menopause, to induce abortions, to cure frights, to relieve flatulence by removing aire from the stomach and intestines, and to purify the blood. The leaves and flowers, tied in bundles, are commonly sold by the herbalists in the markets.

T'CIT'C FR TE' ("blood tree"). Orégano, Orégano de Castilla.

Lippia berlandieri Schauer. A cultivated shrub, native to Mexico.

The leaves are boiled and eaten as greens, and are used to flavor foods.

Xanthosoma violaceum Schott. A semi-cultivated native herb, found wild along stream banks and grown in gardens and courtyards. The leaves are wrapped around swollen parts to reduce swellings. A leaf is placed
on the throat and jaws and held with a cloth or string to cure goitre. This ailment is said to begin behind the ear, to spread around the throat, and finally to spread downward. It is said to be fatal if not cured before it reaches the testicles.

**K'OPOT** ("malanga weed"). Quequesque. "To grow somewhat Xanthosoma sagittifolium L. A wild native herb. The fresh leaves are poulticed to reduce swellings, and a tea of them is drunk to reduce inflammation and fever in any part of the body.

**XANTHOSOMA** p. 449 L. A wild native herb of no use.

**T' CI' T' CAI'N** ("large vine"). Yerba grande. A wild herb. A tea of the roots, with Quiquina and honey, is drunk for stomachache. The pounded roots are used as a body soap.

**S niche an** ("Vegetable bear").

**Sechium edule** Swartz. A native cultivated highland vine which is planted in May in irrigable orchards near the trees, up which it climbs. The fruit, eaten in August and September, resembles the avocado, has a soft greenish-white meat, and is covered with short spines. It is very commonly eaten by the Indians and Ladinos. It is boiled with other vegetables and meat, and the leaves and shoots are boiled as greens.

**Amaranthus spinosus** L. A wild spiny herb. A tea of the roots, with those of *TIC* ("spiny huisquil"). Spiny amaranth (Huisquilite) is drunk as a vermifuge. The young stalks and leaves are used as hay.

**T' COHP** ("placenta"). Guarumo.

**Gecropia sp.** A small wild tree, said to resemble the papaya, with large rough leaves clustering at the top. A tea of the root, with the *Choko* is taken for labor pains. A tea of the leaves and shoots is drunk to regulate the menses, to induce abortions, as a
parturient, and to expel delayed placenta. The Ladinos give it to cows for the latter purpose. This remedy is taken to cure any kind of fright. The long tubular trunks of the tree are split down the center and the halves joined end to end and supported on forked posts to serve as a conductor for carrying water from a nearby spring to the houses and to the sheds where panela is made. Charcoal made from the wood is used by the Ladino rocket-makers in the manufacture of powder.

The children's merry-go-round, called trapiche (sugar press), is made of the branches.

Chilindrón, Chilindrón de Castilla.

Thevetia peruviana (Persoon) Schumann. A large wild lowland tree with green fruit and large yellow flowers. The poisonous milk of the twigs and leaves is rubbed on abscesses and tumors, and is mixed in a wad of cotton and stuffed into hollow aching teeth. It is said that the tooth immediately breaks into pieces and falls out of the mouth. Zingg (p. 175) reports the similar use of a fictitious plant called quiebra muelas, in Chihuahua, Mexico. *Tehote hop*, "uprooting wood."

Chilindrón blanco.

Thevetia plumeriofola Bentham. A small wild lowland tree. The green fruit is used as an animal poison. *Trináca.*

T'ock nar te' ("narrow-waist tree", *gilote tree*), Seirosco.

A small wild tree with fruit said to resemble ears of spring maize. The fruit is boiled and eaten. *T'ock nar denote* fresh spring maize called *gilote* in Spanish.

T'cor las ("squat plantain"). Plátano gordo.

Musa sp., possibly *Musa paradisiaca* L. A large plantain, usually boiled with other foods. It is not liked.

T'cor k'opot ("shaggy wood", *majate de orugas*). Mojasán.

COMPOSITAE. A semi-cultivated lowland herb, about eight inches high,
with resinous stalk. A tea of the leaves is taken as a febrifuge and for throat infections. *Lontea denste* in Mont. and specifically

**TE** ("indigo shrub"). Indigo shrub (figulite).

**Indigofera suffruticosa** Miller. A semi-cultivated lowland shrub, eight to ten feet high, from which indigo is extracted. It is cultivated principally in the aldeas of Brasilar, Caparjá, and Chupá, from which the dye-makers transport the dye in small round cakes to all the pueblo markets for sale. The dye is used for dyeing dresses blue, and occasionally for dyeing maguey fiber. For its manufacture, see Wisdom, pp. 183-85.

**Vitis tiliacefolia** HBK. A wild climbing grape vine. The small and fairly sweet grapes are eaten in May and June. The tough stalks are used for tying in housebuilding, especially for tying the laths to the roofs and walls. The water is drained out of the stalk and placed in the eyes for conjunctivitis.

**Cucumis pepo** L. Pumpkins, planted in the milpas in May and harvested in September and October, are black, dark white, and yellowish, and grow round, flat, and elongated. They are cut into strips and boiled, baked in hot ashes, or toasted on the comal. The flowers are crushed, squeezed dry, placed in the center of a tortilla or mixed with cheese and salt and placed inside a shepe and the whole baked on the comal. The flowers, leaves, and shoots are boiled as greens. The roasted seeds are ground and cooked with tamales, beans, and rice. A cold soak of the seeds, flavored with cinnamon, is drunk as a cold beverage (or, chata de ayote, TCAF-AN-A' T'CUL). A soak of the seed is taken to expel tapeworm. Pumpkin, and especially the seeds, is an
important ritual food served on the Day of the Dead, being placed on a table, with tortillas and other maize foods, for the spirits of the dead to eat during the celebration. Popenoe (1919, p. 129) identified the pumpkin grown at Copan as *Pepo maximus* L. (T'ULAX, "horse pumpkin"). *Ayote de caballo*.

*Cucurbita* sp. A wild ground runner yielding a small non-edible squash. It is used as a forage and sold as hay. The Ladinos commonly plant it near the pueblos.

*T'ICAN* Chununa, *Cucurbita* sp. A wild lowland vine with an extremely sweet pear-like fruit. (Teunun is used as an abortive and is a corruption of Cunun, a wild lowland vine with a yellow acid fruit resembling the *nanse*. It is eaten fresh (March and April).

*Vanilla fragrans* (Salisb.) Ames. A semi-cultivated climbing vine, planted in orchards, which yields a year after planting. The pods are gathered in November and December. The wild variety is brought to the Jocotán and Olopa markets by the Copan Indians. A vanilla beverage is commonly drunk, especially by the Ladinos. A tea of the pods is drunk as an abortive. Ladino men buy the extract from the pueblo druggists, mix it with aguardiente, and drink it to increase their sexual virility. A tea of it is drunk as a beverage and is used to sweeten foods when native sugar is scarce. Chununa is an uncommon, important *Chununa*.

*T'IC* ("hanging spiny-plant"). *Nance de iguana*. A wild lowland spiny shrub with a yellow acid fruit resembling the *nanse*. It is eaten fresh (March and April).

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*Dendropogon usneoides* (L.) Rafinesque. An epiphytic plant found hanging on trees in swampy areas. It is sometimes used to stuff pillows, and is laid thickly on beds as a mattress, especially for invalids.
Cachimbo.

*Persea* sp. A wild highland hardwood tree. The wood is carved into pipe bowls, and the larger limbs used in housebuilding.

Capulín de montaña.

*Capulín de montaña*.

*Trema micrantha* (L.) Blume. A large wild lowland native shrub with bell-shaped flowers and a sweet fruit, resembling cherries, which are commonly eaten and sold in the markets. The tough pliable bark is much used for tying in housebuilding, as it remains solid after many years.

Zapote.

*Calocarpum mammosum* (L.) Pierre. A cultivated lowland native tree, bearing a large reddish fruit (March and April). It is usually irrigated during the dry season. The much-liked fruit is eaten fresh, and is eaten early in the mornings as a vermifuge. The fruit seeds (zapullulo, U U T E THAT) are toasted, ground to a butter-like paste, and rubbed on the hair to give it luster. A soak of the seeds is used as a head wash to stop falling hair and to make it grow thicker. The Ladinos occasionally toast and grind the seed and mix it with the hot cacao beverage. A block of the wood, a foot long and about three inches wide and thick, is used as a whetstone for sharpening machetes and knives.

Zapullillo.

A spiny woody vine with yellow flowers and stellated leaves. The crushed leaves small like zapote seed. A soak of the leaves is used as a head wash to stop falling hair and to cure scalp diseases. A paste made of the fresh leaves is poulticed to cure sores and ulcers of long duration.

Elder. (Sauce)
Sambucus mexicana Presl. A shrub with white flowers. A tea of the flowers is taken as a sudorific and febrifuge and for colds in the chest, and is used as an eye wash for conjunctivitis.

Bromelia pinguin L. A cultivated sub-shrub or coarse herb, with large pointed barbed leaves resembling those of maguey. The edible parts, eaten in February, April, and September, are the center flower or bulb (mута, U NITC-IR U HOR E TSE'TSE'), which in time ripens into the fruit (U HOR E TSE'TSE'), and the long shoots (hijo de mута, chismuta, tse' tse') growing up from the base. The flowers and shoots are roasted or are cut up and boiled with beans. The fruit, eaten fresh, is much liked. A soak of the fruit is drunk in the treatment of venereal diseases, especially gonorrhoea. The ground bark is applied dry to heal flesh cuts. Because of its barbs the піфюела is commonly set out as a hedge plant, especially around the house groups. TSE'TSE' XUX ("піфюела iguana"). (Piña de garrobo) Bromelia karatas L. A wild піфюела, about two feet high. The root is baked and eaten.

TSEHM K'O'POT ("phlegm weed"). Florecilla. A wild highland herb with yellow flowers. The pollen of the flower is inhaled to induce sneezing, and thus to relieve catarrh and colds. TSEHAX'TE! ("thick-skinned-gourd tree"). Morro, Palo de morro, Morro de Cruz, Morro de sabana. Crescentia alata HBK. A large lowland tree, and elliptical fruits (up to ten inches in diameter). A tea of the inner bark, with avocado leaves, orange leaves, and izote flowers, is drunk to relieve coughs, lung and throat ailments, and...
breast pains during menstruation. A tea of the dried fruit pulp is drunk to cure coughs. The pulp is eaten fresh to relieve pains in the chest and lungs, locally called influenza (Q'UC TSEK-IR, "chest pain"). A soak of the ground seeds is drunk to cure laryngitis. The juice of the unripe fruit is placed in the ears to relieve ear-ache and to arrest growing deafness. The fruits are sliced in half, the pulp removed, and the thick skins boiled and dried to make bowls, saucers, ladles, spoons, and dippers. The ceremonial rattler is made by removing the boiled pulp thru a small hole, into which a wooden handle is fixed with copal gum. Small pebbles are left inside it.

TSUR MUI, TSUR U MUI (Anonna colorada) (Anona colorada),

Annona reticulata L. A semi-cultivated lowland annona, not so well liked as the cultivated annonas. The fruit is eaten fresh, and its brown seeds occasionally toasted for eating. A tea of the leaves is drunk for indigestion. A surgical plaster is made of the boiled leaves. Oxen yokes are carved from the wood.

Annona cherimola Miller. A large wild annona, occasionally transplanted to the gardens near the houses. The fruit is eaten fresh, and the imbedded seeds are toasted for eating. Oxen yokes are carved from the wood.

TSUR MUI T'CA:N ("anona colorada vine"). Anona conte,

?Syngonum donnell-Smithii Engler. A wild climbing vine. The large leaves and stalks are used for ritual adornment. The crushed leaves and shoots are poulticed to snake bites. A tea of the leaves is also taken for this purpose.
TSUTS T'CA:N ("hair vine"). Cabello de Ángel, Crespillo, Palode muco.

Clematis dioica L. A wild climbing vine with yellow flowers, said to resemble gray human hair, and growing abundantly in cultivated milpas. A tea of the flowers is drunk as a febrifuge, but in small doses, as it is caustic in effect. The pollen is inhaled for catarrhal infections and to induce sneezing in case of colds and nasal stoppage. A soak of the leaves is used as a wash by the Ladinos to cure piojillo in horses and mules, and occasionally by the Indians to cure the same disease in cattle.

TSWTR UN T'IC (Pepenance).

Xylosma Hemsleyana Standl. A common wild spiny tree, much used as firewood and as a hedge plant. The pulpy fruit is eaten only occasionally. The spines are used for weaving strips of cloth and crépe paper to altars. Tswtr un means "hair-covered pear," and tic, "spiny plant."

T'SAK ("poison"). Brasilete.

Fiscidia erythrina L. A large wild tree. A tea of the inner bark is taken as a sudorific, given as a soporific to children, and used in large quantities as a fish poison. It is also called \( \text{ha} \text{kap-} \text{in} \), the first element of which means "sweat," or "that which turns red."

T'SAK AK ("remedy; grass"). Barley.

Hordeum vulgare L. Said to be imported by the Ladino merchants from Guatemala City and Cobán, and sold to the Indians for medicinal use. Neither the Indians nor Ladinos eat it. A tea of the seed, with cassia seeds and rose and elder flowers, is drunk to regulate perspiration. A tea of barley alone is taken to relieve colds and influenza, as a febrifuge, and to clarify the urine. It is given to children as a tonic, especially during the warm summer months.

T'SAK TE' ("poison tree"). Zopilote, Zopilocuavo, Zopilopato.

Piscidia americana Sessé and Mocío. A large wild tree. A soak of
the bark is rubbed on dogs and other pets to kill lice and fleas. The pounded bark is used in large quantities as a fish poison.

T'SAK T'CAI ("fish poison"). Limoncillo.
Jacquinia sp., possibly Jacquinia aurantiaca Aiton. A wild lowland shrub with lemon-scented fruit. This is brushed and used both as a fish poison and as an animal poison in the milpas.

T'SAK T'CA:N ("poison vine"). Barbasco, Bejuco de barbasco.
Paullinia sp. A wild highland vine with yellow flowers. The plant is used as a fish poison.

T'SER-ER (guama). Inga laurina L. A large semi-cultivated leguminous tree, probably native, which yields large pods about a foot long. The sweet pulp of the pods is eaten fresh and boiled. The seeds are boiled with ashes until soft and are eaten with salt. The wood is carved into oxen yokes and is considered of good quality.

T'SER-ER TE' (guama tree). Cuje, Cujin, Cujinicuil.
Inga sp. A large semi-cultivated tree, the guama-like fruit of which is eaten fresh (September and October). A tea of the pounded bark is drunk to relieve spleen inflammation. In the highlands the trees are planted in the coffee fincas to provide shade.

T'SIN TE' (cassava shrub). Cassava. (Yucca).
Manihot esculenta Crantz. A small semi-cultivated South American plant, usually planted in August and yields after one year. The meat of the root (T'SIHN) resembles the potato in taste and appearance. The root, up to two feet long, is peeled, cut into small pieces, and boiled like potatoes to be eaten, or is toasted unpeeled on the comal. Cassava starch is made from the root, and is the only starch known to the Indians and Ladinos. It is used for starching
clothes, and is boiled with panela and cinnamon to make a hot gruel (atol de yuca, T'SIREN SA'). The starch, mixed with water and lemon juice, is drunk to relieve nausea, and is drunk without lemon juice to cure diarrhoea and dysentery. The pure starch, made into a paste, is used as a surgical cast. Poponoe (1919, p. 130) identifies this plant as Manihot utilissima Pohl.

Mirabilis jalapa L. A semi-cultivated herb with red flowers grown in gardens by the Ladinos. The red juice of the crushed flowers is painted on the face and arms to cover white spots where the skin pigment is lost. It disappears, however, with the first washing.

T'SIRAT'SIR. Sirasil.

A wild highland shrub with small black poisonous fruit, found usually along stream banks and in swampy areas. It is planted to provide shade around springs so that the latter will not dry up during the dry season. The derivation of the plant name is not known and it may be a Spanish corruption.

T'SIREN T'USAX ("bright"). Guachinill.

Dimorphya robinicoides L. A wild tree. The hard yellow wood is carved into pipe bowls, made into sugar presses, and split into shavings. In Chontal names, a common, but it derivation is not known, and boiled with maguey fiber to dye it a bright yellow. It resembles the huete, trás, and tax, only be

U CIAP' MAIC ("monkey's comb"). Poine de mico, color, polish, bright-colored dye paint.

Pithecoctenium echina'tum (Jacquin) Schumann. A wild woody vine. A tea of the plant is taken for kidney pains and to remove aigre from the kidneys. The stalk is used in furniture-making, and the flowers for ritual adornment.

U KUSUM tafetán ("tafetán fungus"). Tafetán.

?Calvatia sp. A fungus of no use.
U K'OPOT IK-AR ("aigre herb").  Ginger.

_Zingiber officinale_ Roscoe. A small cultivated highland herb with pungent aromatic roots, used only as a remedy. The fresh root is chewed and pressed by the tongue against the pain area for toothache and gum diseases, and the saliva swallowed to relieve cough and sore throat. The root is eaten "to clear the voice," probably in asthmatic conditions. A soak of the root is taken to remove stomach aigre. The Chorti name is not commonly used.

U K'OPOT T'UR ("rabbit's weed").  _Yerba de conejo, Pandillo.

_Oxalis_ sp. A wild shrub-like herb with orange flowers and acid fruit, said to be much eaten by rabbits. A tea of the leaves is taken for convulsions and menstrual hemorrhage, as it expels the "windiness" which causes these ailments. A soak of the bark is used for tanning deer hides.

U K'OPOT TCAN ("snake's herb").  _Algalia._

_MALVACEAE_. A cultivated lowland coarse herb, probably native to India, with yellow flowers. A tea of the seeds is drunk and used as a body wash in treating poisonous snake and insect bites and in relieving cramps.

U K'OPOT TCIKIN ("ear's herb").  _Lavender (alhucema)._  

_Lavandula vera_ L. A mint herb, probably of European origin, with light-purple aromatic flowers. The dried flowers and seeds are brought to the markets for sale to the Indians and Ladino druggists by Indian traders who claim to come from Salama. A tea of the seeds, with _parts of muk_ is taken by women after childbirth to relieve bowel flatus ("windiness of the stomach"). A tea of the flowers is taken as a parturient. The seeds are smoked in the form of cigarettes and the smoke blown into the ear by another person to cure earache and to arrest growing deafness.
U K'OPOT T'CIT'C ("blood weed"). Flor de San Andrés.

A wild lowland herb. A tea of the leaves is taken to cleanse the blood stream, and sometimes as a general tonic.

U K'OPOT T'C0»K ("horse weed"). Yerba de caballo.

Panicum barbinode Trin. A wild clump grass, used for forage.

U K'OPOT T'C0»K ("rat's weed"). Yerba del ratón.

A wild herb said to resemble the *yew*. A tea of the toasted seed is drunk to relieve heart palpitation caused by a fright and to expel aigre from the heart. The fresh leaves are heated and poulticed to relieve rheumatic pains.

U K'OPOT US1X ("vulture's weed"). Yerba de zope.

A weed of no use.

U MAH-AR ("air's large-leaf"). Lantén, Llantén. (Plantago major, L. A wild highland herb, occasionally cultivated in the lowlands. A tea of the leaves is gargled hot for laryngitis, sorethroat, and coughs, and is placed in the eyes to cure conjunctivitis. The boiled leaves are poulticed to the ailing region to remove aigres.

U MAH-AR K'OPOT ("weed's bud"). Plumeria, Plumeria. A wild shrub, with red and white flowers, used for ritual adornment. The Ladinos sometimes transplant it to their gardens for its beauty.
“horse’s mozote”). Mozote de caballo.

Triumfetta sp. A wild shrub. The wax of the bark is commonly used as a purifier for panela.

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POLYPODIACEAE. A wild highland shrub-like fern with branches said to resemble the tail of the quetzal bird. The branches are used for ritual adornment.

Strychnos sp. A semi-cultivated woody vine with large green white-striped leaves. It is an important remedy for poisonous snake and insect bites. A tea of the leaves is drunk for this purpose, and the fresh leaves are poulticed to the bite. The plant is prepared commercially in Guatemala City, and sold all over the Republic as an antitoxin for snakebite. The potion is also taken for malaria and to reduce erysipelas fever, and the leaf is poulticed to relieve the
itching and burning caused by erysipelas. A tea of the whole plant is used as a body wash to clean and heal wounds and open sores.

**U HETX ("horse's tail").** *Cola de caballo.

_Equisetum sp._ A jointed-stem fern, or horsetail. It has no use.

**U HETC-IR campana.** *Flor de campana.*

A wild herbaceous plant with bell-shaped leaves. It has no use.

**U HETC-IR china.** *Flor de china.*

_**Impatiens balsamina** L._ A cultivated highland Old World shrub. A tea of the white flowers is used as an eye-wash for conjunctivitis. A potion of the red flowers is sometimes taken to regulate the menses.

**U HETC-IR mayo.** *Flor de mayo.*

_Plumeria sp._ A wild lowland tree with white flowers which are used for adorning the crosses on Holy Cross Day. A tea of the bark is taken as a purgative.

**U HETC-IR mulata.** *Mulata.*

A small herbaceous plant with a red flower at the top of the stalk. It is planted in the courtyards and gardens for its beauty.

**U HETC-IR TUN ("stone's flower").** *Flor de piedra.*

A wild lowland herb. A tea of the roots is drunk to expel the placenta and to remove aigre caused by the presence of the foetus. A tea of the leaves and stalks is drunk to remove aigre from the stomach.

**U QOR-OR KOR ("greens' round-head").** *Cabbage.*

_**Brassica oleracea** L._ Cultivated only in the highlands, and not commonly. It is planted in April and eaten in August, usually boiled with other vegetables or meat.

**U QOR-OR OR ("its round fruit").** *Citron melon.*

_Citrullus vulgaris var. citroides._ A type of watermelon grown only
by those Indians living nearer the pueblos. The Indians eat the melon fresh and the Ladinos make preserves of it.

**U Q'AN-AR QUIM** ("egg's yolk"). *Yemas de huevo.*

A cultivated tree the large round fruit of which is fried and eaten.

**U Q'AN-AR TUN** ("its yellow seed"). *Nutmeg.*

*Myristica fragrans* Houtt. sold in the markets by the Pokomán traders, who are said to buy it from Ladino importers. It is occasionally used as a condiment, altho not so commonly as cinnamon. A little of the seed is scraped off, mixed with water or pineapple juice, and taken for catarrh. The ground seed, mixed with aguardiente, is drunk to relieve stomach gas ("windiness"), and by women after childbirth to help in expelling the placenta. The Chorti name denotes only the seed, altho moscada is more often used.

**U Q'AP'I-LIS** ("cat's paw"). *Batocydia unguis* L. A wild spiny herb with white flower. A soak of the leaves is used as a body wash to heal pimples. The hooked spines or tendrils are used as clothes pins.

**U Q'AP'IL** ("puma's paw"). *Mano de león.*

*Gilibertia arbórea* (L.) *I.narch.* A wild tree with white wood. On Holy Tuesday of Easter week the Indians tie its branches to the upright posts of their houses so that Christ can hide in them from the Jews, who are said to be hurting for him on that day.

**U Q'UIT'S T'COI-K** ("rat's tobacco"). *Tabaco del ratón.*

A wild lowland shrub, somewhat resembling tobacco, and said to be chewed by rats. A tea of the leaves is used as a body wash for rheumatic and arthritic pains, and is drunk to expel aigre from the heart.

**U SAK'-IR TUN** ("stone's pineapple"). *Fína de piedra.*

*Pifia de piedra.* A wild lowland shrub resembling the cultivated pineapple.
The fruit is not eaten, but a tea of it is drunk in the treatment of gonorrhoea.

U TE' cataranta. Jacaranda, Cataranta.
A large cultivated tree with bright-red flowers, planted only by the Ladinos in Chiquimula. A tea of the flowers is taken to regulate the menses.

U TE' china. Palo china.
A small wild tree, probably native, and said to resemble the shrub. A tea of the white flowers is used as an eye wash.

U TE' cuasia. Quassia.
Picrasma excelsa L. A wild West-Indian tree, the wood and bark of which are imported from Honduras and Mexico. A tea of the shavings of the wood is taken as a tonic, especially during malarial chills, and is both drunk and used as a rectal douche for dysentery.

U TE' manzana. (Manzana rosa) Eugenia jambos. L. A large cultivated highland tree of Old World origin. It is not common. The small yellow apple-like fruit is eaten fresh (June and July).

U TE' T'CIT'C ("blood's shrub"). Cinco negritos.
Lantana camara L. A wild lowland shrub. A tea of the root, which contains a red sap, is drunk to purify the blood.

U TUN T'CA:N ("stone vine"). Ata corral.
BIGNONIACEAE. A highland vine, commonly growing in rocky spots. Its woody stalk is used for tying in housebuilding.

U T'IC MASA' ("deer's bramble"). Zarza de venado.
ROSACEAE. A wild highland vine. The fruit, resembling the blackberry, is not eaten. A tea of the leaves is used as an eye wash to remove cataracts.
*Copalillo.*

_Salaphrium_ sp. A small wild lowland tree, slightly resembling the copal. Its small yield of wax has no use. The wood is used as firewood.

*Orejuela de ratón.*

A wild lowland shrub with seed said to have the shape of a rat's ear. These are toasted with maize and cinnamon and a tea of them drunk to relieve labor pains and excessive heart palpitation caused by a fright, and to remove aigre from the heart. A tea of the leaves is used as a body wash for rheumatism.

*Palo amarillo, Leche amarilla.*

_Eupatorium porfoliatum_ L. A wild highland tree resembling the _suelda_. The yellow milk of the trunk is used as a salve to heal and dry up open and pussy sores, and is applied to the lower back to relieve kidney pains. The crushed leaves are used as a surgical plaster. The wood is used in furniture-making and house-building, and as firewood.

*Zacate pelo de rizo.*

_Paniceum barbinode_ Trinius. A wild grass said to resemble a monkey's hair.
hair. It is used as a forage, and is mixed in clay walls to prevent cracking.

**U TSUTS viejo. Barba de viejo.**

*Clematis vitalba* L. A wild woody vine with yellowish-white flowers, *et co.*
said to resemble the *caballo de angel*, and abundantly in cultivated milpas. A soak of the leaves is used by the Ladinos to cure *piojillo* in mules and cattle.

**U WITC SUT'S ("bat's wing"). Ala de murcielago.**

*Passiflora alata* L. A wild lowland vine, said to have leaves of the shape of a bat's wing. The fresh leaves are poulticed on the lower back to relieve pains and inflammation.

**U wir.*

**R A K TOX K ("rat's root"). Radish.**

*Raphanus sativus* L. Radishes, little grown by the Indians altho the Ladinos raise many of them, are planted in November and eaten from December to March. They are eaten fresh as a food and to cure whooping cough. A hole is cut in a radish, salt placed in it, and the root left outside overnight to collect dew which is placed in the eye to remove a cataract. The name seems to be generally used in certain municipalities.

**U Y AK T'UR ("rabbit's grass"). Zacate mosmetico.**

*Panicum barbinode* Trinius. A highland grass, said to be very tough. It is mixed in clay walls to prevent cracking.

**U Y AK *XX ("horse's grass"). Zacate de caballo, Yerba de caballo.**

*Panicum sp.* A tough wild grass, much used in clay walls, especially when built during the dry season.

**U Y A K ASA ("deer's tongue"). Lengua de venado.**
A wild highland tree with yellowish-white flowers. A tea of the leaves is drunk to relieve convulsions.

U Y A'K WAKAC ("cow's tongue"). Lenga de vaca.

Fopalea sp. A lowland cactus with large thick leaves said to have the shape of a cow's tongue. It has the same uses.

Possibly the same plant, although it looks a distinct variation.

U Y EX TE' ("tooth tree"). Palo de muela.

A wild lowland shrub. A tea of the boiled wood is held hot in the mouth to relieve toothache. The Chorti say the plant contains "cocaine", and that it "puts the tooth to sleep."

U Y OK AQ'ATC ("chicken's foot"). Pata de pollo.

Commelina sp. A wild herb with bluish flowers said to have the shape of a chicken's foot. A soak of the leaves is sometimes used as a body wash to reduce fevers.

U Y OK HAHA' KUT ("dove's foot"). Pie de paloma.

Pedilanthus sp. A semi-cultivated lowland shrub. The heated leaves are sometimes used to reduce swellings. The leaves and shoots are boiled as greens (June to October).

U Y OK SIT'S ("child's foot"). Pie de niño.

Pedilanthus tithymaloides Poiteau. A semi-cultivated lowland shrub with red flowers. The crushed leaves are poulticed to reduce swellings, especially those caused by elephantiasis.

U Y UNT'SHER ("yerba buena", "yerbabuena"). Yerbabuena, Yerbabuena corriente.

Mentha citrata Ehrent. A cultivated mint, five or six inches high, with yellow flowers blooming in August. It is planted only in ollas and "canoes," watered regularly, and eaten about three months after planting.
leaves are boiled as an aromatic with foods, especially meats. The
Indians are very fond of the flavor. The crushed leaves, mixed with
woman's milk, are stuffed into the ears to cure dizziness and earache.
The women mix the leaves in their food in large quantities for three
days after menstruation as a preventive against pregnancy for the
remainder of the month. Some men are said to eat the leaves regu-
larly in order to weaken themselves sexually so they cannot impreg-
nate their wives. A tea of the leaves is taken to remove aigre from
the stomach and intestinos, and to reduce swelling in that area.
The same potion, boiled with cinnamon bark or lemon juice, is taken
for nausea and stomach pains ("windiness of the stomach"). The
leaves are eaten fresh as a stomachic. It is said that yerbabuena
loses its flavor if allowed to grow in the same soil or in the same
spot for a long period, with the result that the soil in the ollas
is constantly being replaced, and the ollas moved to different places.
The plants are covered with a red cloth or sprinkled with ash after
coming in contact with any form of sickness, especially hijillo.

U Yerb-IR San Francisco. Yerba de San Francisco.
A weed of no use. yerba-IR is a corruption of yerba.

U YCP'OR apio. Parley.

Apium petroselinum L. It is planted in November and December, and
yields from February to April. The leaves are eaten fresh.

U YCP'OR HA (Lechuguilla). Lechuguilla.

?Talinum sp. A wild aquatic lily-like herb with yellow flowers.
The leaves are poulticed to heal burns.

U YCP'OR IK-AR ("air's leaf"). Hoja del aire (Air-plant).

Bryophyllum pinnatum (L.) Kurz. A semi-cultivated lowland weed with
large leaves, often planted near the houses for family use. A tea
of the leaves is taken to relieve colic and lung pains, and is taken
by first mothers ("who do not know how to give birth") as a parturient and to expel any possible aigres from the "stomach" (lower
trunk). The leaves, used fresh or boiled, are commonly used to expel
any kind of aigre from the body.

U YOP’OR "greens’ leaf". **Brassica alba (L.) Boissier.** European mustard, grown principally in the city of Chiquimula. The Indians sometimes buy it to season boiled foods.

U YOP’OR MASA’ ("deer’s leaf"). Hoja de cierbo. A small herbaceous plant with large fleshy leaves. It has no use.

U YOP’OR queso ("cheese’s leaf"). Hoja de queso. **Omphalea oleífera Hemsley.** A wild highland tree, the large leaves of which are used for wrapping cheese, and occasionally for wrapping tamales for boiling. The leaves are cooled in water and laid on the forehead to relieve headache and eye inflammations, and to remove "fire" from the head and eyes.

U YOP’OR EWE&R ("skin’s leaf"). Hoja de cuero. A small wild herb said to have tough hide-like leaves. The leaves are sometimes used for wrapping panela.

U YOP’OR te ("tea’s leaf"). **Thea sinensis** L. The leaves are imported, as the plant does not grow in the region. A tea of the leaves, with sugar and cinnamon, is drunk as a substitute for coffee, as a tonic, and as a febrifuge.

U YOP’OR TCAN ("colic’s leaf"). Lepidium virginicum L. A wild lowland mustard-like herb. A tea of the leaves is taken for intestinal colic.
U YOP'OR THEM ("chest's leaf"). Jate, Hoja de jate.

A wild highland shrub. A tea of the shoots and leaves is drunk to "strengthen" the heart and to relieve colic, colds, cough, and pains in the chest and lungs.

UHT'S-UN HOR ("orange color fruit"). Melocotón, Melón de olor. Sicana odorifera (Vill.) Naudin. A cultivated highland vine with large red fruit and odorous yellow flowers. The fruit is eaten fresh, and the flowers and vines used for ritual adornment.

UHT'S-UN K'OPOT ("odorous herb"). Toronjil. Melissa officinalis L. An Old World mint herb, occasionally planted by the bee-keepers near their hives.

UHT'S-UN T'CAi:N ("odorous vine"). Honeysuckle. (Melissaceae)

Lonicera dioica L. A wild climbing shrub with white or red flowers. The bee-keepers plant it near their hives, as well as around the houses for decoration.

UHT'S-UP' K'OPOT ("incense shrub"). Incienso de monte.

Bursera sp. A semi-cultivated shrub resembling the copal tree, but yielding very little gum. A tea of the leaves is drunk by women to remove stomach aigre. The leaves are chewed by an individual of "strong blood" and his saliva rubbed over the face and head of a child affected by him to cure it. The fresh leaves are rubbed on the flesh to cure rash.

UHT'S-UP' TE' ("incense tree"). Copal, Copal de santo, Palo de Santo.

Bursera sp. A wild lowland tree. The gum is boiled, shaped into hard pellets, burned with live coals in incense burners, and the fumes allowed to pass over the body to cure various illnesses, to protect oneself against sorcery, sickness, and misfortune, and to cleanse the body after contact with the ritually unclean, especially
sick persons and corpses. A tea of the bark is taken to relieve dysentery. A type of sandal is carved from the wood, to be worn on muddy trails. The wax is burned in the houses to drive away insects, and when freshly made serves as an all-purpose solder or glue. This is used to mend leaks in all non-cooking containers, to plug the mouth end of flutes, to tip drum sticks, to glue wood, especially in the manufacture of the TUN drum, fiddles, and guitars, and for gluing the leather straps to tool handles. It is burned in incense burners at nearly all the religious ceremonies, and the Catholic churches of the area are said to use it exclusively. See Wisdom, p. 483, under "oopal."

UHT'S-UP WITDFR ("mountain incense"). Teoomajaac.

?Bursera sp. A wild lowland tree with tiny leaves and gum-bearing bark, closely resembling the oopal. It has all the medicinal uses of oopal, but the gum is seldom burned ceremonially, as it is said to be inferior.

UN. Avocado. (agucacate), UN (pear).

Persea americana Miller. A large cultivated tree. The fruit is eaten fresh with meals (June to September), and the Ladinos chop it with boiled eggs and condiments to make salads. A tea of the crushed seeds is drunk to relieve stomach colic, and a tea of the shoots and bark is taken for diarrhoea. Popoece (1920, pp. 71-76) calls this variety the "Guatemalan race."

UN MAIC ("monkey avocado"). Aguacate de mico.
UPAYAI (Velvet-leaf)

Cissampelos Pareira L. A wild native vine with green flowers and small pulpy red fruit. A tea of the root is drunk in the mornings to relieve biliousness and stomachache, and sometimes to cure indigestion and malarial fever. A tea of the leaves is drunk for poisonous snake and insect bites. The fresh leaves are poulticed to the poisoned area, as well. It is sometimes shortened to Payai.

UP'I' ("worm"). Sweet basil. (Albahaca de Castilla).

Ocimum basilicum L. A semi-cultivated Old World aromatic herb of nauseating taste and odor. The whole seeds are placed in the eye to remove a cataract. The juice of the leaves is placed in the ears to cure earache and to arrest growing deafness. A tea of the root or of the leaves and flowers is drunk to remove aigre from the stomach and intestines. This remedy often causes vomiting, which is said to expel the aigre thru the mouth. The most important use of sweet basil is that of expelling "worms" and "filth," both sent by black magic, from the nose.

UP'I' K'OPOT ("worm weed"). Wild sweet basil. (Albahaca silvestre).

Ocimum micranthum Willd. A wild lowland aromatic herb native. A tea of the leaves and flowers is taken for dysentery. This plant has all the medicinal uses of the cultivated sweet basil.

UP'I' TE' ("worm shrub"). Suguinay.

Pluchea odorata (L.) Cassini. A wild lowland shrub, about eight feet high, with red and white flowers. A tea of the leaves, with zapote seeds and yerba-de-conejo leaves, is drunk to relieve stomach spasms and as a vermifuge.
USIX TE' ("vulture tree"). Cinchoo.

Lonchooocarpus sp. A large wild native tree. The tough flexible inner bark is cut into a strip about five inches wide and two feet long, smoothed with a stone, and the ends tied together with maguey twine to form a round cheese mold. This is laid flat on a table and filled to the brim, and is especially used by the Ladino cheese-makers of Zacapa, a cheese center. Drums of the European type are made in the same way, with both sides covered with a dog, calf, or deer hide.

UT NASA' ("deer eye"). Ojo de venado.

LEGUMINOSAE. A wild climbing vine with large pods containing seeds said to resemble a deer's eyes. The pulp of the fruit is made into a soap used for washing clothes. A tea of the ground seeds is drunk and rubbed on the face and head to cure evil eye.

UJT C TE' ("louse tree"). Gumbo-limbo (aceituna).

Simaruba glauca DC. A semi-cultivated native tree with a sweet olive-like fruit which is eaten fresh (March and April). A tea of the root is drunk as a bowel regulator. The crushed seed are rubbed on the scalp to kill lice, and are boiled with ashes to make an oil used in soapmaking.

WAC TE' ("bowl tree"). Morrito.

Crescentia sp. A large wild gourd tree with small round fruits. The dried skins of these are made into bowls and drinking cups.

WAI QUIM ("red fruit"). Guaioume.

?Lucuma palmeri Fernald. A large semi-cultivated tree. The large
round fruit is eaten (November and December), but is said to induce sleep if eaten in large quantities. It is sometimes eaten for the latter purpose by insomniacs. The fruit is commonly planted in orchards.

**WAI TE'** (Conacaste, Guanacaste. **Prunus**.

Enterolobium cyclocarpum (Jacquin) Grisebach. A large wild lowland tree with thick trunk and wide-spreading limbs, much used in furniture-making. A soak of the shoots and bark is drunk and used as a body wash in treating hydrophobia (see Wisdom, p. 362, N. 33), poisonous snake and insect bites, and skin irritations. A paste made of the crushed raw shoots is also applied externally for this purpose. The Spanish name means "narcotic tree," and the bark and sawdust of the wood are used as a fish poison.

**WAI-AN K'OPOT** ("sleep weed"). Zarza dormilona. (Mimosa sp.), a wild spiny plant, resembling the *sensitive*. It is especially used to relieve aching teeth.

**WAI-AN TE'** ("sleep tree"). Lignum-vitae (Palo santo). (Guaiacum officinale L., or *Guaiacum sanctum* L.). A cultivated lowland tree. A tea of the bark is used as a wash for all mouth and lip inflammations, and is rubbed on the gums to cure pyorrhoea. This remedy is held hot in the mouth for aching teeth and sore gums.

**WAI-AM T'IC, WAI-AM T'IC** ("sleepy bramble"). Mimosa pudica L. A wild lowland spiny herb, the leaves of which fold up on being touched. A tea of the leaves is drunk hot to regulate the menses, and is used cool as a head and body wash to quiet the nerves and to induce sleep, especially for teething children. It is also used as a mouth wash for sore gums and aching teeth.

**WAI-AM T'IC** ("sleepy bramble"). Espina dormilona. A small spiny plant, said to resemble the *sensitive*. It is used for sore gums and aching teeth, but is considered inferior.
**WAI-N-IP' TE'** ("opiate tree"). Guayacán, Guayaco.

*Guaiacum guatemalense* Planohon. A cultivated lowland tree, resembling the lignum-vitae. A tea of the bark is used as a mouthwash, especially for sore gums and pyorrhoea.

**WAI-N-IP' TCAI** ("opiate stach"). Matapescado.

*Jacquinia aurantiaca* Aiton. A wild lowland shrub with orange flowers and small round lemon-shaped fruit. The crushed fruit is used both as a fish poison and as an animal poison in the milpas.

**Hippocratea** sp. A wild lowland woody vine. A paste of the ground seeds is rubbed on the body to kill lice, and on animals to kill all body parasites.

**WAKAC K'OPOT** ("oow weed"). Yerba del tore.

*Tridex procumbens* L. A wild herb with yellow flowers, often growing as a pest on recently cultivated land. A tea of the whole plant is taken to cleanse and enrich the blood, drunk and used as a head wash for headache, and drunk to remove aigre from the stomach. A soak of the leaves is used as a wash for the head and eyes in the mornings to cure eye infections. Small pieces of the bark are chewed with wild jocote shoots and the saliva transferred to the eyes to relieve all serious eye inflammations. The most important use of the plant is in the treatment of indigestion and sour stomach by the professional massagers. For a description of this treatment, see Wisdom, pp. 355-56. Andrade reports (personal communication) almost the same treatment for indigestion from Santo Domingo, a fact which suggests it to be of Spanish or African origin.

**WAKA' (Cord Tree)**. Mesocal, Palo mescal.

*Chaetoptelea mexicana* Liebmann. A large wild tree the inner bark of
which is used for tying. Wide strips of it are used for wrapping copal pellets, shapes, and cakes of panela. The wood is used in furniture-making and as firewood.

WIK'OI, Guicoy.

Cucurbita sp. A cultivated white-striped squash which is boiled and eaten. Its short name is probably a corruption of the Spanish.

WITSIR AK ("mountain grass"). Zacate correder, Zacate Pará.

Panicum barbinode Trinius. A tall wild grass, usually found in the higher hills. The mountain pass at Tuticopete, on the trail from Jocotán to Olopa, is covered with it. It is used and sold as fodder, but is not preferred. It is much used in clay housewalls in the highland aldeas.

XARDINA ("Spanish". Cardenillo.

An undescribed plant. Its short name appears to be a corruption of the Spanish.

XA' PA' (gargene poultile). Santa María, Hoja de Santa María.

Piper umbellatum L. A wild lowland shrub, the leaves and shoots, edible the year round, are boiled as greens. The leaves are heated, crushed, and poulticed to reduce swellings and to prevent gangrene (a snail-like crustacean), in open sores and wounds. Boiled with the leaves are eaten by recent mothers to increase their breast milk. The pulverized leaves are used to dry up open sores and to arrest cancer.

XA' PA' NITCIR ("Santa María flower"). Rosa de Santa María.

Rosa sp. A wild shrub with red rose-like flowers used for ritual adornment.
XLUSION K'OPOT (Monte de ilusión). Monte de ilusión.

A small wild herb about six inches high. A soak of the plant is rubbed on the face and head to relieve headache. XLUSION is a corruption of XLUSION K'OPOT.

XUN, XUN, ("paper", "thin bark"). Amate.

Ficus glabrata L. A large wild native fig tree with layers of thin inner bark and a freely-running white milk. A type of paper was made of this bark by the ancient Maya. The fruit is not eaten. The milk, rubbed on an amate leaf, is applied externally to heal body blows and to remove aigre, and is laid over the kidneys for neuralgic pains. The milk is rubbed on the breasts to regulate the breast milk. The mythical flower of the amate is said to assure for its possessor great luck, happiness, success in every undertaking, and dominion over wild animals (see Wisdom, p. 353).

XUN TE' ("thin-bark tree"). Papelillo.

Onoseris onoseroides (HBK) Robinson. A wild lowland shrub. The bark of the stalk, being slow-burning, is used for igniting fire from flint. Every flint outfit, mostly used for lighting tobacco, contains a wad of this bark stuffed in a thimble-like metal container.

XUX T'IC ("iguana bramble"). Zarza de iguana.

Buettneria sp. A wild highland prickly shrub. A soak of the leaves is used as a head wash to stop falling hair.

Chinaberry tree.

Melia azederach L. An Old World tree, usually planted in the pueblo patios for shade. A tea of the flowers is drunk to regulate the menses.

YAC HOR ("green large-fruit"). Muskmelon (melon).

Cucumis melo L. A lowland cultivated vine with small green fruit which is eaten fresh. A soak of the ground seed is taken for dysentery.
YAC MUSC Q'UR-UI ("green melon vine"). Poleo, Poleo poledo. (Mentha pulegium). A native perennial mint with aromatic leaves and blue flowers. The crushed leaves are rubbed on the face, hands, and body during the warm season to ward off insects, especially mosquitoes.

YAC TE' ("green tree", "first tree"). Ceiba. Ceiba pentandra (L.) Gaertner. A large wild tree with overhanging branches and large buttresses at its base. These are used for sitting during the hot summer months. Ceibas are planted along the trails and roads to provide shade and resting spots. A soak of the crushed leaves is used by the women on the hair to make it grow longer. The wood is used as firewood and in housebuilding, and the cotton of the tree is sometimes used for stuffing pillows and thin mattresses.

YAC T'CAN K'OPOT (Yerba del tamagá). Nissolíia sp. A wild woody vine. The leaves are poulticed to heal the bite of the tamagá (yac t'can), a very poisonous snake.
Sechium sp. A native cultivated climbing vine. The spiny fruit, resembling the ñabatú, is commonly eaten. The leaves and shoots are boiled as greens.

Quercus agrifolia L. An oak tree, the wood of which is especially used in housebuilding and furniture-making. The ash of the wood is used to purify panela, and is mixed as a potash with boiling soap to harden it. A soak of the bark is used to tan hides.

Pepo vulgaris Moench. A cultivated gourd-shaped variety of pumpkin, planted in the milpas in May. It is rarely grown by the Guatemala Chorti, but is produced in great quantities around Copan, from which area Poponoce reported it in 1919. The fruit, picked when young, is usually boiled with other vegetables.

Physalis pubescens L. A cultivated highland tree resembling the capulín de montaña. It was cultivated by the ancient Aztecs. The green fruit is boiled with other foods, and the Ladinos fry it.

Allium sativum L. It is grown only in ollas and wooden containers, chopped and ripens in about a month after planting. Garlic is chopped and mixed with chilli to be used as a condiment. A soak of the crushed fruit is taken as a vermifuge and carminative, and to aid digestion. The crushed fruit, wrapped in a wad of cotton, is placed in the ear to relieve earache. It is commonly used for garlic than in the Chorti name given above.

Hoja verde. A wild herbaceous plant with bright-green leaves. These are used for ritual adornments to adorn crosses and altars.
YAC-AR TUN ("green-moss stone"). Lichen.
   A green moss or slime usually found on stones along stream places.
   Like lime juice, it is said to be very "cool," and is rubbed on the body to reduce swellings and general inflammation, and bone pains.

YACYAC AK ("green grass"). Zacate coronita.
   Panicum barbinode Trinius. A wild grass producing a small tuft at its crest, called a 'crown.' It is dry and tough, and is commonly used as a strengthener in clay housewalls.

YACYAC K'OPO ("green weed"). Alfalfa montes.
   A wild grass, said by the Indians in Ecuador to be a wild alfalfa. It is used as a forage.

YACYAC T'ER ("green tree"). Pepeto.
   Inga sp. A wild highland tree. The fruit is eaten fresh (May to August), and the wood used as firewood.

YACYAC T'COR-OR ("green oak"). Roble verde.
   Quercus sp. An evergreen oak, the wood used in making patenas, and the bark in making tanning hides.

YACYAC TSAJPUT ("green zapote"). Calocarpum viride Pittier. A semi-cultivated highland zapote, usually planted near the houses. The pale-green fruit, with reddish meat, is eaten fresh and is occasionally made into preserves.

YAWIRIR ("soreness"). Yaguiril.
   A wild lowland shrub, the roots of which are said to be slightly poisonous. The leaves and shoots are boiled as greens.

YAX, ("soreness"). Quebracho. Caesalpinia platyloba L. A wild tree, the Spanish name of which is a
corruption of quiebra hacha, "break ax." The extremely hard wood is
carved into pipe bowls, and is used as firewood and in housebuilding.
The ash of the wood is used to purify panela. A tea of the bark is
drunk as a tonic and for inflammation of the spleen, and is held hot
in the mouth to relieve swelling gums and aching teeth.

YAX TÉ' ("quebracho tree"). Guaje, Naosasahuite.

Leucoena glauca L. A wild lowland tree used in housebuilding. The
young leaves and shoots are boiled as greens.

YUHON. Chichicuilote.

PALMAE. A small wild palm, six or seven feet high. The
fronds are used to adorn churches and house altars.

YUH TÉ' ("spasm tree"). Venadillo.

A wild lowland bush, six or seven feet high, with a small single
stalk and long pointed bright-green leaves. It grows usually in
pine groves. A tea of the leaves is drunk for malaria, and is mixed
with lemons and lemon juice to be drunk for stomach and
kidney pains and all types of convulsions. Venadillo leaves are said
to be an excellent remedy for expelling all forms of aigre from the
body. The profuse growth of leaves during the rainy season is cut
off and stored for use or sale during the dry season.

YUK' Q'UC MUR. Teomeasuhe, Tecomusuhue.

Berberilla, Flor amarilla.

Cochlospermum vitifolium (Willd.) Spreng. A wild native tree with
yellow flowers. A tea of the bark is drunk to cure jaundice, to re-
lieve inflammations of the spleen and liver, and as a parturient
("to remove windiness from the stomach"). A tea of the flowers, shoots,
and bark is drunk to expel the placenta in difficult cases ("to cleanse
the filth from the stomach"). A soak of the bark is taken to relieve
dropsy. A tea of the flowers is drunk to relieve extreme headaches
and day-drowsiness. The fiber of the fruit is used for stuffing pillows.

YUP-AI ("glue"). Tigüilote, Urbico, Yupay.

Cordia alba (Jaoquin) Roemer and Schultes. A wild lowland tree with
white flowers. The white fruit is eaten (February to May), and the
fruit wax is used as a glue for the tips of cigars. A tea of the
flowers is drunk as a sudorific, and a tea of the bark is used as a
rectal douche. The wood is sometimes used as fence posts.

Jatropha curcas L. A lowland native tree, sometimes set out as a
hedge plant. It is six to twelve feet high, with green fruit. The oil
of the seeds is diluted with water and drunk as a purgative and to
regulate the bowels. A tea of the leaves is also taken for this pur-
pose. The remedy is said to be poisonous if taken in large quantities.
The milk of the shoots and leaves is rubbed on the lips and inside
the mouth to cure inflamed conditions, and is rubbed on the forehead
and temples to relieve eye inflammation. A soak of the bark, with
bark, is drunk as a part of the same treatment. The milk of
the leaves is used as a wash in the treatment of an animal ailment
called la mea de araña (U Y APITC E AM, "spider's urine"). The
disease attacks the hooves and mouth of horses, and the hooves,
mouth, and teats of cows. It is believed that a tiny spider, common
in the region, cuts off the hair above the hooves to use in building
its nest in the ground, and that the urine it leaves on the animals
causes the inflammation and flesh rotting. This seems to be hoof-
and-mouth disease.
Flor barbona.

*Caesalpinia pulcherrima* (L.) Swartz. A semi-cultivated lowland tree, ten to fifteen feet high, with brilliant red flowers. A tea of the flowers is used as an eye wash for conjunctivitis. A soak of the flowers is taken to regulate the menses, with salt added in extreme cases. The trees are often planted in public spots and in the courtyards because of their brilliant coloring.

*Coyol palm.*

*Aerococama vinifera* Cérssted. A large wild lowland palm, resembling the coconut, with small round yellowish-green fruit. The meat of the fruit and seed is eaten fresh. A tea of the heart of the trunk is drunk to induce pregnancy.

Chilli. (Chile). As to cultivated chilies are plant in gardens with vegetables, and are often seen growing around the houses. They are annual if irrigated, but otherwise yield only from August to October, and grow to some extent at all altitudes.

Banana (guineo). Bananas cultivated are an important food among the Chorti, eaten fresh, boiled, or baked, and occasionally used medicinally. The strong pliable bark of the plant is used for tying in housebuilding and for wrapping cakes of panela for storage. The fresh leaves are used as a rest upon which to shape tortillas, as well as wet clay when being molded into pottery, such as tamales, chilies, and tortillas, and are used to wrap up fresh foods for transportation, conservation, and boiling. The varieties are described below.
Flor barbona.

Caesalpinia pulcherrima (L.) Swartz. A semi-cultivated lowland tree, ten to fifteen feet high, with brilliant red flowers. A tea of the flowers is used as an eye wash for conjunctivitis. A soak of the flowers is taken to regulate the menses, with salt added in extreme cases. The trees are often planted in public spots, the Chorti name may be Yu' Hook, meaning "not coyol palm", and in the courtyards because of their brilliant coloring. A

Yu'a Coyol palm. (Coyol).

Acrocomia vinifera Oersted. A large wild lowland palm, resembling the coconut, with small round yellowish-green fruit. The meat of the fruit and seed is eaten fresh. A tea of the heart of the trunk is drunk to induce pregnancy.

Chilli. (Chile). As to cultivated chilies are

The variety planted usually in gardens with other vegetables, and are often seen growing around the houses. They are annual if irrigated, but otherwise yield only from August to October, and grow to some extent at all altitudes.

Banana (guineo). Bananas are an important food among the Chorti, eaten fresh, boiled, or baked, and occasionally used medicinally. The strong pliable bark of the plant is used for tying in housebuilding and for wrapping cakes of panela for storage. The fresh leaves are used as a rest upon which to shape tortillas, as well as wet clay when being molded into pottery, such as tamales, sheets, tortillas, and are used to wrap up fresh foods for transportation, conservation, and boiling, such as tamales, chapas, and tortillas. The various distinguishing characteristics are described below.
Acacia farnesiana (L.) Willd., SUUP'-IN T'IC. --sp., SAKSAK T'IC, T'IC IQ'AR-YAN.

Acesituna, UT'C TE'.

Achicoria, OHOP.

Achiote, QIIIW'.

Achras zapota L., MUI. --sp., MUI TE'.

Acoroemia vinifera Oersted., YU', IN-YU'.

Adiantum sp., SAKSAK'AWAUX, TCAKTOAK AWAUX.

Agaricus campestris L., TCOOK.

Agave sp., ARAK SUK TCIX, SUK TCIX WITS-IR, WAKA' SUK TCIX.

Agenciana, Q'UC-E-IR Q'OPOT.

Aguaçate, ocimarrón, CIR UN; --de mico, UN MAAC; --de monte, UN WITS-IR.

Aguja de árrea, AQUCAAX.

Albaricoque (see Hoja del wire).

Algarroba (see Soberana).

Ala de murciélago, U WITC SUT'S.

Albáñil.

Alboroto (see Maicillo).

Alocotán, UP'AYAI.

Alfalfa montés, YACYAC Q'OPOT.

Algalia, U Q'OPOT TCAAN.

Allium cepa L., T'CEIK; --sativum L., YAC T'SAAN, AAK MIYAN.

Allspice, AAK MIYAN, UK MIGAN.
Aloe, *Aloe vera* L., TUXTUX SUK TCIX.

Altamisa, IN-TUX TE'.

Alvaradoa amorphoides Lietmann, SAR TE'.

Alverja, arveja, TE' P'U-UR.

Amaranthus *hybridus* L., MUUC Q'UR-UJ, --spinosus L., T'CI' WAN T'IC; --sp., SAK KAR, TCAK KAR.

Amate, XUN, XUN TE'.

Anacardium occidentale L., TCAK MURAK.

Ananas, *sativus* Schultes, SAK'-IR TE', --sp.; --sp., U SAK'IR TUN.

Anethum graveolens L., TIS TE'.

Anís de monte, de ohucho, AANSI' Q'OPOT.

Anise, AANSI'.

Anisillo, AANSI' TE'.

Annona *cherimola* Miller, TSUR MUI TE'; --*diversifolia* Safford,

- MUUK'UK'; --*glabra* L., HA' TSUR MUI; --montana

--macf., T'IC TSUR MUI TE'; --*muricata* L., T'IC TSUR MUI; --purpurea

Mocifio and Sessé, MITUKU', MUTUKU'; --*reticulata* L., TSUR MUI, TSUR U; --*soleroderma* Safford, POOC TE'; --*squamosa* L., TCI' MUUK'UK';

--*testudinea* Safford, POOC TE' WITS-IR.

Anzuelo, LUK-UK T'IC.

Apacina, TUXTUX TE'.

Apium, *graveolens* L., SI' KAR; --*petroselinum* L., U YOP' OR apio.

Arachis hypogaea L., P'AAK-AT RUM.

Arbol, de cera, TCA'P'I TE'; --de fuego, Q'AHQ' TE'; --

*Argemone mexicana* L., Q'AN T'IC.
Aristolochia. *grandiflora* Swartz, KUTS T'CAAN; *--maxima* L.,
TCIKI' T'CAAN.

Arrabidaea. *ochrea* (Humb. and Bonpl.), MAC TE'; --sp., MAC T'CAAN.

Arrowroot, NUM NAK Q'OPOT.

Artemisa, *Artemisia* sp., IN-TUX TE'.

Artocarpus communis Forster, TE' PAAN.

Arundo donax L., HARAR.

Asolepias. *curassavica* L., TCU' Q'OPOT; --tuberosa L., NAAK' U UT Q'OPOT.

Ata corral, U TUN T'CAAN.

Avocado, UN.

Ayote **de caballo**, T'CUM.

Bactris sp., ISKOYOL.

Balsam, LAAP' TE'.

Batocydia unguis L., U Q'AP' MIIS.

Bay tree, SUTAHAN.

Beans, P'UUR. See under "Frijol" for varieties.

Beet, TCAKTCAK RUM.
Bejuco. Q'AN T'CAAN; --blanco, SAK T'CAAN; --de barbasco, T'CAAN.

Bejuquillo, CE' T'EET'.

Berberilla TEE Teocomasuche.

Beranjena, T'BA T'CAAN.

Beta vulgaris L., TCAKTCAK RUM.

Bixa orellana L., QIWI'.

Blackberry, moro T'IC.

Blecho. Q'AN T'CAAN; --rojo, TCAK KAR.

Bluegum, P'UR-ITC TE'.

Borrajilla, T'IC.

Bougainvillea, glabra Choisy, OHOP T'CAAN; --spectabilis L., OHOP T'IC.

Bourreria formosa (DC) Hemsley, ESK' INSUTC.

Boussingaultia baselloides H.B.K., Q'AHQ' T'EET'.

Brasilete, HAHP-IN TE', T'SAK.

Brassica, alba (L.) Boissier, U YOP'OR KAR; --campestris L., YAC KAR.

---oleracea L., U QOR-OR KAR; --rapa L., SIP'IK RUM.

Brazil, TCAK TE'.

Breadfruit, TE' PAAN.

Breñal, SIK T'CAAN.

Bromelia, karatas L., TSETSE' XUX; --pinguin L., TSETSE', HOR

---TSETSE', P'UR-EM TSETSE'.

Bryophyllum pinnatum (L.) Kurs., U YOP'OR IK-AR.

Buddleia americana L., T'CAAR TE'.

Buettneria, aculeata Jacquin, MACMAC T'IC; --sp., XUX T'IC.
Bugambilia, OHOP T'CAAN.

Bursera. corisimaruba (L.) Sarg., TCALKAH'T; --sp., TCALAKHR TE', UHT'S-UP' Q'OPO'T, UHT'S-UP' TE', UHT'S-UP' WITS-IR.

Byrsonima. orassifolia (L.) DC., TCI; --sp., PAX TCI.

Cabbage, U QOR-OR KAR.

cabbage-palm.--Palmite'.

Cabello de ángel, TSUTS T'CAAN.

cinnamon.--Pecanite'.

Cacao, KAKAU'; --de nance, Q'AN TE' WITS-IR.

Cachimbo, TSATS TE'.

Caesalpinia. brasiliensis L., TCACK TE'; --coriaria (Jaoquin) Willd., Q'EWEER TE'; --platyloba L., YAX, IN-YAX; --pulcherrima (L.) Swartz, YUT'COOK.

Cagalero blanco, T'IC T'CAAN TE'.

Cajanus bicolor DC., TE' P'UUR.

Calabash tree.--rute' +t'.

Calabash vine, MURUR.

Calaguala, MIS AWAUX.

Calathea maorosepala Schumann, MAK UHT'S-IN, MAK UHS-IN.

Calea sp., Q'OPOT.

Calocarpum. mammosum (L.) Pierre, TSAAPUT; --viride Pittier, YACYAC TSAAPUT.

Calophyllum. longifolium L., QORNA' Q'OPO'T; --rekon Standl., SI' TE'.

Calvatia sp., U KUSUM tafetán.

Calycophyllum candidissimum (Vahl.) DC., T'AP' TE'.

Calzoncillo, EC T'CAAN.
Camote silvestre, IS T'EE'T'.
Camotillo, IS Q'OPOT.
Campeachy, Q'AMPETC.
Caneculunco, Q'UC P'AHK T'CAAN.
Candelillo, TCAI TE'.
Canela de monte, KANEL Q'OPOT.
Canelón, KANEL TE'.
Canistel, Canísté, Q'AN IS TE'.
Canturul, Canturuque, Q'AN TUR-UK'.
Canutillo, HARAR T'CAAN.
Caña, brava, PUUK; --de Castilla, PUUK TE'; --de Cristo, PAX Q'OI TE'.
Capsicum annuum L., TCI' IITC, TCITCI' IITC; --annuum var. concides Miller, NUKTA' IITC; --baccatum L., TA' MUT IITC; --frutescens L., SINAM IITC, U Y EX TSI' IITC; --sp., NOHTA' IITC, U Y AAK IITC, USIX IITC.
Capuca, PAX KAYAN CAAN.
Capulín. SUT'S TE'; --de montaña, --montés, TSAXRUP'.
Caracolillo, P'UUR T'CAAN.
Carao, okop'an TE'.
Cardenillo, XARDINA.
Cardo santo, Q'AN T'IC.
Cargapino, Q'UR Q'OPOT.
Carica, papaya L., HURUQ'UT; --sp., HURUQ'UT WITS-IR.
Carrizo, HARAR.
Casearia sp., Q'UR, Q'UR TE'.

Cashew, TCAK MURAK.

Casimiroa edulus LaLlave and Lex., NA' WEER.

Cassava, T'SIHN TE'.

Cassia, SAR-IN TE'.

Cassia. *bicapsularis* L., AQ'ATC TE'; *fistula* L., SAR-IN TE'; *grandis* L., OHOP TE'; *reticulata* Wild., Q'UC NAK TE'; --sp., P'UUR Q'OPO'T, TCUMPI' TE'.

Castilla. *gummifera* (Bertoloni) Pittier, P'IIT'S TE', TCITC TE'; --sp., TCU' TE'.

Castor oil plant, CE' IK-AR.

Cataranta, U TE' cataranta.

Catharanthus roseus (L.) Don., P'AMP'AN Q'OPO'T.

Cat's claw, _U qap' niias_, U qap' niias.

Caulote, TCAK'-AI TE'.

Cebadilla, TA' T'COOK.

Cebollas silvestres, T'CEIK Q'OPO'T.

Cebollín, T'CEIK TE'.

Cecropia sp., T'COHP' TE', TSOHP TE'.

Cedar, TCAK-AR TE', T'CEEK TE'.

Cedrela mexicana Roemer, TCAK-AR TE'.

Cedrina odorata L., ROUR TE'.

Cedrón, Q'UC NAK.

Cebiba, YAC TE'.

Ceiba. *pentandra* (L.) Gaertner, YAC TE'; --sp., MUHRUR TE', Ceibillo, YAC Q'OPO'T.

? Celery, SI' KAR.
Celtis iguanaea (Jacquin) Sargent, T'IC T'CAAN TE'.

Cephaelis sp., CE' T'EE'TE'.

Cera vegetal, TCAP'I' TE'.

Cereus sp., T'CIT'C AWAUX.

Cestrum nocturnum L., Q'UC P'AK TE'.

Ceterach sp., T'CIT'C AWAUX.

Chaote, T'CAAX TE'.

Chaetoptelea sp., mexicana Liebmann, WAKA'; --sp., T'EE'TE', WAKA' TE'.

Chalchupa, SIS-AR Q'OPOT.

Chamaedorea sp., CAAN TE', PAX KAYAN, PAX KAYAN CAAN; paxkayan te;
chan, chian, TCAN Q'OPOT.

Chaparro, mamacho, IK-AR TE'.

Chaperno, TA' POHP TE'.

Chatate, TCATAT TE'.

Choyo, TCAI.

Chayote, KAR T'CAAN.

Chayté (see Candelillo).

Chenopodium ambrosioides L., PASUHT.

Chenquesh, T' CENKEC.

Cherimoya (see Chamomilla), an annuy 47.

Chiberre, HOR TITAM.

Chicalote, Q'AN T'IC TE'.

Chichajam, AH TCIX T'CAAN.

Chiche, Chichita, TCU'.

Chichicaste, MOMOX, MOMOX TE', --colorado, TCAK MOMOX T'CAAN; --nigua,
MOMOX T'CAAK; --verde, YAC MOMOX T'CAAN.

Chichicastillo, MOMOX T'IC.
Chichicuilote, YAANON.
Chichimora, CICIMO.
Chichinguaste, TGITC-IM HA'; --blanco, SAK TGITC-IM HA'; --colorado, TCAK TGITC-IM HA'.
Chichipate, SIN KIN TE', T'SIN KIN TE'.
Chilacayote, TITAM.
Chilca, IITC Q'OPOT.
Chile -chiltepe, TA MUT IITC; --chocolate, NUKTA' IITC; --de alacrán, SINAM IITC; --de zope, USIX IITC; --diente de perro, U Y EX TSI IITC; --dulce, --de relleno, TCI IITC, TCIWCI' IITC; --lengua de gallina, U Y AAA IITC.
Chileguaque, MOHTA' IITC.
Chiliguacue, TCILIMAX.
Chililote, Q'UR, Q'UR TE'.
Chillitepe, TA MUT IITC.
Chilli, IITC. (See under Chile for varieties).
Chilmecate, TCIL-IM HA'.
Chiltepe, TA MUT IITC.

Chinaberry tree, YAC, YACYAC.
Chinoura, TCIN KUR.
Chipilín --de venado, TCI' KAR-AR MASA'; --de zope, TCI KAR-AR USIX.
Chlorophora tinctoria (L.) Gaudichaud, Q'AN CAAN.
Chrysanthemum sp., amuk'a.
Chuote, TCUKTI'; --de mico, TCUKTI' MAAC; --de montaña, TCUKTI' WITS-IR.
Chufle, MAK UHT'S-IN, MAK UHS-INK.
Chula blanca, colorada, P'AMP'AN Q'OPO.
Chumuna, T'CU-JIN UN T'CAAN.
Chupa-miel, de peineta, TCOHK Q'OI T'CAAN.
Chusquea sp., T'CA-AK TE' HARAR.
Cicer aristinum L., SAKSAK P'UUR.
Cichorium sp., OHOP.
Ciguapacte, Ciguapate, MUS-IK WITS-IR; --de parra, MUS-IK T'CAAN.
Cinco negritos, U TE' T'CI'T'C.
Cinnamon, Cinnamomum zeylanicum Nees., KANEL.
Cirín, Clix cu, SIRIN.
Cissampelos pareira L., UP'AYAI.
Cissus, Cissus sp., TCAK K'UC Q'AP'; --sp., TCAK K'UC Q'AP'.
Citron, ARANCEC.
Citron melon, U QOR-OR QOR.
Citrullus, var. citroides, U QOR-OR QOR.
Citrullus, var. citroides, U QOR-OR QOR.
Citrullus, var. citroides, U QOR-OR QOR.
Citrus, var. aurantifolia (Christm.) Swingle, SIS TE'; --aurantium L., PAXPAX NARANXO'; --decumana L., ARANCEC; --grandis (L.) Osbeck, ARANCEC; --limetta Risso, TC'I SIS TE'; --limonia Osbeck, IN-SIS TE'; --sinensis (L.) Osbeck, TC'I NARANXO'.
Clarincillo, CUUR Q'OPO.
Clavel, PIPA TE'.
Clavellina roja, PIPA.
Clavo de monte, AAK MIYAN T'IC, UK MICAN T'IC.
Clematis <clematis> dicica L., TSUTS T'GAAN; —vitalba L., U TSUTS viejo;
---sp., U TSUTS MAAC.
Cochineal fig tree, PETCAK.
Coochinito, SUSTO'.
Cochlospermum <cochlospermum> vitifolium (Willd.) Spreng., YUK Q'UC MURUR;
Coco (see Malanga).
Coconut, <coconut> Cocos nucifera L., KOKO'.
Coffee, <coffee> Coffea arabica L., KAHWE'.
Cohune palm, P'IK'-IT KOKO'.
Coix lacryma-jobi L., AK YUX, SAK-IR AK.
Cojón, Cogón de cordero, Cogón de oca, QUUM TE'.
Cola, de alarán, U NEX SINAM; —de caballo, U NEX T'CI'-IX; ---de pava, U NEX MUT; —de quetzal, U NEX MIKAT'SAX; —de tigre,
U NEX TCUR-UR; —de venado, U NEX MASA'.
Combretum farinosum H.B.K., TCOHK Q'OI T'GAAN.
Comemano, K'UC Q'AP'; —blanco, SAK K'UC Q'AP'; —colorado, TOAK Q'UC Q'AP'.
Cominio cimarrón, SIS-AR TE'.
Commelina sp., AQ'ATC Q'OPOT, CAN-AP' MUUQ'UI, U Y OK AQ'ATC.
Comósh, K'O'M OC.
Compositae sp., TCUAUX.
Conacaste, WAI TE'.
Conchalagua, <conchalagua> AQ'ATC Q'OPOT. See País de la vida.
Conósh, K'ON OC.
Conte, K'O'M.
Contrayerva, AM T'SAAK.
Copal, UH'T'S-UP' TE'.
Copalche, P'UR-ER TE'.
Copalillo, U TCAPI TE'.
Copapayo. (See Chayo).
Copinol, FAKAI.
Coral tree. (See Pito).
Corazón, KIIN-IK Q'OPOT.

Cordia, alba (Jauquin) Roemer and Schultes, YUF-AI; —alliodora
(Ruiz and Pavón) Chamisso, SUT TAHN TE'; —oana Martens and Galeotti,
SAK MOL-EN; —lobosa (Jauquin) HBK., SAK MOL-EN Q'OPOT. —SP., YU-P-St TE'.

Cordón de San Francisco, T'CAAN Q'OPOT.
Cordoncillo, TUTU' TE'.
Coriander, Coriandrum sativum L., KALIMPRE.

Cortez, XUR-UM TE'; —amarillo, Q'AN XUR-UM TE'; —blanco, SAK XUR-UM TE';
—coyote, P'OH P' XUR-UM TE'; —negro, —prieto, TCAK XUR-UM TE'.

Cosmos sulphureus Cavanilles, SAMP'UEER, WAC TE'.
Cotonrón, KAKAU' TE'.
Cotton, TINAM.
Cotyledon umbilicus L., LOR-OM.

Crayola, alata HBK., TSIB-AX TE'; —oujete L., RUTC TE';
—sp., SIMAX TE', WAC TE'.

Crespillo, TSUTS T'CAAN.

Crotalaria, longirostrata Hook and Arn., TCI' KAR-AR; —vitellina Ker.,
TCI' KAR-AR MASA'; —sp., TCI' KAR, U NITC-IR E TCI' KAR.

Croton, niveus Jauquin, P'UR-ER TE'; —reflexifolius HBK., K'OPARTCI'.

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Crucetillo, SAK T'IC.
Crucita, K'OM TE'.
Cuajatinta, SAK MOL-EN; --de monte, SAK MOL-EN Q'OPOT.
Cucaracho, KUKETC TE'.
Cucharón, RUTC T'CAAN.
Cuculmeca, NOHTA' IS TE'.
Cucumber, QOR-OR T'CAAN.
Cucumis (melo L., YAC HOR; --sativus L., QOR-OR T'CAAN.
Cucurbita (ficifolia Bouché, TITAM; --pepo L., T'CUM; --sp., HOR TITAM, P'IK' -IT T'CAAN, T'CUM T'C CI' -IX, WIK'OI.
Cuje, Cuin, Cujinicuil, T'SER-ER TE'.
 Culantrillo (blanco, SAKSAK AWAUX; --negro, TCAKTCAK AWAUX.
Culantrro (KALIMPRE, de tripa, --montés, KALIMPRE Q'OPOT.
Cundeamor, TCAKTCAK T'CAAN.
 Cupressus Benthamii Endlicher, TANTAN TAX TE'.
Curarina, U NEX TCUR-UR.
Curuba. (see Melocotón).
Cydonia oblonga Miller, PAX NA' WEER.
Cymbopogon citratus (DC) Stapf., SIS-AR AK.
Cyperus canus Presl., POHP'.
Cypress, TANTAN TAX TE'.
Cypressus (see Cundeamor).
Dandelion, CEMEM Q'OPOT.
Datura (candida (Persoon) Pasq., SIHK TE'; --stramonium L.,
 TCAAM-SAN Q'OPOT. --sp., \( \frac{1}{2} \) p. + \( \frac{1}{2} \) p. +
Delonix regia (Bojer) Rafinesque, Q'AHQ' TE'.
Dendropogon usneoides (L.) Rafinesque, T' CU-UR U MAT'C; --sp.,
MAT'C TE'.
Dianthus sp., PIPA, PIPA TE'.
Dill, TIS TE'.

 Dioscorea alata L., MAKAR, NOHTA' IS; --sp., NOHTA' IS TE'.
 Diospyros sp., P'UR-EM TE'.
 Diphysa robinioides L., T'SUX T'SAX; --sp., T'SUX T'SAX TE'.

Echinochloa (see Desmostachya).

 Doradilla, T'CIT' C AWAUX.
 Dorstenia contrajerba L., AM T' SAAK.

Dysodia montana (Bentham) Gray, IK-AR U HOR Q'OPO'T.

Echinodorus macrophyllus (Kunth.) Micheli, XII- IK Q'OPO'T. (see Echinochloa).

Egg-plant. (see Berenjena).
 Elaphrium sp., U T' CAP'I' TE'.
 Elaterium ciliatum Cogniaux, SUSTO'; --sp., SUSTO' T'CAAN.

Elder, TSEM TE', SUSTO' (see Elaphrium).

Encina, YAC T'COR' OR.
 Enterolobium cyclocarpum (Jacquin) Grisebach, WAI TE'.

Epacina. (see Apacina).

Equisetum sp., U NEX T' CI'-IX.

Erythrina poeppigiana L., TCAK MO' TE'; --rubrinervia HBK., MO' TE'.
Escoba amarga, MES-I-OP' Q'OPO'T.

Escobilla blanca, SAK MIS TE'; --colorada, TCAK MIS TE'; --negra, LUR-IN Q'OPO'T.

Escorcionera, Q'UC NAK Q'OPO'T.
Espina colorada, TCAK T'IC; —de tejer —dormilona, WAI-N-EM T'IC.
Espino blanco, SAKSAK T'IC, SÜUP' in T'IC.
Esquinsuche, ESK' INSUTC.
Eucalyptus globulus L., P'UR-ITC TE': —sp., Eucalyptus.
Eucalyptus sp., ICIM AK.
Eugenia guatemalensis Donn. Smith., T'CIT'C NAK-IR; —jambos L., U TE' manzana.
Eupatorium morifolium Miller, QORNA'; —perfoliatum L., U TCU' QORNA';
—sp., SIP'IK, T'CA-AK TE'.
Euphorbia pulcherrima Willd., ASAX WAN; —sp., ASAX WAN Q'OPOT.
Euphorbia sp., ASAX WAN Q'OPOT.
Fennel, T'CAAN IK-AR.
Feuillea cordifolia L., CICIMO.
Ficus glabrata L., XUN, XUN TE'; —sp., Q'ANQ'AN PI' IN-YAX,
SAKSAK PI' IN-YAX.
Flax, AK Q'AHQ'.
? Flor amarilla, —barbona. (see Guacamaya); —blanca,
SAK NITC-IR; —de campana, U NITC-IR campana; —de china, U NITC-IR china;
—de la cruz, TCAK NITC-IR; —de maravilla, TCAK NITC-IR.
—de Mayo, U NITC-IR Mayo; —de muerto, SAMP'UEER;
—de pasqua, ASAX WAN; —de peña, —de piedra, U NITC-IR TUN; TUN NITC-IR;
—de San Andrés, U Q'OPOT T'CIT'C; SAP'UEER;
—de tapat NITC-IR.
Florencia, TSIM Q'OPOT.
Floripundia, SIHK TE'.
Foeniculum vulgare L., T'CAAN IK-AR.
Four-o' clock. (TCAAK T'IC) Tchipan B'OPOT.
Fragaria sp., T'CAAN fresal.
Frijolillo negro, P'UUR Q'OPO  
Fusio de saúco, T
dQ'AN CAAN.
Garbanzo, SAKSAK P'UUR.
GARLO, YAC T'SAAN.
Genipa caerulea HBK., SUT'S MUI.
Genipa auruta HBK., SUT'S MUI.
Gilibertia arborea (L.) March, U Q'AP' T'COX.
Ginger, U Q'OPO T'IK-AR.
Gliricidia sepium (Joaquin) Steudel, Q'AN TE'; --sp., Q'AN TE' WITS-IR.
Gomphrena globosa L., T'CIT'C Q'OPO.
Gossypium, --BARBADENSIS, TINAM.
Gra, --blanoca, SAK P'AS P'OM; --colorada, TCAK P'AS P'OM.
Granada, --agria, DM-PAX TE'; --PLUMA, PAX.
Granadilla, PI'A --dulce, PAX; --grande, NOHTA' PI'A --morada, SIP'IK PI'PA
Grapefruit, ARANCBC.
Green zapote.
Frijol amarillo, Q'ANQ'AM P'UUR.
--arbolito, P'UUR TE'.
--blanco, SAKSAK P'UUR.
--cachito, TANTAN P'UUR.
--chapameco, ICTIKAPAR, ICKATAPAR.
--Chapín, TCAPIM P'UUR.
--colorado, TCAKTCAK P'UUR.
--de rienda, T'CAAN P'UUR.
--de sangre, T'CIT'C P'UUR.
--de tinta, See frijol manchado.
--enredador, TCAXAN.
--gigante, NOHTA' P'UUR.
--grande, T'CI' P'UUR.
--gris, T'CAHTC-UT P'UUR.
--manchado, SARIM P'UUR.
--morado, SIP'IK P'UUR.
--moreno, P'AXP'AX P'UUR.
--pequeño, P'IK'IT P'UUR.
--pocajul, LOR, LOR P'UUR.
--siete caldos, ARAR P'UUR.
--talete, NUMIR P'UUR.
--terezo, TERES P'UUR.
--vellano, TSUTSUR P'UUR.
Guacamaya, *guacamella* roja, YUT' COOK.

Guachipilín shrub, TCI' KARₐ U NITC-IR E TCI' KARₕ.

Guachipilín tree, T'SUX T'SAX.

Guácomo, *trapa'ái*

Guaco, KUTS T'CAAN, TCIKI' T'CAAN.

Guacuco, T'CIT'C NAK-IR.

Guacum, *guatemalense* Planchon, WAI-N-IP' TE'; --officinale L., --sanctum L., WAY-AN TE'.

Guaciome, WAI QUUM.

Guaje, YAAX.

Guaimeco, SAK T'CAAN TE'.

Guama, T'SER-ER.

Guanacaste. (see Conacaste).

Guapillo, Guapito, QUTC-Y-AR Q'O POT.

Guapinol. (see Copinol).

Guaquileme, TCAK MO' TE'.

Guarumo, T'COHP' TE', T'COHP' TE'.

Guava, PATAX, q'an patas, t'ak patax.

Guayaba, ácida, PAX PATAX; Guayaba de montaña, PATAX T'ak patax.

Guayabilla, PATAX MAAC.

Guayabita, Guayabita montesina, CIR TCI', WAI-N-IP' TE'.

Guayacán, Guayaco, WAI-N-IP' TE'.

Guazuma ulmifolia Lamarck, TCAP'-AI TE'.

Guicoy, WIK'OI.

Güiliguishte. (see Pruba de tabaco).
Guineo, Guineo, ---cantiado, --habanero, TCAKTCAK KENE'; --oriollo,
---YAC YAC KENE'; --dátil, P'IK'--IT KENE'; --majocho, AMAXON KENE';
--manzano, TCUTCU' KENE'; --mínimo, --de seda, Q'ANQ'AN KENE'.

Guiril, Guira, P'OHT'C TE'.

Gynerium ---sagittatum (Aublet.) Beauvois, PUUK; --sp., PUUK TE'.

Haematoxyylon campechianum L., Q'AMPETC.

Hediondilla, TUNAN--TOK--TOK. See Ruda amarnona.

Helianthus annuus L., SUN TUK. --sp., YINOLE.

Heliconia bihai L., HAAS Q'OPOT.

Heliotropium indiguum L., SINAM Q'OPOT; --sp., U NEX SINAM.

Hibiscus sabdariffa L., P'UR--ITC.

Higuero, --amarillo, Q'ANQ'AN PI' IN-YAX; --blanco, SAKSAK PI' IN-YAX;
---de montaña, PI' IN-YAX.

Hipericon, ICIC TE. 

Hippocratea sp., WAI-N--IP' UT'C.

Hog plum. ---hurukai munak, KINAM, P'0'Q'0'.

Hoja ---olorada, TCAK U YOP'OR; --de cierbo, U YOP'OR MASA'; --de
cintas, YOP'OR k'OM; --de cuero, U YOP'OR Q'EWEER; --de jate,
U YOP'OR TSM; --de piedra, TUN LAUX; --de queso, ---de Santa María, XA' PA';
---de tapa, ---del aire, U YOP'OR IK-AR; --grande, LAUX Q'OPOT; --verde, YAC U YOP'OR.

Hojasen, T'CORT'COR Q'OPOT.

Holcus ---sorghum L., QUSQUE; --sp., QUSQUIS WITS-IR.

Honeysuckle, UHT'S-UN T'CAAN.
Hordeum vulgare L., T'SAK AK.
Hormigo, Hormiguillo, CINIC TE'.
Huele de noche, Q'UC P'AK TE'.
Huiscoyol, ISKOYOL.
Huisquil, T'CI' WAN.
Huisquilete, T'CI' WAN T'IC.
Huisquilete, YAC T'CI' WAN.
Hule, P'IIT'S TE', TCIIC TE'.

Hura polyandra Baillon, TCUK TCAI TE'.

Hymenaec courbaril L., PAKAI.
Hymencallis sp., HA' Q'OPOT.

Hyptis verticillata Jacquin, SIHK Q'OPOT; --sp., TCIIC-IM HA'.

Iguashte, SAK-IR TE'.
Ilama. See white custard apple.

Impatiens balsamina L., U NITC-IR china.
Incienso de monte, UHT'S-UP' Q'OPOT.
Indian almond, PAS TE'.
Indian fig, PAK'-AN.
Indigo shrub, Indigofera suffruticosa Miller, T'CO' TE'.
Inga laurina L., T'SER-ER; --sp., T'SER-ER TE', YACYAC TE'.
Inodes sp., P'IT-OR CAAN.
Inula sp., KANEL Q'OPOT.

Ipomoea batatas (L.) Lamarck, IS, WIS; --purpurea L., IS T'EET'; --sp., TUK-UK T'IC.

Irayol, SUT'S MUI.
Ishoanal, TIC IC K'AR-YAN.
--blanco, TIC IC K'AR-YAN, --negro, TIC IC K'AR-YAN.
Izote, SUIT; --de montaña, SUIT
Jabillo, TCUK TCAI TE'.
Jaboncillo, CAAP'UN TE'.
Jacaranda, U TE' cataranta.
Jacobiña, spicigera (Schlecht.) Bailey, AH P'UR-EM; --sp. k'opot tinta.
--tintoria (Oerst.) Hemsl., P'UR-EM Q'OPOT. --sp. k'opot tinta.
Jaguan. (see Irayol).
Jatropha, acontifolia Miller, TCAI; --curcas L., YUP-UR; --podagrica.
--sp., T' SAK TCAI.
Jagua. (see Irayol).
Jilote, TCAK TCAK Y OK; --sp., T' SAK TCAI.
Jicama, de amon, Jicama de amon, IS TE'.
Jilotillo, SEISOHK.
Jimilile, T'CA-AK TE' HARAR.
Jimson weed. --cam-san k'opot.
Jinicuite, See Chachij.
Jiote, TCAK TCAK.
Jiquilite, See Indigo shrub.
Jobo, KIRAN, PIQOT.
Job's tears. (pimienta amarilla), ak yux.
Jocón, HOQ'-ON.
Jojote, MURAK. --Agrio, SUUT MURAK. --de invierno, --pitarillo,
Jocotillo, MURAK Q'OPOT.
Juan-islama, TCAK TE'.
Juglans pyriformis Liebmann, Q'UC P'AHK TE'.
Juicy, HOQ'-ON.
Jurgay, HURUKAI.

Jussiaea suffruticosa L., MAS K'AP TE'.

Karwinskia Calderoni Standl., ICIM TE'.

Lactuca sativa L., LAUX CU.

Ladle-calabash tree, SUMAX TE?

Lagenaria leucantha (Lamarck) Rusby, T'CAAN MURUR. --leucantha

Rusby, MURUR. --sp., T'CAAN Q'O'.

Lanilla, MAT'C TE'.

Lantana camara L., U TE' T'CIK'I'C.

Lantén, Llantén, U LAUX IK-AR.

Laurelillo. (see Bay tree and Wild Bay tree).

Lavender, Lavandula vera L., U Q'OPOT TC'IKIN.

Leche amarilla, U TCU' QORNA'.

Lechuga de río, LAUX CU HA'.

Lechuguilla, U YOP'OR HA'.

Lemaireocereus sp., MAK TE' T'IC.

Lemon. IN-SUS TE?

Lemon grass. SUS-AR AK.

Lengua de vaca, U Y AAK WAKAC.

Lengua de venado, U Y AAK MASA'.

Lepidium virginicum L., U YOP'OR T'CAN.

Lesquin. OQ'O'P TE.'
Lettuce, LAUX CU.

Leucaena glauca L., YAAX, yaax TE.

Licaniæ platypus (Hemsley) Fritsch, P'OH' TE'. --sp., HOR P'OH'.

Lichen, YAC-AR TUN.

Lignum-vitae, WAJ-AN TE'.

Limoncillo, T'SAK TCAI.

Linum usitatissimum L., AK Q'AHQ'.

Lippia berlandieri Schauer, T'CIT'C-ER TE'. --dulcis Trev., OHOP Q'OPOT. --sp., T'CIT'C-ER Q'OPOT.

Liquidambar, L. Q'OPOT. OQ'OP.

Liquidambar styraciflua L., OF'op. --sp. OF'op TE.

Lirio montès, HA' Q'OPOT.

Litsea sp., SUT TAHN.

Lomatia (see Peumus).

Logwood... (see Campeachy).

Lonchodacarpus minimiflorus Donn. Smith., TA' POHP TE'. --sp., US IX TE'.

Lonicera dioica L., UHT'S-UN T'CAAN.

Loroco, KAR T'CAAN.

Lorostea a. Bl. yan LS TE.

Luquana... --palmeri Fernald, WAI QUUM. --salicifolia HBK., Q'AN TSAAPUT.

Luehea speciosa Willd., KAKAU' TE'.

Luffa acutangula Roxburgh, MUYAR.

Lycopersicon esculentum Miller, T'CAM P'EITC. --lycopersicum L., TOMAS P'EITC. --sp., P'EITC T'CAAN.
Lygodium polymorphum (Cavanilles) HBK., P'UR-EM-AR T'CAAN.
Lysiloma candida L., SAKSAK TE'.

Madre, HEME cacao, Q'AN TE'.
Magay, SUK TCIX. --Castilla, ARAK SUK TCIX. --cimarrón, silvestre,
SUK TCIX WITS-IR. --mescal, WAKA' SUK TCIX.
Mahogany, TCAKTCAK TE'.
Mainillo, QUSQUQ.
Mais, NAR. See under 'maiz' for varieties.
Majagua, Majao, T'CAAN TE'.
Malanga, P'UHT' Q'OPOT.
Malayerba, T'CAAN TE'.
Malva, P'UHT' Q'OPOT.
Malva silvestris L., P'UHT' TE'.
Malvaviscus arboreus L., P'AHQ'-UT TE'.
Mamey, Mammea americana L., TCAK HAAS.
Mangle colorado, negro, TCAKTCAK TAP TE'.
Mango, Mangifera indica L., MANQO'.
Mangrove, TAP TE'.

Manihot esculenta Crantz (utilissima Pohl.), T'SIHN TE'.
Mano de león, U Q'AP' T'COX.
Manzana rosa, U TE' mansana.
Manzanilla, P'AHQ'-UT TE'.
Manzanita, Q'ANQ'AN TE'.
Maranta arundinacea L., NUM NAK Q'OPOT.

Masuouata, U NEX MASAKWA'.

Maguey, SUK TCIX. --Castilla, ARAK SUK TCIX. --cimarrón, silvestre,
SUK TCIX WITS-IR. --mescal, WAKA' SUK TCIX.
Mahogany, TCAKTCAK TE'.
Mainillo, QUSQUQ.
Mais, NAR. See under 'maiz' for varieties.
Majagua, Majao, T'CAAN TE'.
Malanga, P'UHT' Q'OPOT.
Malayerba, T'CAAN TE'.
Malva, P'UHT' Q'OPOT.
Malva silvestris L., P'UHT' TE'.
Malvaviscus arboreus L., P'AHQ'-UT TE'.
Mamey, Mammea americana L., TCAK HAAS.
Mangle colorado, negro, TCAKTCAK TAP TE'.
Mango, Mangifera indica L., MANQO'.
Mangrove, TAP TE'.

Manihot esculenta Crantz (utilissima Pohl.), T'SIHN TE'.
Mano de león, U Q'AP' T'COX.
Manzana rosa, U TE' mansana.
Manzanilla, P'AHQ'-UT TE'.
Manzanita, Q'ANQ'AN TE'.
Maranta arundinacea L., NUM NAK Q'OPOT.

Masuouata, U NEX MASAKWA'.
Maíz amarillo, Q'ANG'AN NAR.
--barroso, Q' AN NAR.
--bayo, TCAK NAR.
--blanco, SAK NAR.
--cashe, Q'ANTC NAR.
--colorado, TCAKTCAK NAR.
Ocuarenteflo, P'IK'IT NAR.
--de ceniza, TANTAN NAR.
--de montaña, WITSIR NAR.
--de sábana, CAX NAR.
--majoco, MAHOX NAR.
--manchado, SARIN NAR.
--negro, P'UREM NAR.
--pushagua, see maíz raque.
--raque, SAKMAK NAR.
--sangre de Cristo, T'CIT'C NAR.
--tepezinte, COROR NAR, COROX NAR.
--verde, YAC NAR.
Mashaste, MAC TE'. --de tinaco, MAC TE CAAN.
Mashte, MAHTC.
Matapalo, TCU' TE'.
Matapescado, WAI-N-IP' TCAI.
Matapiojo, WAI-N-IP' UT'C.
Matasanillo, NA' WEER TE'.
Mataseno, MAHTN-IP' NA' WEER.
Mataseno cinarfin, NA' WEER ut'er.
Matilisquita, TISAMAR TE'.
Melastoma (see Hypericaceae).
Mécate de agua, MECHTE, MAHTN-TE'. -- de agua, T'EE'T TE'.
Medinilla-diamantina (see Hamming-gloopy).
Melina (see Gomphella).
Mejorana, SIP'IK.
Melia azederach L., YAC, YAC YAC.
Melissa officinalis L., UHT'S-UN Q'OPOT.
Melocotón, Melón de olor, UHT'S-UN HOR.
Melothria sp., QOR-OR HOR TE CAAN.
Mentha pulegium, YAC TSAXRUP'.
Menta verde, YAC U Y UHT'S-UN-ER.
Mentha, e citrata Ehrhart, U Y UHT'S-UN-ER. --pulegium L., YAC MUUC Q'UR-UI.
Meona, P'UR-EM-AR TE CAAN.
Mezcal, WAKA'.
Mezcalillo, P'ERP'ER TE'.
Miconia magnifica L., SIRIN.
Milkweed. ZACBOLOK k'opot.
Miltomate, YAC TSAXRUP'.

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Mimosa pudica L., MUTH T'IC, WAI-AN T'IC, WAI-AM T'IC.
Mirabilis jalapa L., T'SIHP'-AR Q'OPOT.
Mimulus (see California).
Moco de chumpe, TCUMPI TE'.
Moco de gallo, AQ'ATC TE'.
Momordica charantia L., Q'UC P'AHK T'CAAN.
Monte de ilusión, XLUSION Q'OPOT.
— Q'AN SAAAN.
Morning-glory, Q'AN NITC-IR.
Morrito, WAC TE'.
Morro, TSIM-AX TE'.
Moro, mat. (See under Musgo).
Mostaza del país, Mostaza blanca, YAC KAR.
Mozote, — blanco, SAK MOOR. — de caballo, U MOOR TE'.
— negro, TCAK MOOR.
Mozote weed, MOOR Q'OPOT.
Mucuna pruriens (L.) DC., CEK' T'CAAN, IN-OCH-RE, TOIK-T'GAAN.
Mulata, U NITC-IR mulata.
Muntingia calabura L., SUT'S TE'.
Murul, MUHRUR TE'.
Musgo — de palo, U MAT'IC TE'. — de piedra, U MAT'IC TUN.
— negro, T'CU-UR U MAT'IC. — verde, YACYAC MAT'IC.
Mushroom, T'GÒOK. See under Shorno.
Muskmelon, YAC HOR.
Mustard, U YOP' OR KAR.
Myrica mexicana Willd., TCAP'I' TE'.
Myristica Fragrans Houtt., U Q'AN-AR TUN.
Myrtle, CIR TCI.

Nacascahuite, YAAK TE'.
Nacascocote, Q'EWEER TE'.
Naguapaté, Naguapacte, Q'UC HOR Q'OPO T.
Nance, PAX TCI. --de iguana, T'C U-UR T'IC.
Nancillo, U Q'OPO T'UUR.
Nanse, TCI.
Napahuite, ALAPAAPIK.
Napoleon, OHOP T'IC.

Nectandra globosa Mez., CIR UN, UN WITS-IR. --sinuata Mez., UN MAAC.
Neurolaena lobata (L.) R. Br., NAK Q'OPO T.
Nicotiana tabacum L., Q'UHT'S.
Night-blooming cereus, NOH T'IC.

Night-jasmine,
Nispero, de montaña, MUI TE'.
Nissolia sp., YAC TCAN Q'OPO T.
Nopal. (see Cochineal fig tree).

Nopal, Nopalea cochenillifera (L.) Salm-Dyck, PETCAK. --sp., U Y AAK WAKAC.
Nutmeg, U Q'AN-AR TUN.

Oak, (see under Roble and Quercus) for varieties.
Ocimum basilicum L., UP'I'. --micranthum Willd., UP'I' Q'OPO T.
Pine, YAC-ON T'El.
Oote, (see Pino).
Ojo, NAAK' U UT. --de venado, UT KASA'. 
Omphalea oleifera Hemsley, U YOP' OR queso.

Onion. (Sak t'zick, Sulp'k t'zick

Onoseris onoseroides (HBK) Robinson, XUN TE'.

Opuntia tuna L., PAK'-AN.

Orbignya cohune (Martius) Dahlgren, P'IK'-IT KOKO'.

Onoseris onoseroides (HBK) Robinson, XUN TB'.

Opuntia tuna L., PAK'-AN.

Orbignya cohune (Martius) Dahlgren, P'IK'-IT KOKO'.

Orégano, T' CIT' C-ER TE'. --de monte, --montés,

T'CIT'C-ER Q'OPOT.

Oreja, TCIKIN. --de coche, U TCIKIN TCITAM. --de conejo, U TCIKIN

T'UUR. --de coyote, U TCIKIN P' OHP'.

Orejuela de ratón, U TCIKIN T' COOK.

Organo, MAK TE' T' IC.

Orozuz, OHOP Q'OPOT.

Orthocarpus sp., MES-I-OP' Q'OPOT.

Ortiga, MOMOX f' /

Oryza sativa L., HAHT'S.

Oxalis sp., U Q'OPOT T'UUR.

Pacaya, PAX KAYAN. --de lancetillo, pacaya de monte,

--de sombrero, Pacaya, PAX KAYAN.

Pacaya, PAX KAYAN.

Paohyrhizus erosus (L.) Urban, IS TB'.

Paohyrhizus erosus (L.) Urban, IS TB'.

Paohyrhizus erosus (L.) Urban, IS TB'.

Pachira aquatica Aublet., PUMPUN HUTC, tzaarpit te'.

Pachira aquatica Aublet., PUMPUN HUTC, tzaarpit te'.

? Palma, CAAN. --de sombrero, P' ITOR CAAN.

--real, NOH CAAN.

Palmiche, CAAN TE'.

Palmito, TCUTCU' CAAN.

Palo, amargo, T' CAXT' CAX TE'. --amarillo, U TCU' QORNA'. --blanco,

--chacaj (chacaj), --china, U TE' china.

--chipilín, -- de fuego (see Arbol de fuego).
--de jabón, CAAP'UN. --de la vida, P'IC-AN. --de lloron, HAAAS TE'. --de María, P'IC-AN. --de Mayo, SAK POHP'.
--de mezcalillo, P'ERP'ER TE'. --de morro (see Morro). --de muela, U Y EX TE'.
--de piedra, TUN TE'. --de pito (see Pito). --de Santa María, XA' PA'.
--de santo, (see Copal). --jote (see Jiote), --Mario S'AK TE'.
--meoapal, T'AP-OX TE'. --meate.
--mezcal, WAKA' TE'. --negro, P'UR-EM TE'.
--quileté (Pi'). --santo, (see Lignum-vitae).

Panicum barbinode Trinius, IN-T' CAX, MOOR AK, NOCI' AK, PARPAR AK, SAKSAK AK, T'UUR AK (AK T'UUR), T'CAAH-AR AK, U Q'OPO T'CI' -IX, U Y AAK T'UUR, U TSUTS MAAC AK, WITS-IR AK, YACYAC AK.

Panicum sp., CAX Q'AHQ', HOQ'-ON, MES-I-OP TE', NOCI' HAAAR, PAX Q'OAI TE', SAK P'AS P'OOM, SARAK, SIN KIN (T'SIN KIN), TANIX, TCIKI' TE', U NEX MASA'.

Papaya, HURUQ'UT. --de montaña, HURUQ'UT WITS-IR.
Papelillo, XUN TE'.

Pariti tiliaceum L., T'CAAN TE'.
Parsley, U YOP'OR apio.

Pashte, MUYAR, T'CAAN TE'.

Passiflora, calata L., U WITC SUT'S. --coriacea Jussieu, SUT'S Q'OPO T.
--edulis Sims, SIP'IK PI'. --ligularis L., TCI' PI'. --quadrangularis L.

Pata de pollo, U Y OK AQ'ATC.

Patashîte, PATAK TE'.

Paterna montés, TUN TCIX T'CAAN.

Paullinia spinnata L., TCII-IM HA'. --sp., T'SAK T'CAAN.
Peach, TURASME.

Peanut, P'AAP-AT RUM.
Peotis sp., SIS-AR TE'.

Pedilanthus tithymaloides Poiteau, U Y OK SIT'S. --sp., U Y OK HAHA' MUT.
Peine de mico, U CIAP' MAAC.

Pelo de mico, U TSUTS MAAC.

Peltostigma sp., NA' WEER.

Pepenanoe, TSUUN UN T'IC.

Pepeto, YACYAC TE'.

Pepino, QUUM T'IC, P8UUR.

Pepitoria, P' IK' - IT T'GUM.

Pepo, = maximus L., T'GUM. --vulgaris Moench., YAC T'GUM.

Peppergrass. u yop'on tan.

Persea americana Miller, UN. --schiedea Nees., TCUKTI'.

--sp., TCUKTI' MAAC, TCUKTI' WITS-IR, TSATS TE'.

Perymenium sp., TCUAUX TE'.

Petiveria alliacea L., TUXTUX TE'.

Phaseolus vulgaris L., P8UUR.

Philodendron sp., TCAN T'CAAN.

Physalis pubescens L., YAC TSAXRUP'.

Physalis mut. (see P8UUR).

Pioa-pica, CEK' T'CAAN, TCUKTI' - IN OCH' E.

Picrosma excelsa L., U TE' cuasia.

Pie de niño, U Y OK SIT'S.

Pie de paloma, U Y OK HAHA' MUT.

Pimenta officinalis Lindley, AAK MIYAN, UK MICAL.

Pimientillo, Q'AN IITC TE'.

Pimiento, AAK MIYAN TE', UK MICAL TE'.
Pimpinella anisum L., ANANS.

Pine, —PINE TAX TE'.

Pineapple, SAK'-IR TE'.

Pinus. —occarp Schiede. (—tenuefolia Benth.), TCAK'TCAK TAX TE',

TIC-AR TE'. —sp., SAKSAK TAX TE', TIC-AR TE'.

Piña. —cabeza de negro, PUR-UR TSETSE'. —cabezona, HOR TSETSE'.

—de agua, KA'-SAK'-IR TE', —de cerro, TOTI'TI SAK'-IR.

—de garrobo, TSETSE XUX. —de piedra,

U SAK'-IR TUN. —de paja, TCAK'TCAK IR-TE'.

Piñón, YUP-UR.

Piñuela, TSETSE'.

Piper —auritum HBK., TEEK Q'OPO'T, —umbellatum L.,

—umbellatum L., —SP. TUTU TE'.

Pisoidia xamerica Sessé and Mocíño, T'SAK TE'. —erythrina L.,

HAHP-IN TE'. T'SAK.

Fistahaya, HAR-Men T'IC. SEE RED PINE.

Pitheocotonium echinatum (Jaoquin) Schumann, U CIAP' NAAC.

Pitheoclobium sp., TAMARIN WITS-IR.

Pito, NO' TE'.

Plantago major L., U LAUX IK-AR.

Plantain. (Musa) haas.

Plantain weed, U LAUX IK-AR.

Platanillo, HAAS Q'OPO'T.

Plátano —blanco, GHAAS; —gordo, T'COR HAAS. —guineo, haas kene.

Platymiscium polystachyum L., CINIC TE'.
Pluhea odorata (L.) Cassini, UP' I TE'. --sp., Q'UC HOR Q'OPOT.
Plumajillo, SAR TE'.
- acuminata L., Umak-ar k'opot.
Plumeria - aoutifolia Poiret, SAK NITC-IR. --rubra L., TOAK NITC-IR.
- sp., U mak-an k'opot.
Poeppigia procera Presl., TEP' KAR.
Poleo, Poleo poledo, YAC MUUC Q'UR-UI.
Polypodium calaguala Ruiz, MIS AWAUX.
Pomegranate, IM-PAX.
Pond-apple. ha tsvn mu'
Portulaca oleracea L., Q'AN KAR. --sp., SIP' IK Q'OPOT.
Poshte, posh-te, POOC TE'.
Potato, MULUK, ICIK MULUK.
Prickly-ash. (see -Epsina-columba).
- prickly-popp. (see -Car-30-recta).
Prunus - persica (L.) Sieb. and Zucc., TURASME. --salicifolia HBK.,
SUT'S TE'.
Psidium - guajava L., PATAX. --mohle Berg., PATAX MAAC. --mohle Bertol.,
PAX PATAX. --osteredianum Berg., CIR TCI, --sp., T'AP,
PATAX TE', T'AP-OX TE'.
Pterocarpus draco L., T'CIT'C TE'.
Pumpkin, T'CUM.
Pumpunjuche, PUMPUN HUT'C.
Punica granatum L., IM-PAX.
Purslane. (see Verdeligna). q'an kar, sup'ik k'opot
Quamoclit pinnata (Desr.) Bojer, TOAKTOAK T'CAAN.
Quassia, U TE' cuasia.
Quebracho, Quebracho blanco. Quebracho palomado. YAX, IN-YAX.
Queques, Queques, T'CI-IR Q'OPOT.
Queques, Queques, T'CI-IR Q'OPOT.
Quercus agrifolia L., YAC T'COR-OR. --sp., IK-AR TE', P'UR-EM T'COR-OR, Q'AN-AX, Q'AN T'COR-OR, SAKSAK T'COR-OR, TCAKTCAK T'COR-OR. YACYAC T'COR-OR.

Quilete blanco, SAK KAR. --de danta, TIINAM.KAR. --de ojo, NAAK'UT KAR. --de zope, TOCHK Q'OI USIX. --rojo, TCAK KAR.

Quillaja saponaria L., CAAP'UN.

Quina, Corteza de quina, Q'IHN TE'. --amarilla, Q'ANQ'AN Q'IHN TE'. --roja, TCAKTCAK Q'IHN TE'.

Quince. (Momordica) PAH N'KE. NA' WE.

Radish, U WIIR T'COOK.

Ramón, OC.

Randia armata Swartz DC., SAK T'IC.

Raphanus sativus L., U WIIR T'COOK.

Red custard apple. (Momordica) TUN MV.

Red jasmine. (see Flor de la cruz).

Red pine. TCAK TCAK T'AN TE'.

Regargar, NAAK'UT Q'OPOT.

Requí, ICIM Q'OPOT.

Rhizophora mangle L., TAP TE'.

Rhubarb, TCAKTCAK Y OK.

Rice, HAHT'S.

Ricinus communis L., CE'IK-AR.

Riega-platos. (see Friega-platos).

Roble amarillo, Q'AN T'COR-OR. --bellota, T'COR-OR. --blanco, SAKSAK T'COR-OR. --colorado, TCAKTCAK T'COR-OR. --encina (see Encina). --negro, P'UR-EM T'COR-OR. --verde, YACYAC T'COR-OR.
Robledo, Q'AN-AX.
Rosa —de Castilla, T'IC U NITC-IR. --de
Santa María, XA' PA' NITC-IR. --jamaica, p'ur-itc,
Rosa sp., T'IC U NITC-IR, XA' PA' NITC-IR.
Roystonea regia (L.) Cook, NOH CAAN.
Rubus villosus L., moro T'IC.
Ruda cimarrona, TUX-YAN IGIK Q'OPOT.
Ruta chalepensis L., TUX-YAN IGIK.
Sabadilla officinalis (Schlecht. and Cham.) Standl., TA' T'COOK.
Sabal sp., TCUTCU' CAAN.
Sacaj, SAAK Q'AHQ'.
Saca-tinta, P'UR-EM Q'OPOT.
Saccharum officinarum L., SIK'AP.
Salmo, T'AP' TE'.
Salix chilensis Molina, SAUPSOKO. --taxifolia HBK., TARAI.
Salvia, T'CAAR TE'. --santa, OHOP Q'OPOT, OCHUX, T'CAAR Q'OPOT.
Salvia hispánica L., TCAN Q'OPOT. --sp., Q'UC P'AK Q'OPOT.
Sambucus mexicana Presl., TSEM TE', MOK'.'
Sandía de culebra, QOR-OR HOR T'CAAN.
Sangre de drago, 42 +4 +4.
Sanguinaria, Sanguinaria sp., T'UUR Q'OPOT.
Santa María, QORNA' Q'OPOT.
Santo Domingo, KAR Q'OPOT.
Sapindus saponaria L., CAAP'UN TE'.
Sapodilla, MUI.
Sarsaparilla, T'CAAN T'IC.
Sasafrás, K'OPARTCI'.
Schultesia sp., P'IC-AN Q'OPOT.
SOLERIA setacea Poiret, AK POHP'.
Scorzonera hispanica L., Q'UC NAK Q'OPOT.
Sechium edule Swartz, T'CI' WAN. --sp., YAC T'CI' WAN.
Sedge, POHP'.
Seisoco, T'COK NAR TE'.
Senecio sp., IITC Q'OPOT.
Sensitive-plant, Sensitiva, MUTS T'IC, WAY-AN T'IC, WAY-AM T'IC.
Sesame, Sessamum indicum L., AHONHORIN.
Shaguay, CAAWAI.
Sheep-fruit, Shinté, (no-tek-de-doe).
Shorro, amarillo, Q'AN TCOOK. --blanco, SAK TCOOK.
--morado, SIP'IK TCOOK.
Sicana odorifera (Vill.) Naudin, UHT'S-UN HOR.
Sida acuta Burmann, LUR-IN Q'OPOT. --sp., P'UHT' Q'OPOT, SAK MIS TE', TCAK MIS TE'.
Sideroxylon tempisque Pittier, AM TE'.
Siempre-viva, T'CIT'C Q'OPOT.
Siete pellejos, TUK-UK T'IC.
Simarruba, T'CIT'C NAK TE'.
Simaruba glauca DC., UT'C TE'. --officinalis L., T'CIT'C NAK TE'.
Sinquin, SIN KIN, T'SIN KIN.
Sintule, SIN POHP'.
Sirasil, T'SIRAT'SIR.
Smilax officinalis L., T'CAAN T'IC.

Solanum guanense Urban, Q'AM P'EITC. --mammosum L., TCU'.

--melongena L., QUUM Q'OPO. --muricatum L., QUUM T'IC.

--nigrum L., MAXQ'UI. --tuberosum L., MULUK ICIK MULUK.

--sp., NAAK' U UT, P'EITC Q'OPO, SAAQ Q'AHQ'.

Sombrerillo, LOR-OM.

Sonoya. matuku', matuku'.

Soursop. t'ic tsun mu'vi.

Spanish plum. (see Jocote).

Spanish sage. (see Chan).

Spilanthes sp., IK-AR-ER Q'OPO.

Spiny amaranth. (see Huisquilete).

Spondias mactena L., HURUKAI MURAK, KINAM, P'OQ'O'. --purpurea L., MURAK. --sp., HURUKAI MURAK TE', SUUT MURAK.

Squash, YAC T' CUM.

Stemmadenia sp., QUUM TE'.

Strawberry, T'CAAN fresal.

Strychnos sp., U NEX TCUR-UR.

Subin, SUUP'-IN T'IC.

Suelda-con-suelda, QORNA'.

Sugar-apple, TCI' MUUK'UK'.

Sugar cane, SIK'AP.

Sunflower, SUNTUUK.

Suquinay, UP'I' TE'.
Susto, SUSTO' T'CAAN.

Sweet basil, UP'I'.
Sweet lime, tek S&S te'.
Sweet potato, IS, WIS.

Sweetia panamensis Bentham, SIN KIN TE', T'SIN KIN TE', T'SIN KIN TE'.

Sweetsiop, TCI' MUUK'UK'.

Swietenia humilis Zucc., TCAKTCAK TE'.

Syngonium Donnell-Smithii Engler, TSUR MUI T'CAAN.

Tabaco del ratón, U Q'HHT'S T'COOK.

Tabebuia xanthantha (Jacquin) Urban, Q'AN XUR-UM TE'. --Donnell-

Smithii Rose, SAK XUR-UM TE'. --pentaphylla (L.) Hemsley,

TISAMAR TE'. --sp., P'OHP' XUR-UM TE', TCAK XUR-UM TE'.

Tafetán, U KUSUM tafetán.

Tagetes sp., AANSI' Q'OPOT, ICIK TE'.

Talinum sp., U YOP'OR HA'.

Talisia olivaeformis (HBK) Radlkofer, HURUKAI.

Talquezal, Tezquezal, CAX Q'AHQ'.

Tamarind, Tamarindus indica L., TAMARIN.

Tamarinda montaña, TAMARIN WITS-IR.

Taníj, TANIX.

Tapaljocote, HURUKAI MURAK TE'.

Taraxacum officinale L., CEMEM Q'OPOT.

Taraya, TARAI.

Tashiste, TCUAUX.

Tatascamite, TCUAUX TE'.
Te. de Castilla, U YOP'OR te.
—del monte, KANEL Q'OPOT.

_Tecoma stans_ (D.) HBK., T'CAAX TE'.
_Tecomajacca_, UHT' S-UP' WITS-IR.
_Tecomaseuche_, YUK' Q'UC MURUR.
_Tecomate_, T'CAAN MURUR.
_Tecomatillo_, yuk' q'uc murur te?
_Tempate_. (mamita), yup' p'uru te?
_Tempisque_, AM TE'.
_Teosinte_, ICIM AK.
_Tepemiste_, TEP' KAR.
_Tepeshuero_, T'AP, PATAX TE'.
_Terminalia catappa_ L., PAS TE'.
_Thea sinensis_ L., U YOP'OR te.
_Theobroma bicolor_ Humb. and Bonpl., PATAK TE'. —_cacaè_ L., KAKAU'.
_Thevetia peruviana_ (Persoon) Schumann, T'COHT' COP'. —_plumeriaefolia_.
_Benthham_, T( COHT' COP' TE'.

_Tibouchina_ sp., Q'AM PUN-EN Q'OPOT.
_Tigeretas_, SUHM T'CAAN.
_Tigüilote_, yup'ai te.
_Timboco_, IN-T'CAAX TE'.
_Tinta de monte_, AH P'UR-EM, T'AM TE'.
_Toadstool_, TANTAN TCOOK.
_Tobacco_, Q'UHT'S.
_Toluifera Pereirae_ (Klotzsch) Baillon, LAAP' TE'.

_Tomatillo_, T'CAAM P' EITC. —_amarillo_, Q'AM P' EITC. —_de monte_,
_P'EITC T'CAAN.
_Tomato_, Tomas p'ente.
Toronjil, UHT'S-UN Q'OPOT.
Tostocillo, tostocillo TE'.
Trema micrantha (L.) Blume, TSAXRUP'.
Trencilla, HAHR Q'OPOT.
Tres puntas, NAK Q'OPOT.
Tridex procumbens L., WAKAC Q'OPOT.
Triticum vulgare L., PAAN.
Triumfetta sp., U MOOR.
Tuna. (see Indian fig).
Turnip, SIP'IK RUM.

Urbito. (see Yupay).
Ureschites Karwinskii, kaan. --sp, kaan TE'.
Urera baocifera L., MOMOX T'IC. --baccifera (L.) Gaudichaud,

Urtica sp., TCAK MOMOX T'CAAN.

Valeriana, IK-AR U HOR Q'OPOT.
Vanilla, Vanilla fragrans (Salisb.) Ames., T'CU-UR U HOR.
Vara, banderilla, NOCI' HARAR. --de bambú, MAK TE' HARAR. --de cama,
T'CA-AK TE'. --de camal, XIROLO. --de canasto, TCIKI' TE'.
--de escooba, MES-I-OP' TE'.

Urera baocifera L., MOMOX T'IC. --baccifera (L.) Gaudichaud,
Vegetable pear (see Raisin).

Verbena (see Pincushion).

Vernonia (see lettuce).

Venadillo, YUHQ' TE'.

Verbena, SIHK Q'OPO'T.

Vernonia canescens HBK., MUS-IK T'CAAN.

Violet, Viola odorata L., SIP'IK NITC-IR.

Virgin-bud. (see vitis- -vitis HBK.,

Vitis. tiliacefolia HBK.,

T' CU T'CAAN, T' CUY-UR T'CAAN.

Walnut, Q'UC P'AHK TE'.

Watermelon, QOR-OR HOR.

Wheat, PAAN.

White custard apple. (see

White vine. (see pine-

White plantain, Sak haas.

White zapote. (see

Wild amaranth, MUUC Q'UR-UI, sak muuc q'urui, tek muuc q'urui.

Wild anniversary, POOC'TE' WATER.

Wild bay tree, SUT TAHN TE'.

Wild casava, OH OP TE'.

Wild sweet basil, UP'11 Q'OPO'T.

Willow, SAUPSOXO.

Wormseed. (see

Xanthosoma, sagittifolium L., T' CI'-IR Q'OPO'T. --violaceum Schott.,
Xylosma, **Hemsleyana** Standl., TSUUN UN T'IĆ. — sp., AUCAX.

Yaguiril, YAWIRIR.

Yam, MAK-AR, NOHTA' IS.

Yedra, Q'AHQ' T'EET'.

Yellow-flowered aloe, TUXTUX SUK TCIX.

Yellow purslane (*aei purslane*).

Yellow zapote. (qan tsanput).

Yemas de huevo, U Q'AN-AR QUUM.

Yerba *chumuna* — de o caballo, U Q'OPOT T'CI'-IX, U Y AK T'CI'-IX. — de o cántil, KANT-IR Q'OPOT. — de o casampulga, T'CAAK WAY A' Q'OPOT. — de o coche de monte, Q'OPTAR TGITAM Q'OPOT.

— de o conejo, U Q'OPOT T'UUR. — de o conte, K'OM Q'OPOT. — de o cuenta- caaco, POR+OR TCAN Q'OPOT. — de o erisipela, SAMP'AR Q'OPOT.

— de golondrina, ASAX WAN Q'OPOT. — de o cruz, AH MASAK. — de o la rábida, IK-AR-ER Q'OPOT, T'UUR Q'OPOT. — de o la tierra, SINAM — de o la víbora, TCAN T'CAAN. — de o la vida, P'IC-AN Q'OPOT.

— de o murocílago, SUT'S Q'OPOT. — de o reuma, Q'UC P'AK Q'OPOT.

— de o San Francisco, U YERB-IR San Francisco. — de o Santa Cruz, MAS K'AP TE'. — de o Santa María, TCEEK Q'OPOT, S. — de o Santo Domingo, HARAR Q'OPOT. — de o tinta, CAN-AP' MUSQ'UI. — de o zope, U Q'OPOT USIX.

— de o zorzillo, P'AAILQ'OPOT. — del o cáncer, NOH Q'AHQ' Q'OPOT.

— del o guapo, P'AMP'AN TE'. — del o pollo, AQ'ATC Q'OPOT. — del o ratón, U Q'OPOT T'COOK. — del o tabardillo, YAC TCAN Q'OPOT. — del o toro, WAKAC Q'OPOT. — del o viejo, T'CI' T'CAAN.

— del o zopilote, QOL T'COOK Q'OPOT, QOR T'COOK Q'OPOT.

Yerbabuena, U Y UHT'S-N-ER.

Yerbamora, MAXQ'UI.
Yueca, *elephantipes* Regel, SI' TA'. --sp., SI' TA' WITS-IR.

Yulpate, NUM NAK.

Yupay, YUP-AI.

Yupur, See piñón.

Zacate, *amargo*, IN-T'CAK. --camalote, NOCI' AK. --conejo, T'UUR AK.

AK T'UUR. --coronita, YAGYAC AK. --corredor, --Pará, WITS-IR AK.

--de caballo, U Y AK. --de Parra, T'CAHN-AR AK. --de perla, SAK-IR AK.

--grís, MAT'C AK. --habanero, SAKSAK AK.

--mesmético, U Y AK T'UUR. --mozote, MO'R AK, AK MO'R. --parpar, PARPAR AK. --pelo de mico, T'UTU R. --teosinte (see Teosinte).

Zamia furfuracea L.F., IS Q'OPOT.

Zanthoxylum americanum L., TCAK T'IC.

Zapote, TSAAPUT.

Zapotillo, AMUK'A'.

Zapotón, ZAPOTÓN + T'CAAPUT + T'CA.

Zapullulillo, TSAAPUT T'CAAN.

Zaraque, SARAK.

Zarza, --de iguana, XUX T'IC. --de venado, U T'IC MASA'. --dormilona,

WAY-AN Q'OPOT. --huesca, MACMAC T'IC.

Zea maya L., NAR.

Zingiber officinale Roscoe, U Q'OPOT IK-AR.

Zopilocuavo, zopilopate, zopilote, T'SAK TE'.

Zunza, P'OHP' TE'.

Zunzapote, HOR P'OHP'. 
ACANTHACEAE
Jacobinia spicigera (Schlecht.) Bailey
Jacobinia tinctoria (Oerst.) Hemsl.
Jacobinia sp.

AGARICACEAE
Agaricus campestris L.
Agaricus sp.
Calvatia sp.

ALISMACEAE
Echinodorus macrophyllus (Kunth.) Micheli

ALTINGIACEAE
Liquidambar styraciflua L.
Liquidambar sp.

AMARANTHACEAE
Amaranthus hybridus L.
Amaranthus spinosus L.
Amaranthus sp.
Gomphrena globosa L.

AMARYLLIDACEAE
Agave sp.

AMMIACEAE

AMYGDALACEAE
Licania platypus (Hemsley) Fritsch
Licania sp.

ANACARDIACEAE
Anacardium occidentale L.
Mangifera indica L.
Spondias lutea L.
Spondias purpurea L.
Spondias sp.

ANNONACEAE
Annona cherimola Miller
Annona diversifolia Safford
Annona glabra L.
Annona montana Macf.
Annona muricata L.
Annona purpurea Moq. and sessé
Annona reticulata L.
Annona solerodera Safford
Annona squamosa L.
Annona testudinea Safford
Annona sp.

APOCYNACEAE
Catharanthus roseus (L.) Don.
Catharanthus sp.
Plumeria acuminata L.
Plumeria acutifolia Poiret
Plumeria rubra L.
Plumeria sp.

Stemmadenia sp.
Thevetia peruviana (Persoon) Schumann
Thevetia plumeriaefolia Bentham
Urechites Karwinskii Muell.
Urechites sp.

Philodendron sp.
Syngonium donell-Smithii Engler
Syngonium sp.
Xanthosoma sagittifolium L.
Xanthosoma violaceum Schott.

Gilibertia arborea (L.) March

Aristolochia grandiflora Swartz
Aristolochia maxima L.

Aristolochia curassavica L.
Aristolochia tuberosa L.

Calea sp.
Kupatorium morifolium Miller
Kupatorium perfoliatum L.
Kupatorium sp.

Pectis sp.
Pluchea odorata (L.) Cassini
Pluchea sp.
Senecio sp.

Spilanthes sp.
Vernonia canescens HBK.

Boussingaultea baselloides HBK.

Arrabidaea chica (Humb. and Bonpl.)
Arrabidaea sp.
Batocydia unguis L.
Crescentia alata HBK.
Crescentia cujete L.
Crescentia sp.
Pithecoctenium echinatum (Jacquin) Sahumann
Tabebuia chrysantha (Jacquin) Urban
Tabebuia Donnell-Smithii Rose
Tabebuia pentaphylla (L.) Hemsley
Tabebuia sp.
Tecoma stans (D) HBK.
Tecoma sp.
BIXACæas
Sixa orellana L.

BOMBACACæas
Ceiba pentandra (L.) Gaertner
Ceiba sp.
Pachira aquaticas Aublet.

BOMBACINACæas
Bourreria formosa (DC.) Hemsley
Cordia alba (Jacquin) Koerner and Schultes
Cordia alliodes (Huiz and Pavén) Chamisso
Cordia cana Martens and Galeotti
Cordia globosa (Jacquin) Hök.
Cordia sp.
Heliotropium indicum L.
Heliotropium sp.

BRASSICACæas
Brassica alba (L.) Boissier
Brassica oleracea L.
Brassica rapa L.
Lepidium virginicum L.

BROMELIACæas
Ananas sativus Schultes
Ananas sp.
Bromelia karabas L.
Bromelia pinguin L.
Bromelia sp.
Dendropogon sp.
Dendropogon usneoides (L.) Rafinesque

BURSERACæas
Bursera simaruba (L.) Sarg.
Bursera sp.
slaphrium sp.

CACTACæas
Cereus grandiflorus L.
Cereus sp.
Lemaireocereus sp.
Nopalea cochenillifera (L.) Salm-Dyck
Nopalea sp.
Opuntia tuna L.

CASSALPINIACæas
Cassia bicapsularis L.
Cassia fistula L.
Cassia grandis L.
Cassia reticulata Willd.
Cassia sp.
Haematoxylon campechianum L.
Poeppigia proceras Presl.

CAPRIFOLIACæas
Lonicera dioica L.
Sambucus mexicana Presl.
CARICACEAE
Carica papaya L.
Carica sp.

CARYOPHYLLACEAE
Dianthus sp.

CHENOPODIACEAE
Beta vulgaris L.
Chenopodium ambrosioides L.

COCHLOSPERMACÉAE
Cochlospermum vitifolium (Willd.) Spreng.
Cochlospermum sp.

COMBRETACEAE
Combretum farinosum HBK.
Terminalia ostappa L.

COMNELINACEAE
Commelina sp.

COMPOSITAE
Artemisia sp.
? Cichorium sp.
Compositae sp.
Cosmos sulphureus Cavanilles
Dysodia montana (Bentham) Gray
? eupatorium multifalium Miller
? eupatorium perfoliatum L.
eupatorium sp.
Helianthus annuus L.
Helianthus sp.
Inula sp.
Lactuca sativa L.
Lactuca sp.
Neurulaena lobata (L.) K. Br.
Onoseris onosoroides (HBK) Robinson
Perymenium sp.
Sonchus hispanicus L.
Tagetes sp.
Taraxacum officinale L.
Tridax procumbens L.

CONIFERAE
Cupressus Benthamii andlicher
Pinus oocarpa Schiede
Pinus tenuifolia Benth.
Pinus sp.

**CONVOLVULACEAE**

Ipomoea batatas (L.) Lamarck

? Ipomoea pandurata L.
Ipomoea purpurea L.
Ipomoea sp.
Quamoclit pinnata (Desr.) Bojer

**CRASSULACEAE**

Bryophyllum pinnatum (L.) Kurz,
Cotyledon umbilicus L.

**CRUCIFERAE**

Brassica campestris L.
Raphanus sativus L.

**CUCURBITACEAE**

Citrullus vulgaris Schrader
Citrullus vulgaris var. citroides
Cucumis melo L.
Cucumis sativus L.
Cucurbita ficifolia Bouché
Cucurbita pepo L.
Cucurbita sp.
Elaterium ciliatum Cogniaux
Elaterium sp.
Feuillea cordifolia L.
Lagenaria leucantha (Lamarck) Rusby
Lagenaria leucantha Rusby
Lagenaria sp.
Luffa acutangula Roxburgh
?
Melothria sp.
?
Momordica charantia L.
Pepo maximus L.
Pepo vulgaris Moench.
Sechium edule Swartz
Sechium sp.
Sicana odorifera (Vill.) Naudin
Sicana sp. (melon de olor)

CYCADACEAE
Zamia furfuracea L.F.

CYPERACEAE
Cyperus canus Presl.
Scleria setacea Poiret

DIOSCOREACEAE
Dioscorea alata L.
Dioscorea sp.

EBENACEAE
Diospyros sp.

ELAEOCARPACEAE
Muntungia calabura L.
Prunus salicifolia H.B.K.

EQUISETACEAE
Equisetum sp.

EUPHORBIACEAE
Croton niveus Jacquin
?
Croton reflexifolius H.B.K.
Euphorbia pulcherrima Willd.
Euphorbia sp.
Hura polyandra Baillon
Jatropha acontifolia Miller
Jatropha curcas L.
Jatropha podagrica Hooker
Jatropha sp.
Manihot esculenta Crantz
? Manihot utilissima Pkhl.
Omphalea oleifera Hemsley
Pedilanthus sp.
Pedilanthus tithymaloides Poiteau
Ricinus communis L.
? Ricinus sp.
Urera baccifera L. — (family?)

FABACEAE
?

Pterocarpus draco L.

FAGACEAE

Diphyza robinicoides L.
" sp.
Querous agrifolia L.

FLACOURTIACEAE
?

Casearia sp.

Xylosma Hemsleyana Standl.
Xylosma sp.

GENTIANACEAE
?

Schultesia sp.

GRANINEAE

Bambusa sp.
? Chusquea sp.
Coix laoryma-jobi L.
Cymbopogon oitratus (DC.) Stapf.
Gynernium sagittatum (Aublet) Beauvois
Gynernium sp.
Holous sorghum L.
Holous sp.
Oryza sativa L.
Panioum barbinode Trinius
Panioum sp.
Saccharum officinarum L.
Tritium vulgare L.

GUTTIFERAE
Calophyllum longifolium L.
Calophyllum rekoi Standl.
Nammra americana L.

HIPPOCRATEACEAE
? Hippocratea sp.

HYPENICACEAE
Hypnenticum sp.

IMPATIENACEAE
? Impatiens balsamina L.

JUGLANSACEAE
Juglans pyriformis Liebmann

LABIATAE
? Hyptis sp.
Hyptis verticillata Jacquin
Lavandula vera L.
Melissa officinalis L.
Mentha citrata Ehrhart
? Mentha pulegium L.
Mentha sp.
Ocimum basilicum L.
Ocimum micranthum Willd.
Rosmarinus officinalis L.
Salvia hispanica L.
Salvia sp.
Sweetia panamensis Bentham

LAURACEAE

Cinnamomum sp.
Cinnamomum zeylanicum Nees.
Litsea sp.
? Nectandra globosa Mez.
Nectandra sinuata Mez.
Persea americana Miller
Persea schiedeana Nees.
Persea sp.

LEGUMINOSAE

? Acacia farnesiana (L.) Willd.
Acacia sp.
Arachis hypogaea L.
Caesalpinia brasiliensis L.
Caesalpinia coriaria (Jacquin) Willd.
Caesalpinia platyloba L.
Caesalpinia pulcherrima (L.) Swartz.
Cajanus bicolor DC.

Cassia bicapsularis L.

Cassia fistula L.

Cassia grandis L.

Cassia reticulata Willd.

Cassia sp.

Cicer arietinum L.

Crotalaria longirostrata Hook and Arn.

Crotalaria vorcellina Ker.

Crotalaria sp.

Delonix regia (Bojer) Rafinesque

Enterolobium cyclocarpum (Jacquin) Grisebach

Erythrina rubrinervia H.B.K.

Erythrina poepiggiana L.

Gliricidia sepium (Jacquin) Steudel.

Gliricidia sp.

Hymenaea courbaril L.

Indigofera suffruticosa Miller

Inga laurina L.

Inga sp.

Leucaena glauca L.

Leucaena sp.

Lonchoarbus minimiflorus Donn. Smith.

Lonchoarbus sp.

Lysiloma candida L.

Mimosa pudica L.

Mimosa sp.

Vucuna pruriens (L.) DC.
? Nissolia sp.
Nissolia sp.

Pachyrhizus erosus (L.) Urban
Pachyrhizus sp.

Phaseolus vulgaris L.

Pisccidia americana Sessé and Mocím do
Pisccidia erythrina L.
Pisccidia sp.

Pithecolobium sp.

? Platymiscium polystachyum L.
Platymiscium sp.

Tamarindus indica L.

Toluifera Pereirae (Klotzsch) Baillon

LILIACEAE

Allium cepa L.
Allium sativum L.
Allium sp.
Aloe vera L.

? Hymenocallis sp.

Sabadilla officinalis (Schlecht. and Cham.) Standl.

Yuca elephäntipes Regel
Yuca sp.

LINACEAE

Linum usitatissimum L.

LOGANIACEAE

Buddleia americana L.
Buddleia sp.
Strychnos sp.

MALPIGHIACEAE
Byrsonima crassifolia (L.) DC.
Byrsonima sp.

MALVACEAE
\* Gossypium barbadense L.
Gossypium hirsutum L.
Gossypium peruvianum Cav.
Hibiscus sabdariffa L.
Malva sylvestris L.
Malvaviscus arboreus L.
Malvaviscus sp.
Pariti tiliaceum L.
\* Sida acuta Burmann
Sida sp.

MARANTACEAE
\* Calathea macroserala Schumann
Maranta arundinacea L.

MELASTOMACEAE
\* Miconia magnifica L.
\* Tibouchina sp.

MELIACEAE
Cedrela mexicana Roemer
Cedrela odorata L.
Melia azederach L.
Swietenia humilis Zucc.

MENISPERMACEAE
Cissampelos pareira L.

MORACEAE
Artocarpus communis Forster
Castilla gummmifera (Bertoloni) Pittier
Castilla sp.
Cecropia sp.
Chlorophora tinctoria (L.) Gaudichaud
Dorstenia contrajerba L.
Ficus glabrata L.
Ficus sp.

MUSACEAE
Heliconia bihai L.
Musa paradisiaca L.
Musa sapientum L.
Musa sapientum var.
Musa sapientum var. champa Baker
Musa sapientum var. rubra Baker

MYRICACEAE
Myrica mexicana Willd.
Myrica sp.

LYRISTICACEAE
Myristica fragrans Houtt.

LYRTACEAE
Eucalyptus globulus L.

Eugenia ambos L.
Pimenta officinalis Lindley
Pimenta sp.
Psidium guajava L.
Psidium molle Berg.
Psidium molle Bertol.
Psidium oerstedianum Berg.
Psidium sp.

NYCTAGINACEAE
Bougainvillea glabra Choisy
Bougainvillea spectabilis L.
Mirabilis jalapa L.

ORCHIDACEAE
Vanilla fragrans (Salisb.) Ames

ONAGRACEAE
? Jussiaea suffruticosa L.

OXALIDACEAE
? Oxalis sp.

PALMAE
Acrocomia vinifera Oersted.
Bactris sp.
Chamaedorea sp.
Cocos nucifera L.
Inodes sp.
Orbignya cohune (Martius) Dahlgren
Roystonea regia (L.) Cook
Sabal sp.
PAPAVERACEAE
   Argemone mexicana L.
   Sanguinaria sp.
PASSIFLORACEAE
   Passiflora alata L.
   Passiflora coriacea Jussieu
   Passiflora edulis Sims
   Passiflora ligularis L.
   Passiflora quadrangularis L.
   Passiflora sp.
PEDALIACEAE
   Sesamum indicum L.
PHYTOLACCACEAE
   Petiveria alliacea L.
PIPERACEAE
   Piper auritum H.B.K.
   Piper sp.
   Piper umbellatum L.
PLANTAGINACEAE
   Plantago major L.
POACEAE
   Arundo donax L.
   Hordeum vulgare L.
   Zea mays L.
POLYPODIACEAE
   Adiantum sp.
   Ceterach sp.
   Polypodium calaruala Ruiz
PORTULACACEAE

Portulaca oleracea L.

? Talinum sp.

PUNICACEAE

Punica granatum L.

RANUNCULACEAE

Clematis dioica L.

Clematis vitalba L.

RHAMNACEAE

? Karwinskia Calderoni Standl.

Karwinskia sp.

RHIZOPORACEAE

Rhizophora mangle L.

ROSACEAE

Crataegus sp.

Cydonia oblonga Miller

Fragaria sp.

Prunus persica (L.) Sieb. and Zucc.

Quillaja saponaria L.

Rosa sp.

Rubus villosus L.

RUBIACEAE

Calycophyllum candidissimum (Vahl.) DC.

? Cephaelis sp.

Cinchona ledgeriana L.

Cinchona succirubra L.
Coffea arabica L.
Genipa caroto H.B.K.
Randia armata(Swartz) DC.

RUTACEAE
Casimiroa edulis La Jllave and Lex.
Citrus aurantifolia (Christm.) Swingle
Citrus aurantium L.
Citrus decumana L.
Citrus grandis (L.) Osbeck
Citrus limetta Risso
Citrus limonia Osbeck
Citrus ×inensis (L.) Osbeck
?
Peltostigma sp.
Ruta chalepensis L.
Ruta graveolens L.

Zanthoxylum americanum L.

SALICACCEAE
Salix chilensis Molina
Salix taxifolia H.B.K.

SAPINDACEAE
Paullinia pinnata L.
?
Paullinia sp.
Sapindus saponaria L.
Talisia olivaeformis (H.B.K.) Radlkofcr
Sapotaceae

Achras zapota L.
Calocarpum mammosum (L.) Pierre
Calocarpum viride Pittier
Chrysophyllum sp.
Lucuma nervosa A. DC.
? Lucuma palmeri Fernald
Lucuma salicifolia H.B.K.
Sideroxylon tempisque Pittier

Schizaeaceae

Lygodium polymorphum (Cavanilles) H.B.K.

Scrophulariaceae

Orthocarpus sp.

Simaruraceae

Alvaradoa amorphoides Liebmnn
Picrasma excelsa L.
Simaruba glauca DC.
Simaruba officinalis L.

Smilacaceae

Smilax officinalis L.

Solanaceae

Capsicum annuum L.
Capsicum annuum var. conoides Miller
Capsicum baccatum L.
Capsicum frutescens L.
Capsicum sp.
Cestrum nocturnum L.
Datura candida (Persoon) Pasq.
Datura stramonium L.
Lycopersicon esculentum Miller
Lycopersicon lycopersicum L.
Lycopersicon sp.
Nicotiana tabacum L.
Physalis pubescens L.
Solanum granicenum Urban
Solanum mammosum L.
Solanum melongena L.
Solanum muricatum L.
Solanum nigrum L.
Solanum sp.
Solanum tuberosum L.
---------- (ohiloa, malayerba)
---------- (guapillo)
---------- (pimientillo)

STERCULIACEAE

Buettneria aculeata Jacquin
Buettneria sp.

Guazuma ulmifolia Lamarck
Theobroma bicolor Humb. and Bonpl.
Theobroma cacao L.

THEACEAE

Thea sinensis L.

THEOPHRASACEAE

? Jacquinia aurantiaca Aiton
Jacquinia sp.
TILIACEAE

? Luehea speciosa Willd.
Triumfetta sp.

ULMACEAE

Celtis iguanaea (Jacquin) Sargent
Chaetoptelea mexicana Liebmann
Chaetoptelea sp.
Trema micrantha (L.) Blume

UMBELLIFERAE

Anethum graveolens L.
Apium graveolens L.
Anium petroselinum L.
Coriandrum sativum L.
Coriandrum sp.

Foeniculum vulgare L.
Pimpinella anisum L.

URTICACEAE

Urera baccifera (L.) Gaudichaud
Urera sp.
Urtica sp.

VERBENACEAE

Lantana camara L.
? Lippia berlandieri Schauer
Lippia dulcis Trev.
Lippia sp.

VIOLACEAE

Viola odorata L.
VITACEAE

? Cissus sicyoides L.
Cissus sp.

Vitis tiliæfolia H.B.K.

ZINGIBERACEAE

Zingiber officinale Roscoe

ZYGOPHYLLACEAE

Guaiacum guatemalense Planchon
Guaiacum officinale L.
Guaiacum sanctum L.
ETHNOZOOLOGY

pp 1007-1051
Ethnozoology for the Chorti is comparatively unimportant, as they are essentially concerned with plants in their environment. And, except for the well-liked greens during the rainy season, plus a few fruits, they are concerned with cultivated plants only, of which maize and beans are preeminent. One gets the impression that animals are incidental and nonessential. They seem to have no great value, are not much talked about, and are little known. Among domestic animals, chickens, turkeys, pigs, and bulls (to turn the sugar presses) are obviously of economic value, but, except for turkeys, are lacking in cultural significance. Turkeys, incidentally, have little or no economic value, being consumed only on ceremonial and festival occasions. The economic value of most of the domestic animals is fully recognized by the Indians, but it is to be noted that a man's wealth is stated primarily in terms of the amount of milpa he owns, together with the amount of maize he produces in a year, and that his status and respectability depend on whether or not, and how well, he "makes milpa", this being considered the proper life and activity for a man. Among wild animals, only deer are culturally significant, although some of the larger wild fowls and a few animals are on rare occasions caught and eaten. Most other wild animals are considered mere pests, to be kept out of the growing milpas by day and night guarding and by traps. The incidental value of most of the animal environment is illustrated in the treatment of ill-health and disease, in which nearly every medical use of an animal or animal part is paralleled by similar uses of a variety of plants.

6.1. Generic Animal Names

ah k'optar. Wild animal.
ah ta ha'. Aquatic animal; swamp-dwelling animal or bird.
ah ta rum. Terrestrial animal; fowl nesting on the ground; burrowing animal.
ah ta šah. Lowland animal; animal found in savannahs or open country.
ah ta te'. Arboreal animal; tree-dwelling bird.
ah ta tun. Animal usually found under stones or in rocky places.
ah ta čor. Animal found in milpas and on cultivated land (as small lizards).
ah ta č'en. Cave-dwelling animal; burrowing animal or insect.
ah ta wicir. Highland animal or bird; highland species or variety; animal found usually in the higher hills, away from aldeas.
ah č'ie'r. Growing animal. č'ie'r (growth) is č'i' (grow) plus -er.
aihm. Large lizard; alligator. This is ah hin (hin: lizard), which coalesces in this way.
am. Spider; any spider-like insect.
aq'aš. Chicken; any chicken-like fowl.
ar. Animal; mammal; an animal as opposed to a plant; offspring or young of any animate being. u y ar-pp: one's domestic animals, its young.
arak. Domestic animal, fowl, or insect (excluding those merely tamed from the wild state). y arak-op: one's domestic animals.

haha' mut (water bird). Dove; any dove-like bird.

hahpin. Hawk. hahp-in means "seizer".

ihó'ok (girl, maiden). Young female of animals or fowls.

kilis. Predatory bird, especially of the falcon type.

kisix. Small tick; specifically, the bedbug.

koht. Quadruped; mammal. The term means "kneeler", "kneeling object" (passive form of kot-wan: kneel).

korom. Wild animal; game animal.

kuho. Duck; any duck-like fowl.

k'optar (? k'opot-ar). Wild animal or fowl.

lukum. Long large worm (lombriz); small snake.

maš. Weevil; any boring insect (gorgojo). The primary meaning of the term is "hollow", "cavity".

ma'aš. Monkeys.

meš, meš šai (shell, shellfish). Shellfishes; water snails.

mo'. Macaws; parrots.

muahin (from muhan). Hawk (gavilán).

mut. Bird (not including domestic fowls).

muš. Frog.

nox. Animal (a term not often used).

pehpem, pehpim. Butterfly; any butterfly-like insect.

pom. Toucans.

puš. Marsupial; specifically, opossums and opossum-like animals. The term means "pouch", "bag", etc.

p'at. Small lizards.

qoš. Pheasants (pavo, pavo real); any pheasant-like bird.

q'urum. Large ticks. The name no doubt is q'ur-um: pronged one.

roš. Vulture.

sahk'-. Any insect of the grasshopper type.

sinam. Scorpions; any scorpion-like insect. The name may be si-in am: "extended spider".
six. synonym for usix. six also seems to mean "black", tho not often so used.
suo'. Bats; any bat-like bird.
ño. Beetles; any beetle-like insect.
ño. Ant.
ño. Owls (not including hootowls).
ño. Wasps; hornets. The term seems to denote all buzzing insects, as its
primary meaning is "a buzzing", "a whistling".
tantan pehpem (gray butterfly). Moths.
tata' (rather). Male animal or fowl.
tehrom (youth). Young male animal or fowl.
tuh oe' (stinking squatter). Frogs.
tui'is. Small herons (garoita).
t'ochrok. Small crested lizard. The name seems to mean "crest", or "crested one".
t'o. Domestic animal or fowl. u t'o-op: one's domestic animals.
t'ur. Rabbits.
ño. Fishes.
ño. Snakes; long worms.
ño. Snails (caracol).
ño. Pig; any wild pig-like and burrowing animal.
ño. Bird (a term not often used).
ño. Turtles.
ño, mut, ñuk mut (seizing bird). Birds of prey.
ño. Turkey; any wild turkey-like fowl.
ño. Tigrillo; any small tiger-like animal. The term seems to be
ño, which means "watchful", "guardian". Among some Mayan peoples
tigrillos are said to guard the entrances to the pueblos, but this
belief was not found among the Chorti.
ño. Squirrels; any squirrel-like animal.
ño. Young of animals or fowls. u ñu', ut u ñu': its offspring.
u ñu-op: its young.
ño. Wildcat; specifically the gato de monte.
ño. Parasitic insect; specifically, fleas. The name seems to mean
"borer", "cutter".
6'it. Small lizards.
6'ok. Young animal or fowl.
6'o'ok. Rat; any rat-like animal; any small rodent.
oimin. Possibly any pachyderm. The term seems to be cim-in: thick-skinned one, having a thick skin. It specifically denotes the tapir.
ou'. Dog; any wild dog-like animal.
oo'. Turkey; any wild turkey-like fowl.
up'i'. Small worms (gusano).
usix. Vulture; any carrion bird (gops).
uš'. Sucking parasitic insect (as louse, etc.).
uš ha' (aquatic sucking-insect). Mosquito; parasitic flies or other insects found in damp places.
us. Small flies.
wakas. Cattle; any bovine. The term is from Spanish vaosas (cows).
wan. Quail; any quail-like bird.
xopop'. Crustacean; specifically, crabs.
xox. Herons (garza).
xux. Iguanas; any crested lizard.
yašax. Large flies. The word may be yaš-ax (greenness).
yarq'ir. Insects; specifically, the honey bees. This seems to be the only term denoting all insects.
The following terms denoting animal parts are those used in reference to animals only, or having a special meaning in reference to animals. Terms having the same meaning in reference to persons are excluded.


CO'. Flap; hanging portion of the body. U CO' E TCAI. Gill of a fish. U CO' E T'CIX. Sheethe of a horse's penis.


K'UC. Bite; sting. U K'UC E CINITC. Sting of an ant. U K'UC E SINAM. Scorpion sting. U K'UC E CUC. Wasp or hornet sting.

K'UUC. Stinger of an insect.

LAHTC. Claw.

MUHR, MUR. Protuberance on the body. U MUHR E WAKAC. Cow's rump.

U MUHR TOR U PAT E T'CIIX. Rump of a horse's shoulder. U MUHR U NEK E Y AQ'ATC. Rump on a chicken's tail. U MUHR U CAHR U Q'AP' E T'CIIX. Rump at the crotch of a horse's front legs.

NI' (point end). Nose; snout; proboscis; beak; small horn. U NI' E TCAN. Tail of a snake. U NI' E TCAAK. Horn of a snail. U NI' E TCIKIN. Tip of an animal's ear. U NI' E TCITAM. Pig's snout.

U NI' E CIM. Proboscis of a beetle.

OK. Leg; hind leg. U Y OK E TSI'. Hind leg of a dog.


PATOC. Hoof. U PATOC E MASA'. Deer's hoof. TCAAN-QOHR U PATOC. Its four hoofs.

PIC, UT U PIC. Paw.

FIK. Gut.

FOTC. Shed skin or hide. U FOTC-IR E TCAN. Shed hide of a snake.


PUHK'. Hatched egg; young born of an egg.

PUUK'. Stinger; proboscis; prong. U PUUK' E CINITC. Stinger of an ant. U PUUK' E YACAX. 'proboscis of a fly. AY-AN U PUUK'. It has a stinger; it is of the stinging type.

P'UTC. Hanging or dangling part of the body. U P'UTC E WAKAC. Cas-trated scrotum of an ox. U P'UTC U NUK. Flesh hanging from an animal's neck.
QUUM. Egg; testicle.


Q'AP'(arm). Foreleg; feeler. U Q'AP' E YARQ'IR. Feeler of a bee. U Q'AP' E TSI'. Foreleg of a dog.

Q'OP. Claw; hooked part of the body. U Q'OP E XOP'OP. Claw of a crab.

Q'UR. Penis; proboscis. U Q'UR E YACAX. Proboscis of a fly.

SAK-AR. White or whitish part of the body. U SAK-AR E QUUM. White of an egg.

SAR. Rough skin or hide; rough spot on the body. U SAR E TCAN. Scale of a fish.


SUI (base, bottom). Underside; belly.


TA'. Excrement; excretion; viscera; egg; cast-off shell or hide; placenta. TA' U Y AR E WAKAC. Cow's placenta. TA' E TCAN. Shed hide of a snake. TA' AQ'ATC. Hen's egg. TA' MUT. Bird egg. TA' E PEK'PEK'. Foam left by a frog. TA' E TCAAK. Slimy trail left by a snail. TA' P'OHP'. Coyote dung. TA' WAKAC. Manure. TA' TCAAI. Viscera of a fish. TA' U TI' E TSI'. Drooling saliva of a dog. TA' E QUUM. Eggshell.

TA' - AX. Anything thrown off. TA' - AX E XUX. Gall of an iguana.

TEP'. Hard shell; hard thick skin.


TUN. Testicle; hard lump on the body. TUN E WAKAC. Bulls' testicles.

U TUN-IR U Y OK E TSI'. Protruding joint of a dog's hind leg.
TUTC. Snub tail. U TUTC E T'UR. Rabbit's tail. U TUTC E TCUTCU.

MASA'. Faun's tail.

TUX. Stink; foul odor. U TUXR E P'AAI. Odor of the skunk.

T'IC, T'IC-AR. Spine; quill. U T'IC-AR E KURUR. Quill of a porcupine.

IN-T'IC TUX PAT E XUX. A spine on the back of an iguana.

U T'IC-AR E TCITAM. Pig bristle.

T'OHIROK. Crest. U T'OHIROK E MUT. Crest of a bird. U T'OHIROK E XUX.

Crest of the iguana.


TCAN. Cat.

TCAP'. Excretion. TCAP' E YARQ'IR. Honey of bees.

TCETC. Hard skin; shell, as of a shellfish.

TCIM. Craw.

TCITC. Muscle, cartilage; soft bone; gristle; hard flesh. TCITC-ER

U PAT. Flexible back; backbone of a cat.

TCU'. Milk. TCU' TAKU: TSUPCK. Milk in her udder.

T'CAX (Bitterness). Gall. T'CAX E XUX. Gall of an iguana.

T'CUR. Protrusion. T'CUR E TCAAK. Horn of a snail. T'CUR U Q'AP' E

TSI'. "Thumb" on the foreleg of a dog.

T'CUR-UP'. Horn. T'CUR-UP' E WAKAC. Horn of a cow. T'CUR-UP' E

LASA'. Antler. T'CUR-UP' E T'CIX TSAN. Horns of the rain god

Chicchan. T'CUR-UP' WAKAC. Horned cow or cattle.

TSER, TSER-EK. Crest. TSER-EK E MUT. Crest of a bird; bird's comb.

TSIM. Thick hide.

TSUP-OM, TSUP-ON. Bag; udder. U TSUP-OM E WAKAC. Cow's udder. U

TSUP-OM E TATA' WAKAC. Scrotum of a bull.

TSUTS, TSUTS-ER. Hair: feather; fur; wool. TSUTS U HOR E T'CIX. Horse's

mane. U TSUTS-ER E MUT. Feathers of a bird. U TSUTS-ER E KUTS.

Down. TSUTS E AOAAATC. Chicken feather. UT E TSUTS. A hair; a

feather.
TSUUk TI'. Beard. U TSUUk TI'. U Q'AP' E T'CIX. Fetlock of a horse.
T'SUHR. Shed hide. T'SUHR E WAKAC. Cowhide. T'SUHR E NASA'. Deer hide.
WEER. Flesh; meat; WEER E NASA'. Venison. WEER E TCITAM. Pork.
WEER E WAKAC. Beef.
WITC. Wing; feather; fin. U WITC-IR. Its wing. U WITC-IR E MUT.
Bird's wing.
YAC-AR. First; first in a series. U YAC-AR QUUM. Hen's first egg.
U YAC-AR U Y AR. Its first young.
YAR-AR. Excretion. U YAR-AR U TI'. Its saliva; its body excretion.
U YAR-AR U TI' E AH MUTC. Spume of a frog. U YAR-AR U TI' E TSI'.
Drool of a dog.
TSUUK TI'. Beard. U TSUUK TI' U Q'AP' E T'CLX. Feathers of a horse.

T'SUHR. Shed hide. T'SUHR E WAKAC. Cowhide. T'SUHR E MASA'. Deer hide.

WEER. Flesh; meat; WEER E MASA'. Venison. WEER E TCITAM. Pork.

WEER E WAKAC. Beef.

WITC. Wing; feather; fin. U WITC-IR. Its wing. U WITC-IR E MUT.

Bird's wing.

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YAR-AR. Excretion. U YAR-AR U TI'. Its saliva; its body excretion.

U YAR-AR U TI' E AH MUTC. Spume of a frog. U YAR-AR U TI' E TSI'.

Drool of a dog.
6.3. Descriptive Terms used for Animals

ah ak'ap' (night). Nocturnal. ah ak'ap' mut, mut ah ak'ap': nocturnal bird.
   u ma'aš ah ak'ap': nocturnal monkey. u yarq'ir ah ak'ap'. Nocturnal
   insect.

ak'p'ar (ak'ap'-ar). Nocturnal. mut ak'p'ar: nocturnal bird.


ar (animal, offspring). Young of any animal or insect. The term appears
   as u y ar: its young, its offspring. u y ar aq'aš: young rooster;
   u y ar mi'is: young housecat; u y ar masa': young buck deer.

arak. Domestic. arak aq'aš: domestic chicken; arak ūmpip'; domestic turkey;
   arak šitam: domestic, or European pig.

ha', hahe', ta ha'. Aquatic; swamp-dwelling. hahe' mut: aquatic bird;
   hahe' ōan: water snake; mut ha': aquatic or swamp-dwelling bird.

ihš'ok (young female). Young. "he term appears as u w ihš'ok (its young
   female). u w ihš'ok aq'aš: young hen; u w ihš'ok masa': young female
   faun; u w ihš'ok ci': female puppy.

in-toš. Snub. in-toš u neh: snub-tailed.

in-cuo. Hairy, feathery. in-cuo u ut: its hairy face.

iš. Female.

k'optar. Wild, nondomesticated, untamed, stray. k'optar ci': stray dog;
   k'optar t'iur: wild rabbit; k'optar aq'aš: any wild chicken-like fowl;
   k'optar we'er: wild meat.

k'ušur. Biting, stinging, gnawing. k'ušur ci': biting dog; k'ušur ōan:
   biting (poisonous) snake; k'ušur šuš: stinging wasp or hornet.

lurin. Spotted.

maša'ar. Of the twilight. maša'ar mut: twilight bird.

meter. Lying down, prone. meter e wakaš: cow lying down; met-wan: lie down.

mun. Young. mun e ci': puppy; mun e šitam: young pig.

nohta'. Large. nohta' ōan: large snake; nohta' šai: large fish.

noši'. Tall, high. noši' u neh: high-tailed, long-tailed.

pal aš. Mange, mangy. pal aš ci': mangy dog.

patoš-p'ir. Hoofed.

poš-ah. To shed. a-poš-ah e ōan: the snake sheds.

puhk'-ih. To hatch eggs. u-puhk'-ih u quum: she hatches her eggs. q'an-i
   u-puhk'-ih: she wishes to hatch. war a-puhk'-ih e quum: the egg is
   hatching.
puk'-yan. Birdling; chick.
puuk'-i. To sting. u-puuk'-i in-y-ahr taka: it stings only once.
q'in (day). Belonging to the day. mut e q'in: day bird.
q'urq'ur. Pronged; having a proboscis. q'urq'ur šim: pronged beetle; q'urq'ur yašax: fly with large proboscis.
rum, ta rum (earth, in or on the earth). Terrestrial; burrowing. ta rum šan: burrowing snake.
sur-i. To shed. sur-i u paat (u k'ewe'ər): shed its hide; sur-i u meč: shed its shell.
šah, ta šah. Lowland, of lowland habitat, of lowland variety or species, living in savannahs or open areas. ta šah masa': lowland deer.
šir. Wild.
šuš'up', šuš'ar (šuš'up'-ar). Buzzing; singing. šuš'up' mut, šuš'ar mut: song bird. šuš'ar yarq'ir: buzzing insect.
šuhš'ur. Thieving. šuhš'ur mut: thieving bird (as a crow).
tata' (father). Male. The term appears as u tata'. u tata' šitam: boar; u tata' šumpi': turkey cock; u tata' mi'is: tom oat; u tata' aq'aš: rooster; u tata' masa': buck deer.
te'rom (youth). Young, youthful. u tehrom aq'aš: young rooster; u tehrom ci': young dog.
tu' (mother). Female. u tu' aq'aš: hen; u tu' šitam: sow; u tu' šumpi': turkey hen; u tu' ci': bitch; u tu' š'ix: mare; u tu' mi'is: pussy cat.
tuhtuh, in-tuh. Stinking. in-tuh ut e p'a'i: stinking skunk.
tun, ta tun (stone, among stones). Living under stones or in rocky areas.
t'oš-i. Breed, raise. t'oš-i e t'ur: breed or raise rabbits.
šaš'a'ar. Stuck together, joined. šaš'a'ar u y ok: web-footed; šaš'a'ar u paat oš: having a joined hoof (as a horse).
šo'x-p'es. To raise domestic animals. šo'x-p'es u y arak-op: to raise or care for one domestic animals.
šor, ta šor (milpa, in or of the milpa). ta šor š'o'ok: milpa rat.
čušu’. Young, small. čušu' wakaš: oalf; čušu’ masaš: faun; čušu’ č’ix: colt; čušu’ oč’: puppy; čušu’ mi’is: kitten.

č’en, ta č’en (cave, in caves or holes). Cave-dwelling; burrowing.

č’ok. Young. č’ok aq’aš: young chicken; č’ok arak: young domestic animal or fowl; č’ok oč’: puppy; č’ok mut: birdling.

wioir, ta wioir (mountain, in or of the mountains or highlands). Of highland habitat; mountain-dwelling.
6.4. LIST OF ANIMALS, BIRDS, FISH, AND INSECTS

AH CUR MUT (knife bird). Pico de navaja. A bird said to have a sharp-edged bill with which it cuts like a knife.

AH ĈUUR NUK (neck-twister). Quebranto hueso. A bird. It is said to be able to turn its head several times around without moving its body.

AH MUTC. (frog). (Rana comin). (from p. 7)

AH POM. (toucan).

AH PUTC (pouched one). (Tacuazín común). Opossum. The hide is made into bags. The flesh is eaten but not preferred, as the animal is said to live near graves and to devour corpses. It seems to have no symbolic connection with death, however, as it does in Yucatan.

AH PUTC HA! (Tacuazín de agua). A small animal resembling the opossum. The flesh is sometimes eaten, and the hide made into shoulder bags. The fried fat is poulticed to reduce swellings and inflammation. The short name means "aquatic opossum."


AH P'IAT. (Lagartija). A small lizard, possibly the newt or eft. A

AH QOC. (Pavo real). A large plumed and brightly-colored bird, resembling a pheasant. "Qoc" is a general name for pheasants and similar birds.

AH RUM TGITAM (earth pig). Cochito de la tierra. A small burrowing animal, said to live near graves and to devour corpses.
AH RUM T'COOK (earth rat). (Rata de la tierra). A burrowing rat, said to live in milpas and gardens.

AH RUM XOPOP' (earth crab). (Cangrejo de la tierra).

AH T'IC (spiny one). Cuerpo espina, Erizo. A small burrowing animal said to resemble both the pig and the porcupine.

AH TCAP' (honeyed one). Anteater. Also the Oso colmenero, a small bear which robs beehives. Traps are set for it by the Ladinos who keep hives outside the pueblos. Name which seems to be Nahuan corruption.

AH TCURUR (notcher, gardener). Tigrillo. A small fierce inedible animal about the size of a dog, said to be very difficult to capture. The hide is commonly made into hunters' satchels. TCURUR is a general name for small wildcats.

AH T'CIT. A small lizard said to resemble the AH'TAT.

AH TCOO. Turkey cook.

AIHN. Alligator. This is the name of the mythical alligator (Lagarto) said to inhabit deep streams and to attack lone bathers at night.

AQUCAK (exception or not). Gabellito, Agujas.

AQUATC. Chicken.

AR TCAP' (honey animal). A large wild honey bee.

AR TRO. Domestic rabbit. It is raised only by a few Ladinos in the lowlands and spillwaters.

ASAM. Comalillo. An edible worm.

ASAX WAN (swallowing). Swallow. The derivation of this name is not certain. It contains WAN, quick, and ASAX might mean "vanishing.

AWUXU. Centipede. It is also the general name for termites, anteaters, etc.

AWAUX XOPOP' (centipede crab). Crawfish. These are occasionally baked and eaten.

**General name for beetles:**

**General name for ants:**

**Shepe:**

**Cip:** A tick.

**Ooto:** General name for owls, but excluding hoot owls.

**Omo:** General name for wasps and hornets.

**Ehwarth:** A large heron. It is one of the worst of the milpa pests, and a special trap is set for it.

**Haat's Tan:** Beating snake, whip snake. Zumbadora. A non-poisonous snake said to strike with its tail as with a whip.

**Haah Mut:** Water bird. Dove.

**Hahpin:** A type of hawk. This is also one of the general names for hawks.

**Ha' Xo'op:** Fresh water crab. Cangrejo de agua. A fresh-water crab which is baked or boiled with other foods and eaten. The legs are much prized.

**Ha' Xox:** Water heron. Cacique de huévanos.

**Ha' Xux:** Aquatic Iguana. A green spiny-crested iguana, usually found in or near streams, and partly arboreal.

**Hoh't:** Black ant. Pava. A large plumed bird, not a pheasant.
IHTCAK. Garra. A fish.

IP'A'TC. Armadillo. It is hunted in and near caves in the early mornings. The flesh is considered very good, and the shell is made into a basket-like container. Boys make a toy guitar of the shell.

KANTIR TCAN (One of the Fish) (Cantil). A small and very poisonous snake, about two feet long.

KANTIR TCAN (Falcón). A non-edible bird, is the name of the deity said to eat AH Q'IN, the sun deity, thus causing the sun's eclipse.

KISIX. Bedbug. This is also a general name for small ticks.

KANTIR TCAN (Cantil). A small and very poisonous snake, about two feet long.

KILIS. (Falcón). A non-edible bird, is the name of the deity said to eat AH Q'IN, the sun deity, thus causing the sun's eclipse.

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K'AT'AT MO — Catatagua. A large black vulture-like bird.

K'AU TCOR — Talcote. A small gray lizard found in milpas; may be K'awin, referring to its ability to pry the shucks off ears of maize.

K'AWIN — Crow. The name, "K'awin" or K'OTIN (another bird resembling it) is also called K'aw, ability to pry the shucks off ears of maize.

K'OPTAR AQ'ATC (wild chicken). Gallina de monte. A large wild fowl, said to be a wild chicken.

K'OPTAR TCITAM, AH K'OPTAR TCITAM (wild pig). Peccary.

LUKUM U NAK (stomach worm). Tapeworm (lombriz del estomago).

LUKUM TCAN (snake worm). Angleworm.


LUUR. Patacon. A large tick.

MAC. General name for monkeys.

MAC. General name for weasler.
MANAQUITC. Esourpíon. A small green lizard. Also, the salamanquesa, a small poisonous reptile about nine inches long, resembling the salamander. It is said that when seeking a mate it carries blades of grass on its back which it offers as a gift.

MANATÍ (Sphatophorus). Manatí, peje. The Chorti merely know it to be found off the northern coasts of Honduras and Guatemala.

MASAKA' (Masoquata). Masauata. A small fierce animal resembling the serpent. The hide is made into hunters' satchels.

MASAK' ICA' TCAN. Masauata. A harmless edible snake.

MASA (Masoquata). Deer. It is seldom more than three feet high. The meat is highly prized, and the hide is considered the most desirable for the cheeks of chairs, tumplines, and shoulder bags. The bone of the foreleg, bent at the ankle to form a right angle, is suspended from a rafter in the house to serve as a hook for hanging articles. The powdered horn is taken to remove aigre from the stomach and to expel the placenta. A deer's head is hung on the wall by professional hunters to insure success in the hunt.

MATCAK, MATCAK TCAI, MAHCAO. A fish. The derivation of matake is not known.

MISO, MISO-TCAI (shell fish). General name for shellfishes.

MIIS. Housecat.

MIIS MUT (oat bird). Aurora. A bird. It is called ogrora in Spanish.

MIIS TUKTOUK MUT (cat, preying-bird). Choroha gato. A bird resembling the toco, a large plumed, brightly-colored bird, now the symbol of the republic of Guatehmala.

MIKAT'SAX. Quetzal. The name contains T'SAX, "bright color."

MILIKAX. Micoleón. A small brown nocturnal animal, sometimes eaten.

MO—General name for macaws and parrots. Both are rarely kept as pets.

MOOTC. Guara. A large red bird resembling the macaw, and sometimes tamed and kept as a pet. The name seems to contain MO, macaw.
The live frog is rubbed on the flesh to reduce swellings and inflammation. The animal is said to turn red, since the swelling, or "fire", has passed from the patient into its body. It is then killed and buried so that no one else, by accidently touching it, can get the swelling from it. A piece of the hide is laid on the flesh over a deep splinter, and the latter is said to appear at the surface in a day or two.

Cuyamel. A fish.

Buitre. A large vulture.

Zapillo. A tiny insect resembling the bedbug, usually found in hay fields. Its poisonous foam, in which it is said to live, burns the mouths of grazing animals.

Jutuja. A fish.

Cuervo. A bird.
PAT E Q'UR (Pataoona). A bird. The chink name is possibly a corruption of the Spanish, but was translated as Pataoona, meaning "forehead of the pigeon".
PATCAKH. A mantis, a large insect said to resemble the cockroach.


Peche. PEETC. A tick.

PEKK'PEKH. General name for butterflies.

PEK' PEK', PEKHPEKH. Toad. The name could be translated "croaking".

PEREM METC. A water snail. The name seems to be per-em metc, drawn in shell, drawing in shellfish.

PERETCETC. Burra. A fish. The name probably is PER E TCETC, although the meaning of TCETC is unknown.


PET'S CAI. Pecahay. A small fish said to have a hard shell and to resemble a centipede. The name may be PETC TCAI, false fish, orphan fish, or PET TCAI, round fish. Both names would suggest a shellfish or crustacean. They are baked in hot coals and eaten.

PET'S HA' (water quail). A marsh bird said to resemble the PET'S.

PET'S CAI. Pechay. A small fish said to have a hard shell and to resemble a centipede. The name may be PETC TCAI, false fish, orphan fish, or PET TCAI, round fish. Both names would suggest a shellfish or crustacean. They are baked in hot coals and eaten.

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tact with the skin.

POTSO. Posoroco. A bird, or is also called ponotsoko?

PRIKO (Spanish corruption of Perido, Perico quenge). The short name is not due to a Spanish corruption.

PUHUI. Ave nocturna. A night bird.

PURUM. Pepepea. A fish.

PUTCO. General name for opossums, and no doubt for all marsupials.

P'AAI, P'AAIX. Skunk.

P'AHRAM. Jaguar. A large mountain cat of buff color with black spots. It destroys many fowls, and is said to prey especially on tapirs.

The flesh is seldom eaten, and the hide is made into shoulder bags.

P'AX. Apparently a general name for small lizards.

P'AX (brown) Taltuza. A small brown rat-like burrowing animal, usually found in the milpas, and said to feed largely on banana roots. The flesh is boiled and eaten. The fat is soaked in a wad of cotton and placed in the ears to relieve earache and arrest growing deafness. P'AX raton.

P'AX T'COOK (taltuza rat). A large burrowing animal resembling the Taltuza.

P'AXP'AX CEX (brown raton). Musaraña. A small coffee-colored animal resembling the brown raton.

P'AXP'AX T'COOK (brown rat). A large brown burrowing animal, said to be a species of rat. It is especially used for baiting traps.

P'AYA (Urraca, Pito real). A large chattering
bird, possibly the negro. Because of its raucous voice, it is said to have once been a talkative and gossiping old woman who betrayed Jesus to the Jews, and was changed into this bird as a punishment.

P'IGIC (bird). Fijije. A small bird, said to call loudly at dawn.

P'IT KISIX (tiny bee). Chinchito. A small tick.


P'OHP'. Coyote. A small brown animal, common in the higher hills and said to range especially near the aldea of Naranjo. It is shot with "cured" bullets, as are deer. It is almost never eaten, being considered a type of dog.

P'OHP'. UT'C (coyote louse). A insect resembling the P'OHP'. WEER.

P'OHP'. WEER (coyote meat). A name for two nocturnal birds, the Caballero, and Pucoy,

P'OYOM. Tepesquintle. A burrowing animal, highly prized for eating.

P'UP'. Buque. This is said to be a tadpole. The larger ones are collected from the still spots of streams, boiled, and eaten.

P'UREM AH PUTC. (Tigua negro). The flesh of this animal is not eaten, as it has an offensive odor. The fried fat is used as a salve to reduce swellings.

P'UREM COOTC. (Lechuza negra). It is said to be a bird of ill-omen, its presence near a house for several days portending the death of a member of the family. Mustard seed are scattered in front of the house door, and an owl which flies over them is said to fall helpless to the ground. Female black owls are believed to be sorceresses in disguise.

P'UREM EHMATC. Mapache negro. A black or dark-gray raccoon.
Spider monkey.

P'UREM MAAC (black monkey). A small black monkey, occasionally seen as a pet.

P'UREM PAHRAH (black jaguar). Onza negra. A black or dark-gray jaguar.


P'UREM SAHK' (black grasshopper). Locust.

P'UREM SUT'S (black bat). Murciélago negro. It is said to be a species of rat, and to fly at night to suck the blood of sleeping white animals, especially that of white cows.

P'UREM TCAN (black snake). Blacksnake.


QATC TCAN (binding snake). A large constrictor snake, said to kill its prey by strangling and to swallow small animals and fowls whole. Boas are evidently scarce, but claimed to have seen them.

QATCI'T CAN (binder snake). Devanador. A constrictor snake resembling the QATC TCAN.

QEHQEM. A lowland pig-like animal, said to resemble the huach. QIIS QIIS TA' (excrement pusher). Pelotero. A small black beetle. It rolls dung into balls, and pushes them to its nest. Seen packing small balls of dung among roots.

QORQOR TA' (ball-shaped excrement). Pelotero moreno. A brown beetle. Like the QIIS QIIS TA', it rolls balls of dung to its nest.

QUTQUT. Guarda barranca. A bird.


Q'AN TI' (yellow mouth). Víbora. A small poisonous snake.

Q'AN TCAN (yellow snake). A large yellowish snake.
Q'AN XUX (yellow iguana). Garrobo. An herbivorous arboreal iguana which seldom takes to water. It is about four feet long, said to be dark-gray in color, and without spines.

Q'ANQ'AN SINAM. A yellowish scorpion.

Q'OI, Q'OIX. Talnete. A wild black honey bee, commonly found in decayed wood. The name almost means chew, chewen, a chew of anything. The talnete is also called mak'rum yarqin, "in-the-earth insect."

Q'OPE. Catfish. It is called the "offspring of eels." Fishermen dive into the streams and catch them with their bare hands. The Chorti name seems to contain the stem Q'OF, to catch with the hands.

Q'URQ'UR CIM (pronged beetle). Cusurshin. A large beetle. This seems Q'URU, a large tick found in vacant houses and in maize storehouses. This seems to be a general name for large ticks.

RIKRIK. Gavilancito. A small sparrow-hawk.

+ SAARKAR. A large fighting ant. It is called yaq sahr (green grasshopper) when distinguished from other kinds.

SAHK'. Grasshopper. A

SAHK'IN. Weasel. A small coffee-colored animal with white belly, said to prey on chickens. The flesh is valueless, but the hide is made into a small coin bag. The name may be from SAHK', to stroke, as the animal is said to keep its coat smooth and glossy by stroking it.
SAK MUT (white bird). Zenzontle. A bird of six varieties, called
-—canelo, —de la tierra, —de pinto, —de señorita, —matorralejo,
and —mexicana.

SAK TCAI (white fish). Pescado blanco. An edible fish, five or six
inches long and very thick.

SAK WITC (white wing). A hawk, said to have white spots on its wings.

SAKAR (white arm). A name probably is Sakar or
whitemate, white object.


SAKSAK CINIC (white cheek). A hawk, said to have
cinnamon white.

SAKSAK P'AAI (white skunk). Zorillo blanco, a white-breasted skunk.
Also, the polecat.

SAKSAK P'AX. A light-gray animal, resembling the
Taltuga.

SAKSAK SINAM. A dull-white scorpion.

SAKSAK T'OHROK (white charancaco). Cotete blanco. A small light-gray
lizard resembling the charancaco.

SAKSAK TCAI (white fish). Platiada. A very small fish.


SAHRIN KISIX (varicolored tick). Mariquita, Cachimba. A brightly-
colored beetle.

SES. Piojillo. A small louse-like insect.

SINAM. Scorpion.

SIP. Garrapata. A tick.

SIPAHUPE. A small flying white tick.

SIX MAHAN (vulture hawk). (Gavilán negro) A large black hawk, described as a large black hawk.

SIX MUHAN (white-breasted hawk).

SUT'S MUHAN (bat hawk). A small bat-like face and to feed largely on insects.

TANTÁN COOTC (gray owl). A gray raccoon.

TANTÁN EHMATG. A gray raccoon.

TANTÁN PEHEPEM (gray butterfly). Moth.

TANTÁN P'AX (gray taltuza). A dark-gray burrowing animal resembling the Taltuza, or a fox?

TANTÁN P'OHP (gray coyote). A gray coyote-like animal. Several informants called this the fox, but it was never determined.

TANTÁN SUT'S. A grayish bat.

TANTÁN T'OHROK (gray charaneaco). Cotete. A small crested lizard, resembling the charaneaco.

TANTÁN T'UCIC. A gray squirrel.

TANTÁN T'COOK. A gray rat. (Ratón de monte) There is another field rat called TEEH COOK (Caní rat), which is said to live in caves beside streams.


TANTÁN XUX. A dark-gray iguana.
TA' TCAN (excrement worm). An intestinal worm found in the excrement.

TEPEMETC. A small shellfish. shell, hard shellfish.

TEPEMETC TOM. A small shellfish, said to resemble the tepemete and the tom.

TEPOLKUA. A non-poisonous snake, said to enter the rectum of a defecating woman, as does the TCIN TCAN, and to cause sickness.

TIINAM. Danta. An animal said to resemble the tapir.

TIXKIRIN. (Teocote) """"

TOM. Tepemeshin. A fish, probably a crustacean.

TUHRUC. Caballito del diablo. An insect which stands on still water and throws drops of water with its long tail.

TURIC. """"

TURTUKE. Tortoise. Also the tortuguita, a small edible tortoise or terrapin.

TUHU'. Jute. A small crustacean said to resemble a snail, and found in streams and springs. The meat is boiled to make a soup. This is drunk especially by young mothers to increase their milk.

TUHU'. Said to be a type of quail.

TUFT. """"

TPEET TCAN (woody-vine snake). Bejuquillo. A harmless snake, said to resemble a woody vine.

T'IS POM (thatch toucan). Paujil. A wild turkey-like fowl, resembling the toucan.

T'IS T'COOK, AH-T'IS T'COOK (thatch rat). Sabanera. A rat often found in thatch roofs. It is said to keep roofs free of insects.

T'ISIM. Sompopo. A small red ant. It is said to cut off the leaves of trees and to use them to thatch its house. The short name is no doubt tis-im, Thatcher.
T' ISRAHK. Termite. Also the Comején, said to be a wood-eating moth.

T' OROK. Charanoaco, Bebe-leche. An edible lizard one to three feet long, with a bony crest on the head, and found in thick forests. It is said to suck the milk of cows at night. The name is also a general name for small crested lizards. Charanoaco, is called oh Tohroq.

T' UN Q'UC. Siguamonte. A small bird. The heart, baked and ground to a powder, is used secretly as a love charm. This may suggest the short name te tun q'uc, lust pain.

T'UR GIR, T'UR WISIR (wild rabbit, mountain rabbit). Conejo de monte.

A wild rabbit. It is also called k'optar tun, and ah k'optar tun Smail (caracol).

TCAAK. A general name for small. It usually denotes at least a bird. It is found in damp spots in the forests. This is also the general name for ants.

TCAKOROTC. Chaoola. A black vulture. The name TCAK HOR ROTC, red head vulture.

TCAKTCAK CINITC. A dark-red owl.

TCAKTCAK COOTC. A reddish raccoon.

TCAKTCAK BHMATC. A small reddish tick.

TCAKTCAK KISIX. A red jaguar.

TCAKTCAK MUAHN (dark hawk), (Gavilán colorado). A large reddish hawk.

TCAKTCAK P'AHRAH. A red weasel.

TCAKTCAK SAHP'IN. A reddish weasel.

TCAK. General name for snakes and certain worms.
TCAPANT. An insect said to resemble the centipede.

TCETCE'. Sheshque. A black bird resembling a crow.

TCIN. General name, now almost obsolete, for birds.

TCIN TCAN (rattle snake). Rattlesnake. The Chorti greatly fear rattlers. The women are afraid to defecate in the bush at night for fear this snake may enter the rectum and cause sickness (cf. Zingg, p. 175, for the same belief in Mexico concerning the salamander). A span length of either end is toasted, powdered, and eaten with other foods to cure venereal disease (the Ladino druggists say that the natural phosphate lime in this remedy is beneficial). It is said that is the remedy is taken by anyone who does not have the disease he will instantly contract it. The hide is sometimes made into a belt and worn by the men to support the drawers.

TCINTCIN TOR (rattling head, rattling end). Chinchintor. This was said to be a supernatural winged snake, altho no information was obtained concerning it.

TCIP, TCIP MUT. Chip oola dorada, Chip cabeza. Chip oola. A bird. They are a Spanish corruption.

TCITAM. General name for pig-like animals. European pig is sometimes called ARAK TCITAM (domestic pig) to differentiate it from wild pigs, such as the peccary, as well as wild burrowing animals reading "pigs."


TCITCIKUA'. Chichioua. A snake.

TCIWUX. Ronrón. A black insect. Possibly also the tarantula.

TOOR T'COOK, TCAR, TCAY (milpa rat). A small rat-like burrowing animal usually found on cultivated land.

TCOTO. An edible crustacean, said to resemble a turtle. Insisted the name denoted any small turtle.
TCUHP'UP'. Agouti (cotuzu). A small edible burrowing animal, said to feed on mango seeds. It is hunted at dawn or dusk near mango trees. The flesh is eaten and the hide made into leather shoulder bags used by the men for carrying coins and by hunters for carrying bird shot, wadding, and powder. The agouti is also called T'UHUK'I.

TCUK TCAI (seizing bird). General name for birds of prey.


TCUK TCOOK (preying). A type of hawk.

TCUK TCOOK MUT (preying bird). (Chorcha, Chorcha cajeta) A large edible bird.

TCUM. A large black vulture.

TEEU (watchful guardian). General name for ocelliforices.

T'CAAK WAl A» (flea opiate legs). Casampulga. A poisonous flea-like insect. Contact with its feet is said to cause loss of feeling in the skin. That is, "poison-legged flea" or possibly "false wall yapp, mulberrito-gum" flea.

T'CAHKIP T'CAN (striker snake). Coral. A poisonous snake of three varieties, a white and black, and white and red, and a black and red. The toasted ground flesh is taken to cure venereal disease.

T'CAHKIP. This suggests the name to be teak way'a, flea-opiates legs, teak wali way, mulberrito-gum, flea.
T'CAHNI HUT (leader bird). Guía de león. A small bird, named be-
caused it is said to precede a mountain lion and to warn it of ap-
proaching danger. It is going forward.

T'CAHTC (leader bird). Gato de monte. A wildcat which destroys fowls and robs
the milpas. The hide is made into shoulder bags. Wildcats were
said to be occasionally tamed and kept as pets, and a few were ob-
served tied in the patios. The name denotes also a certain fox-like
animal, and seems to be a general name for wildcats. It also means
"gray", "gray object".

T'CAHU T'CAHU (hole snake). Woodpecker. Also called T'CAH T'CAH.
The former name doesn't mean "cutter", "pecker".

T'CEPEX (mountain partridge). Partridge. Not possible to derive the name of.


T'CIQ. Horse, mule. Mules, small and high-priced, are used by the La-
dinos as pack and riding animals. All non-local goods are brought
regularly to Jocotan and Olopa by mule trains from Chiquimula. The
Chorti use no carrying or riding animal, but walk always and carry
all their loads with the tumpline. Horses are seldom seen, and only
in Chiquimula. The name is probably T'CIQ, growth, large object.

T'COOK WITSH (mountain rat). Ratón común. The common
rat, found as a pest in the maize storehouses and bins, and burru-
ing in the milpas. A special trap is set for them.

T'COX. Puma, or North American lion. It is found principally in the
mountains of Honduras, and is seldom seen in eastern Guatemala. The
name is called by the Spanish corruption LEO (león) and
E. LEOX (el león).
TSATS (hard shell). A small fish resembling the pescadito.

TSIK P'UUR. Pijuy, Pijuyo. A bird. It may be telle puk, Corn, or puk, corn. Some count.

TSIK'TSIK'. Cacaricu. A shrimp-like fish.

TSIMIN. Tapir. It is found principally in Honduras. The flesh is eaten, and the thick hide made into sandals, altho the tapir is seldom caught. The name may be TSIM-IN, thick skinned one, i.e., pachyderm.

TSI'. Dog. The dogs are all mongrels. They are seldom treated as pets, altho are taken along as companions on trips, and are not regularly fed. It is an unwritten law in the aldeas that all dogs must be kept tied during May, June, and July when the maize ears are forming. A few are trained as watchdogs over the milpas and to hunt deer, rabbits, raccoons, and other game. The flesh of young puppies is poulticed to reduce fevers. Grown dogs are cut open in the abdomen and the feet of the patient placed inside the cut for the same purpose. The fried fat of the breast is salved on the body for rheumatic pains. Domestic dogs are sometimes called ARAK TSI' (domestic dog) to differentiate them from wild dog-like animals.


TSO'. General name for turkeys and turkey-like fowls.

TSUUN (pubic hair). Pendejos de vieja. A spider. Its nest is said to resemble the pubic hair of an old woman.

TSU' HA' (sip water). A bird resembling the woodpecker, and said to sip water from plants with its pointed beak.

T'SUNUN. Hummingbird. The heart of either kind is toasted, powdered, and taken internally to remove aigre from the heart. The name may mean "sipper," as it contains the stem T'SU', a sip, to sip.
U COOTC AH' K'AP' (night's owl). (Lechuza de noche) A screaming owl.

U RE' TCAN (king snake). Timbo. A snake. RE' is a corruption of rey.

U TU' T'TISIM (sompopo's mother). Madre sompopo. A large red-winged insect, resembling the sompopo.

U TU' TCAI (mother of fish). Eel. It is up to three feet long, and of two varieties: a white (SAKSAK U TU' TCAI), and one with black spots (P'UREM U TU' TCAI). It is said to give birth to all fish (the Chorti have no other explanation for fish-breeding), and especially to be the mother of catfish. The flesh is roasted on the spit for eating.

U YARQ'IR AH' K'AP' (night's insect). Cricket.

U WAT'IM (agapita insect, boring insect). Weevil. This is a general name for small insects, the most common of which is the agapita. The Chorti call them simply AG. The bark beetle is called doméstico verde. (American elm; U YARQ'IR YAC (green insect).) MAIKE WOELT. WOELT. (American elm; DOMÉSTICO.)

U YARQ'IR TCAI (honey's insect). A large domestic honey bee, said to be an importation from the United States, and kept only by the Ladinos. The Indians occasionally buy the honey on market days, tho they mainly use that of captive wild bees. The less expensive panela is more commonly used than any honey for sweetening foods. (AKABE.)

U YARQ'IR YAC (green insect). A large green beetle. (AKABE.)

UP'I'. General name for small worm. Also a small fruit worm.
UP' I' SARAR (itch worm). Tima. Said to be a tiny worm. This may be ringworm.

UP' I' TA' (excrement worm). Maggot.

UP' I' T'CAAK (worm skin-parasite). Nigua. A parasitic worm the egg of which is laid by a large fly in the skin, and especially under the nails and in the soles of the feet. It is said to thrust its spines into the surrounding flesh when an attempt is made to force it out. This is avoided by first stupifying it with tobacco spittle.

UP' I' U NAK. Small stomach worm.

UP' I' U NI' (nose worm). Small worms which collect in the nasal passages. These also are left by a fly. The worms are believed to be sent by sorcery, and to eat into the brain if not expelled.

UP' I' U SUI U NAK. Small intestinal worm.

USIX. General name for carrion bird (s). Specifically, Zope. A large black carrion bird common in all communities and in the mountains. A hot soup of the flesh is drunk to cure venereal disease, and the skin is applied to the throat to cure goitre. The bird is protected by law in the pueblos. USAX is also a general name for the dive

UTCUM (Paloma torca). Also called Six, which probably means "black".

UT' C ( ). Louse. Three types were given: UT' C U HOR, a head louse; UT' C U P' AH, a body louse; and UT' C U P' UHK, a clothes louse. UT' C is also a general name for parasitic insect.

UWSCA (Comarhéda Mosquitoes). Common mosquito. The name no doubt is UT' C HA', aquatic sucking-insect.

UUS—General name for small flies.

WATTA (corruption of mass). Cattle, bovine. Cow's milk is mostly made into cheese, and the bulls are used only for turning the sugar
WARKIKULO. Sparrow. The name may be onomatopoetic. The heart is used, as is that of the hummingbird, to remove anguish from the heart.

WET'C (unwinder, unroller). Tatuío. An armadillo-like animal which is said to roll itself into a ball when attacked.

WIKOMO. Macaw. The name may be unwinder. The name seems to contain the name of the macaw, but the meaning of Wikó is not known.

WITOP'IR T'ISIM (winged sompopo). Sompopó. A flying ant. The name may be unwinder, it roots deep.


XOFOP. A general name for crabs, and possibly for all crustaceans. They are baked in hot coals, or boiled, and eaten.

YAC MUT TSEK (crested bluebird). A large crested bird.

YAC TCAN (green snake). Tamagás. A black and green water snake, about three feet long and extremely poisonous. It is said to be able to
strike twice before recoiling, thus making it the most feared snake
the Indians know of. Its bite is said to be fatal, if not treated,
in a half hour. It is called Tommygoff in British Honduras.

YAC XUX (green iguana). A small dark-green iguana.

YACAX (green flies). General name for large flies. Specifically, the
Mosca verde, or mosca grande, a large green fly said to lay its eggs
in the skin, and especially in wounds (see UP'I T'CAAK). Yacax also the
general name for large flies.

YAC YACYAC T'OIJROK (green tharanoaco). Cotete verde. A small lizard re-
sembling the tharanoaco,

YAC YACYAC UUS (green small-fly). Cantarida. A small green fly. Its crushed
wings are believed to have aphrodisiac properties, and are also used
as a love charm.

YAKAN. Shrimp. There is another small fish, most resembling shrimp, called C2C.

YAMYAM. Coloradilla. A tiny red stinging insect, found usually on wild
vegetation. The name also denotes a worm called Arador, which may be poisonous.

YAMAM. General name for insects, especially when used in compound name.
Used alone, it usually denotes the honey bee only, as this is the
only important and valuable insect the Indians have.

A small dark-green iguana.
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Monkey. MAAC, P'UREM MAAC, U MAAC AH AK'AP'.
Mosquito. UT'CA'.
Moth. TANTAN PEHPEM.
Mouse. TCUKCU' T'COOK.
Mule. T'CIX.
Musaraña. P'AXP'AX CEX.
Newt. See Lagartija.
Nigua. CIP', UP'I' T'CAAK.
North American lion. See Puma.
Opossum. AH PUTC, SAKSAK AH PUTC.
Oriole. KUPULIK.
Oso colmenero. AH TCAP', MASILIKULAT.
Owl. COOTC, P'UREM COOTC, TANTAN COOTC, TCAKTCAK COOTC, T'CEN COOTC, U COOTC AH AK'AP'.
Ox. P'UTC TUM.
Parakeet. PRIKO'.
Parrot. MO, YACYAC MO.
Partridge. QOROR, T'CEPEX.
Patacón. LUUR.
Patacona. PAAT E Q'UR.
Paujil. T'IS POM, K'OPTAR TCUMPI'.
Peccary. K'OPTAR TCITAM, QEHQEM.
Pendejos de vieja. TSUUN.
Pepemechín. TCITAM TCAI.
Pepesca. PURUM.
Perch. CET.
Perro de agua. TSI' HA'.
Pesoadito. TCUTCU' TCAI, TSATS PAAT.
Pescado blanco. SAK TCAI.
Pheasant. AH QOC, IC QOC.
Pico amarillo. Q'AN NI'.
Pico de navaja. AH CUR MUQT.
Pig. TCITAM, ARAK TCITAM.
Pijije. P'ICIC.
Pijuy. TSIK P'UUR.
Pijuyo. PILLXO'.
Pinworm. LUKUM U UT U TA'.
Piojillo. SES.
Piscocoy. T'CIT KOHN.
Pizote. PISON.
Platiada. SAKSAK TCAI.
Polecat. SAKSAK P'AAI.
Porcupine. KURUR.
Posoroco. POTSO', POROTSOKO'.
Preuchillo. PIRULA'.
Pucuyo. P'OHPI' UT'IC.
Puma. T'COX.
Quail. PET'C, PET'C HA', TUUT, WAN, WAN T'CHEREK, WAN T'CHEREK.
Quebranto hueso. AH CUUR NUK.
Quetzal. MIKAT'SAX.
Rabbit. T'UR, ARAK T'UR, T'UR CIR, K'OPTAR T'UR.
Raccoon. EHMATC, P'UREM EHMATC, TANTAN EHMATC, TCAKTCAC EHMATC.
Rat. T'COOK, T'COOK WIT'SIR, P'AXP'AX T'COOK, P'UREM T'COOK, TANTAN
T'COOK, T'CEN T'COOK.
Matón. CEX.
Ratonera. PAXKAYAN TCAN.
Rattlesnake. TCIN TCAN.
Raven. OROR.
Ring-dove. UTCUM.
Road-runner. WAN T'COX.
Ronrón. TCIWIUX.
Sabanera: T'IS T'COOK.
Salamander, salamanquesa. MANAQU'TC.
Scorpion. SINAM, Q'ANQ'AN SINAM, SAKSAK SINAM.
Shara. CE'MUHK.
Shellfish. METC, METC TCAI, K'AT TCO'TC, PET'CAI, TEPEMETC, TEPEMETC TOM.
Shrimp. YAKAN, CEC.
Siete-colores. KATC MUW'T, SARIN MUW'T.
Siguamonte. T'UN Q'UC.
Skunk. P'AAI, P'UREM P'AAI, SAKSAK P'AAI.
Snail. TCAK, TCAK HA', AH RUM TCAK, CERIN, PEHEM METC, TURIC.
Snake. TCAK, Q'AN TCAN, Q'AN TI', TEPOLKUA', TCI'TCI'HUA', T'CEN T'CHAN.
Sola-estoy. PETC MUW'T.
Sopopo. T'ISIM, U TU T'ISIM.
Sompóno. WITC-P'IR T'ISIM.
Sparrow. T'SUNUN, WARKIKULO.
Sparrow-hawk. RIKRIK, LIKLIK.
Spider. AM, T'IN AM.
Squirrel. AH TCUTC, P'AXP'AX TCUTC, P'UREM TCUTC, SAKSAK TCUTC, TANTAN TCUTC.
Swallow. ASAX WAN.
Tacuazín de agua. AH PUTC HA'.
Tacuazín negro. P'UREM AH PUTC.
Tacuazín ratón. AH PUTC T'COOK.
Tadpole. P'UP'.
Talcuneto. K'AU TCOR, Q'O1 TCOR.
Talnete. Q'O1, MAKU' RUM YARQ'IR.
Taltuza. P'AX, P'AX T'COOK, SAKSAK P'AX, TANTAN P'AX.
Tamagáx. YAC TCAN.
Tapeworm. LUKUM U NAK.
Tapir. TSIMIN.
Tarantula. TCIWIUX.
Tatuejo. WET'C.
Tepemechín. TOM.
Tepesquintle. POYOM.
Termite. T'ISRAHK.
Tick. KISIX, CIP', PEETC, LUUR, P'IK'IT KISIX, P'UREM KISIX, Q'URUM, SIP'IK KISIX, TBAKTCAK KISIX.
Tigrillo. AH TCURUR.
Timbo. U RE' TCAN.
Toad. PEK'PEK'.
Tolobojo. WIILITAMOX.
Tortoise. TURTUBE.
Toucan. AH POM, AH PUUN.
Trout. CAK TCAI, NOHTA' CAK TCAI.
Turkey. TCUMPI', TSO', AH TSO'.
Turtle. TCOTC.
Turtle-dove. MUUQ'UI, MUUQ'UI WITSIR, TCUTCU' MUUQ'UI, UUT'.
Urraca. P'EYA'.
Vibora. Q'AN TI'.
Vulture. KUTC, ROTC, OROTC, USIX, NOHTA' USIX, TCUM.
Wasp. CUC, PAQ' CUC, U YARQ'IR CUC, Q'ANAR.
Weasel. SAHP'IN, TCAKTCAK SAHP'IN.
Weevil. MAC, U MAC-IR E KAKAU', U MAC-IR E NAR, U YARQ'IR MAC,
U YARQ'IR ICIM, U YARQ'IR NAR.
Wildcat. T'CAHTC, P'UREM T'CAHTC, SAKSAK T'CAHTC.
Woodcock. See Chorocha.
Woodpecker. T'CAKU' T'CAKU'.
Worm. LUKUM, UP'I'.
Zapillo. OHOM KISIX.
Zensontle. SAK MUTF.
Zope. USIX, SAKSAK USIX, U RE' USIX.
Zumbadora. HAAT'S TCAN.
PLACE - NAMES

pp 1052-1082
This chapter is divided into lists of general place names (7.1) and specific place names, such as towns, aldeas, mountain peaks, streams, river forks, etc. The second group includes those which are both Chorti and of Nahuan origin adapted to Chorti (7.2), as well as the small group which have Spanish names only (7.3).

In the specific Chorti place names some attempt is made at literal translation in all cases where possible. Very few of the names are single morphemes. In the case of the compound and complex forms, translation is simple if the construction is transparent, as in such names as ta 5'um, place of the pumpkin. In these cases the informants often supplied the translation themselves, being aware of the morphemes involved. In others, however, they were not aware of distinct morphemes, especially in those names in which vowel coalescence had taken place. They simply insisted that such names were merely the names of places, and could not be broken down into "words" with independent meaning. A constant assertion was, "es mero nombre, nada mas". For most of these I have suggested possible analyses.

An important pre-joined form in names is the locative ta- (place, place of, at the, etc.), as well as its alternant ti-. An important post-joined form is the morpheme ha' (water, body, of: water, stream). Names containing ha' are primarily the names of streams, or so most informants seemed to believe. But since each aldea has a stream meandering thru it, the name of the stream is also that of the aldea. The streams are narrow and of no great length (called quebradas in Spanish), and in most cases service only single aldeas. The stem ha' appears unchanged in some of the names; there are others, however, in which the final [a'] may or may not be an abbreviated form of ha'.

Most of the Chorti specific place names have been adapted to the Spanish phonemic structure, and are so spoken and written by the Ladinos. For a few, however, a Spanish name only is used by the Ladinos. This latter may be an approximate translation of the Chorti, as from ta ñan to La Palmilla, or it may bear no relation to the Chorti at all, as from e mux (the deep hole) to el Pino (the pine). It is interesting to note that whereas nearly all the aldeas and caserios have Chorti names (altho a few of these are Nahuan loans), the pueblos do not. The latter names are either "straight" Spanish, as La Unión, or loans from Nahuan which have been adapted to Spanish, as Jocotán, Camotán, Olopa, etc.

Information on populations, altitudes, distances, etc., was obtained from both Indians and Ladinos, and of course are only estimates. The figures finally arrived at were those on which the greatest number of individuals could agree. General data on the aldeas was obtained at firsthand in as many cases as possible, but of course it was impossible to become acquainted with all the aldeas in the Chorti area.
7.1. General Place Names

hapan. Plain; open country (hapi means to hold open, to open up).

hapan tar. Open area or spot.

ha' (water). Any body of water, especially a stream.

hor (head). Summit; top; peak. u hor e wicir, mountain crest, peak.

hut (side, face). Side or face of a natural object (appears as ut after
pos. u-). u ut e wicir: precipice, bluff, side of a hill.
    u ut e k'in: sun, sun's disk, sky. u ut e 5'em: precipice, steep
wall of a canyon.

kohn. Small stream (quebrada), brook.

k'apor ha' (trickling water, seeping water). Spring.

k'erar. Side. u k'erar e kohn: side or bank of a stream.

moror ha' (gathered-together water). Wide spot in a stream.

moyor ha' (restricted water). Narrow place in a stream.

mukur ha' (hidden water). Spring.

mur. Mound, bank. mur ha', mur e ha': bank of a stream.

murir ha'. Stream with banks.

mux (? muh). Deep spot, deep hole, well (posa). mux e ha': deep spot in
a stream (usually without current, and much used by fishermen).

    u nak e noh ha': shore of a lake. u nak e 5'em: wall of a canyon.
    u nak e wicir: steep side of a hill, face of a cliff.

noh ha' (great water). Lake, any large body of water.

noh kohn (great stream). Large stream.

noh S&ax. Wide plain (as that in which the city of Chiquimula is located).

noh Sukur (great river). Large river. The term is used in Jocotán and
Olapa municipios to designate the Rio Jocotán only.

noh Sínam (great pueblo). Large or important pueblo; a cabecera, such as
Chiquimula or Zacapa; capital of a department.

noši' tun. High rock, boulder.

pai. Arroyo, gulch, small depression.

pat. Bank, side. pat e kohn, pat e ha': bank of a stream.

peš ha' (orphan stream). Stream without tributaries, or "parents"
(called huérfano in Spanish).
p'alala'. Rapids, spot in a stream where water is forced thru many stones. It is probably p'al-al ha': latticed water. p'al is an arcocho form of p'ar, p'ari: to weave in and out.

q'ap' ha', u q'ap' ha' (its arm -- water). Branch of a stream.

q'ar. Fissure, crack. u q'ar e nohi' tum: crack in a boulder.
u q'ar tor e wicir: fissure across a hill (or mountain).

q'a'p'ar ha', q'a'p'ar kohn (stream's end). Mouth or end of a stream.
This is from q'a'-p'ah: come to an end; thus, q'a'p'ar: end, finish.

q'ihna', inq'ihna' (hot water). Hot spring. The stems are q'ih: heat; in-q'ih: hot; and ha': water.

rañ (forehead). Crown or summit of a hill (cumbre).

rum. Earth, soil, land. rumar: country, region, neighborhood.

sian otot (many houses). Aldea, caserio. This is also given as sian otot tar: many houses place.

sian te', sian te' tar (many trees, many trees place). Forest, grove.
sian tah te', sian tah te' tar. Pine forest.
sis ha', insis ha' (cold water). Cold spring.

ñañ (passive of nari: to slice open). Crack, fissure, fork.
ñañ e rum: earth crack (as from an earthquake). nñañ e tum: fissure in a boulder.

ñañ ha', u nñañ ha' (crotoh of water). Fork of a stream.

ñañ'ha': (separation of a stream). Forking stream.

ñañ (ñañ). Plain (llano); grassy area; valley; meadow, open country.
ñañan. Savannah.

ñañp' (comb, forest). Crest of a hill; ridge.

ñañi: (ñañ-i'). Eruption.

ñañor ha', nñañor kohn (stream end). Mouth of a stream.

ñañkur. Large stream; river.

ñañor ha' (dividing of water). Ford over a stream.

ñañ (in the lowlands). Lowlands (los bajos); level country.
ta wicir (in the mountains). Highlands; mountaneous region.
ta tah. Forest; wooded area (meaning not certain).
ta h (ta-ar). Place; locality; neighborhood. k'apot tar: spot or area covered with vegetation. tur-tar (te -- place): a place, a locality.
ti' (mouth, opening). Pass; open spot. u ti' e wicir: mountain pass.
   u ti' k'opot: mountain pass; opening thru a forest.

tor (↑ ta-hor: at the head). Peak; summit.

tor wicir. Mountain summit; volcanic peak.

tun (rock, stone). Boulder; large rock; rocky bluff. tun kohn,
   tun u kohn: rocky stream.

tur tar. Locales; habitat; place. u tur tar e tah te': habitat of pines,
   locality containing pines.

čaan. sky.

čan kohn. winding stream.

čerem tun (laid-out stones). stony or rocky area. (pedregal).

činam. Pueblo.

čis ha' (avoid water). Dangerous stream, especially one containing
   whirlpools or quicksand.

č'en. valley; hollow; cave; depression.

č'en tun (hollow rock). Large eroded boulder; boulder eroded at its
   base, under which travellers wait during a rainstorm.

č'on. cliff; bluff.

ut ha' (eye -- water). Spring.

wan tun (? wa-an tun: standing rock). Tall upright boulder.

wicir. Hill(s); mountain(s). This is a collective form, altho wic
   is no longer used independantly.

wic'. waterfall.

7.2. Specific Place Names (Chorti)

aan ti' kin. Antiquín, Lantiquín. Aldea 3 miles south of Camotán. The
   second of the two Spanish names is the more commonly used. The
   Chorti name may be translated "spring maize on the stalk".

aan Sor. Ancohór, Lanchór. Caserio north of La Unión, in the department
   of Zacapa. The name, which means "spring-maize milpa", denotes a
   milpa when the ears are first edible, in June and July.

aq' tun. Actán. A large balanced boulder near Zacapa. The name means
   "load of stone", and denotes any large upright boulder.

e mux (e muh). El Pino. A large poza in Olopa, much used by fishermen.
   The name, meaning "the deep hole", is known only locally.
eskipula, eskipula'. Esquipulas. Capital pueblo of Esquipulas municipio. The town was called Esquepula in the older Spanish literature, corresponding to the Chorti pronunciation today. The derivation is unknown, altho the last element may be ha': stream.

harar. Jarar. An aldea. The name means "reed", "arrow".

kohn tišaₐ. Quebrada Arriba. An aldea. The name means "stream above", i.e., upper stream.

kukur ha'. Currurjá. A small rocky stream near Jootán; also a small caserio nearby. The Chorti name is kuk-ur ha': tumbling stream, rolling stream.

k'apar ha'. Caparjá. This name is k'ap-ar ha': trickling water, seeping water. It is the name of a spring near Jootán.

k'ari'. Carí. An aldea of Zacapa department. Also a caserio of La Unión. The name may be k'ar-i': held, retained.

k'atoko. Catoh, Catoche. A caserio. This name may be k'at toš: crossed snubtail.

k'atoΔ. Caohoh, Caohobhe. ancaldea. This name is apparently k'at toš: crossed shellfish, i.e., starfish.

k'ayur. Cayur, Tablón de Cayur. An aldea 6 miles north of Olopa. It contains 42 Indian families and 4 Ladino families.

lampokoih. Lemplooy. A caserio of La Unión.

lax (lah). Lajas. An aldea of San Juan. lax means fatigue, lassitude, but this Chorti name is probably a Spanish loan.

laxiyal. Lajillal. An aldea of Zacapa.

leja. Léla. An aldea of Camotán. Also a nearby volanoic peak. This name seems to contain the stem ha': water. The volanoic peak is also called u wicir lela': Lela's hill.

lela' obraje. Lelá Obraje. An aldea 8 miles northeast of Camotán.
Lela' Toan Kohn. Lela Chanó.

Aldea 6 miles northeast of Camotán. "kohon means "winding stream", "meandering stream".

Cerro Osouro. (rock name).

A hill in Olopa. The name could be derived as mar ac go', patel of striped aquaduct.

Mar Ac Q'O' (rock of striped aquaduct). Maraxó.

Aldea of Chiquimula department.

Manjá. Mean'd could mean "work". "Taw", "worky stream".

A hill near small stream nearby.

Morja. A stream in Jocotán.

Morjá. The name, as written above, means "mountain stream". Last mpy'kloon ha, mojete stream.

A mountain crest in Jocotán and Camotán.

Morola. A hill. The name means "inverted stream hill".

Morjá. A small stream nearby.

Moryocóp. A mountain crest in Jocotán and Camotán.

Moryoco. A small stream nearby.

Morjor. Aldea 21 m. northeast of Camotán. The name may have arisen from the fact that a nearby stream becomes wide and without current near this aldea.

Mojanar. A hill.

Muyurob.

Aldea 12 m. east of Camotán. Also a nearby stream which becomes narrow at this aldea. moy-un kohon means "closed stream", "restricted water".


Kuirjá. A stream in Jocotán municipio with high banks containing much lime- stone. This is used by the local lime-makers. muk-un ha means "banked stream", "meandered stream".
MUYAR  Pashtal.

Caserio 15 m. northwest of Jocotán. 10 Indian families. basket-making is the principal industry. Its Chorti name denotes the paachta vine.

NARANJO (papaya, orange, orange tree). Naranjo.

Aldea 12 m. southeast of Jocotán. 98 Indian families; 2 Ladino families. Fiber-working is the principal industry. Its Chorti name is aldea.

NIJARAR. Niarar. Its name maybe ni-ar-ar, nasal means.

NOCI TUN (pensacola). Peñasco.

A boulder near Jocotán, the name means "high rock", "boulder".

NOH KORN (Rio Grande).

Aldea 5 m. west of Quetzaltepeque, and near a fairly large stream of which means "large stream" the same name. A Jocotán Indian gave the Chorti name, as well as the Spanish corruption Nocon, both of which he said were not commonly used.

NOH K'AYUR (Nojcayur).

Aldea. This name means "pract k'ayur" or "large k'ayur".

NONOHLA (largo body of water, lake). Nonojá.

A lake and hill in Camotán municipio.

NOH TCHAN (macaco). Noachán.

Aldea of Quetzaltepeque municipio. Its name means "great stream near".

OLOPA. Blep.

Capitol pueblo of the municipio of the same name. It is 20 m. south of Jocotán pueblo and 35 m. southeast of Chiquimula. 71 Indian families;
Indian families. The name has been derived as olotl, olote, and
pan, locative.

O-EN, O-EN (oltel, oltel, "stream"). Oquén.

A large aldea, 3 m. west of Jocotán. 120 Indian families; no La-
dinos. Manufacturing of hats and mats, a feature in most of the
Indian settlements. Aldea, translated "row of sweet potatoes." Pansíñas.

Aldea. This name resembles pansíwás, "row of sweet potatoes."

PALALA' (lattéed-water). Palalá.

Caserio of Jocotán. Also a nearby stream. The stream contains many
rocks and boulders, among which the water is forced in a rapids.

PAT KÖHN (stream bank). Pajóch.

Aldea 3 m. northeast of Camotán.

PATCOTC (stream). Patochóch.

Aldea.

PATAK (guava). Patách.

Aldea.

PATAK TÉ (tepeshcuero tree). Patashíte.

PETCHA' (stream). Pecha.

Aldea of La Unión, near a stream of the same name. The name denotes
a stream without tributaries, or "parent," and is described as

PETCHA' (quail stream). Petchá.

A stream in La Unión, possibly the same as the one called PETCHA'.

Aldea 3 m. south of Jocotán. 50 Indian families; 3 Ladino families.

Sugar-pressing and banana-raising. The derivation of the name
is not known.
Agua Buena.
Aldea of Copan. The name means "p'amp'an ha," good water.

P'AX Kohn (pa'kohn). Its name means "brown stream," i.e., "muddy stream". A small muddy stream. Also a nearly deserted caserio nearby.

Borompó. A poza in the Rio Joóótán, 1 m. north of Joóótán.

Q'ap'ar ha', (stream end, stream mouth). Canapará, also 21 mls.

Q'ANQ'AR (fire, "fiery"). Carrar. East of Camotán.

A stream, running north between Joóótán and Camotán, and joining the near near two pueblos.

Río Joóótán. It is much used for poison-fishing during the dry season.

Q'ANPA'ARA' (q'an p'ap'ara' ha', yellow(muddy)stream). Canapará.

Aldea 8 m. south of Joóótán. 67 Indian families. Fiber-working, especially bags and hammocks; sugar-making; selling of fruits in the place. The name seems to be q'an p'ap'ara' ha', yellow(muddy)stream.

Q'ANQ'AN (q'an q'aan). Aldea in La Unión.

Q'AP'UQ'AL (q'ap' uq'al). Capucal.

Aldea in La Unión. The short name is a corr. of the Spanish.

Q'AP'UN (q'ap' un). Agua Caliente.

Caserio in Copan. The short name is used only in Joóótán and Olopa.

Quebradas de Achiote.

Q'URQ'UR (q'urq'ur). Quebradas de Achiote.

A small stream in Olopa.

Q'OP'UN (q'op' un). Rice-gathering. Copan.

Caserio 9 m. east of Camotán. Much rice-growing. Q'UR also means "stalk," and Q'URQ'UR, "stalked," thus possibly referring to the rice fields.
RAC TUN (Piedra de Amolar). Piedra de Amolar.

- Aldea 4 m. northeast of Olopa. 52 Indian families; 4 Ladino families. An important center for basket-making, specializing in the tumbilla basket.

SAK HA' (Agua Blanca). Agua Blanca.

- Aldea 6 m. northwest of Olopa. 47 Indian families. Fiber-working.

Sak'apa'.

- Capital cabecera of the department of the same name. The name has been considered of Nahuan origin, is enunciated by the Chorti as given above, and may be sak'ap' ha', clean stream-branch, "white earth".

SAK RUM (Tierra Blanca). Tierra Blanca.

- Aldea 5 m. southwest of Jootán. 65 Indian families. Basket-making.

The Chorti name is not often used.

SALITRON. El Salitrón.

- Aldea of San Juan. This possibly Nahuan name has been broken down as xalli, sand, li, water, tlac, locative.

SARSAL (Zarzal). Zarzal.

- Caserio of Olopa.

SAS MO (light colored man, light colored parrot). Sasmó.

- Aldea of Chiquimula.

SIS HA' (cold water). Sisjá.

- The term also denotes any cold Caserio of Copan.

Singhir.

SINTEL (long dried grass). Singhir.

- Aldea. The name may be sin q'or, resembling a long dried grass.

SUKNETE' (herbs, herbaceous plant). Sukneté.

- Aldea. The name was more carefully pronounced as Suk'neté', herbaceous plant.

SUL-AI (sul, bare, infertile). Suláy.

- An aldea, the land in which is said to be poor.
SUT TSIK' TSIK' ("revolving cacariou fish"). Suchiochic.

A stream in Joocotán. The name is also pronounced sut toiktoik. (Capa.

SUTCEKER, Suchiqueer.

A large aldea 5 m. west of Joocotán. 114 Indian families. Hat- and
mat-weaving.

SUTCITAN (SUT KII YO W J U E Y). Suchitán.

The first element may be from the Nahua xochitl, "flower." The last syllable is
Aldea. The final syllable of the name seems to be -t (spring-voice; e.g.,
enton carting the Nahua xochitl, the locative. Thus, "flowering
spring." "flowering spring-voice." "flowering spring-voice.

SUTCITE. Suchité.

Aldea. This name seems to be a combination of xochitl and
"tree"; thus, "flowering tree."


A stream in San Juan. Suquirja may be a corrupted caparosa,
Salwa', from p. l.

TA AQC'IN ("place of milpa-cleaning"). Desmontes, Taquín.

Caserio of Copan, mainly Spanish-speaking. The Chortí name is used
only in Joocotán municipio. Taquin is, I believe, a Chortí corruption.

TA ANS'I ("place of anise"). Tansí.

Caserio of Camotán.

TA CAHR HA' ("place of the stream fork"). Tasharja.

Caserio of Joocotán, located near the forking of a stream. The fork
is known by the same name.

TA CAHR TE' ("place of the tree fork"). Tasharté.

Aldea of olupá.

TA CAR HA' ("place of the dividing of the water"). Tasharja.

Caserio of San Juan, situated near the forking of a stream.
AAN TI KIN. Antiquín, Lantiquín. Aldea
the name may be translated as “spring-may on the stalks.”

AAN TCOR. Anchór, Lanchór. Caserío north of La
Union, in the department of Zacapa. The name denotes a milpa when
the ears are first edible, in June and July.

AQ' TUN. Actún. A large balanced boulder near Zacapa.
the name means “load of stones” and denotes any large upright boulder.

CAAN. La Palmilla. Aldea 12 miles west of Olopa. The
name means “palm tree.”

CALAWA. Shalaguá. Aldea 16 miles
east of Camotán, located near the fork of a stream having the
same name. Also, an aldea of Chiquimula.

CANCUN. Aldea. The name may be “cancún,” meaning “palm.”

CAR AQ' IN. Sharaquin. Aldea. The name may be
translated as “split tree,” or “splitting wood.”

CIC TE'. Shisté. Aldea. The name means “split tree,” or “splitting wood.”

CORORWA. Shororgua. Aldea of Chiquimula, located at the
confluence of two streams.

CUC QOX. Shushó. Aldea of Chiquimula. The name may be
translated as “hornet.”

CUCO'. Shushó. Aldea of Chiquimula. The name may be
translated as “hornet.”

GUUPA'. Shupá. Aldea
divided into two parts: Shupa Primero, 10 miles northeast of
the name means “pool.” a large pool, or “pool.”

E MUX. El Pino. Large pozo in Olopa, much used by
fishermen. The name is known only locally.

ESKIPULA'. Esquipulas. Capital pueblo of Esquipulas municipio. The
TA CAR TE' ("place of the forking of the tree"). Tashartē.

Caserio of Jocotán.

TA CA'N ("place of the palm"). La Palmilla.

Aldea 6 m. north of Quetzaltepeque. Soap, mats, and charcoal. This is one of the principal centers for pottery-making, its pottery being sold all over the southern part of the Chortí area. Most of the musicians who play in the ceremonies connected with the Quetzaltepeque patron saint live in this aldea.

TA cecesmil. Cecesmil.

Aldea of Copan. This Nahuan name has been derived as cecelio, young, recent, and milli, cultivated field.

TA corredor TUN ("place of the mountain-pass rock"). Corredor.

A precipice in Olopa municipio.

TA EL RODEO ("place of the prairie"). El Rodeo. (roch., name).

Aldea 9 m. east of Olopa. 23 Indian families; 22 Ladino families. Rice and tobacco-growing. The rice is sold in all the markets.

TA HARRAR ("place of the reed"). Carrizal.

Aldea 9 m. east of Olopa. 76 Indian families. Coffee, tobacco, and rice.

TA HAI'S ("place of the plantain"). Tajás.

Caserio of Camotán.

Aldea of Olopa. 50 Indian families. Tobacco, sugar-pressing, rice-growing.

TA KAKAU' ("place of cacao"). Tacacao.

Caserio of La Unión, now almost deserted.
TA KENE' ('place of banana').

A deserted caserio of Camotán.

TA KOHN MUR-IR HA' ('at Kurirjá stream'). Quebrada Kurirjá.

A small stream in Olopá, also in the neighborhood of this stream.

TA KOKO' ('place of cohune palm'). Tacoco.

Aldea of La Unión.

TA KUR-IR ('place of porcupine'). Tacurur.

Aldea.

TA KUT-IL Q'AHQ' ('place of the striking fire'). Tacutilca.

Caserio of Copan. The name possibly denotes the striking of lightning, the suffix -il being the old form of -il.

San Antonio.

Caserio 15 m. east of Camotán. The Ch name ta k'op, 'place of the fire', and the corruption of this, Tacopita, were heard from a few Indians, but were not common.

TA limón. El Limón.

Aldea 12 m. east of Camotán. Fiber-working, sugar cane, beans, coffee.

TA MUR-OL HA' ('place of the gathered water'). Tamorolá.

Caserio of Camotán. The name was more carefully pronounced as ta mur-ol ha', 'place of the gathered water'.

TA MUI ('place of sapodilla'). Tamdy.

Caserio of Copan.

TA MUR AH ('place of jocote'). Jocote.

Aldea.

TA MUX ('place of the deep spot'). Pozas.

Aldea 11 miles southwest of Quetzaltepeque. Bee-keeping. Near it is a small stream, of the same name, containing many deep spots used by fishermen.

TA NARANXO' ('place of orange tree'). Tanaranjo.

Caserio of Jocotán.

TA NAWESR ('place of matasano'). Matasano.

An aldea 6 miles north of Jocotán. 92 families. Manufactures ocote pine torches, soap, planed timbers for
housebuilding, pottery (especially comals and large ollas). The
Spanish name for Ktae aldea is more commonly used.

TA NOH HAI ("place of the lake"). La Laguna.

Caserio of La Unión.

TA FATAK ("place of guava"). Guayabo.

Aldea 4 miles west of Olopa. 60 Indian families. It is one of the
most important centers for basket-making, especially the tumilla
type, which is sold all over the area. Most of the coffee sold in
the Olopa market comes from this aldea.

TA P'U'U'AN TAX ("place of round coral pellet"). Tapetentaj.

Caserio 4 miles east of Camotán.

TA POHPH ("place of sedge"). Tapóp.

Caserio of Camotán.

TA PUMPUN WIT'S, TA PUFUN WIT'S (Tabubungquis).

Caserio of Jocotán. 10 Indian families. The name means "place of
clear water fall."

TA P'U'R ("place of beans"). Tapur.

A deserted aldea of Jocotán.

TA Q'O' ("place of dried gourd"). Tacó Arriba.

Aldea.

Tontoles.

Aldea 15 miles southeast of Jocotán. 80 Indian families. Coffee,
rice, sugar, and especially tobacco are

TA SINN ("place of cassava"). El Cisne.

Aldea of Copan.

TA SIS ("place of the cold"). Tasis.

Aldea.

LA LIMA (La Lima).

Aldea 12 miles northeast of Camotán. A Ch. name, ta sus te', place
of the lime tree", was heard for this aldea, but is not common.
TA SUK TCIKX ("place of maguey"). Magueyes.
Caserio of San Juan.

Llano Bonito. (Ko ch. name).
Caserio 1 mile southwest of Olopa. 10 Indian families. Most of the
lime sold in the Olopa market is prepared here. The aldea is situated
at the base of a limestone hill, which has the same name.

TA TLXKIRIN TUN ("place of hoot owl rock"). Tiquirintán
A precipice near Olopa.

TA TULAR ("place of sedge grove"). Tatular.
Aldea.

TA TUTU ("place of jute fish"). Tatutá.
Aldea 12 miles southeast of Jocotán. 94 Indian families. Coffee,
tobacco, sugar-pressing.

Brazilar.
Aldea 3 miles east of Camotán. This aldea furnishes nearly all the
indigo dye sold in the Jocotán and Olopa markets, and the Brazilar
traders journey occasionally to Chiquimula and Zacapa.

A short name, Tako, "place of quetzal tree", and the corruption of

TA TCAN ("place of the snake"). Tachán.
Aldea.

Potrero. (Ko ch. name).
Aldea 12 miles south of Jocotán. 60 Indian families. Maguey fiber-
working and sugar-pressing. Much manela is prepared for sale in the
Jocotán market.

TA TCXI ("place of the basket"). Guayabillas.
Aldea 14 miles northwest of Jocotán. 45 Indian families. An im-
portant basket-making aldea.

TA TCOOTC ("place of the shellfish"). Tachoche.
Caserio 17 miles northeast of Camotán.
TA T'چWAN ("place of huisquil"). Tachiguán.
Caserio of Jocotán.
TA T'ČIHR ("place of malanga"). Tachir.
Caserio of San Juan. The name is sometimes pronounced TA T'ČIHR.
TA T'ČOROR ("place of oak"). Roble.
Caserio of La Unión.
TA T'ČUM ("place of pumpkin"). Ayote.
Aldea of Jocotán. 14 Cadino families.
TA T'SIHK! ("place of pottery"). Salfate.
Aldea 5 miles southeast of Quetzaltepeque. An important pottery-making aldea. The name is said to be used only in Jocotán.
TA T'SIHN ("place of cassava"). Tasín.
Aldea of Olopa. 14 Cadino families.
Las Flores. (no Ch. name).
A large aldea 12 miles northwest of Jocotán. 100 Indian families.
Mat- and hat-making. The Spanish name is more commonly used.
TA WAY-ʃN-ʃP ("place of the toxic plant"). Taguayini.
Caserios of Camotán and La Unión.
TA XA' PA' ("place of Santa Maria tree"). Santa María, Tajpa.
Caserio 8 miles south of Olopa. 14 Indian families; 14 Cadino families. A center for rice-growing. The Spanish name is more commonly used.
TA XUN ("place of amate tree"). Despoblado.
Aldea 12 miles east of Camotán. Tobacco-raisings.
Las Colmenas. (no Ch. name).
Aldea 18 miles southeast of Jocotán. 30 Indian families. Sugar-pressing and tobacco-raising. Many of these Indians keep bees.

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Aldea 20 miles east of Jocotán. 76 Indian families. Coffee, sugar cane, and tobacco. Its name probably is Taan cax, fruitful plain, fruitful valley.

TI A N TE' ("place of maize plant"). Tianté.

A hill in San Juan with steep precipices on two sides.

TI CIAP' ("place of the ridge", "place of the hill-crest"). Tkshap.

A poza in Camotán.

TI CIC TE' ("place of the split tree"). Tishiste.

Aldea.

TI CICI' ("place of eruption"). Tishishfi.

A hill 11 miles north of Jocotán. Much of the timber used in house-building in Jocotán is taken from it.

TI ICIM TE' ("place of the madre tree"). Tishimté.

Caserio 7 miles east of Camotán.

TI MO' TE' ("place of the cash tree"). Timoté.

Caserio 12 miles east of Camotán.

TI MUC AÎN ("place of ground spring-maize"). Timuxán.

Caserio of La Unión.

TI MUI ("place of sapodilla"). Timúy.

Aldea of San Juan.

TI PAKAI ("place of guapinol tree"). Tipacay.

A hill in Camotán.

TI P'EITC ("place of tomato"). Tibáich.

Caserio 3 miles northwest of Jocotán. 15 Indian families. Most of the tortillas sold in the Jocotán market are prepared in this aldea.

TI P'UR-EN TE'. ("place of the charrang tree", "place of the guayacán tree"). Tipuremté.

Caserio in Jocotán. It is almost deserted, and the name now denotes merely the neighborhood. Ñun-ren men' means "charrang", "black". Thus, "place of the charrang tree", or possibly "place of the palo negro."
TI Q'AN LUM (\textit{mouth of yellow earth}). Ticianlú.

A volcanic hill in San Juan, on the main road from Jocotán to Chiquimula. The name, as written above, means "place of yellow earth," or, more conveniently, "TI Q'AN LUM," "mouth of yellow earth," thus denoting the extinct crater of this hill.

TI Q'AN OR (\textit{place of the yellow curtain}). Ticianor.

The name of one side of Tianté hill. Its name means "place of the yellow curtain?"

TI Q'AN TCHAN (\textit{place of the yellow snake}). Ticanchán.

A stream in Jocotán, 4 miles north of Jocotán pueblo. Its name means "place of yellow snakes."

TI Q'AR WIT'TS (\textit{place of the flossy waterfall}). Ticargús.

A falling spring, 1/2 mile west of Jocotán, which supplies the pueblo's water. The water is piped from the spring downhill to the pueblo pilas. Gar means flossy, and waterfall; thus, "place of the flossy waterfall."

TI SIP (\textit{place of the garrapata}). Tisip.

Caserio 3 miles east of Camotán. Sip is the garrapata is tisip.

TI TANIN (\textit{place of the wild}). Titaníj.

A poza in Camotán. Tainiv is the name of a wild cane.

TI TUK' (\textit{place of}). Titueque.

Aldea 3 miles west of Olopa. 127 Indian families. A center for mat-weaving, cheese-making, and maguey fiber-working.

TI TUK-IN (\textit{place of}). Tihuyín.

A poza 1/2 mile east of Jocotán. Its meaning for tihuyin is known.

TI UP'UP' (\textit{place of the tadpole}). Tupúp.

A small stream near Olopa. Ti is the locative of, the possessive adjective, and p'up' is the tadpole. Thus, "place of the tadpole."

TIROX (\textit{looking west-like}). Tiroj.

A poza 1/2 mile northwest of Jocotán, much fished in by Jocotán fishermen.
TISAMAR TE' (settler/guata tree), Tisamarté. This is the Chortí name for the matelis/guata tree.

Caserio 21 miles northeast of Camotán. TISAMAR may be Nahuan, and has been derived as itzamatl (itztli, obsidian, amatl, amate tree).

TIX-TIHOTON (heading to the cliff). Jitichón.

Caserio in Copan, situated on the steep bank of a stream. It now has a few families, but is said to be a very old settlement. In name acémotexxu tiisión, "That which Clumps to the Cliff" (chomp of mountain), El Volcán, (rock, name)

Aldea 12 miles northeast of Camotán.

TOR-OR HA' (high stream). Torojá.

A stream running northward between Jocotán and Camotán, and into the Rio Jocotán. It is much used throughout its length to irrigate sugar cane fields.

TUPON (Topón).

Aldea. An informant believed this name to be Tupón, flying toucan. A near by hill is called a writer Tupón, Tzupón hill.


The municipio of Jocotán is

A very large aldea, divided into two settlements, Tunuó6 Arriba and Tunuó6 Abajo. These are about 5 miles apart, and lie about ten miles south of Jocotán on the road to Olepa. The two settlements contain slightly over 200 Indian families. Tunuó6 Abajo, the larger of the two, engages in pottery-making, maguey fiber-working, sugar-pressing, and woodworking, especially the manufacture of sugar presses and furniture. Tunuó6 Arriba is a sugar-pressing center. Nearly all the panela sold in the Jocotán market is Tunuó6. The aldea is considered by the Ladinos to be one of the most "Indian" of all the Chortí aldeas, and most of the writer's informants were Tunuó6íes. The Chortí names of Tunuó6 Kohn, "stone-to-stream", k-ke, rocky stream, Tunuó6. TUT-IR HA'I (stream that plugged-up) Tutirá.

A stream in Jocotán municipio. Its name is tu-t-ir ha', dammed stream, plugged-up stream.
TU'TIK'OPO'T (TU'TIK'OPO'T, "at the mouth of the forest"), Tutiocopote.

A large aldea 3 miles northwest of Olopa. 162 Indian families. It is an important center for cheese-making, tobacco-growing, and cigar-making. Most of the maguey fiber articles, mats, and panels of Olopa municipio are made in this aldea. U TU'TIK'OPO'T denotes a mountain pass or divide. The aldea is situated at the crest of the divide where the road from Joootán to Olopa crosses a mountain range.

T'AC'AR TE' (T'AC'AR TE'). Tasharté.

Caserio of La Unión. Its name means "Maguey-brushed tree".

T'AP'IJAN (T'AP'IJAN), Tapanán.

Aldea 3 miles north of Camotán. Nearly all the animal-fat soap sold in the Joocotán market is made here, soap-making being the principal industry. Its name seems to be TAP' IJAN, press quickly.

T'IG'MUN'TIK' (T'IG'MUN'TIK', "growing wild vegetation"). Tismuntique.

Its name means "growing wild, wild vegetation. The meaning of TIG is not known.

Aldea in Olopa. A stream is called T'IG'MUN'TIK'.

T'IR'M PUTC ("braced opening", i.e., a trap), Tirimbuche.

Its name, which literally is "braced opening", denotes an animal trap. A volcanic peak near Olopa. A PUTC denotes a pouch as opening, and may refer to an extinct crater in this hill.

TCAK AK (TCAK AK), Talquezal.

Aldea 12 miles north of Joocotán. 50 Indian families. It specializes in the manufacture of the tumbilla baskets. Also an aldea 2 miles north of Olopa, with 17 Indian families. Tobacco, maize, and beans. TCAK AK is the name for the Talquezal place. The Spanish name is more commonly used for both aldeas.


An extinct volcanic crater and mountain ridge, 3 miles southwest of Joocotán. The Chorti name is the passive construction of TCAT.
TCAN KOHN ("blinding stream"). Chanoé.
Aldea of Jocotán, also a caserio of San Juan.

TCAN WJS ("sweet peach"). Changus.

Changüí. ^5 small lake and hill near Camotán. There is some indication that was the ancient name for Camotán.

The hill and lake are called El Serpiente de Camotán (the serpent of Camotán), as the Chiochan who is guardian of the pueblo and municipio is said to live in them. Changüí is also a name of a caserio in Jocotán.

A hot stream in Camotán, near Jocotán pueblo. The mineral water in it is used as a body wash by rheumatism sufferers.

TCAP II HA ("watercovered pond"). Chabirjá.

Aldea 23 miles southeast of Camotán. The name denotes the cautote tree, the sp. name seemed more common.

TCAP AI TE ("cautote"). Caulotes.

Aldea 5 miles east of Camotán. Sugary fiber-working and coffee-raising. A small stream passes on each side of the aldea, whence its name. Only the older Indians now use the Chorti name.

TCER EM TUN ("spot-covered with stones"). Pedregal.

Aldea 2 miles east of Quetzalteque. It engages in bee-keeping and the manufacture of white sugar. Its name means "spot covered with stones", "evenly spaced stones".

TCIKIMULA'. Chiquimula.

Capital okeesa of the department of the same name. The name is no doubt Chorti, but is difficult to derive. It may be TCIKI' MUL HA', "basket stream-embankment" (MUL HA', "banked stream", "stream embankment"), or E MUL HA', "bird of the mound stream." TCIKIMUL is mentioned in the older literature as denoting a bird called the linnet. TCIKIMUL bird is now almost obsolete in Chorti, being used only in compounds.
TCIRAMAI. Chiramay.
An aldea 9 miles east of Quetzaltepeque. The main industry is tanning.

TCIS HA’ (in Quetzaltepeque). Chisjá.
A stream of San Juan. It is said to contain whirlpools during the
flood season. The name denotes a stream to be avoided or which is
dangerous.

TCIS MARAI (Chismaray).
Caserio near Jocotán. An informant from near Copan gave this as
the name for a climbing shrub in his region, possibly a plant re-
sembling poison ivy.
(i.e. "dangerous spot").

TCIS PAN ("avoid place"). Chispan.
A precipice near San Juan pueblo, as well as an aldea nearby. The
name means "dangerous spot", which is no doubt the Nahua
locative, has been incorporated into a number of Chorti compounds,
and with the same meaning.

TCOC-OOI HA’ (water). Choyoyá.
An aldea, as well as a nearby stream. The meaning of teoyoi is not known.

TCUKTI’ (Quictho) El Chuote.
Aldea 3 miles northeast of Olopa. 50 Indian families, 8 Ladino fam-
ilies. Pottery-making and maguey fiber-working. Rice is grown and
sold in the Olopa market. The short name denotes the chuote.

TCUKTI’ KOHN (Chucuhtico). Quebradas del Chuote, Chuucticón.
A small stream in Olopa municipio. The name means "chuote stream".

TCUR E santo (guardian spirit of the saint). Churesanto.
Caserio of Jocotán. The name means "guardian spirit of the saint".

TCUR IS (sweet potato serpent). Churischán.
Aldea of San Juan. The name is derived as "guardian
sweet potato serpent". A nearby hill is called Churischán.

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TCUR-UR (El Tigre) Caserio of Copan.

La Mina. (no Ch. name)

Aldea 9 miles west of Joocotan on the old Indian road from Joocotan to Chiquimula. 73 Indian families. It specializes in hats and mats.

An old Spanish mine is said to be nearby.

T'COR-OR TAR (Roblarito). Aldea 9 miles northwest of Olopa. 56 Indian families. Maguey fiber—Also, a caserio of La Union. Several informants stated they had heard this name used, but that the Spanish name was more common. It means "false toot", "false forest".

TSA-PUT (El Zapote). Aldea of Copan. This name denotes the zapote.

TSUR EX TCAN (Surejohan). Aldea of Joocotan. This is another name, tho not commonly used, for the Chioohan. TSUR EX false toot, denote a fang. Thus, "false-tooth serpent." U CAX (Ushá, Usháj). Caserio 3 miles northeast of Camotan. Also a deserted caserio of Joocotan.

Llano Grande. (no Ch. name)

Aldea 1 mile southeast of Quetzaltepeque. Nearly all the lime made in the southern part of the Chorti area is made in this aldea, as nearly every family has its own kiln. There is also much sugar-pressing.

U NOH HA' K'AJUR (Laguna de Cayur).

A small lake 6 miles north of Olopa. Also an aldea nearby. Both are near the aldea of Cayur. 52 Indian families; 2 Ladino families.

Tobacco-raising and cigar-making. Its name means "Cayur lake".

U NOH HA' TU'TIK'OPOT (Laguna Tusicopote). A large lake near the aldea of Tusicopote. This is one of the many stating abodes of Chioohan, several informants stating they knew Indians who claimed to have seen him swimming in it on clear days.
U RAC (Cumbre de Piedra de Amolar).
Aldea 6 miles east of Olopa. 30 Indian families; 6 Ladino families.
It is a rich agricultural locality, from which much maize, beans,
and rice are sold in the markets. Its name means "its crown", "its summit".

U TI' K'OPOT (Boca del Monte, mountain pass).
Caserio of Copan. Its name means "fourth mouth", i.e., mountain pass.

U TI' TCOR (Milpa's gate, Milpa's entrance).
Aldea. Its name means "milpa's gate", "milpa's entrance".

U TCUR HA' (Water is guardian spirit).
Caserio 9 miles east of Camotán. Its name means "water's guardian spirit".
A hill near the caserio of Chamáque.
A volcano hill near the aldea of Bocón.
A hill near the aldea of Topón.

U YUHT'S N'ER (Yerbabuena, Uyusner).
Aldea 6 miles southwest of Quetzaltepeque. Its name
denotes the yerbabuena.
UC HA' (three streams). Tres Quebradas.
A small stream of Olopa. Its name means "three streams."

UC TAX TE' ("three pines"). Tres Pinos,
which means "three pines."
Aldea of La Unión. The Chorti name is seldom heard, and the Spanish one is usually shortened to "Pinos."

UCUMLA' (its-sipping-water). Ocumblá.
Aldea 12 miles southeast of Jocotán. 57 Indian families. Coffee,
tobacco, and sugar cane. Its name means v gni-1 Ha', "it sipping water."

UT HA' MUK-UR (standing mountain). Ojo de Agua Escondido.
Caserio 6 miles north of Jocotán. 15 Indian families. It is a basket-making locality. Its name means "hidden spring.

WAY TE' (standing boulder). Conacaste.
Aldea 12 miles northwest of Jocotán. 40 Indian families. This is also a basket-making locality, and is said by the Ladinos to produce which denotes the Conacaste tree, some of the best baskets in the region. The Chorti name is not commonly used.

waan (standing-meadow), Guallán.
TUN (standing-boulder). Piedra Parada.
Aldea 14 miles south of Jocotán. 54 Indian families. Maguey fiber-working, sugar-pressing, and the manufacture of comals, ollas, and pitchers. The best comals are said to come from this aldea.

waan & route
Guarenchué.
Aldea 7 miles northwest of Jocotán. 60 Indian families. It manufactures hats and mats. Its name is waan & route, which can mean "standing-gourd-stream."

waan & route
Guaranjá.
Caserio of La Unión, as well as a stream nearby. Its name means "growing-maguey-stream."
WARAKITO (Guateh. "cultivated chilli"). Guaraquiche.

A large aldea, about 5 miles northwest of Jocotán. It is divided into two parts: Ingenio de Guaraquiche and Encuentro de Guaraquiche. These are about a mile apart. The first has 91 Indian families, and the second, 30. Both specialize in basket-making.

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YAX, Quebracho, Aldea, mainly Spanish-speaking, of Copan. The Chorti name was heard only in Jocotán, although it was understood in Copan.

YAX PUK' Yabo. A stream in Camotán municipio.

YOKON. Yocón. Aldea, mainly Spanish-speaking, about 2 miles northeast of Quetzaltepeque. It is a mat-making center, and specialized in dyed mats. The aldea name means "dyed mat," "dye mat." These are sold regularly in the Jocotán and Olopa markets.

YOIR Guior. Aldea 15 miles northeast of Camotán. Also a caserio of Chiquimula.

YUOUTE Yuouté. A deserted caserio of Camotán. The name seems to be yu'k'te', "amazing tree," "amazing tree.

Spanish Names

Amatillo. on the main road to Chiquimula. A large aldea 6 miles west of Jocotán. 92 Indian families. Mat- and hat-making. These Indians sell hogs in the Jocotán market. Also a caserio 12 miles east of Olopa, with 30 Indian families. It produces much tobacco and cigars.

Anisillo. Aldea 21 miles east of Camotán. It is a rich area producing much rice, sugar cane, maize, and beans.

Arada. Aldea 6 miles southeast of Jocotán. 74 Indian families. Sugar-pressing, maguey fiber-working (especially rope-making), and pottery (especially comals and large ollas).
Asacualpa.
Aldea, mainly Spanish-speaking, 2 miles north of Quetzaltepeque.
It is a hunting and trapping locality. Its hides are sold regularly
in the Joocotán and Olopa markets.

Cajón del Rio.
Aldea 12 miles east of Camotán.

Camotán.
Capital pueblo of the municipio of the same name. It is about 2
miles east of Joocotán pueblo, and 25 miles west of Copan. It is a
center for fiber-working and mat-making. The Nahuan name has been
derived as camotl, sweet; potato, and tlan, locative.

Cuhiletes.
Aldea 9 miles northwest of Quetzaltepeque.

Cumbre Alta.
A small caserio in La Unión.

El Cerrón.
Aldea 6 miles east of Olopa. 56 Indian families. It produces much
beans and maize for the Olopa market.

El Guayabo.
Aldea 18 miles east of Camotán. It produces coffee and rice.

El Maloote.
Caserio, mainly Spanish-speaking, of Copan. Maloote (Nahuan maloote)
is said to be the Spanish name for an oak-like tree in western Hon-
duras.

El Puente.
A poza in Olopa municipio.

El Rodeo.
Aldea 12 miles northeast of Camotán.
El Tesoro.

Aldea, mainly Spanish-speaking, 18 miles northeast of Camotán.

Encuentros.

Aldea, mainly Spanish-speaking, 2 miles south of Quetzaltepeque. An important fishing locality. Much of the white sugar sold in Jocotán is brought from this aldea.

Jocotán.

Capital pueblo of the municipio of the same name. It is 25 miles east of Chiquimula, on the main road to Copan. 160 Ladino families; 20 Indian families. The Nahuan name has been derived as xoootl, joocote, and tlan, locative.

Las Palmas.

Aldea 3 miles east of Olopa. 66 Indian families. An orange-growing locality. The best oranges of the Chorti area are said to come from around this aldea.

Los Vados.

Aldea 3 miles southwest of Jocotán. 47 Indian families. Maguey fiber-working and mat-making.

Marimba.

Aldea 6 miles southeast of Camotán. Marimba was once made here by Indian work-workers, but the occupation has nearly died out.

Orégano.

Aldea 15 miles northwest of Jocotán. 60 Indian families. It is important for basket-making.

Pelillo Negro.

Aldea 10 miles northwest of Jocotán. 90 Indian families. A hat- and mat-making locality. The dancers for the Jocotán fiesta of the patron saint on May 24th are recruited from this aldea.
Pinalito.
Caserío of Olopa. Also a caserío of Esquipulas.

Pomas.
Caserío, 6 miles southeast of Olopa. 7 Indian families; 6 Ladino families. It produces much rice, pumpkins, maize, and beans.

Potrerillos.
An aldea, mainly Spanish-speaking, 1 mile east of Quetzaltepeque. In this aldea, as well as in Palmillas, live all the musicians who play in Quetzaltepeque for the ceremonies connected with the saints.

Quetzaltepeque.
Capital pueblo of the municipio of the same name. This is the principal pueblo in the southern part of the Chorti area. The Nahuan name has been derived as quetzalli, quetzal bird, and tepek, locative.

Rodellito.
Aldea 15 miles southeast of Jocotán. 45 Indian families. It produces coffee, beans, and sugar cane for sale in the markets.

San Esteban.
A small Ladino pueblo near Chiquimula, on the road from Jocotán.

San Juan Hermita.
Capital pueblo of the municipio of the same name. It is about 15 miles southwest of Jocotán, on the main road to Chiquimula, and is unimportant.

Tesoro.
A large aldea 6 miles southwest of Jocotán. 105 Indian families. Maguey fiber articles and woven hats. Nearly all the woven hats sold in the Jocotán market come from this aldea.
LIST OF FAMILY NAMES

pp 1083-1087
Ah Pin. Possibly Haap-in. Apín.

Ah P'a-ke ("sorcerer", "enemy"). Apašš.

Ah War Am ("standing a prider"). Aguarám.

Angelines.


These are a family of hammock-makers near Jocotán.

Ar Is ("animal sweet-potato"). Arís.

Ardón.

Arotch, Aroche.

As Men ("toy maker", "fun maker"). Asmén.

As Mün (Asam Mün, "fresh plant-shoot"). Asmún.

A' U Sum ("upper-leg his twisting", i.e., his twisting, as maguey twine, along the upper leg). Ausóm, Ausume, Auxume.

Car Cen Té ("forking of fruitful tree", or "other fork"). Sharshenté.

Cen Tex ("yielding tree", "fruitful tree"). Shentéj.

Cé-r-in ("snail"). Sherín.

Cé-rón ("fruit", "produce", "yield"). Sherón.

Cli-r un ("wild avocado"). Shirún.


Icím ("maize"). Shim.

The only family with this name is said to have moved to Honduras.

Kakau ("cacao"). Cacao.

Kasteyon (? Spanish corruption). Castellón.

Kesó (corruption of queso, cheese). Queso.
KIL–IM–A Q’O’i ("rattling dried-gourd"). Climacé. This name may be Nahuatl origin.
KOKO’i ("coconut"). Coöd.

KOKO ("------- tortilla"). Comba.

MA–TCOR ("unfruitful", "infertile", "barren"). Machor.

This name may be a corruption of maaorho.

MAN TAR ("market place", "plaza"). Mantar.

MAR YA’X ("plot of quebracho trees"). Mariój.


MA: Ni TOCHAR (? "laborer stepchild"). Manohar.

MER TCOR (mi/la pa protecting). Merohor.

This is the name of one of the five rain deities, who is special

guardian of milpas. He is located in the southwest, from where the
rain-bearing winds come. Several Ladinos were of the opinion that

this was a Spanish name.

MOROI, MOROIX. Moröy.

Possibly MOR–OI, piled, heaped. The Joocotán Ladinos say that moröy

is the Spanish name for an oak in Western Honduras.

MO: S. Mos.

"squinted"

MUHT’S–UR ("squint-eyed"). Muchur.

MUN EC ("new drawers"). Munösh.

MUS ("brea th"). Mus.

OR–OR MA: N ("chief workman"). Oromán.

The name denotes the leader of a group of workers.

OROTC ("vulture"). Oröch.

PACNA’ (PAO–AN HA’, "untasty water"). Paxnö.

POHP’i ("sedge"). Pop, Tule.

PUK–IR ("hospitable"). Buquir.

PUL–UL ("dipper", "ladle"). Bulul, Pululo.
PUUTS-IN ("bearded", "bearded one"). Butsin, Barbado.  
P'AHN HA' ("hot water"). Pajná.  
P'ASO-NA ("unfortunate", "despised", "evil-speaking"). Desdicho.  
This is the passive of PA'SO-I, to curse, to speak evilly.  
P'OR HA' ("increase of water", "rain"). Borjá.  
P'UL-IN ("burned", "sorewshed", "burned one"). Bulín.  
P'UR ("beans"). Bur.  
Q'IS-AR ("pusher"). Quizar.  
This may be a corruption of campana, bell.  
Q'AN P'AN HA' ("yellow good water"). Campaná.  
This may be a corruption of campana, bell.  
Q'AN ASN ("yellow spring-maize", "ripe spring-maize"). Canán.  
Q'ANTC ("albino", "blond"). Canche.  
This may be a Spanish corruption, as the Indians used to mean "albino.  
Q'URQ'UR ("pronged", "having a penis"). Curur.  
This duplication of Q'UR, penis, also forms a diminutivizing adjective; thus, "little penised." The term also used in a joking or derisory term,  
Q'UM PA' ("masa tortilla", i.e., tortilla made of ground maize).  
Comba.  
RUTC ("gourd", "gourd container"). Ruch, Ruohe.  
SAR AK OS. Zárco.  
SAR AK, "whiskbroom OS, "insertion." The name was said to  
make an indelicate reference to sexual intercourse. SAR AK is slang  
for penis.  
SAR-AN ("itchy", "mangy", "itch"). Zarán.
Siragua.

Siragua. ("resembling a long-dried gourd").

Sincuir. (long-dried gourd; similar in, resembling a long-dried gourd-like.

SOL IS (? "asthma sweet-potato"). Solís.

Suchitán. Suchitán.

This is also an aldea name. (Suchítan).

Suchité. Suchité.

This is also an aldea name. (Suchitán).

Temseax, Tenseax (? Ten-Se-Ax, "forging, blacksmithing"). Temsiáj.

Ternerax. Terneráj.

Te' As (wooden toy). Teás.

Ti' U P'UP' (tadpole's mouth). Tubúb.

Tobar (? jumper). Tobar.

Tórno (said to mean "one who can't see well").

T'ur (rabbit). Tur.

T'ur Cuir (wild rabbit). Turshir.

T'ur Cuir (rabbit flute). Turshur.

T'can Kohn (winding stream). Chancó.

T'cap-Pir T'cit'c (boiled pig's blood). Moronga.

Tcás Marai, Tcás Marai. Chasmaráy.

Tcuhp'up' (agouti, cotoza). Chubúb.

T'cak-On (a wound). Chacón.

T'co' (indigo). Cho.

Vidal

Wato-in (a watcher, guardian). Guachín.
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wa-al
IS (growing sweet-potato). Guallis.
wa-am
GIM (WA:NI GIM, growing maize, standing maize). Guanshin.
wa-am
AM (standing spider). Guaram.
WEIR-IN (meaty one, fat one). Guerin.
YUX (necklace). Yuj, Soguillo.
LIST OF

BODY PARTS'

pp 1088-1101
AAK. Tongue.
AAP. ? Bladder.
AAP-ITC (anything divided; a division). Urine; any urine-like excretion.
AAP-ITC TAMU: P'-AH. Urine in one's body.
CAHR (anything divided; a division). Crotch; corner; split part of the body. U CAHR, UT U CAHR. One's crotch. UT NI CAHR. My crotch.
CAHR U Q'-AP'. CAHR U HOR U UT U Q'-AP'. Crotch between any of the fingers. CAHR U Y OK. Crotch between the legs. CAHR U TI'. Opening caused by the loss of a tooth. CAHR U WEER-AR U TI'. Corner of the mouth. CAHR U K'WEER-AR U TI'. Ear; CAHR U NAATI Y. UT. Corner of the eye. CAHR U HOR U UT U Y OK. Crotch between the toes. MAHR U SUI. Crotch between the buttocks.
CEHR (strip; fragment; a side of). Side. U GEHR U P'-AH. The side of one's body. TC-TE' U CEHR U P'-AH. The two sides of the body.
CEREM. Liver.
CE' (vomit; to vomit). Any excretion resembling vomit or which is expelled instantaneously, as is vomit. CE' U P'-AH, CE'UQUR. Semen.
CE'-EX. Vomit; excretions any substance thrown off. CE'-EX U Q'UR.
Semin. CE'-EX U THEM. Breath of the chest. CE'-EX U NAK, CE'-EX U P'-AH. Stomach vomit.
EX T'CAK. Nail; claw. EX T'CAK U Q'AP'. Fingernail. EX T'CAK U Y OK. Toenail.

HA' (water). Any watery excretion. U HE-IR U NI'T'C TE'. Water of the
placenta. U HE-IR U NAAK' U UT. A tear; tears. U HE-IR U NI'.
Sniffles; watery mucous. U HE-IR E IT'CI'. Water in a blister.

HOR. Head; top; upper end or side; tip. (Usually appears as OR after
possessive U). U HOR. One's head. HOR E POUX TCEEK. Head of an
ulcer. HOR E WINIK. Man's head. HOR U NI'. Upper end of the
nose. HOR U Q'UR. Head of the penis. HOR U TI'. Roof of the
mouth. HOR U TUC. Mons Venus of the female. HOR U TCIKIN. Rim
of the ear. HOR U TCU'. Nipple; teat. HOR U UT. Forehead. HOR
U Y AAK. Top surface of the tongue. HOR U Y EX T'CAK. Tip of
fingernail or claw. HOR U YA'. Hip bone; hip. HOR U Q'EHREP'.
Shoulder joint; top of the shoulder.

HOR U PIC. Kneecap. UT U OR U PIC. One's kneecap.

HOR U Q'AP', HOR U UT U Q'AP'. Finger. U HOR-OP' U UT U Q'AP'.
Fingers. TOA U HOR U Q'AP', NOGI' U HOR U Q'AP'. Middle finger.

HOR U Y OK, HOR U UT U Y OK. Toe. HOR-OP' U UT U Y OK. Toes. TCA
U HOR U Y OK. Middle toe.

HUT. Face; front side of the body. (Appears as UT after poss. U).

UT. One's face; one's front. U UT NI P'AH. The front side of
my body. U UT U Y OK. Front side of the leg.

ITC. Excretion. U Y ITC E ICIK. Menstruation; menstrual flow. U Y
ITC U P'AH. Any body secretion.

KAHRAM. Chin.

KUM-IK (that which beats). The heart.

KUM-IC, KUM-IC-IR. Last or smallest in a series. U KUM-IC-IR U Q'AP'.

Little finger. U KUM-IC-IR U YAMAS. Ulna. U KUM-IC-IR U OR U Y
OK. Little toe. U KUM-IC-IR U SIPAT. Bottom vertebra (tail bone).


K'EWEER. Skin; hide. K'EWEER-AR. Human skin; fleshy part of the body. K'EWEER-AR U HOR.


LAHTC. Fingernail; claw.

LOC. ? The fist. LOC. Wrinkles on the forehead; wrinkles on the face, lip, and gums. LOC. Wrinkles, furrows.


MUHK (anything buried). Umbilical cord. UT U MUHK. One's umbilical cord.

MUHR (mound, heap). Large protuberance on the body. MUHR U CAHR. Mons Venus of the female. MUHR E WINIK. Buttock of a man. UT U MUHR. One's buttock. MUHR U UT; MUHR U NAAK' U UT. Supraorbital ridges. MUHR U NAK, MUHR U SUI U NAK. Extended abdomen.

MUR (pile, heap). Low protuberance on the body. MUR TOR U NUK U Q'AP'. U NUK U CAHR. MUR TOR U Q'AP'. MUR TOR U NAADF. MUR TOR U NAK. MUR TOR U SUI U NAK. 

Protuberance on the wrist. Protuberance on the breast. MUS, MUS UL ONE BREATHE. 

NAAK' U UT (NAAK' U HUT, pellet-shaped part of the face; ball of the face). Eye; eyeball. U NAAK' U UT. One's eye. U NAAK' NI UT. My eye; my eyeball. IN-QOHR U NAAK' U UT. One of the eyes. TCA-
QOHR U NAAK' NI UT. My two eyes.

NAK. Stomach; bowels; abdomen; womb; front of body; waist. UT U NAK.
One's stomach; one's bowels; one's front. U NAK U P'AH. Front
of the body.

U NAK U RAC. The temple. U NAK U TCIKIN. Cheekbone. U NAK U
HOR. Side of the head. U NAK U SUI. Side of the buttocks.

NAK-IR. Side; side part of. U NAK-IR U NI'. Phalange of the nostril.

NI'. Nose; tip; end; any sharp body protrusion. NI' U Q'AP'. Finger.
NI' U Y OK. Toe. NI' U HOR U Q'AP'. End of the finger; finger-
tip. NI' U HOR U Y OK. End of a toe. NI' U PIC. Kneecap. NI'
U P'AK. End of a bone. NI' U TCIKIN. Tip of a pointed ear.

NI' U T' CORT' COR. Uvula. NI' U Y AAK. Tip of the tongue. NI'
U YAMAS. Tip of the elbow. NOCI' U NI'. High-nosed; long-nosed.

NOH. Right; right side of the body. U NOH Q'AP'. One's right arm.
U NOH U OR U Q'AP'. One's right hand. U NOH Y OK. Right leg.
U NOH K' CEHR P'. Right shoulder. U NOH CEHR, U NOH CEHR U P'AH.
Right side of the body. U NOH HOR U Q'AP'. Trigger finger.

NUHK (anything joined). Umbilical cord.

NUHT' (anything joined or spliced). Cluster; pair of things joined
together. IN-NUHT'. A pair; a couple. IN-NUHT' U NAAK' U UT.
One's two eyes. IN-NUHT' NI QUUM. My (pair of) testicles.

NUK. Neck; any joining part of the body. NUK U Q'AP'. Wrist. NUK
U Y OK. Ankle. NUK U HOR U Q'AP'. Knuckles.

NUM. Opening; conduit. NUM U TUC. Opening of the vagina. NUM U NI'.
Nasal opening. NUM U TCIKIN. Ear opening. NUM U SUI U NAK, NUM
U SUI U P'AH. Anal opening.

NUM-IP' (that which carries; that which allows to pass). Passage;
conduit of the body. U NUM-IP' U Y AAP-ITC. Tube which is said to
conduct the urine from the bladder. U NUM-IP' U Vein.
U NUM-IP' U Nasal passages. U NUM-IP' U SUI. UNUM-
IP-UTTA. Lower intestine. U NUM-IP' U NAH. Conduct leading
OK. Leg. U Y OK. One's leg. UT U Y OK. One's foot. UT NI OK.
My leg. NOCI' U Y OK. Long-legged.
PAAT. Covering of skin or flesh. PAAT U Q'UR. Foreskin of the penis.
PAAT U UT, PAAT U NAAK' U UT. Eyelid. U PAAT NI UT. My eyelid.
PAT. Back, back side of. PAT U Q'AP'. Back of the hand. PAT U HOR.
Back of the head. PAT U NUK. Nape of the neck. PAT U TCIKIN.
Back side of the ear. PAT U T'CUHMUR. Back side of the heel.
PAT U K'EHREP'. Back side of the shoulder.
PIC. Lower leg. UT U PIC. One's lower leg.
P'AHK U UT U Q'AP'. Hand joint. P'AHK U OR U Q'AP'. Finger
joint. P'AHK U Y OK. Leg joint. P'AHK U UT U Y OK. Foot joint.
P'AHK U OR U Y OK. Toe joint. P'AHK U YAMAS. Elbow joint.
P'AHK U K'EHREP'. Shoulder joint. P'AHK U NUK U Q'AP'. Wrist
joint. P'AHK U YA'. Hip joint.
P'AHK-ER. The joints. (Collective term for P'AHK). P'AHK-ER U P'AH.
Joints of the body. P'AHK-ER U UT U Q'AP'. Joints of the hand.
P'AK. Bone. P'AK U TSEM, P'AK TSEM-IR. Rib. P'AK U YAMAS. Elbow
bone; radius. P'AK U YA'. Thigh bone; femur. P'AK U KAHRAM. Jaw-
bone. P'AK U Q'EHREP'. Shoulder bone. P'AK U K'ER-AR. Cheekbone.
Hand bone. P'AK U SUI. Coccyx. P'AK U UT. Facial bone.
P'AK-ER. The bones; skeleton. (Collective term for P'AK).
P'IK'-IT. Small part of; small member of a series. P'IK'-IT U OR U Q'AP'. Little finger. P'IK'-IT U OR U Y OK. Little toe.
P'IK'-IT-IR. Small parts; small members of a series. (Collective term for P'IK'-IT). P'IK'-IT-IR U Y OK. All toes except the great toe. P'IK'-IT-IR U Q'AP'. All the fingers except the thumb.
P'IT. Head; upper end. P'IT U Q'UR. Head of the penis.
P'UR-ITC (heat secretion). Sweat; perspiration.
P'UTC. Hanging or dangling part of the body. P'UTC U T'CORT'C COR.
P'UTC U TCIKIN. Lobe of the ear. P'UTC U TUC. Clitoris. P'UTC U NUK. Hanging chin of an aged person. P'UTC U CAHR. The penis when not erected. P'UTC U Q'EHREP'. Withered arm (if entirely useless). P'UTC U YA'. Withered leg (if entirely useless).
P'UTC U Q'AP'. Hanging or useless finger.
P'UTC. Womb; any organ which contains or carries. P'UUT'-UR U QUTC. Her womb filled up (with the foetus). U QUTC-IR U NAK. Womb.
QUUM. Testicle. IN-QOHR U QUUM. One of his testicles. TCA-QOHR U QUUM. His two testicles. U QUUM E SIT'S. Boy's testicle.
Q'AAP'. End. Q'AAP' U P'AH. End of one's body. Q'AAP' U Y OK. End of one's leg (the foot). Q'AAP' U OR U Y OK. Ends of the toes. Q'AAP' U OR U Q'AP'. Ends of the fingers.
Q'AP'. Arm; hand. Q'AP' QOR-OR. The fist. U Q'AP', UT U Q'AP'.

One's hand. UT NI Q'AP'. My arm; my hand. UT NI Q'AP', UT U Q'AP'.

q'an q'un: swords.

Q'EHR-EP* (possibly Q'EHR-EP', that which is on one side). Shoulder.

Q'UN. Soft or tender flesh; tender part of the body. Q'UN U TI'. Soft or tender part of the mouth. Q'UN U NAAK' U UT. Soft flesh under the eyelid. Q'UN U TCU'. Nipple. Q'UN U K'EWEER-AR U TI'. Soft flesh inside the lips. U Q'UN-IR U P'AH. Tender parts of the body. Q'UN-IR U TEB, Tender parts of the ear. U Q'UN-IR U Q'UR. Tender part of the penis.

Q'UR. Penis. UT U Q'UR. One's penis. NOCI' U Q'UR. Long-penised.

IN-QOUM U Q'UR. Short-penised.

RAC. Flat surface; crown. UT U RAC. One's forehead. RAC U HOR.

Crown of the head. RAC U UT. Forehead. NOCI' U RAC. Having a high forehead or receding hairline.

SAK-AR (whiteness; white part of). SAK-AR U NAAK' U UT. White or whites of the eyes. SAK-AR U Y EX T'CAK. Crescents of the fingernails.

SAK-AR U K'EWEER-AR. Whitish spot or spots on the skin.

SAN. Part of the body which normally increases and decreases.

SAN T'UX. (swelling opening). Opening of the body which changes in size.

SAN T'UIR U NAAK' U UT. Pupil of the eye. SAN T'UIR U SUI. Anal opening.

SIPAT (possibly SI', stay, rib; PAT, back). Backbone. UT U SIPAT.

A vertebra. IN-TE' U SIPAT. A vertebra.

SIPAT-ER. The vertebrae. (Collective term for SIPAT).

SUI. Base; bottom; lower part of. U SUI. One's buttocks; lower part of the trunk. UT U SUI. One's buttock. SUI U T'CUHMUR. Sole of the heel. SUI U TCIKIN. Bottom of the ear; the part of the ear which joins the head. SUI U PAT. Lower back; kidney region. SUI U TI'. Bottom of the mouth. SUI U Y AAK. Base of the tongue.
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SUI U H'ER-AR. Jaw. SUI U NAK, Abdomen; abdominal region; intestines; entrails; womb. SUI U Q'AP. Base of the hand. SUI U NUK. Base of the neck. SUI U SIPAT. Base of the backbone; the coccyx. SUI U TCU. Base of a breast.

SUT TAHN (convex surface). Convex side or portion of the body. SUT TAHN U HOR. Forehead. SUT TAHN U Y OK. Upper side of the foot (over the arch).

TAHN. Inner side or surface; any exposed or smooth surface of the body. TAHN U Q'AP. Palm of the hand. TAHN U Y OK. Sole of the foot. TAHN U TI. Roof of the mouth. TAHN U NI. Nostril; inner side of the nose. TAHN U UT U SUI. Inner side of the rectum. TAHN U P'AK. Shaft of a bone. TAHN U P'AH. Interior of the body. TAHN U Y AAK. Surface of the tongue.

TA'. Excrement; excretion; placenta; anything cast off. TA' U QUTC. Any vaginal excretion. TA' U Q'UR. Semin; any penis excretion. TA' U TI'. Drooling saliva. TA' U T'CAK. Water discharge from the mouth. TA' U UT. Content of the stomach. TAHN U Y AR. Placenta. TA' U Y EX T'CAK. Dirt or matter under the fingernails. TA' E ICIL. Menstrual blood. TA' U T'COEK. TA' U T'CEN. Pus, excretion from a running sore. TA' TCIKIN. TA' U TCIKIN. Earwax. TA' T'u. Head in the excrement. TA' U NAAK U UT. Any eye excretion. TA' U NI. Dried nasal mucus. TA' U P'AK. Marrow of a bone. TA' U T'CEN U Q'UR. Wax collecting under the foreskin.

TA'. Fleshy part of the body; fleshy mound. TA' U Y OK, TA' U PIC. Calf of the leg. TA' U TU' U Q'AP. Flesh at the base of the thumb. TA' U YA'. Flesh over the hip. TA' U Q'AP, TA' U UT U Q'AP. Fleshy mound at the base of the hand (below the little

TIS. Intestinal gas. UT U TIS. An emission of gas. TIS TU: NAK. Intestinal gas; gas in one's abdomen. A-LOOK'-OI U TIS. He lets gas. LOOK'-SE U TIS. To expel or force out gas.

MOUTH: mouth-shaped part of the body; TII'. U 'MMJA. opening or passage. TI' U NI'. Nostril. TI' U QUTC. Opening of the vagina; vaginal lips. TI' U TUC. Vaginal lips. TI' U TCIKIN. Ear opening. TI' U T'CON. Opening of the chest; windpipe.

TOTC. Snub or flat end. TOTC U NI'. Base of the nose. TOTC U OR U Q'AP'. Ends of the fingers. TOTC U UT U Q'AP'. Knuckles. TOTC U Q'AP'. Arm stump. TOTC U Y OK. Leg stump.

TUC. Female genitals.

TUN. Hard round part of the body; small round object in the body.

Adam's apple. TUN U NUK U Q'AP'. Round bone at the outer side of the wrist. TUN U P'AH. Womb; hard lump under the skin. TUN U Q'AP'. Elbow bone. TUN U SUI U NUK. Collar bone. TUN U Y OK. Ankle bone. TUN U YA'. Lump on the groin. TUN TU: PAT U TCIKIN. Bone behind the ear. U TUN. One's testicles. UT NI TUN. One of my testicles. TCA-QOHR U TUN. Both of one's testicles.

TUTC. Snub point of the body; navel. TUTC U NAK. Navel. TUTC U UT U SUI. Anus; protruding anus.
possibly also the first or beginning of a series.


Largest of the ribs.

T'IN, T'INT'IN. Arch; concave side or part of the body; inner side. U T'IN-IR U Q'AP'. Armpit. T'INT'IN U YAMAS, T'INT'IN U Q'AP'. Inner side of the elbow. T'INT'IN U NUK U Q'AP'. Inner side of the wrist. T'INT'IN U Y OK. Back side of the knee.

T'UHP. Spittle. T'UHP U TI'. Drool. T'UHP U Q'UR. Wound on the head. TCAK-AR. Reddish part of the body; redness of a body part. TCAK-AR U NI'. Cold tip of the nose. TCAK-AR U PEK. Head of the penis. TCAK-AR U TCU'. Nipple. TCAK-AR U NUK. Redness of the lips; red skin of the lips.

TCAP' (honey, sugar). Whitish excretion of the body. TCAP' U Q'UR. Semin. TCHITC-ER. Whitish secretion in the excrement.

TCIKIN. Ear.

TCITC. Muscles; tendon; cartilage; soft bone; hard flesh; gristle; vein; artery. UT U TCITC. a vein, muscle, etc. IN-TE' U TCITC. A muscle; a vein. TCITC TU: TAHN-IR U Q'AP'. Hard flesh or spot on the palm. TCITC TU: UT U Q'AP'. of the hand.

TCITC-ER. (coll. term for TCITC). Muscular system; circulatory system; group of muscles, veins, or cartilage. TCITC-ER U NI'. Cartilage of the nose. TCITC-ER U TCIKIN. Cartilage of the ear. TCITC-ER U NUK. Frontal bones of the neck. TCITC-ER U OR U Q'AP'. Jendon. Bones of the neck. Jendon. Bones of the hand; veins of the hand. TCITC-ER U OR U Y OK.

Jendon. Bones of the foot. TCITC-ER U UT. Muscles of the face.
TCITC-ER U PAT. Vertebrae. TCITC-ER U SIPAT-ER. Cartilage between the vertebrae. TCITC-ER U Q'AP'. Muscles of the arm. TCITC-ER U NUK U Q'AP'. Bones of the wrist. TCITC-ER U P'AH. Veins of the body; muscular system.

TCITC-IM. Muscle; tendon.

TCUTCU' (small). Left; left side of the body. U TCUTCU' U P'AH. Left side of one's body. U TCUTCU' Q'AP'. Left arm. U TCUTCU' Y OK. Left leg; the leg used by sorcerers.

T'CU'. Breast; milk. T'CU' E ICIK. Woman's breast; breast milk. TCA-QOHR U TCU'. Her two breasts.


T'CE'. Armpit.

T'CIT'C. Blood. UT U T'CIT'C. Bit of blood; clot of blood.

T'CIT'C-ER (coll. term for R'CIT'C). Blood stream; the blood part of the body. T'CIT'C-ER U Y OK. Blood in the legs. T'CIT'C-ER E ICIK. T'CIT'C-ER U P'AH. Blood accompanying delivery; menstrual flow (solutura). U T'CIT'C-ER. One's blood.
T'CON. Upper chest; lung; lower throat.

T'CORT'COR. Throat. T'CORT'COR U NUK. Adam's apple.

T'CUHMUR. Heel. U T'CUHMUR U Y OK. The heel of one's foot.

T'CUT'C. Tip; end. T'CUT'C U Y AAK. Tip of the tongue. T'CUT'C U TCU'. Nipple. T'CUT'C U NI'. Tip of the nose. T'CUT'C U Q'AP'. Finger; fingertip.

TSEM. Chest; lung.

TSER, TSER-EK, TSER-E'. Crest. TSER U Y OK. Tibia bone; shin.


TSUP-OM TUN. Scrotum.

TSUTS. Hair. UT E TSUTS. A hair. UT U TSUTS. A hair of one's head.

TSUTS U HOR. A head hair. TSUTS U Y OK. A leg hair. NOCI' U TSUTS. Long-haired. IN-QOHM U TSUTS. Short-haired. IN-TE' -TE' U TSUTS. Stiff-haired.

TSUTS-ER (coll. term for TSUTS). The hair. U TSUTS-ER. One's hair.

U TSUTS-ER U HOR. One's head hair. U TSUTS-ER U PAT U NUK. Hair at the nape of the neck. U TSUTS-ER TOR U RAC. Hair hanging over the forehead.

TSUUK. Body hair. TSUUK U NI'. Hair in the nose. TSUUK TOR U Q'AP'. Hair on the arm. TSUUK TOR U Y OK. Hair on the leg. TSUUK TU:T U SUI. Hair on the buttocks.

TSUUK TI' (mouth hair). Beard; short hair. TSUUK TI' U UT. Face beard.

TSUUK TI' U NAAK' U UT. Eyelashes. TSUUK TI' U NI'. Long nostril hairs. TSUUK TI' U TI'. Moustache. AY-AN U TSUUK TI'. To have beard; bearded.

TSUUN. Pubic hair. TSUUN U T'CE'. Hair of the underarm. TSUUN U TUC. Hair of the vagina. TSUUN U CAHR. Hair of the creath; pubic hair.

T'SAHK'-IP' (that which joins). Joint. T'SAHK'-IP' U Q'AP'. Knuckle.
T'SAHK'-IP' U OR U Q'AP'. Finger joint. T'SAHK'-IP' U OR U Y OK. The joint. T'SAHK'-IP' U NUK U Q'AP'. Wrist joint. T'SAHK'-IP' U Q'EHRP'. Shoulder joint.

T'SAHK'-IP'-IR (coll. term for T'SAHK'-IP'). Joints; inner side of a joint. T'SAHK'-IP'-IR U Q'AP'. Knuckles. T'SAHK'-IP'-IR U OR U Q'AP'. Joints of all the fingers. T'SAHK'-IP'-IR U NUK U Q'AP'. Inner side of the wrist. T'SAHK'-IP'-IR U Q'AP'. Inner side of the elbow.

T'SIK. Left; left side. T'SIK U Y OK. One's left leg. T'SIK U Q'AP'. One's left arm or hand. T'SIK U Q'EHRP'. Left shoulder. T'SIK Q'AP'-IR. Left handed.

UT. Eye; small opening or passage; small part of the body; extremity. U UT. One's eye; one's rectum (polite term). U UT U NAK. Navel. U UT U NI'. Nostril. U UT U Q'UR. Opening of the penis. U UT U TA', U UT U SUI. Rectum. U UT U NUHK. Navel. (small part of arm; end of arm). UT U Q'AP'. Hand. (Used to differentiate between the hand and arm; otherwise Q'AP' denotes either hand or arm).

UT U Y OK (small part of leg; end of leg). Foot. (Used to differentiate between the foot and leg; otherwise OK denotes either foot or leg). WAAR-IP' (that which carries). Opening; passage; tube; inner cavity; nerve. U WAAR-IP' U TUC. Opening of female genital. U WAAR-IP' U Q'UR. Opening of the penis. U WAAR-IP' U NI'. Nasal passage. U WAAR-IP' U P'AK. Hollow of a bone. U WAAR-IP' U T'GIT'C. Vein; artery. U WAAR-IP' U Y AAP-ITC. Tube said to conduct the urine from the bladder to the penis. U WAAR-IP' U NAK. Womb.


WI (source). Umbilical cord.
One's first child. U YAC-AR, U Y EX. A baby's first tooth.

LIST OF BODY CONDITIONS & FUNCTIONS

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10. Body Conditions and Functions

AHAP'. Whooping cough.

AQ' AC. Spot on the skin; loss of pigmentation. AQ' AC U P'AH. General loss of pigmentation. AQ' AC U UT. Loss of pigmentation in the face. AQ' AC lunar. Birthmark.

CE'. Vomiting; vomiting sickness. CE' P'UR-ER. Vomiting fewer; yellow fever. CE' T'CIT'C. Blood-vomiting. CE' T'CIT'C-ER. Bloody vomit. TAKE: CE'. With vomiting; accompanied with vomiting. CE' Q'UR. Orphan, a-cu'q'un. He has an organism (he vomited).

COI. Stye; COI U NAACK U UT. Stye of the eye.

CUR. A cutting; a cut. IN-TE' CUR TU: Q'AP'. A cut on the hand.

IN-TE' CUR TOR U UT. A slash across the face. E CUR U MUHK. The cutting of the umbilical cord.

CUR-EM. Cut; cut off. CUR-EM U Q'AP'. One's arm cut off; one-armed.

CUR-EM U Y OK, CUR-EM U UT U YA'. One's leg cut off; one-legged.

CUR-EM U QUUM. Castrated.

CUR-EM-AR. A cut; a scar resulting from a cut.

CUR-I. To cut. CUR-I U MUHK. To cut the umbilical cord. U-CUR-I U NUK. He cuts his neck. CUR-I U QUUM. To castrate.

CUR-P'IR. Cut, cut off; divided; a scar. CUR-P'IR U QUUM. Castrated.

CUR-P'IR U TSUTS. Cut hair (European style). CUR-P'IR U MUHK. Its umbilical cord out. IN-TE' CUR-P'IR TA NI UT. A scar on my face.

HAAT'S. Convulsion; convulsing. HAAT'S P'IR. Circumcised.

HAAT'S-I. To strike; to beat; to convulse. U-HAAT'S-I U P'AH. He has a convulsion (he strikes his body).
HAAT' S-P' IR. Struck; convulsed. HAAT' S-P' IR U-MEN E Q' UC. Struck by a (sudden) pain. HAAT' S-P' IR U P' AH. One's body convulsed (as in a spasm).

HAHP. Seizure; a taking hold; A HAHP SIS-AR. Cold seizure; the taking of a cold. HAHP MOK-IR. Seizure with sickness.

HAHP-I. To seize or take hold of (as a sickness does). U-HAHP-E:N. It seize me (said when attacked by sickness or sorcery). E MOK U-HAHP-I IN-TE'. The illness attackesone. NEEN HAHP-N-E:N U-MEN E P'UR-ER. I was attacked by a fever.

HAK'. A diminishing; a lessening; an improving. U HAK'-IR U MOK. The diminishing of his sickness. U HAK'-IR E Q' ARQ'. The lessening of an inflammation or burning.

HAK'-TAH. To lessen; to diminish of itself. A-HAK'-TAH U P'UR-ER. His fever goes down. A-HAK'-TAH U Y AAP-ITC. His urinal flow decreases. HAK

HAK'-T' SES. To diminish or lessen a condition. HAK'-T' SES U P'UR-ER E-MEN E T' SAH-AR. To lower a fever with a remedy. HAK'-T' SES U P'UR-ITC. To reduce perspiration. HAK'-T' SES U NAK. To reduce bowel movement. HAK'-T' SES U TAK-UN-IN-IR, U TI'. To reduce thirst. HAK'-T' SES U NUM NAK. To reduce diarrhoea. HAK'-T' SES U Q' IH-AR U P' AH. To reduce body heat. HAK'-T' SES U T' CIT' C-ER E ICIIK. To reduce (excessive) menstruation. HAK'-T' SES U SAM-P' A-AR. To lower a swelling. HAK'-T' SES U T' UN-AR. To reduce (excessive) appetite. HAK'-T' SES U Y AAP-ITC. To reduce (excessive) urine.

HAK'-T' SES U KIIN-IK-AR. To slow the heart beat.

IK-AR. Evil air; evil wind (algre); aifigjanzm air called biijell. 

hate-pah-noareding a-hate-pah u q' un. His penis iness (erect).

a-hate-pah u on u tu', her nipples erect.

hate-pah-un. A raise; an erection.
IK-AR-ER. Windiness; vertigo (ventosidad). IK-AR-ER U HOR. Dizziness; vertigo; insanity; hydrophobia. IK-AR-ER U NAK. Windiness of the stomach. AYAAAN E IK-AR-ER TU: HOR. To be insane or idiotic.

IM-PAX. Sour. IM-PAS U NAK. One's our stomach.

IM-P'ON. Excessive. IM-P'ON U T'CIT'C-ER. Excessive menstruation. IM-P'ON U YAR-AR U TI'. Excessive saliva. IM-P'ON U TA' U TCIKIN. Excessive wax in the ear. IM-P'ON U Y AAP-ITC. Excessive urinal flow.

IN-Q'UN. Weak; flabby; tender. IN-Q'UN U Q'UR. Impotent; unable to erect the penis. IN-Q'UN U TI'. Sore tender mouth. IN-Q'UN U NI' U TCU'. Tender nipples.

IN-SAK'. Rough; chapped. IN-SAK' U K'EWEER. Rough skin or hide. IN-SAK' U TI', IN'SAK' U WEER-AR U TI'. Chapped lips. IN-SAK' U PAT U NUK. Rough skin on the nape of the neck.

IN-TE'-TE'. Stiff; paralyzed. IN-TE'-TE' U NUK. Stiff neck. IN-TE'-TE' U Q'AP'. Stiff arm; paralyzed arm. IN-TE'-TE' TUNO:R. Completely paralyzed.

IN-YAX. Sore; painful; poisonous. IN-YAX U NAK. Sore stomach. IN-YAX U SUI U NAK. Sore abdomen. IN-YAX U PAT. Sore back. IN-YAX U Q'AP'. Sore arm. IN-YAX U UT U Y OK. Sore foot. IN-YAX U TOBEK. One's painful sore. IN-YAX U Q'AHQ'-AR. Sore inflammation. IN-YAX U NAAK' U UT. Sore eyes. IN-YAX U Y EX. Sore gum; sore tooth. IN-YAX U Y E'R. Sore teeth. IN-YAX U UT U Y EX. Sore tooth. IN-YAX U T'CORT'C-OR. Sore throat. IN-YAX U NUK. Sore throat.

IN-YAX U QUUM. Sore testicles. IN-YAX U UT U QUUM. Sore testicle. IN-YAX U P'AHK. Sore joint. IN-YAX U P'AHK-ER. Sore joints.

IN-YAX U T'CAN. Sore cramp. IN-YAX U T'SU. Sore rectum. IN-YAX U TCU'. Sore breasts. IN-YAX U TCU'. Sore breast.
IT' C. Small protrusion. IT' C TU: T U SUI. Hemorrhoids.

IT' CI'. Blister; pimple (grano). IT' CI' U P'AH. Body pimples; shingles.

IT' CI' P'UR-ER. Fever with blisters; small pox.

KAR. Drunkenness; drunken. U-MEN U KAR-IR. Because of his drinking.

KAR-AI. Drunk; to be drunk. WAAR A-KAR-AI. He is drunk. A-KAR-AI-OP'. They are drunk. IN-TE' WINIK WAAR A-KAR-AI. A drunken man.

KAR-ER. Dizziness; drunkenness; insanity. KAR-ER U HOR. Vertigo, insanity.

KAR-ER U NAK. Windiness of the stomach; upset stomach.

AH MOK U-MEN U KAR-ER. Sick because of ones drunkenness or dizziness. AY-AN E KAR-ER U HOR. To be insane; insane.


K'AR-I. To retain a flow. U-K'AR-I U Y AAP-ITC. He retains his urine; he holds his urine (as in public).

LOOK (from Loco). Insane; insanity. WAAR A-LOOKOX-RAN. He is going crazy.

LOOK'. A coming out; a passage or secreting. LOOK' NAK. Bowel movement. LOOK' T' CIT' C-ER. Menstruation. LOOK' NI'. Nose-running; sniffles. LOOK' Y EX. Teething. U LOOK' Y E:IR. One's teething.

LOOK'-OI. To come out of the body; secreting; passing. A-LOOK'-OI U YAR-AR U TI'. He drools at the mouth. A-LOOK'-OI U NAK. His bowels move. A-LOOK'-OI U Y EX. He teethes. KUNER WAAR A-LOOK'-OI U Y EX. Now he is teething. WAAR A-LOOK'-OI U P'ON U P'AH. Her placenta is coming out. A-LOOK'-OI U TSUTS. His hair falls out. A-LOOK'-OI U T' CIT' C-ER. She bleeds; she menstruates. LOOK'-OI U T' CIT' C-ER. Bleeding; menstruating. A-LOOK'-OI U P'UR-ITC. His sweat comes out; he sweats. WAAR A-LOOK'-OI TU: NI'. His nose is running.
LOOK'-SE. To expel from the body; to induce or bring on a bodily condition.

LOOK'-SE U P'OON U P'AH. To expel the placenta. Look'-SE E UP'TU: P'AH. To expel worms from the body. LOOK'-SE E IKAR. To expel an aigre. LOOK'-SE E MUTC TU: NAK. To expel s*pam from the stomach. LOOK'-SE U T'CIT'C-ER. To bleed the body; to induce menstruation. Look'-SE IN-TE' U Y EX. To pull a tooth. Look'-SE U P'UR-ITC. To induce perspiration. Look'-SE U P'UR-ER. To reduce or expel fever.

NAK. A stopping up; a congestion of the body (costipación). MAK NAK-IR.

Bowel constipation. MAK TCIKIN-IR. Deafness. MAK TI'-IR. Dumbness. MAK NI'-IR. Head cold; head stoppage. MAK Y AAP-ITC-IR.


MAK. Scab. MAK TCEEK, MAK U TCEEK. Scab on a sore. MAK TU: HOR.

Scab on the head. MAK TU: Y OK. Scab on the legs.

MAK-AR. Closed up; congested (costipado). MAK-AR U TSEM. Congested chest. MAK-AR U NAAK' U UT. Blind. MAK-AR U UT. Dry-eyed.

MAK-AR U Y AAP-ITC. Congested urine; lack of urine. MAK-AR U YAR-AR U TI'. Dry mouth; congested saliva. MAK-AR U T'CIT'C-ER.


MAK-AR U NI'. Congested nasal passages. MAK-AR U T'CORT'C-ER.

Congested throat; choking. MAK-AR U TUC. Closed female genital; virginal. MAK-AR U TI'. Dumb. MAK-AR U P'UR-ITC. Lacking in perspiration. MAK-AR U TCU'. Lacking in breast milk. MAK-AR
U TEMEK. Soab-covered sore; soabby. MAK-AR U HOK. Soabby head.
MAK-AR U Y OK. Soabby legs.
MAK-I. To stop up; to reduce an exoration. MAK-I U T'CIT'C-ER. To reduce (excessive) menstruation. MAK-I U NI'. To stop "running" nose. MAK-I U Y AAP-ITC. To reduce (excessive) urine. MAK-I U NAK. To stop (excessive) bowel movement. MAK-I U T'CIT'C. To staunch a wound. MAK-I U TCIKIN. To deafen a person. MAK-I U NAAK' U UT. To blind a person.
MAM. Mole; dark spot on the skin.
MER-ER. Failing; ceasing to function. MER-ER U T'CIT'C-ER. Failing menstruation (as in later life). MER-ER U UT. Failing sight.
MER-ER U TCIKIN. Failing hearing. MER-ER U Q'UR. Failing virility.
MOK. Sickness; ailment. MOK U P'AH, MOK TUN0:R. General sickness.
MOK NAK-IR. Any stomach ailment or distress. MOK TSEM-IR. Chest or lung ailment. MOK KIIN-IK-IR. Heart ailment.
MOK-RAN. To get sick. WAAR IN-MOK-RAN. I am getting sick.
MOK-SE. To sicken; to nauseate. MOK-SU: P'AH. To sicken one's stomach; to nauseate.
MOR. A catching; an infection. MOR MOK-IR. Catching of an illness.
MOR SIS-AR. Cold-catching.
MOR-I. To catch an ailment or disease; MOR-I E SIS-AR. To catch a cold. MOR-I E MUAK. To catch a disease; to take sick. MOR-I E TCINTC-AR. To take a chill. MOR-I E Q'AHQ'-AR. To get an inflammation. MOR-I E Q'AHQ'. To get a pain, get sleepy.
MUAK. Serious ailment; disease. MUAK TCAM-IR. Fatal disease.
MUUT'S. Body jerking or twitching; tic. MUUT'S U UT. Facial tic.
MUUT'S U NAAK' U UT. Twitching around the eye. UT U MUUT'S.
One's tic; a tic.
NIHK. A shaking; spasm; convulsion. NIHK U P'AH. Body trembling; general spasm. NIHK U MEN E SIS-AR. Trembling caused by the cold.
NOH. Swelling; increase; enlargement. NOH U NAK, NOH NAK-IR. Abdominal swelling; pregnancy. NOH U NUK U Q'AP'. Enlargement or wen on the wrist. NOH-EN AH U YR-IR. Wart on the jar (as from mumps).

NOH. Serious; extreme; large. NOH TCEEK. Large sore; cancer. NOH TCEEK U TI'. Cancer of the lip. NOH TCEEK U NAK. Cancer of the stomach. NOH Q'AHQ'. Extreme inflammation; high fever. NOH Q'UC. Great pain; agony. NOH YAX. Extreme soreness.

NUM. A flow. NUM NAK. Bowel movement. NUM NAK-IR. Diarrhoea. NUM Y AAP-ITC. Urinal flow; passage of urine. NUM NAK-IR P'UR-ER. Typhoid fever.

NUM-ES. To cause to flow; to makecrete; to make pass out. NUM-ES U P'AH, NUM-ES U NAK. To make the bowels move. NUM-ES E LUKUM. To force out body worms. NUM-ES U T'CIT'C-ER. To induce menstruation.

NUM-UI. To pass; to come out; coming out. A-NUM-UI NI TA' (NI NAK).

My bowels pass. A-NUM-UI U P'ON U P'AH. Her placenta comes out.

NUM-UI U NAK. Passing one's bowels; defecating.

OHOP. Cough. UT E OHOP. A cough; a clearing of the throat. OHOP U TSEM. Chest cough; tuberculosis. OHOP U T'CON. Cough in the upper chest. OHOP TAKE: SIS-AR. Cough accompanied with a chill.

OHOP-AR. Cough; coughing. OHOP-AR P'UR-ER. Coughing fever; pneumonia.

OHOP-AR AK'P'AR. Night cough.

OQ'-OM, OQ'-OM-AR. Rot; decay; gangrene. OQ'-OM-AR U TCEEK. Gangrene or decay in a sore. UT E Y OQ'-OM-AR. Decayed spot; bit of gangrene. U Y OQ'-OM-AR Y EX. Decay in a tooth.

OT'S-ON. Itching; itchy; to itch. OT'S-ON U Y OK. His itching leg.

NEEN O:NT'S-ON. I itch. XAAC O:NT'S-ON. He itches. O:NT'S-ON U Q'AP'. His hand itches.

OT'S-ON-ER. Itch. OT'S-ON-ER U UT U TAK. Itch in the anus; ? pinworm.

OT'S-ON-ER U-MIN E K'OPOT. Itching caused by weeds.
P'AR (weight). Abnormal weight in the body; foetus. UT U P'AR. Her foetus. UT U P'AR TAMU: NAK. A "weight" (sent by sorcery) in one's stomach. AY-AN U UT U P'AR TAMU: NAK. She has a foetus in her womb.

PAS. The opening up of excretion; a purging. PAS NAK-IR. The opening of the bowels. PAS HOR-IR, PAS NI'-IR. The opening up of the nasal passages. PAS P'UR-ITC-IR. The opening of the sweat glands; an inducing of perspiration.

PAS-AR. Open; secreting. PAS-AR U NAK, PAS-AR U UT U TA'. Open bowels. PAS-AR U P'AH. One's body opened up, i.e., secreting and functioning normally.

PAS-I. To open up; to cause to secrete; to induce a flow. PAS-I U P'AH. To open up the body (remove poisons). PAS-I U NI'. To open the nasal passages. PAS-I U NAK. To open the bowels. PAS-I U Y AAP-ITC. To increase the urinal flow. PAS-I U P'UR-ITC. To induce perspiration. PAS-I IN-TE' TCEBK. To open a sore. PAS-I U T'CITC-ER. To induce menstruation.

POUX. Pus; any pus-like excretion. POUX TAM-AR: TCEBK. Pus in a sore.

POUX E Q'-ARQ'-AR IT'CI'. Pus in an inflamed blister. POUX TNO:R. Pussy condition. AY-AN U POUX TAM-AR. To have pus in it; to be pussy. TAKE: POUX. Pussy; accompanied with pus.

POUX TCEBK. Abscess; extreme boil; pussy sore. POUX TCEBK U NAK. Stomach ulcer. POUX TCEBK TU: NUK. Boil on the neck. POUX TUK Y OK. Abscess on the leg.

POUX-WAR. Pussy; festering. POUX-WAR U OR U Q'UR. Pussy head of the penis (as in venereal disease).

P'AC. The "pulling out" of an illness (by imitating a pulling motion with the hands over the patient's body). P'AC MOK-IR. The pulling
out of a sickness. P'AC Q'AHQ'-IR. The pulling out of a fright.

P'AC-U: MUAK. To pull out a sickness.
P'AHQ' U-MEN E HA'. Fright caused by water (by fear of drowning). P'AHQ' U-MEN E TCAM-EN. Fright caused by looking at or coming too near a corpse. P'AHQ' U-MEN E XIHP'. Fright caused by lightning.
P'AHQ'-U-SE-P'IR. Frightened; terrified; given a fright (espantado).
P'AHQ'-U-SE-P'IR TCAM-AI. Frightened to death; dead from a fright.
P'AHQ'-U-SE-P'IR A-TCAM-AI. He dies of a fright.

P'AR. (from p. 23)
P'AR. p'ac-an. u-p'ah. p'ar-p'ah. foreign matter; nauseating
P'ON. Abnormal growth on or in the body; excretion; increase;
U P'ON U P'AH. Placenta (suciedad, costumbre, líquidos). U P'ON U NAK.
"Filth" in the stomach (foreign matter said to be sent into the victim's stomach by sorcery). U P'ON U HOR. "Filth" in the head
or nasal passages (usually worms and maggots).
P'OR. Abnormal growth on the body. P'OR U NAAK' U UT. Cataract of
the eyes; white film on the eye (nube). P'OR TAMU: TCA-QOHR U NAAK'
U UT. Cataract in both eyes. P'OR TOR U P'AH. Growth on the
body (as a wart).
P'OR-O. To increase; to become worse. A-P'OR-O U SIHK. His catarrh
gets worse. A-P'OR-O U IKAR U NAK. His stomach aigre gets worse.
A-P'OR-O U TCU'. Her breast milk increases. A-P'OR-O U P'UR-ER.
WAAR A-P'OR-O U SUT-AN. Her acidity is getting worse.
His fever goes up. WAAR A-P'OR-O U NAK. She is pregnant ("her ab-
domen is increasing"). A-P'OR-O E ICIK. The woman is pregnant.
WAAR-IC A-P'OR-O TIA' IM-PUHM'-ANI. It was getting worse when
I cured it.
P'OR-O TAKE. To break out with. P'OR-O TAKE; P'UR-ITC. To break out in sweat. P'OR-O TAKE; TCEEK. To break out with sores. P'OR-O TAKE; SAR U P'AH. To break out with eczema.
P'OR-OX. Increase; growth. P'OR-OX U NAK. Unborn child; foetus.
P'OR-OX-SE. To increase a condition or excretion; to induce. P'OR-OX-SE U Y AAP-ITC. To increase one's urâme. P'OR-OX-SE U TCU. To increase the breast milk. — U P'UR-ITC. To induce perspiration.
— U NAK. To increase the bowel movement. — U P'IC-AN. To quicken the pulse. — U Q'IN-AR U P'AH. To increase the body heat (as during chills). — U TAK-IN-IR U TI. To increase the thirst; to make one thirsty. U-P'OR-OX-SE U NAK. It (the foetus) increases her abdomen.
P'UR. A burning; a chaffing. — Q'IN-IR. Sun-burning; sun-chaffing.
P'UR-EM. Dark; black; not clear; impure. — U Y AAP-ITC. Dark urine; blackwater fever. — UT U Y EX. Blackened tooth. — Q'UUC.
Black pimple; acne pimple. — Q'UUC TUNO:R. Acne.
P'UR-EM-AR. A burn. — TCR U Q'AP'. Burn on one's hand. — U-MEN E Q'IN. A burn from the sun. — U-MEN E Q'AHQ'. A burn from fire.
P'UR-ITC. Sweating. — AK'P'AR. Night sweating. TAKE: P'UR-ITC.
Accompanied with sweating.
QUC-I. To give birth to. U-QUC-U; Y AR. She gives birth to her child.
— TCA-TE' U Y AR. To give birth to twins. — TAKE; Q'UUC. To give birth with pain.
QUC-NA. To be born. WAAR A-QUC-NA. It is being born. WAAR-TO-IC A-QUC-NA. It is just being born.

QUTC. A carrying; a holding in the body. -- Y AR. Pregnancy. -- NAK-IR. A holding of the bowels; constipation.

QUTC-I. To carry in the body. U-QUTC-U; Y AR. She carries her child; she is pregnant. MAATCU; YUP-U; QUTC-I. She can't carry it (i.e., she is given to miscarrying).

QUTC-UR. Holding; carrying. -- U Y AR. Pregnant. -- U NAK. Holding one's bowels; constipated. -- U Y AAP-ITC. Holding one's urine.

YOOP'-A IN-TE' ICIK QUTC-UR U Y AR. A pregnant woman came.

Q'AC. A dropping; an excreting; a flowing; a passage. Q' NAK, -- NAK-IR. Stools; bowel movement. -- Y AAP-ITC, -- Y AAP-ITC-IR. Passage of urine. -- U TUN. Passage of a (bladder) stone.

Q'AC-AR. Falling; a fall; abortion; miscarriage. -- U Y AR. Her aborting child.

Q'AC-AR-I. To abort itself; to miscarry; aborted. A-Q'AC-AR-I U Y AR. She miscarries (aborts). IN-Q'AN-A: Q'AC-AR-I. I wish to miscarry.

WAAR A-Q'AC-AR-I. She is miscarrying. Q'AC-AR-ES U P'AH. To abort oneself; to bring about a miscarriage.

Q'AC-ES. Q'AC-Evacuate the body. To evacuate one's bowels.

Q'AC-I. To fall; to drop; to evacuate of itself. A-Q'AC-I U Y AR.

Her child drops (as before delivery). WAAR A-Q'AC-I U Y AR. Her child is dropping; she is in labor. A-Q'AC-I U NAK. His bowels evacuate. A-Q'AC-I U TAHN U Y OK. His arch falls; he has flat feet.

Q'AHQ'. Inflammation; swelling; extreme fever (fuego). -- U TCEEEK. Inflammation in a sore. -- TUNOR. Fever all over the body; general inflammation. -- UT U SUI. Inflammation in the rectum.

-- UT U WEER. Inflammation in the gums. -- U TSEM. Chest inflammation; diphtheria. -- U TCU. Breast inflammation. -- U WEER-IR
Chapping of the lips. — UT U Y EX. Gum inflammation.
-- U HOR. Head inflammation; fever in the brow. -- U Y IT' CI'.
Inflammation in a blister. — U K'WEER-AR. Skin chaffing; skin redness. -- U GEMEM. Liver inflammation. -- U NAK. Stomach or abdominal inflammation (a very common ailment). -- U NI'. Nose-burning. -- U P'AHK. Inflammation in a joint. -- U P'AHK-ER.
Inflammation of the joints; arthritis. -- U Q'AP'. Inflammation in an arm. -- U T'CORT-COR. Inflammation of the throat. -- U TCITC-ER. Inflammation of the muscles. -- U TI'. Inflammation of the mouth. -- U P'OR-ON. Inflammation in a swelling. TAKE:
Q'AHQ'. Inflamed; hot; accompanied with inflammation.
Q'AHQ' TCEEK. Abscess; ulcer; boil; any inflamed sore.
Q'AHQ'-IR. Inflamed; hot; burning. -- U SUI. Inflamed buttocks.
-- U SAM-P'A-AR. Inflamed swelling. -- SIHK. Bronchitis.
-- SAR-AR. Dermatitis. -- U P'AH. Body ringworm. -- U HOR.
Soap ringworm. -- U UT. Face ringworm.
Q'AHQ'-P'IR. Inflamed; made sore. -- U TI'. One's inflamed mouth.
-- U WEER-IR U TI'. Chapped or inflamed lips.
Q'AHQ'-RAN. To inflame; to become feverish. WAAR A-Q'AHQ'-RAN U TCEEK. His sore is inflaming.
Q'AN, Q'ANQ'AN. Yellow; yellowish. Q'AN NAK, Q'AN TA'. Yellow stools.
Q'ANQ'AN U U AAP-ITC. Yellowish urine.
Q'EQ'-OH. Strong; healthy; to be strong. IN-Q'EQ'-OH. I am strong.
Q'EQ'-ON. Strong; vital; in good health. -- U T'CIT'C-ER. "Strong
blood (an ailment believed to be infectious, and resembling evil eye). - Q'EQ'-ON U P'AH. Good health.

Q'EQ'-ON-ER. Strength; virility; good health. AY-AN U Q'EQ'-ON-ER.

He has strength; he is in good health. TAKU: Q'EQ'-ON-ER. In good health; with virility.

Q'EQ'-OX-SE. To strengthen. -- U T'CIT'C-ER. To strengthen one's blood (as with a tonic). -- U KIIN-IX. To strengthen the heart.

-- U P'AH TO'NO:R. To strengthen the whole body; to improve the general health. -- U TCITC-ER. To strengthen the muscles.

Q'IHN. Heat; warmth. -- U P'AH. Warmth of the body. -- U RAC.

Heat in the brow. -- U HUT. Warmth in the face. -- U CAHR U Y OK. Warmth in the orotoh of the legs.

Q'IHN-A. To get angry; to become agitated. XAI A-Q'IHN-A. If you get angry.

WAAR A-Q'IHN-A. He is getting angry. A-Q'IHN-A U P'AH TU:T E Q'AHQ'. His body gets warm before the fire.

Q'IHN-AR. Anger; emotional agitation or upset; shame; embarrassment.

U Q'IHN-AR. His anger; his agitation. MAATCI IN-W-AAR-E TAK-AR-ET U-MEN A Q'IHN-AR. I shall not talk with you because of your anger.

Q'IHN-ES. To induce warmth. -- U P'AH. To induce heat in the body.

-- U T'CIT'C-ER. To warm the blood (as in case of chills).

-- U UT U Y OK TIA' A-SIS-AH-OP'. To induce warmth in one's feet when they get cold.

Q'IN TCUK (sun-seizing). Sunstroke.

Q'OO. Fatigue; to tire. IN-Q'OO-I. I tire.

Q'UH. To break. Q'OK'-TEU' PHAK. He breaks bone.

Q'UC. Pain; illness. UT E Q'UC. A pain; a slight pain. UT U Q'UC.

One's pain. TAKE: Q'UC. With pain; painfully; accompanied with pain.
Q'UC-UN. Painful; aching; to pain; to hurt. -- U Y EX. Aching tooth.
  -- U Y E-IR. Aching teeth. -- U NAK. Aching stomach. -- U TCEEK.
Painful sore. -- U SAM-P'A-AR. Painful swelling. -- U NAAK' U UT.
Hurtig eyes. A-Q'UC-UN U HOR. His head aches. A-Q'UC-UN U QUC-
  MA-AR. Her delivery pains her. A-Q'UC-UN-EN. It hurts me; it
  hurts my feelings. A-'UC-UN XAAC-IR TUA' MAATCA: Q'AN-I. It
  hurts his feelings that you do not like him.
Q'UN. Weakness; tenderness; flabbiness. -- U Q'UR. Impotence.
  -- U +2-2. Tenderness of the mouth (as when sore).
Q'UN-P'AH. To be weak or feeble; to be flabby. A-Q'UM-P'U: P'AH. His
  body weakens (requiring a tonic). A-Q'UM-P'U: Q'UR. He becomes
  A-Q'UM-P'U: TGICTC-ER. His muscles get flabby.
Q'UN-P'ES. To weaken the body. E IKAR U-Q'UM-P'ES U P'AH. The aigre
  weakens his body. E SIS-AR U-Q'UM-P'ES U TSEM. The cold weakens
  his chest. WAAR U-Q'UM-P'ES-EN. It is weakening me.
Q'UUC. Pimple; skin eruption. -- U P'AH. Body pimple. -- U UT. Face
  pimple. -- TU: NUK. Pimple on the neck. -- TUNOIR. General
  pimply condition. -- TUNOIR U P'AH. Pimples all over the body.
SAAK. A seizing; an attack. -- SIS. -- SIS-AR. A cold; a cold-catching;
  cold attack. SaP'UR-ER. Fever-catching; fever attack. AH MOK-EN
  U-MEN NI SAAK-IR. I am sick because of my attack.
SAAK-AR. Seizing; spreading; contagious. -- P'UR-ER. Contagious fever;
  attacking fever. -- SIS-AR. Spreading cold.
SAAK-I. To take sick; to catch an illness. -- E SIS-AR. To catch a
  cold. -- E SAR-AR. To catch an itch.
SAAK-P'IR. Seized; taken ill. -- U-MEN E P'UR-ER. Taken with fever.
  -- U-MEN IN-TE' SIS-AR. Taken with a cold.
SAK. White; gray; clear. -- U HOR, -- U TSUTS. White-haired; gray-haired. -- U UT. Pale-faced; faint; blonde-skinned. -- TAAX.

White film (as on the eye).

SAK-AH. To pale; to become gray. WAAR A-SAK-AH U HOR. His is getting grey-haired. A-SAK-AH U UT. His face pales (blanches).

SAKSAK-RES. To clarify; to purify. -- U Y AAP-ITC. To clarify one's urine. -- U YAR-AR U TI'. To clarify the saliva (to stop bleeding gums). -- U T'CIT'C-ER. To purify the blood stream.

SAK'. Roughness. SAK' Q'UUC. Rough pimple; wart. SAK' YAH. Roughness all over the body.

SAK'-AR. Rough place on the body. SAK'-AR U YAMAS. Rough skin on the elbow. SAK'-AR U Q'AP'. Rough spot on the palm.

SAK'-RES. To chap; to roughen the skin. U-SAK'-RES NI K'EWEER-AR.

It roughens my skin. -- U WEER-AR U TI'. To chap the lips.

SAN. Increase; a swelling; a spreading. -- Q'AHQ'. Spreading eruption; spreading inflammation. -- P'UR-ER. Spreading fever. -- NAK-IR. Abdominal swelling. -- QUUM-IR. Testicle swelling. -- TCU'-IR. Breast swelling. -- Y AAK-IR. Tongue swelling.

SAM-P'AH. To swell. WAAR A-SAM-P'AH NI Q'AP'. My arm is swelling.

WAAR A-SAM-P'AH U NAK. My stomach is swelling (she is pregnant).

SAM-P'A-AR. Swelling; a swelling. -- U T'CORT'C COR. Swelling in the throat. -- U TOR. Swelling in one's bruise. -- U Y AAK. Swelling in the tongue. -- U NAK. Abdominal swelling; tumor; pregnancy. -- U TCU'. Swelling of the breasts; the filling up (with milk) of the breasts. -- U QUUM. Swelling in the testicles. -- U Y OK. Swelling of the legs; elephantiasis. -- U K'EWEER. Skin swelling; erysipelas. -- U UT U TA'. Rectal swelling. -- U Q'UR. Swelling in the penis. -- U K'ER-AR. Swelling in the jaw; mumps.

-- P'UR-ER. Swelling accompanied with fever. TAKE- SAM-P'A-AR. accompanied with swelling.
SAR. Itch; scaly condition; scabbing; ringworm. -- U HOR. Head itch; dandruff. -- U P'AH. Body itch; eczema. -- U KEWEER-AR U HOR. Scalp itch; dandruff. -- TAKE: TCEEB. Itch accompanied with sores. TAKE: SAR. With itch; accompanied with itch.

SAR-AN. Itch. -- U Y OK. Leg itch. -- TUNO:R. Itch all over the body.

SAR-AR. Itchy; scaly; scabby. -- P'UR-ER. Fever accompanied with itch.

-- U KEWEER-AR. Scaly skin.

SAR-IN. Spotted; colored. -- U UT. Spotted face; freckled; loss of pigmentation (mal de anda). -- U P'AH. Spotted body; measles.

-- P'UR-ER. Scarlet fever.

SAT. Loss of a sense or part of the body. -- TCIKIN-IR. Deafness.

-- UT-IR, -- U NAAK' U UT. Blindness. -- PIHT'C-IR. Loss of the sense of touch.

SAT-P'AH. To lose a sense (it loses itself). A-SAT-P'AH U TCIKIN.

He becomes deaf. A-SAT-P'AH U UT. He goes blind.

SAT-P'A-AR. Bereft of a sense. -- U TCIKIN. Deaf. -- U UT. Blind.

-- UT TI'. Dumb.


SIHK-IR. Catarrhal. -- P'UR+ER. Catarrhal fever.

SIHM. Mucous; phlegm. -- U NI'. Nasal mucous. -- U TSEM. Chest mucous -- U T'CORT'COR. Throat phlegm. -- TAK-IN. Dry mucous.

-- P'UR-ER, -- P'UR-ER U NI'. Hay fever. -- P'UR-ER U TSEM.

Catarrhal fever. UT E SIHM. Bit of mucous. TAKE: SIHM. With mucous; accompanied with mucous or phlegm.

SIHM-RAN. To fill with mucous. WAAR A-SIHM-RAN U NI'. His nose is filling with mucous.
SIP'. Swelling; increase in the body. - U NAK. Abdominal swelling; pregnancy. A-SIP'-I U NAK. She is pregnant.

SIS. Cold; the cold; cold in the body. -- NAK-IR. Cold in the stomach or abdomen. -- TSEM-IR. Chest cold.

SIS-AL-X. Numbness; loss of feeling from the cold or an illness.

-- U T'CIT'C-ER. Poor circulation. -- U Y OK. Leg numbness.

-- U HOR U Q'AP'. Numbness in the fingers. -- P'UR-ER. Fever with numbness.

SIS-AR. Body or head cold (resfrio); causing lack of warmth or lack of secretion and proper functioning. -- U NAK. Cold in the stomach. -- U NI'. Cold in the nose; congested nose; -- U P'AHK-ER. Cold in the joints. -- U NAKK. Cold in the throat.

-- U UT U SUI. Cold in the rectum. -- U TSEM. Cold in the chest.

-- U HOR. Head cold. -- U P'AH. General cold; chill. -- U T'CIT'C-ER. Cold in the blood; chill (it is usually said to be the cause of a chill). -- U P'AHK-ER. Cold in one's bones. -- U P'AHK-ER. Cold in the joints. -- U Y AAP-ITC. Kidney cold (resfrio de la orina).

SIS-AR P'UR-ER. Chill with fever; malaria. -- U TSEM. Chilly fever in the chest. -- U P'AH, -- TUNOR. General chilly fever.

SIS-AR P'UR-ER. Sweening chill.

SOK. Throat dryness; throat inflammation.

SAR. Asthma. SOR-IR. Asthmatic.

SUIA. Bald; bare. -- U HOR. Baldheaded.

SUUT. Acid; acid condition. -- NAK-IR. Stomach acidity. -- TI'-IR. Mouth acidity; acid taste in the mouth.

SUUT-AR. Acid; of acid condition. -- U NAK. Acid stomach. -- U P'AH, -- TUNOR. General acid condition.

TAK. Dryness of or in the body. -- NAKTSEM-IR. Chest dryness. -- Y AAK-IR. Lack of saliva; tongue or mouth dryness. -- T'COR'TCOR-IR. Throat dryness.
TAK-I. To dry up; to stop secreting. WAAR A-TAK-I U TCEBK. His sore is drying up. A-TAK-I U P'UR-ITC. His sweat diminishes. A-TAK-I U P'AH. His body dries up (stops secreting).

TAK-IN. Dry; thin; bony; puny; unhealthy; anemic. -- U TI'. Thirsty; dry-mouthed. -- U TCU'. Without breast milk; dry, as a cow.
-- U T CORT'COR. Dry parched throat. -- OHOP. Dry cough.

TAK-IN-IR. Dryness; lack of secretion or flow; anemia. -- U TI'. Thirst; mouth dryness; lack of saliva. -- U Y AAK. Lack of saliva.
-- U T CEM. Dryness in the chest. -- U NUK. Throat dryness.
-- U TCEBK. Dryness in a sore. -- U P'AH, -- TUNOR. Body dryness; general dryness; anemia. -- U UT. Dryness in the eyes.

TAK-IX-SE. To dry up; to reduce secretion or flow. -- U TCU'. To reduce the breast milk (after weaning). -- U Y AAP-ITC. To reduce (excessive) urine. -- IN-TE' U TCEBK. To dry up an open sore.

KORA TAKN TUAN TUA' U-TAK-IX-SE U TCEBK. A little ash to dry up one's sore.

TE'-TE'-ER. Stiffness; general paralysis (coll. term for TE'-TE').
-- U Q'AP'. General stiffness or paralysis of the arm. -- U P'AH. General paralysis or stiffness.

TOR. A bruise; a bruising. UT U TOR. A bruise. -- U T'CUHMUR. Bruising of the heel; bruise on the heel.
TOR-EM. Bruised. -- U NI'. One's bruised nose. -- U T'CUHMUR. 

Bruised heel. -- U OR U Y OK. Bruised toe.

TOR-EM-AR. A bruise. -- TOR U Q'EHREP'. Bruise on the shoulder.

TOR-OR. Bruised. -- U P'AH. Bruised body. -- U T'CUHMUR. Bruised heel.


TUT. A stoppage; the closing of a secretion; a congestion. -- NAK-IR.

A stopping up of the bowels; constipation. -- Y AAP-ITC-IR. Congestion of the urine. -- U P'UR-ITC-IR. Lack of perspiration.

TUT-I. To stop a flow or excretion. -- U T'CIT'C-ER. To stop (excessive) menstrual flow. -- U NAK. To stop (excessive) bowel movement. -- U NI'. To stop sniffles; to dry up nasal mucous.

TUT-UR. Cut off; stopped up; congested. -- U NAK. Congested bowels.

-- U YAR-AR U TI'. Congested saliva flow.

TAKTCAK. Red; reddish. -- P'UR-ER. Scarlet fever. -- U K'EENEER-AR.

Reddish skin. TAKTCAK U NAAK' U UT. Reddish eyes.

TCAM-AI. Dead; to die; to droop. TCAM-AI U Q'UR. Relaxed penis.

TCAM-AI Q'AC-AR-I. Still-born; aborted. TCAM-AI A-Q'AC-AR-I.

It is still-born; it is aborted. A-TCAM-AI U Q'UR. His penis loses prepotency. WAAR A-TCAM-AI. He is dying. WAAR A-CA:

TCAM-AI. He is going to die. TCAM-AY-IC. Dead; already dead.

TCAM-EN. Dead; corpse. TCAM-EN A-WAY-AN. He is in a coma. TCAM-EN QUC-NA. Still-born. TCAM-EN A-QUC-NA. It is still-born. TCAM-EN A-QUC-NA U Y AR. 'er child is still-born. TCAM-EN TU: NAK.

Dead in her womb. IN-TE' TCAM-EN. A corpse. E TCAM-EN-OP'.

TCAN. Cramp; colic (cólica); snake.

TCAN U T'INT'IN. Cramp in the back side of the knee. TCAN U NAK.

Intestinal or stomach colic. -- U TCITC-ER. Muscle cramp. IN-TE'
A snake in her rectum (said to enter the rectum of a woman who defecates at night).

Sugar, -- U Y AAP-ITC. Diabetes. -- U T'CIT'C-ER. Sugar in the blood.

Large sore; eruption; ulcer; boil. -- TUNO:R U P'AH. Sores all over the body. IN-TEE TCEEK TU: Y AAK. A sore on one's tongue.

Covered with sores.

Sores; (coll. term for TCEEK). -- U P'AH. Sores all over the body.

Chill; throbbing; trembling; nervousness. TCIN TUNO:R U P'AH. General chill; general trembling.

To tremble; to shake; to be nervous. WAAR A-TCIN-T'CAH. He is trembling; he is nervous.

Chill in the blood. -- U P'AH. General chill or trembling.

Shaking; trembling. -- U PAAT U UT. Trembling eyelid.

Seizure; attack by illness.

To take hold, as a sickness. E SIS-AR U-TCUK-I-EN. The cold attacks me. E P'UR-ER U-TCUK-I-EN(P'AR. The fever attacks at night.

Seized; taken by sickness; contagious. NEEN TCUK-UR-EN U-MEN E SIS-AR. I am seized by a cold. TCUK-UR U-MEN E Q'IN.

Sunstruck; suffering from a sunstroke. TCUK-UR U-MEN E POS-ON-ER.

Attacked by sorcery. TCUK-UR U-MEN E P'AAC-ON-ER. Attacked by a curse.

Wound. T'CAR. To wound.

Matter; pus; issue (ohela). -- U UT. Matter in the corner of the eyes. -- U Q'UR. Wax under the foreskin.

To come out; to issue. WAAR A-T'CER-E U POUX E TCEEK. The pus at the sore is coming out.

Conjunctivitis. -- UTUT. Conjunctivitis; matter in the eyes.
   -- TU: Y EX. Bleeding gums. — NAK-IR. Dysentery; bloody bowels.
   -- TU: NI'. Nosebleed. T- TAR. Bloody spot on the flesh; flesh cut.

T'ČIT'C-EN. Bleeding; to bleed. WAAR A-T'ČIT'C-EN. He is bleeding;
   she is menstruating.

T'ČIT'C-ER. Blood; bloody. -- U NI'. Nosebleed; bloody nose. -- U TI'.
   Gum or mouth bleeding. -- U TA', -- U UT U TA', -- U NAK. Blood in the bowels; dysentery. -- U Y AAP-ITC. Blood in the
   urine. -- U P'AK. Bloody bone. -- U UT. Bloody face.

T'ČI'. GROWTH; to grow. IN-T'ČI'. I grow. WAAR A-T'ČI'. He is
   growing up. MAATCA T'ČI'. He doesn't grow. U-WE'-SE'-EN TUA'
   IN-T'ČI'. They feed me so I will grow.

T'ČI'-IR. Abnormal growth; protrusion on the body. -- U NUK. Goitre.
   -- U NUK U Q'AP'. Wen on the wrist. -- U RAC. Bump on the
   forehead.

T'ČU. Hanging or pendant part of the body. -- U KAHRAM. Hanging
   flesh under the chin. -- U NAAK' U UT. Hanging flesh under the
   eyes. -- U SUI U NAK. Hanging fold of flesh on the abdomen.

T'ČU'-UR. Pendant; hanging. -- U TCU'. Pendant breast. -- U TI'.
   Hanging lip. -- U Q'UR. The penis when not erected.

T'ČUHT'C-AR. A jerk; a strain. -- U PAT. Jerk or strain on the back.
   -- U P'AHK. Strain of a joint.

T'ČUHT'C-UR. Jerked; strained. -- U PAT. One's strained back.

T'ČUR. Body growth or protrusion. -- U HOR. Lump or bump on the
   head. -- U HOR U Y OK. Corn on the toe. -- U NUK. Carbuncle.
   -- U NUK U Q'AP'. Lump or wen on the wrist. -- U SUI, -- U UT
U SUI. Hemorrhoids. IN-TE' T'CUR U SUI. A hemorrhoid.

T'SAAK. Good health; improvement in the body. U T'SAAK-IR. One's good health.

T'SAAK-AR. Remedy. -- TCE-P'IR U YOP'OR. Remedy made of leaves.

U -- T'CIT'C TU: Y AAP-ITC. Remedy for blood in the urine.
U -- E IKAR. Remedy for an aigue. U -- Q'UC NAK-IR. Stomach remedy.
U -- T'CIT'C NAK. Remedy for dysentery. U -- Q'UC HOR-IR. Remedy for headache.
U -- IKAR U YA'. Remedy for aigue in the thigh.
U -- NUM NAK. Remedy for diarrhoea. -- TUA' IN-TE' TOR-EM-AR. Remedy for a bruise.

T'SAAK-TA. To improve; to get well. WAAR A-T'SAAK-TA U TCEEK. His sore is getting better. SUT-P'AH A-T'SAAK-TA. He gets well again. IN-CIN IN-T'SAAK-TA. I shall get well.

US-TES. To improve the body; to relieve a condition. -- U SIS-AR U HOR. To improve a head cold. -- U Q'UC P'AK-ER. To relieve one's rheumatism. -- U Y AAP-ITC. To clear one's urine.

XA'. Rot; rotten flesh; gangrenous flesh. -- U TCEEK. Rotten flesh inna sore. -- U PATOC. Hoof-and-mouth disease. U XE-IR. Its rot; its gangrene. YA'AXUTI

YANXUTIR (IN-XAX UT-IR, sore yyes). Conjunctivitis.

YAX. Soreness; a sore; poisoning; complaint. -- U TCU'. Breast soreness.

YAX U TSEM, YAX TSEM-IR. Chest soreness; chest complaint.

-- U WT U TA'. Rectum soreness; piles. -- U Q'UR. Penis soreness; venereal disease. -- U Q'AP'. Arm soreness. -- U NUK.


-- U Q'AR Q'UN. Soreness of the tonsils. -- U PAT. Back soreness.

-- U SUI. Rectal soreness. YAX TAR. Sore spot (on the body).

YAX TEE, Muscle soreness, yax U tEE-in. General soreness.
YAXYAX. Sore. -- U NAAK' U UT. Sore eyes. -- U TI'. One's sore mouth. -- U Q5A8'. One's sore hand.

YUHK'. A trembling; spasm; convulsion. -- U P'AH. Spasm or convulsion; general spasm.

YUHK' -UR. Shaking; trembling. -- U P'AH. One's trembling body.

-- U UT. Trembling face. -- U NAAK' U UT. Trembling eye.

YUK'. A trembling; a shaking of the body; a convulsion.

YUK' Q'UC. Painful convulsion; convulsion suffered during labor and until the placenta is expelled; labor pains.
LOAN WORDS

pp 1125-1132
ALMA' (from alma, soul). Stomach region; abdomen; lungs; heart.

Q'UC alm-IR. Stomach pain; heart pain.

ANIMA' (from anima, soul). Heart.

AQUUCAX (from agujas, needles). Sewing needle; spine of a plant.

ARAQ'AN (from haragán, lazy). Lazy; useless.

ARK-IR (from arco, arch). Arch; anything arch-shaped. U Y ARK-IR E KATCIT. Inner edge of the machete. CUR-I TAMU: Y ARK-IR. To cut out with its inner edge.

BIEX (from viejo, old). Old; grown. BIEX-W-IC. Old man; already old or grown up. BIEX-W-EN-IC. I am already grown up.

CAAP'UN (? from jabón, soap). Soap.

CEMAAN (from semana). Week.

ESPIQ-IR (from espiga). Point; end. U Y ESPIQ-IR. Its point; its end.

ESQIN-IR (from esquina). Corner.

finitivo. End; finish. TAMU: finitivo. At the finish; finally.

HLAKO (from flaco). Pale; thin; anemic.

HUERTE' (from fuerte). Very; much. HUERTE' Q'IN. Warm season; warm weather. HUERTE' HA'. Much rain; heavy rain; rainy season.

HUINU (from fino). Thin; fine.

HUSIL (from fusil). Shotgun.


ICIK INDIXENA'. Chorti woman. SIT'S INDIXENA'. Chorti boy.

INXORMA' (from enorme). Bad; wicked; sinful.

LOKOX (from loco). Insane; drunk. LOKOX-RAN. To go insane; to get drunk. LOKOX-RES. To cause insanity; to ply with drinks.

LUQ'AR (from lugar). Place; locality; home. TIA A LUQ'AR-ET. Where is your home? Where are you from?


MEES (from mes). Month.

MEXOOR (from mejor). Better. NEEN MEXOOR-EN TU:T XAAC-IR. I am better than he. TIN XAAC E MEXOOR. Which is better (best)?

OOTRO (from otro). Other; another. OOTRO N-Y-AHR. Second time; once more; again. OOTRO IN-TE' WINIK. Another man.

ORIY-IR (from orilla). Edge. U Y ORIY-IR E TCOR. Edge or boundary of a milpa.

ORTCAT (from orchata). Beverage; drink.

PAAN (from pan). Wheat bread; wheat.

POBRESITO' (from pobrecito). Poor. POBRESITO-EN. Poor me! POBRESITO-ET. You poor thing!

POKITERA' (from poquitera). A few; a small amount; alms; sacrifice.

CE POKITERA'. These few things; this little bit (used in depre-cating reference to one's sacrifice in a ceremony).

PROXIMO' (from prójimo). Fellow-creature; neighbor. KA PROXIM-OP'. Our fellow-creatures.

PUEH (from pues). Then; well; very well.
QALAN (from galán). Pretty; attractive. QALAN-RAN. To be pretty.
QALAN-RES. To beautify; to adorn, as an altar or wayside cross.
QALAN-U UT. Pretty; beautiful; well-mannered. QALAN-RES U UT.
To beautify oneself; to primp.
QU4'TO' (from gusto). To like; liking. KA-QUSTO'. We like; we like it.
MA-KA-QUSTO' E LADIN-OP'. We do not like the Ladinos. MA-XAAC
A-QUSTO'. Unpleasant; it is unpleasant; unwilling; unwillingly.
Q'ANTC (from canche). Albino; blond; yellowish; lacking in pigment.
RASON (? from razón). Message; report.
REGALU. Scarlet fever.
SAHORIN (? from zahorín). Spirit of the sun god.
SAMBOS (? from ambos). Ladino; any person of mixed blood (derisive term).
SEPU (from sebo). Excretion. U SEPU-IR U Q'UR. Yellow excretion of
the penis. U SEPU-IR E TCAP'. Honey.
TAAS (from tasa). Cup; gourd used as a cup.
TARD-IC (from tarde). Afternoon; late. TARD-EN-IC. I was late.
TUQ'OT E-TARD-ET. Why are you late? TARD-IC E Q'IN. Afternoon.
TUMIN (? from tomín, Spanish coin of the 15th century). Money; coin.
TCIN T'COOX (? from chinchorro). Fishing net with handle.
TCOR-IR (from chorro). Waterfall.

XIERO XIERO. Dirty; soiled. XIERO XIERO NI P'UHK. My soiled clothes.
CORRUPTED PLANT NAMES

AANSI' (from anís). Anise.

ANJONHORIN (from ajonjolí, ajonjolin). Sesame.

AHUS (from ajo). Garlic. See YAC T'CAAN.

AGALICO, CALGÁLICO (from algalía). Algalia. See U K'OPOT T'CAAN.

AHONJON (from majoncho). Majoncho banana. See ANAXON KENE'.

ANTIMA' (from anima, soul). Corazón. See KIIN-IK K'OPOT.

ASHCAJAX (? from agujas, needles). Aguja de árrea. Indian plant name very similar to aguja de árrea have been reported from South Central America as being corruption of aguja, e.g. guajá, needles. However, botanical identification plain grass.

BUTI, K'OPOT (from butén, button). See U K'AN-AN K'OPOT.

CAP'UN (? from jabón, soap). Palo de jabón, Jaboncillo.

CHEMIN (from mikan gain). Chichimora.

EJUK-INSUTC. Esquinsuche.

I KANE' (from guineo). Banana.

KOKO' (? from coco). Coconut.

KONGO (? Spanish corruption). Toadstool. See TANTÁN T'COOK.

K'OPARTCI (from copalchi). Sasafrás.
MAHOX NAR (? from majoco). Majoco maize.

MANQO' (from mango). Mango.

MONTE' (from monte). Wild plant; wild vegetation; weed; wild medicinal plant. This seems to be a synonym for K'OPOT. XAAC MONTE' IN-TAKA. It is merely a weed (said of any plant having little or no value).

NARANXO' (from naranja, naranjo). Orange; orange tree.

OROSU. Orozú. See OHOP K'OPOT.

PAAN (from pan, bread). Wheat.

PASKUA' (from pascua). Flor de pascua. See AAX WAN.

PASUHT (? from epazote). Wormseed.

PAKAYAN (? from pacaya). Pacaya.

PERIKON. Hipericón. See ICIK TE'.

PINYO (from pina). Pineapple. See SAH'IR TE'.

PIPA (? from pipa, pipe). Clavellina roja.

PITOXO (? from pitahaya). Pitahaya. See HAR-MEN T'IC.

Q'AMPETC (? from campeche). Campeachy. This name may be Q'AN PTE', yellow orphan, or Q'AN P'ETC, yellow quail.

Q'ANTC NAR (? from canche, blond). Maíz canche.

SENMEL (from comitó). Rosemary. See MUNK TE'.

San Andrés. NITC-IR. Flor de San Andrés. See OX-K'OPOT T'IX'IC.
SANTA MARIA K'OPOT. Verba de Santa María. See TCEER K'OPOT.
SANTA MARIA TE'. Santa María shrub. See XI' PAT.
SAUKO' (from sauco). Elder. See TSEM TE'.
SAUPSOXO (? from sauco). Willow.
SIRIN. Cirín.
SUSTO' (? from susto). Coochino.
TAMARIN (from tamarinda). Tamarind.
TAMARIN (from tamarind). Tamarind.
TURASME (from durasno). Peach.
TCATAT. Chatate.
TCINKUR. Chincura.
TCIRKO. Chica, malayerba. See IITC K'OPOT.
TCITCEXU (? from chicipate). Chicipate. See SIN KIN TE'.
TCUKTI'. Chuate. This name may be TCUK TI', "seize mouth."
TSAAPUT. Zapote.
T'SAKO (from ajo). Garlic. See YAC T'CAAN.
T'SIRAT'SIR. Sirasil.
U NITC-IR campana. Flor de campana.
U NITC-IR china. Flor de china.
U NITC-IR mayo. Flor de mayo.
U NITC-IR mulata. Mulata.
U TE' cataranta. Jacaranda.
U TE' china. Palo china.
U TE' cuasia. Quassia.
U TSIE manzana. Manzana rosa.
U TSIE viejo. Barba de viejo.
U. YOPLOR apio. Parsley.
U. YOPLOR queco. Quercus tree.
U. YOPLOR te. Te de Castilla.
WIK'OI. Guicoy.

XARDINA. Cardenillo.
XIROLO (? from girasol). Yuna de camal.
XIMÉNEZ-K'OPOT (from ilusión). Montes de ilusión.
YERB-IR (from yerba). Any small herbaceous plant.
YULPAT. Yulpate. See NUM NAK.
CORRUPTED ANIMAL NAMES

AXILA (from águila). Eagle.
Corales (from coral). Coral snake. See T'CAHK-IP'TCAN.
KANTIR TCAN (from o'antil). Cantil snake.
LEOX, E LEOX (from león). Puma. See T'COX.
MANATI'. Manati, Peje.
MASAKUA (Spanish or Nahuan corruption). Masacuata.
MASA' (? Nahuan corruption). Deer.
MASILIKULAT (? Nahuan corruption). A small bear.
MATCAK (? from machaca). Machaca fish.
PILIXO'. Pijuyo bird.
POI (from buey). Ox. See P'UTC TUM.
POROTSOKO'. Posoroco bird.
PRIKO' (from perico). Parakeet.
TURTUKE (from tortuga). Tortoise; terrapin.
U RE'TCAN (from rey, king). King snake.
U RE' USIX. King vulture.
URU, URUX (? from aurora). Aurora bird.
WAKAC (from va'ac, cuy, cattle, cow, cattle, ewine.
WIKOMO. (? from guacamayo). Macaw. See MO.
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