A GRAMMAR OF THE CAKCHIQUEL LANGUAGE OF GUATEMALA.

Translated from a MS. in the Library of the American Philosophical Society, with an Introduction and additions,

By Daniel G. Brinton, A.M., M.D.,

One of the Secretaries of the Society.

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INTRODUCTION.

§ I. *The Cakchiquel Nation.*

The Cakchiquel language was, and continues to be, spoken by the natives in the vicinity of the city of Guatemala. It is a dialect of the Maya group of languages, and is very closely related to the Kiche and Tzutuhil dialects, and more remotely to the Chorti, Mam, Pokomam, Ixil, Pokonchi and Kekchi, all yet extant in that part of Central America.

At the time of the Conquest, the Cakchiquels were divided into two States under the senior and junior branches of the same reigning house. The capital of the elder branch was called *Patinamit*, The City, *par excellence*, or *Iximche*, the name of a tree, a species of *Brosimium*, fam. *Artocarpeaceæ*, but it received from the Aztec invaders the name *Tecpan Guatemala*, The Royal House of Guatemala, by which it is usually entered on modern maps. The junior branch had its seat at Zololá, situate on a lofty summit north of Lake Atitlan, a site called by the Aztecs, *Tecpan Atitlan*, the Royal House of Atitlan.* The whole of this district is elevated, and the climate temperate ; but there were also a few Cakchiquel colonies in the hot lands near the Pacific Coast, as at Patulul, Cozumelguapam (celebrated for the inscribed slabs lately discovered there) and other places. Here they were in immediate contact with the Pipiles, of Aztec descent, and speaking a slightly corrupted Nahuatl dialect.

As the city of Guatemala was founded in the midst of a Cakchiquel-speaking population, this language early attracted the attention of the missionaries. The first bishop, Francisco Marroquin, appointed to the See in 1534, was himself an earnest student of the tongue, and secured the publication of a doctrinal work in it. When in 1678 the University of Guatemala was formally founded, a chair of the Cakchiquel language was created, the first occupant of which was Fr. José Senoyo, a Dominican. In 1743 Guatemala was raised to the dignity of an Archbishopric, and thereafter it was customary to call the Cakchiquel "the metropolitan tongue," *la lengua metropolitana*, or *la lengua Guatemalteca*. It was regularly taught in the University until the dissolution of the political dependence of Guatemala on the Spanish Crown (1822), since which event, I be-

*For the full explanation of these and other Nahuatl names found in Guatemala, see Buschmann, *Ueber die Aztekischen Ortsnamen*, ₹ VIII.

lieve, no Professor of Cakchiquel has been appointed, and no systematic instruction given in the tongue.

The meaning of the name *Cakchiquel* is obscure. A passage in Herrera gives it the translation, "eagle," with the explanation that it was the name of the site on which the city of Guatemala was founded, and was derived from the custom of the war chief of that nation carrying an eagle as a banner.* The dictionaries, however, do not support this derivation. Evidently Herrera's informant took the name from *cakix*, the ara or gua-camaya, *Trogon splendens*, a bird of beautiful plumage, held sacred by most of the Central American tribes. But the derivation is too violent.

The root *cak* means "red," or more correctly, something red ; *chi*, is mouth, literally and metaphorically, hence speech, language, dialect ; and in such proper names as Pokonchi, Kakchi, etc., it apparently has this latter signification, as the dictionaries translate *Cakchiquelchi* by "the Cakchiquel language." The last syllable *quel*, has been translated "stone," though I do not find this form in the dictionaries, but only the allied ones, *qual*, a term applied to all precious and supposed medicinal or sacred stones, such as were used for amulets, and *qeley*, brick, a connection strengthened by the adoption by some writers of the form *Cakchiqel*.† Dr. Berendt suggested that the three syllables could thus be fairly translated, "The Red Mouth of the Rock," or mountain ; the reference being to the active volcanoes whose fiery outbursts have so often desolated that region, and which we know were regarded and worshiped with superstitious veneration.

The natives, however, derived their name from a mythical tree, the *caka chee*, or red tree, which they brought with them from Tullan, their ancient home beyond the sea. This is expressed in the following sentence from the *Annals* of Xahila :

"Xa ka hun chi caka chee ka qhamey ok xoh pe xi qo ka qama pe chu chi Tullan, quereqa ka binaam vi Cakchiquel vinak."

The *Cakachee* is now the name of one of the dye woods which grow in Guatemala.

I have said the language was called *Cakchiquelchi*, and they spoke of

*"La ciudad de Santiago de Guatemala, cuio sitio llamó Cachequil, que significa Aguila, porque el General de esta Nacion, quando salia à la Guerra, llevaba un Aguila por Penacho, etc." Herrera, *Descripcion de las Indias Occidentales*, Cap. XII.

† The anonymous dictionary of the Cakchiquel, lately in the possession of Mr. E. G. Squier, usually gives this form.

themselves as *ahcakchiquele,* but generally by the simpler term *Cakchiqueles.*

II. *History of the Present Work.*

The present Grammar of the Cakchiquel is the translation of a portion of a Spanish manuscript presented to the Library of the American Philosophical Society in 1836, by Señor Mariano Galvez, then Governor of Guatemala, and obtained, it would appear, from the library of one of the religious houses. I have described this MS. in a previous publication, and will transcribe what I have there written :

"The next work is a small quarto of 109 leaves. Unfortunately, the first leaf with the general title is missing. The top of the second leaf commences in the midst of a sentence in a *Doctrina Christiana* in Cakchiquel. This covers ten leaves, and is followed by two leaves of 'Preguntas de la Doctrina,' all in Cakchiquel. Next comes a 'Confessionario breve en lengua Cakchiquel.' The Spanish translation of each question and answer is also given.

"After the Confessionario are three leaves, unnumbered and blank, except that on the recto of the second is a Latin Prayer to the Virgin, difficult to decipher.

"On the recto of the next leaf is the following :

"'*Arte* || *de la lengua cak* || *chiquel.*'

"It is written in a clear small hand, covers fifty-four pages, with an average of thirty lines to the page, sometimes with one column, sometimes with two, and closes with the colophon :

"'Martes ã 24 de Junio de 1692 años dia del Nacimiento de S. Juan Baptista se acavo el traslado de oraçiones y Arte en Kakchiquel.'

"From the close of this to the 96th leaf there is another series of doctrinal questions in Cakchiquel.

"Then follows another 'Confessionario breve en lengua castellana y cakchiquel,' 12 pages in length, differing considerably from the previous one. The rest of the volume is taken up with 'Platicas,' short discourses on religious subjects. * * The characters of Parra are employed in all the divisions of the book, and the writing is generally quite legible.

"There is no hint throughout where the original was written nor by whom. * * * The linguistic value of the *Arte* is considerable."*

As no part of the collection presented to the Society by President

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* *A Notice of Some Manuscripts in Central American Languages,* by Daniel G. Brinton, *American Journal of Science and Arts,* March, 1869.

Galvez, has ever been published, it was resolved at a meeting toward the close of 1883 to have this short grammar translated and printed, and the task was referred to me.

A close examination of the MS. showed that the copyist had not been always accurate, sometimes failing in a consistent orthography, and once or twice having manifestly neglected the observance of the proper order of the original. Where there was no doubt about such negligence, it has been corrected in the translation ; but elsewhere the original has been adhered to, even when another disposition of the subject seemed preferable to the translator.

Fortunately, the exhibition of the language could be rendered more satisfactory by the aid of two manuscript grammars in my own library. One of these is that of Fray Benito de Villacañas, a Dominican who died at the Convent of Guatemala in 1610, at the age of 73 years, and who for more than thirty years had been a missionary among the Cakchiquels. His knowledge of the language, therefore, dated back to the first century of the Conquest, and his works represent it in its primitive form. The second Grammar is by Fray Estevan Torresano, and was written shortly after the publication in 1753 of the Cakchiquel Grammar of P. Ildefonso Joseph Flores, and with the especial object of improving and correcting that unnecessarily complicated and ill-arranged book. Torresano's is, I believe, the latest grammar of the Cakchiquel which has been composed, as that of Villacañas is the earliest now in existence, and they therefore offered particularly useful aids in this undertaking.

All these grammars take as their plan that of the Latin or Spanish languages, and apply it to this American dialect. To scientific linguists it is needless to say that this method is quite erroneous, and that it forces American tongues into a form wholly uncongenial to their spirit. But it would have been impossible to have adopted any better system, and at the same time to have maintained the semblance of a translation. Therefore, I have confined myself to an obedience of the plan chosen by the authors I had to follow, trusting that the material furnished for the study of the language will be sufficient to allow the linguist to complete a scheme of its organization and to arrange its elements in accordance with the demands of modern science.

III. *Literature of the Cakchiquel Language.*

The Maya group of languages, of which, as I have said, the Cakchiquel is a member, has several points of peculiar interest. It was the linguistic

expression of one of the most cultivated indigenous races on the continent; it was, and still is, maintained with a singular tenacity; it is largely composed of monosyllabic or dissyllabic roots; and its grammatical construction presents a marked contrast to that of its near neighbor, the Nahuatl (Aztec), and still greater to the native tongues of the United States with which we are most familiar, the Algonkin, Iroquois, Dakota, Muskoki, Cherokee, etc., by its very much more pronounced analytic tendency. The latter trait prevails through all its dialects, though more obviously in some than in others. Especially for the latter reason its examination is important to students of languages, as indicating the feeble development of polysynthesis in an American tongue.

Moreover, the Cakchiquel has been, as I have above intimated, one of the most thoroughly studied of native languages. There is a large body of theological literature extant in it, and several semi-historical works by native writers. Very little of this has been printed. So far as I know the following memoranda show all that has been put to press.

1556. According to Remesal, *Historia de Chiapa y Guatemala* (Lib. III, Cap. VII), there was printed at Mexico in this year a *Doctrina Christiana*, in "the Utlateca language commonly called the Quiche," by order of the first Bishop of Guatemala, Fray Francisco Marroquin. Remesal adds, "although the title of the book sets forth that the work was accomplished with the aid of the friars Juan de Torres, and Pedro de Santos (read, Betanzos), of the Franciscan and Dominican orders respectively, yet this was owing to the humility of the Bishop, who could readily write in the native tongue without their aid, but who was anxious to have the terms used in the translation satisfactory to both orders."

Although no copy of this edition is known to exist, I have no doubt that Remesal was in error when he said that the above work was in the Utlateca or Kiche dialect. Elsewhere he himself says it was in "the language of the country" (*la lengua de la tierra*), which, with reference to Guatemala, would undoubtedly mean Cakchiquel. But the most conclusive evidence is the following title from a work, evidently another edition of the above:

1724. Doctrina Christiana en lengua Guatemalteca: Ordenada por el Reverendissimo Señor Don Francisco Marroquin primer Obispo de Guatemala, y del Consejo de su Magistad, y con parecer de los interpretes de

las Religiones del Señor Santo Domingo y S. Francisco : Frai Juan de Torres y Frai Pedro de Betanzos.

Fronting the above :

Christianoil tzih pa Cakchiquel, qhabal, releçan ahau Obispo Francisco Marroquin ; nabei Obispo Cakchiquel, ru poponel Emperador. Qui hunam vach erah cakchiquel chi Santo Domingo Santo Francisco, Padre Frai Juan de Torres, Frai Pedro de Betanços.

Colophon :

En Guatemala con licencia de los Superiores, por el B. Antonio Velasco, 1724.

The volume is small 4to, 32 unnumbered leaves, the first 30 in two columns, Spanish in the first, Cakchiquel in the second. The 1st and 2d leaves contain a "Prologo" in two columns, Spanish and Latin ; leaves 31 and 32 contain a Declaration of Faith, Act of Contrition, and a Prayer, all in one column and in Cakchiquel only.

The only copy known of this work is in a private collection in Guatemala, and the description given above is from Dr. C. H. Berendt's notes, taken from the book itself. It is not mentioned by any of the bibliographers. I think the title leaves no doubt but that it is a reprint of the *Doctrina* referred to by Remesal, and that he was in error in speaking of it as in the Kiche.

1753.   Arte de la Lengua Metropolitana del Reyno Cakchiquel ô Guatemalico, con un Paralelo de las Lenguas Metropolitanas de los Reynos Kiché, Cakchiquel, y Zutuhil, que hoy integran el Reyno de Guatemala. Compuesto por el P. F. Ildefonso Joseph Flores, hijo de la Santa Provincia del Dulcissimo Nombre de Jesus de Guatemala, de la Regular Observancia de N. Seraphico P. S. Francisco, Ex-lector de Phylosophia, Predicador, y Cura Doctrinero por el real Patronato del Pueblo de Santa Maria de Jesus. En Guatemala, por Sebastian de Arebalo, año de 1753. Small 4to, pp. 387.

I take the above title from Squier's *Monograph of Authors who have written on the Languages of Central America* (New York, 1861). The work has now become very scarce, although about half a dozen copies are known to be extant in private hands.

1840.   M. Ternaux-Compans in his *Vocabulaires des Pricipales Langues du Mexique*, published in the *Nouvelles Annales des Voyages*, Tome IV, printed about 500 words of the Cakchiquel, taken from an anonymous

MS. dictionary in the National Library, Paris, and accommodated to the French orthography.

1857. Extracts in the original with a French translation from the ''Manuscript Cakchiquel ou Memorial de Tecpan-Atitlan'' in Brasseur de Bourbourg, *Histoire des Nations Civilisées du Mexique et de l'Amérique-Centrale* (Paris, 8vo). Two pages, in two columns, French and Cakchiquel. The Abbé frequently referred to this document and considered it, with reason, one of the most important extant on the pre-Columbian history of America as well as for its great linguistic value. It was the work of a native Cakchiquel noble, Francisco Ernantez Xahila, who wrote most of it about 1570, and after his death it was continued by a relative, Francisco Gebuta Queh.

1862. Cartilla Breve traducida en Lengua Quiche y Cakchiquel al pié de la Letra para el uso de los Cristianos Indigenas. 2 pp. Pp. VII and VIII of the *Grammaire de la Langue Quichée*, by the Abbé Brasseur de Bourbourg (Paris, 8vo, 1862). The orthography is brought into conformity to French types. The Abbé does not give the origin of this piece. The same volume contains a comparison of the three dialects, Kiche, Cakchiquel and Tzutuhil, and a Vocabulary of Roots common to the three, both derived from the works of Father Francisco Ximenez.

With the exception of a few unimportant vocabularies, by Galindo, Scherzer, and others, and the discussion of the Cakchiquel in general works on language, such as those of Hervas, Pimentel, Lucien Adam, etc., the above includes all the printed material relating to the tongue known to me.*

I should not omit, however, to mention the interesting studies in comparative grammar, which have been made with reference to it and its allied dialects by M. Hyacinthe de Charencey. His observations are based on a critical and conscientious analysis of the hitherto accessible materials, and are aided by an extensive acquaintance with the idioms of the Old World. The articles he has published, and which I name in a note, throw more light on the structure and relations of the whole group of languages

* Since the above was in type, I have received Dr. Otto Stoll's excellent monograph, *Zur Ethnographie der Republik Guatemala* (*Zurich*, 1884), in which, pp. 129-158, he gives a grammatical sketch of the modern Cakchiquel as spoken in the vicinity of San Juan Sacatapequez. He also adds many words and phrases in the tongue.

to which the Cakchiquel belongs, than the production of any other philologist whose writings I have met. Those who would use the present grammar to the best advantage should acquaint themselves with these essays of M. de Charencey.*

The following alphabetic list contains a brief reference to all the writers and works which have been produced in Guatemala in or upon this tongue :

ALARCON, BALTASAR DE. Flourished 1600.

Franciscan. Collected a volume of sermons written in Cakchiquel by various members of his order. In the Brasseur collection.

ALONZO, JUAN. Flourished about 1550.

Native of Guatemala (?). Dominican. Composed a *Calepino* or Dictionary of the Cakchiquel, yet extant.

ANGEL, FR. About 1700.

Franciscan. A Grammar and Dictionary attributed to him were in the Brasseur collection.

BETANZOS, PEDRO DE. † 1570.

Native of Spain. Franciscan. Composed a Grammar and Vocabulary of the Cakchiquel, and prepared, assisted by Juan de Torres, the *Doctrina* printed at Mexico 1556, and Guatemala, 1724, described above.

CORRAL, FELIPE RUIZ. † 1636.

Native of Guatemala. Prepared a Grammar and Vocabulary of the Cakchiquel for the use of the priests.

COTO, TOMAS. Franciscan, 17th century.

Native of Guatemala. He is the author of *Vocabulario de la Lengua Cakchiquel vel Guatemalteca * * En que se contienen todos los modos y frases elegantes con que los Naturales la hablan*, folio, 476 leaves, 2 cols. MSS. in the library of the American Philosophical Society. It is complete down to the word *vendible*, but the last few leaves are missing.

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* *Sur les lois phonétiques dans les idiomes de la famille Maya-Quiché.*
Sur le pronom personnel dans les idiomes de la famille Maya-Quiché.
Sur le système de numération chez lez peuples de la famille Maya-Quiché.
Recherches sur les noms de nombres cardinaux dans la famille Maya-Quiché.
Sur la langue dite Mame ou Zaklo-pakap.

These are included in *Mélanges de Philologie et de Paleographie Américaines par le Comte de Charencey*, Paris, Ernest Leroux, 1883, except the last two, which are later and separate publications. I am glad to add that we may expect shortly from the same competent hand a thorough analysis of the verb in this linguistic group.

DELGRADO, DAMIAN.

Order of Preachers. Prepared a Grammar and Dictionary of the Cakchiquel.

FLORES, ILDEFONSO JOSEPH. †1772.

Native of Guatemala. Franciscan. Professor of Cakchiquel in the University of Guatemala. Wrote the only published Grammar of the tongue, which has already been described.

GUZMAN, PANTALEON DE. Flourished 1700.

Order of Preachers. Cura of Santa Maria de Jesus Pache. Wrote a *Thesaurus Verborum* and a *Doctrina*. A copy of these is in my possession.

HILLON, JOAN DE.

Dominican. "Maestro gravissimo y mui gran lengua." *Coto*. His works are not known.

IRONDO, JUAN FRANCISCO.

Native of Guatemala. Franciscan. Wrote in Cakchiquel an *Exposicion del Simbolo de San Atanasio*.

MALDONADO, FRANCISCO. Flourished 1640.

This minorite friar wrote a *Ramillete, manual para los Indios sobre la Doctrina Christiana*, and an *Explicacion de la Doctrina Christiana*, copies of both of which, made in 1748, are in the library of the American Philosophical Society, in folio. He is frequently quoted by Coto for the purity of his style.

MARROQUIN, FRANCISCO. †1563.

Native of Spain. Franciscan. Bishop of Guatemala, 1533 to 1563. Was the first to reduce to writing the Kiche language. Wrote a Cakchiquel Grammar, and ordered the preparation of a *Doctrina* in that tongue by the Brothers Betanzos and Torres. See above.

MENDOZA, JUAN. †1619.

Native of Mexico. Franciscan. Wrote a *Doctrina*, Lives of the Saints, and Doctrinal Sermons in Cakchiquel.

ORDOÑEZ, DIEGO. 1490–1607 (?).

Born in Spain. Franciscan. Said to have been the first to reduce the Cakchiquel to writing. Composed in it a *Doctrina* and a number of sermons.

PARRA, FRANCISCO DE. †1560.

Native of Spain. Franciscan. Devised the five peculiar characters

of the Cakchiquel alphabet, and composed a trilingual vocabulary of Kiche, Cakchiquel and Tzutuhil.

PAZ, ALONZO. † 1610.

Native of Guatemala. Franciscan. Taught Cakchiquel and wrote in it a work entitled *Scala Cœli*, frequently quoted by Coto as an authority.

QUEH, FRANCISCO GEBUTA. 1580.

A native Cakchiquel. Wrote a continuation of the Annals of Xahila, q. v.

RODRIGUEZ, JUAN.

Native of Spain. Franciscan. Composed a Grammar and Vocabulary of the Cakchiquel.

SALCEDO, FRANCISCO.

Native of Chiapas. Franciscan. Professor of native languages in the University of Guatemala. Wrote a Grammar and Dictionary of the Cakchiquel.

SAZ, ANTONIO.

Native of Chiapas. Franciscan. Wrote Sermons in Cakchiquel and an improved Grammar called *Manual en la Lengua*. Also *Manual para los Casados*. His works are often quoted by Coto as models of style.

SOTOMAYOR, PEDRO. † 1631.

Native of Guatemala. Franciscan. Wrote a Grammar, Vocabulary and Sermons in Cakchiquel.

TORRES, JUAN DE. Flourished about 1550.

Native of Spain. Dominican. Assisted by Pedron de Betanzos, he prepared, by order of Bishop Marroquin, the *Doctrina* in Cakchiquel, subsequently printed.

TORRESANO, ESTEVAN. Flourished 1750.

Native of Guatemala. Wrote an improved Grammar of the Cakchiquel, described above. A copy is in the national library of France, and another in my collection.

VAREA, FRANCISCO. Flourished 1600.

Native of Spain. Franciscan. Wrote a *Calepino* or Dictionary of Cakchiquel, a copy of which, made in 1699, by Fray Francisco Çeron, is in the library of the American Philosophical Society. Squier in his *Monograph* erroneously gives his name as *Varela*. The volume is small 4to, 239

leaves in all, closely written, and gives the translation of about 4000 Cakchiquel words.

VICO, DOMINGO. †1555.

Native of Spain. Order of Preachers. Composed a Grammar and Vocabulary of the Cakchiquel, and in it some sacred poems, and the celebrated *Theologia Indorum*. A copy of the latter is in the library of the American Philosophical Society.

VILLACAÑAS, BENITO DE. †1610.

Native of Spain. Dominican. Wrote a Grammar and Dictionary, both preserved, and copies of both are in my collection.

VILLEGAS, ANTONIO PRIETO DE. 17th century.

Commissary of the Holy Office. For thirty years *beneficiado* of Matzatenango. Thoroughly versed in Kiche. Wrote *Tratado sobre el Baile Lotztun. Coto.*

XAHILA, FRANCISCO ERNANTEZ ARANA. †15(?).

A native writer. Composed the Annals of his nation, the so-called *Memorial de Tecpan-Atitlan.* Copy in the Brasseur collection and another in mine.

XIMENES, FRANCISCO. Flourished 1710.

Native of Spain. Dominican. Wrote a Catechism and Confessionario in Cakchiquel, and a Comparative Grammar of the three dialects, printed by Brasseur de Bourbourg. See above.

To the above should be added various anonymous productions and those whose authors are unknown. Among the last mentioned is the work now printed, to the authorship of which I have obtained no clue.

In the National Library at Paris there is a fine 4to MS., of 202 pp., in Cakchiquel, dated 1553, said to be a translation of the Pentateuch (?). That library also possesses an anonymous *Vocabulario en lengua Castellaña y Guatemalteca*, a recent copy of a much older work.

I have in my library a *Calendario de los Indios de Guatemala*, 1685, in Cakchiquel, a copy of an original in the city of Guatemala, and I have heard of other written calendars in various parts of that country.

§ IV. *Phonology of the Cakchiquel.*

The Spanish missionaries complained of the idioms of Guatemala as excessively rough and guttural, *con asperisima pronunciacion gutural*, as the

historian Juarros says.* Nor do they seem to impress recent travelers of other nations more agreeably. One of the latest of these, an Englishman, writes : "When an Indian speaks, it is always in a high, unmusical tone ; the language is hideous, and sounds like a person speaking without any roof to his mouth."†

In the present work, as in most that have been written in or upon the Cakchiquel, the phonetic basis is the Spanish alphabet. Of that alphabet the following letters are used with their Spanish values, a, b, c, ç, e, i, l, m, n, o, p, q, r, t, y, z.

The following are not employed :

d, f, g, j, s, tt, ñ.

The following are introduced, but with sounds differing from the Spanish :

h. This is always a decided rough breathing or forcible expiration, like the Spanish j, or the strong English h ; except when it follows c or q when it is pronounced as in the Spanish *cha, che,* &c.

k. This has never the sound of c, but is a rough palatal, the mouth being opened, and the tongue placed midway, between the upper and lower walls of the oral cavity, while the sound is forcibly expelled.

v. This letter whether as a consonant (*v*) or a vowel (*u*) is pronounced separately, except when it is doubled as in *vuh* (*uuh*), book or paper, when the double vowel is very closely akin to the English *w.* The Spanish writers are by no means consistent in their orthography of the Cakchiquel, in distinguishing the vowel *v* and the consonant *v.*

x. In Cakchiquel and its associated dialects, this letter represents the sound of *sh* in the English words *she, shove,* etc. It is of very frequent occurrence in all of them.

Besides the above, there are five sounds occurring in the Cakchiquel, Kiche and Tzutuhil, for which five special characters were invented or rather adopted by the early missionary Francisco de la Parra, who died in Guatemala in 1560. They are the following :

$$ \text{Ɉ,} \quad \text{ꝫ} \quad \text{Ɉ} \quad \text{ꜫ} \quad \text{ꜩ} $$

* He adds, " y que con solo pronunciar con mas ó menos fuerza las palabras mudan de significado." *Compendio de la Historia de la Ciudad de Guatemala.* Per el Pr. Don Domingo Juarros, Tomo II, p. 36 (2d ed. Guatemala, 1857).

† *Across Central America.* By J. W. Boddam-Whetham, p. 264 (London, 1877). The particular dialect he refers to is the Kekchi of Coban in Vera Paz.

The origin and phonetic value of these are as follows :

ξ This is called the *tresillo*, from its shape, it being an old form of the figure three, reversed, thus, g. It is the only true guttural in the language being pronounced forcibly from the throat, with a trilling sound (*castañeteando*).

ჟ From its shape this is called the *cuatrillo*, Parra having adopted for it an old form of the figure 4. It is a trilled palatal between a hard *c* and *k*.

ჟ, The name applied to this is the *cuatrillo con coma*, or the 4 with a comma. It is pronounced somewhat like the c with the cedilla, ç, only more quickly and with greater force—*ds ordz*.

tξ This resembles the "4 with a comma," but is descibed as softer, the tongue being brought into contact with the teeth.

ჟჰ A compound sound produced by combining the quatrillo with a forcible aspirate is represented by this sign.

Naturally, no description in words can convey any correct notion of these sounds. To learn them, one must hear them spoken by those to the manner born.

Unfortunately, there is no uniformity about the use of Parra's signs among the writers in Cakchiquel. Of the considerable number of Cakchiquel. MSS. I have examined, I find scarcely two alike in this respect. Most of them use the *tresillo* and the *cuatrillo* ; some discard all of them ; and but few fully carry out the scheme he suggested. The writers differed in nicety of ear, and the same word occurs written in more than one way.

In the printed works no special type has been obtained to imitate these characters. I have some recent publications from Guatemala in the Kiche dialect where the figure three reversed, g, and the figure 4, are employed in the type to represent the tresillo and cuatrillo.* Brasseur used a *g*, and introduced hyphens and apostrophes in his editions of Kiche writings, but these were all foreign to his original manuscripts, and cannot therefore be approved by exact scholarship.

I think there are sound objections to using Arabic numerals to express

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* I refer to some songs, etc., in Kiche, published in *El Federal Indiano*. *Quincenario de antiguedades históricas, costumbres indigenas i jeneralidades,* published at Totonicapam, 1883, by the eminent Guatemalan linguist and antiquary, Señor Don Manuel G. Elgueta.

phonetic elements (though I am aware it has obtained in books printed in Iroquois), and I agree with those who advocate employing rather the European alphabets with diacritical marks. In the present work, therefore, I have concluded to adopt for the tresillo the somewhat similar Greek sigma Σ; and for the cuatrillo the full-faced q, this having, indeed, the authority of Varea in his *Calepino* and also of the native writers, Xahila and Queh, who use a modification of this letter for the cuatrillo of Parra. The *cuatrillo con coma* is then readily represented by a full-faced q, with a comma, and thus the necessary phonetic distinctions are observed without going beyond the resources of an ordinary printing office, and without presenting to the reader figures or signs which he cannot possibly connect with any sounds whatever.*

* On the general subject of the phonology of the dialects under consideration, the student will find the best information in Dr. C. H. Berendt's essay, *An Analytical Alphabet for the Mexican and Central American Language*, (New York, 1869, published by the American Ethnological Society); and in Dr. Otto Stoll's work, *Zur Ethnographie der Republik Gautemala*, pp. 40-44. The description given in the text of the peculiar sounds is taken from that in Torresano's Grammar.

GRAMMAR OF THE CAKCHIQUEL LANGUAGE.

Chapter I. Of the Noun.

Declension of Nouns.

The first matter which it is necessary to discuss is the declension of the Noun. In this language there is no declension of cases, as in Latin, as the singular serves for all cases of the singular, and the plural for all cases of the plural. The following rules will explain which nouns have plurals, and which have not:

¶. Every noun which signifies an inanimate thing lacks the plural; as *abah*, stone, *che*, wood, stick, *vleuh*, the earth.

¶. Every noun which signifies an animate thing without other relation or any accident,* has no plural. Such are generic and specific names, as, *chicop*, animal or brute, *tziquin*, bird *queh*, horse,† *balam*, tiger.

¶. An exception is *yxok*, the female, which makes *yxoki*, the females, and *balam* which is found with the plural *balami*, the tigers.

¶. It is to be noted with reference to these rules that when such nouns are united to the primitive or derivative pronouns of the plural number, then they have a plural, not in expression but in signification. For example, *mani kochoch*, we have no houses; **q**o *kapop*, we have mats.

¶. When any of the above nouns are united to the primitive or derivative pronouns, in metaphorical expressions, praising or blaming, then they have the plural form; as, *yx quere aΣe*, you are like hens; *yx quere balami*, you are like tigers.

¶. The nouns referred to in the above two rules also have a plural by union with words signifying plurality, as **q***ij*, much, *conohel*, all, and with the ordinal numbers; as **q***uiyache*, many sticks, *oxivay*, three loaves, *tzatchi vinak*, many people.

* Here used in its metaphysical sense.
† Properly "deer."

¶. Names of animate things which signify an accident of nature as "the young," "the old," etc., or of fortune as "the poor," "the rich," and also participial nouns form their plural by adding to some *a*, and to others *y*; but which termination is to be added must be taught by use. Examples, *mama* the old man, *mamae*, old men; **q***ahol*, the youth, **q***ahola*, youths; *aqual*, the child, *aquala*, children; *ala*, the boy, *alabon*, boys; *Σopoh*, the girl, *Σopohiy*, girls; *Σinom*, rich, *Σinoma*, rich people; *meba*, poor, *mebai*, poor people.

¶. Nouns ending in *n* or *m* form their plural in *a;* as *ahticon*, the owner of a cacao plantation, plural, *ahticona; ahtziçom*, a tailor, plural, *ahtziçoma*.

¶. Participial nouns ending in *a* form their plural by adding *y;* as *ahtzeola*, the rower, *ahtzeolay*, the rowers; *ahloΣola*, the buyer, *ahloΣolay*, the buyers; *ahpitzola*, he who makes works in feathers, *ahpitzolay* feather-workers. There are some adjective nouns which have a plural form, as *nim*, great, plural, *nimak; chutim*, small, plural, *chutik*. To express that a road is lofty or extended, one would say in the singular *naht*, large or extended or distant, and in the plural *nahtik; nima ya*, a great river; *chuti ya*, a small river or small rivers.

This particle *he* or *e* added to the noun forms a plural, as, *zah he qui Σu*, they have white clothing.

The Grammars of Villacañas and Torresano give some farther particulars of plural forms. The general rule is that nouns denoting inanimate objects have no plurals, and those denoting animate objects are pluralized either by the terminations *a* or *i* (= *y*), or by the use of words conveying plurality. Of the latter the most common is *he* or *e*, which is simply the plural demonstrative pronoun, these or those. This pronoun is also inserted even when the noun has the plural termination, as *Xe be he ahq'-aki chi cochoch*, the plasterers went to their houses. It carries with it a specific and definite meaning, and is omitted even with animate nouns without plural forms when these are employed in a general sense. Torresano shows this by the following two examples: *conohel he nuqahol xe be pa caman*, all my sons have gone to the village cornfield; but, indefinitely, *ronohel vinak xe be pa camah*, all the people have gone to work.

There are also a number of nouns signifying animate objects which are used absolutely, without the pronominal prefixes, and which may be pluralized by prefixing the *e*. Of these are *tata, tataatz*, or *tataixel*, the father, not stating whose, **q***ahol*, **q***aolatz* or **q***aolaxel*, the son, not stating whose,

hi, hiatz, or *hiaxel,* the son-in-law. These approximate to verbal forms, and appear to be confined to nouns indicating family affinity.

Abstract nouns may be constructed by adding the termination *ah* to the concrete. They do not form plurals, but contain the notion of plurality. Thus, *nu tzam,* is "my nose," but *tzamah,* is "the nose," without reference to person. So *Σa,* hand, *nu Σa,* my hand, *Σabah,* the hand, which also means the two hands, as they are always associated in nature.

§ I. *On the Use of Adjectives.*

The adjective noun is always placed first, and then the substantive noun, and between adjective and substantive is placed one of the following particles, which by themselves have no signification :

a,—y,—ilak,—olah,—lah,—ah,—olah,—vlah,—elah.

Examples : *nim,* large, *nima che,* large stick ; **q**ij, much, **q**ija çaΣul, much fruit ; *çak,* white, *çaki* **q**ul, white cloak ; *naht,* high, *nahtik vinak,* great persons ; *vtz,* good, *vtzilah ya,* good water ; **q**,il, dirty, **q**,ilolah **q**ul, a dirty cloak ; *meΣen,* hot, *me-Σenalah ya,* hot water ; *chaom,* pretty, *chaomalah Σopoh,* a pretty girl ; *teu,* cold, *teulah ya,* cold water ; **q**ay, bitter, **q**aylah *ya,* bitter water ; *ytzelulah huyu,* a bad descent ; *loΣ,* beloved, *loΣolah tata,* beloved father ; *chu***q**,huh, maimed, *chu***q**,huhilah *ahauh,* a maimed ruler ; *xche,* sterile, *xcheelah yxok,* a sterile woman.

¶. Other words add *ic,* as **q**ulan, joined or married, **q**ulanic *yxok,* a married woman ; *hebel,* something pretty and pleasant, *hebelic* **q**ul,* pretty clothing.

¶. Note that when one substantive noun is united to another substantive noun, with the signification of an adjective, one of these particles, *alah* or *ylah,* is placed between them ; as *abahilah bei,* a stony road ; *gixalah huyu,* a thorny mountain ; *chico-pilah vinak,* a bestial person.

¶. The particles *elah* and *vlah* are also placed between such substantives, as **q**,echelah *ticon,* a cacao field neglected and overgrown ; *civanilah bei,* a rough road.

¶. And take notice that the least important substantive is placed first, and used as the adjective ; as, *gix,* a thorn, *bei,* a road, *gixalah bei,* a thorny road.

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*The generic word for clothing is **q**ul ; the specific term is Σu ; the latter is varied, the former is not. (Coto.)

¶. Observe that when any derivative or possessive pronoun is united to the first noun in such a connection, then one of the following particles is added to the noun, *al, el, il, ol, vl;* as, *ahauh*, lord, *rahaual vinak*, the lord of the people; *ru yaal bohoi*, the water of the jar; *ru cheel hai*, the wood of the house, *ru çaƐulil che*, or *rua che*, the fruit of the tree; *ru bakil balam*, the bone of the tiger; *ru bohoil cab*, the jar of the honey; *ru popol hai*, the rug of the house. And this is not only the case with third persons, but with all persons, both singular and plural, as:

vahaual Jesu Christo, My Lord Jesus Christ.
auhaual Jesu Christo, Thy " " "
rahaual Jesu Christo, His " " "
kahaual Jesu Christo, Our " " "
yahaual Jesu Christo, Your " " "
cahaual Jesu Christo, Their " " "

To make the above explanation clearer, it should be stated that in Cakchiquel, as in most American tongues, there is no such separate part of speech as an adjective. The word *nim,* does not mean "great," but "a great thing;" *hebel,* "a pretty thing," etc. Such words only assume the sense of adjectives when used to express the quality of a subject. Hence the Spanish grammarians divide the Cakchiquel nouns into the two classes, "adjective nouns," such as the above, and "substantive nouns," which can express being without relation.

Of the terminations *alah, elah, ilah, olah, ulah,* Torresano states that the most frequent are *alah* and *ilah,* as these may be added to almost all nouns, both substantive and adjective; *olah* is used only in the word *loƐolih.*

On the terminations *al, el, il, ol, vl,* Villacañas has the following important remarks : "The possessive pronouns unite with both substantive and adjective nouns, and it is to be noted that when the pronoun conveys the notion of ownership, no termination is added to the noun ; but when the pronoun expresses the connotation of a quality or accident, and not ownership, then one of the following particles is added to the nouns, *al, el, il, ol, vl.* For example, *nu uh,* my book, the book which I own; *nu uhil,* my book, that in which matters relating to me are written ; *nu colob,* my cord, the cord I own, *nu colobol,* my cord, the cord with which I am bound, etc. When these particles are added to adjective nouns, they express the quality in the abstract, as *zac,* white, *zacil,* whiteness ; *vtz,* good, *vtzil,* goodness. These abstract nouns can rarely be used with the personal possessive pronouns, although we might say, *nu zacil,* my whiteness."

Chapter II. Of the Pronouns.

¶. There are primitive and derivative pronouns. The primitive are:

yn, I.   oh, we.
at, thou.   yx, you.
ha,* that one.   he,† these.

Other pronouns are: yn, at, ha, oh, yx, here.

Genitives of these words are:

vichin, my or of me.   kichin, our.
avichin, thy.   yvichin, your.
rrichin,‡ of that one.   quichin, their.

Datives of these genitives:

chuichin, to or for me.   chikichin, to or for us.
chavichin, to or for thee.   chivichin, to or for you.
chirichin, to or for that one.   chiquichin, to or for those.

The following are datives of the same sense and rendering.§

chue, to or for me.   chike, to or for us.
chaue, to or for thee.   chive, to or for you.
chire, to or for that one.   chique, to or for those.

Accusatives of these words:

chuih, against me.   chikih, against us.
chavih, against thee.   chivih, against you.
chirih, against that one.   chiquih, against those.

Those words also mean, of or from me, of or from thee, etc.

Torresano adds the explanation: "This accusative has two other significations (besides the one given above). One is 'at my cost,' or 'in my care,' as, 'It is in my care to aid you and to look after you,' *Chuih* q*ohvi ytooic* iq'*eti navipe.* The other is, 'behind me,' 'behind thee,' as, 'The garment is behind thee,' *Chahvih* q*oh vi* q*ul.*" So Coto gives the example: *Chuih ahilam vi ri,* "This is at my cost or expense."

*Should read *ri ; ha* is the demonstrative.
† Or, *e.*
‡ Better, *richin.*
§ This form is not given by either of the other grammarians.

In the reciprocal accusative Torresano doubles the terminal vowel, and also adds another form as follows :

>*chinubil vij*, within myself.
>*chabil avij*, within thyself.
>*chubil rij*, within himself.
>*chikibil kij*, within ourselves.
>*chibil ivij*, within yourselves.
>*chiquibil quij*, within themselves.

It is used as in the following example : q*a mahaniok tuinakiricah Dios cah vleuh xaki chubil rij x*q*ohe vi*, Before God created the heaven and the earth He was within Himself. The term *bil* is here used with the possessive pronoun and the preposition *chi*.

In reference to vocatives the same author remarks that they have no peculiar form in this language, and that in place of them they use the second persons, singular and plural, as, *Yx alabon*, Boys, come here (literally, You, boys).

The following accusatives are used in the present tenses :

quin, me.	*koh*, us.
cat, thee.	*quix*, you.
	que, them.

There are other accusatives which are used to form reciprocal verbs, *e. g.*, *tin loƩoh vi ;* I love myself; and thus in the other persons prefixing the particles *tin*, *ta*, *tu*, as :

tin—vi, to myself,	*tika—qui*, to ourselves.
ta—avi, to thyself.	*ti—ivi*, to yourselves.
tu—ri, to himself.	*tique—qui*, to themselves.

The ablatives are :

vumal, by or from me.	*kumal*, by or from us.
aumal, by or from thee.	*yumal*, by or from you.
rumal, by or from that one.	*cumal*, by or from those.

There are other ablatives which signify, with me, with thee, etc., to wit :

viquin, with me.	*kiquin*, with us.
aviquin, with thee.	*yviquin*, with you.
riquin, with that one.	*quiquin*, with those.

¶. Possessive pronouns or particles to distinguish the pos-

session of the object; these are, for nouns beginning with a vowel:

v, my.   *k*, our.
av, thy.   *iv*, your.
rr, that one's.   *c*, their.

Thus, *vochoch*, my house, *avochoch*, thy house, *rochoch* that one's house, *kochoch*, our house, *yvochoch*, your house, *cochoch*, the house of those. And in this same way many other nouns are declined, as *vahauah*, my lord, *vahtih*, my master, *vetam*, I know or am acquainted with, an expression used to signify that one knows or understands some art.

The following particles are used with words beginning with a consonant:

nu, my.   *ka*, our.
a, thy.   *y*, your.
ru, of that one.   *qui*, of those.

As, *nuvach*, my face; *avach*, your face; *ruvach*, his face; *kavach*, our face; *yvach*, your face; *quivach*, their face. In the same way the following and many other words are declined:

nutata, my father.   *nuqux*, my heart.
nute, my mother.   *nuquicotem*, my joy.
nuΣahol, my son.   *nughahomonel*, my wash-wo-
                                        man.
numial, my daughter.   *nuhalon tzih*, my false testi-
nuyavabil, my sickness.   mony.
nutzik, my clothing.   *nutzih*, my word.
nuqazlibal, my soul.   *nupixa*, my word.
nuqazlem, my life.   *numac*, my sin.

All the following nouns are declined by these particles *v* and *nu:*

                nunimial, my elder brother.
                nuchaΣ, my younger brother.
                vana, my sister.
                numama, my ancestor.
                vatit, my ancestress.

numam viy, my grandchild.
vican nutata, my uncle.
nute, vana, nutata, my aunt.
vicoΣ, my nephew or niece.
qechan, or *nubaluc*, my brother-in-law.
vixnam, my sister-in-law.
vali or *valibatz*, my daughter-in-law.
nu hinam, my father-in-law.
nuhite, my mother-in-law.
nuchaΣ nunahti nimal, my male cousin.
nunahti ana, my female cousin.
nuchi, my son-in-law.
nuyahtata, or, *nutata bal*, my stepfather.
nuyahte, or *nutebal*, my stepmother.

¶. The women say among themselves:
nuxibal, my elder brother.
nughuti xibal, my younger brother.
nunimal, my elder sister.
nuchaΣilatz, my younger sister.
valinam, my father-in-law.
valite, my mother-in-law.
nunahti xibal, my male cousin.
nunahti numal, my female cousin.

The women call the nephew *val* and the niece also, and to know if it is a son or not one asks: *Kitzih pe aval?* Is it really thy son? If it is she says: *Val;* and if not, *Ralqual nuxibal*, it is the son of my brother; and of the niece, *Rumeal nuxibal*. *Aval pe?* Is it thy son, or thy daughter? She replies, *Val*, my son.

The following table from Villacañas and Coto exhibits the terms of consanguinity and affinity as used by the two sexes:

	By males.	By females.
my son	*nu* **q**ahol	*val*
my daughter	*nu mial*	*vixokal*
my elder brother	*nu nimal*	*nu xibal*
my younger brother	*nu cha*Σ	*nu* **q**huti xibal
my elder sister	*vana*	*nu nimal*

	By males.	By females.
my younger sister	*nu q̇huti vana*	*nu nimalatz*
my spouse	*vixhail*	*vachahiil*
my father-in-law	*nu hinam*	*valinam*
my mother-in-law	*nu hite*	*valite*
my brother-in-law	*nu baluc, nu hi*	*vechanim*
my sister-in-law	*vixnam*	*vali*
my son by a former marriage	*nu yah q̇ahol*	*nu yah al*
my daughter by a former marriage	*nu yah mial*	*nu yah ixok al*
my male cousin	*nu chaΣ*	*nu nahti xibal*
my female cousin	*nu nahti ana*	*nu nahti nimal*
my grandson	*nu mam*	*viy*
my granddaughter	*nu mam*	*viy*

Many of these are compound words, whose meanings are easily reached ; *nimal* is from *nim* or *nima*, large, great ; *ghuti*, is small, little ; *ixok*, female ; *xibal*, male ; *yah*, the organs of generation of either sex (*nu yah q̇ahol* = the son of my body) ; *naht* or *nahti*, remote, distant. *Baluc* and *hi* do not mean brother-in-law in our sense, but are applied to all males of the *chinamitl* or *gens* into which the speaker has married. The general word for parentage is *aca*, which is used as in the following sentence : q̇*oh pe aca quichin qui chiquibil qui vac* q̇*ulubel?* Is there any relationship between these who are about to marry?

The terms given as used by women only do not in any manner indicate a different linguistic origin. It will be seen that several of them are from the word *al*, used above for son and daughter (*ixok al* = *female al*) ; this is a form from *alan*, to bring forth, to give birth to, and is no doubt connected with *al*, a load, a burden, as in English we say of a pregnant woman, "She is carrying." These terms, therefore, must be considered specializations of relationship which are used only by the women because they are from points of view, which, in the nature of things, are peculiar to that sex. Strictly speaking, they are not linguistic peculiarities at all.

These particles, *ri, ha, hari*, mean "this;" as *ta baña ri*, do this. *Ha* may be used demonstratively as in this sentence, *Ha tahox tiban avumal*, This is proper, that it be done by you. It may also be used for *ille, illa, illud ;* as: *Dios xbana cah vleuh xaviha xbano ronohel* q̇*,etom maqui* q̇*,etom* (*tzetom*). God made the heavens, the earth, and He made all that we see and do not see. The particle *hari* may stand for *iste, ista, istud*, as in this example: *Hari vae tzih tavi tibijx chivichin kitzih chi loΣ*, These words which I speak to you are truly precious. It may also be used for *ipse, ipsa, ipsum*, as, *Mixcam ri Pedro*,

Pedro has died. *Nakchi Pedro?* Which Pedro? *Hari xa* **q,***et pa bei,* The one you saw in the road.

Other compositions are made with these pronouns in the following manner:

xavi yn ri, I myself. *xaviohri,* we ourselves.
xavi at ri, thou thyself. *xavyxri,* you yourselves.
xavi ha ri, that one himself. *xaviheri,* those themselves.

The following particles carry with them a notion of benefit or of injury. I give an example of benefit: *Xax in vi tool yvichin,* I am the same ally to you as heretofore. Of injury: *Xax in vi agutel,* I am your opponent.

xax in vi, I the same. *xax oh vi,* we the same.
xax at vi, thou the same. *xax ix vi,* you the same.
xax ha vi, that one the same. *xax he vi,* they the same.

Another composition: *vae* means the same as *ecce,* behold; as, *Vae nutzih,* Behold my words; *Vae amac,* Behold your sin.

yn vae, I the same. *oh vae,* we the same.
at vae, thou the same. *yx vae,* you the same.
ha vae, that one the same. *he vae,* those the same.

Thus it is used by one who knows himself and humbles himself: *Yn vae in***q***azhol, in macol,* I, that same evil sinner.

Another composition is:

yn va, behold me here. *oh va,* behold us here.
at va, behold thee here. *yx va,* behold you here.
ha va, behold him here. *ha va,* behold them here.

As: *Yn va in ahauh,* Behold me here, me, a lord; it is used in pointing out, in this manner, greatness, or wisdom, or strength, or pride.

The particle *ha* placed at the beginning of a sentence corresponds with *vae;* as, *Ha bin ya chavichin vae tin ya,* This is what I have to give you.

Quis vel Qui. Who.

Nak and *chinak* signify "who." *Nak ca tux?* Who art thou? *Nak?* Quid est? *Nak achock ychin ri?* or, *Nak ah*

ychin ri? Whose is this? *Nak pe ah ychin?* or, *Nak pe* **q**o
rrichin ri? Whose is this? Or, To whom does this belong?
Nak chiquichin? To whom? *Nak chiquichin xtin ya vi?* To
whom am I to give it? or, To which of them?

Nak chinak, whom or what, to or in whom or what. *Nakchi-
nak chirih* **q**o *vi ri mac?* In whom is this sin? *Nak chinak xa
camicah?* Whom or what have you killed?

DISTRIBUTIVE WORDS.

He or *hetak* signifies "all" or "every one." These two
words are much used, as *Ta ya he* (or, *hetak*) *qui vai vinak
alabon ri xtani,* &c., Give bread to each one (or, to all) of the
persons, boys or girls, &c. *Ta ya he* (or *hetak*) *qui vuh a***q***uala,*
Give the letters to the boys, and to each one of them (the sense
of the words being distributive).

vonohel, I all.	*konohel,* we all.
avonohel, thou all.	*yvonohel,* you all.
ronohel, that one all.	*conohel,* they all.

It may be remarked of this word that the first and second
pronouns singular are not used, although they say: *Qui be
vonohel* **q***uqin e val nu***q***ahol,* I shall go with all my people
and sons. *Cat be avonohel* **q***uqin eaval ea***q***ahol,* Thou shalt go
with all thy family. But it is chiefly used with the third per-
son singular and the plurals.

¶. Note, that the third person singular forms the plural,
when united to inanimate nouns as: *ronohel yxim,* all the
maize; *ronohel abah,* all the stones; and we must not say,
conohel abah. Further, this third pronoun singular, when
added to collective names of plural signification, forms their
plurals; as: *ronohel amaΣ,* all the town; *ronohel vinak,* all the
people; *kobe ronohel,* we shall all go; *baix bey ronohel,* you
shall all go; *que be ronohel,* they shall all go.

Compounds of *quis* or *qui.*

¶. *Naktux,* means who, which or what.
       nakchique, which of them.
       bilataon, something.
       huhunal or *chuhunal,* to each one.

The numeral *hun*, one, is sometimes used for the indefinite article, and at other times as an indefinite pronoun ; as, *hun chivichin xqui ya in*, one of you must give me ; *hun vinak*, a man. Reduplicated it means each one, as *huhun chivichin xtiqamo hun che*. Each of you must bring a stick. For "somebody," the verb q*oh*, to be in a place, is used, as, q*oh xbano*, somebody did it, i. e. : "There was (who) did it."

The termination *ion*, means "alone," and is used with the possessive pronouns which precede consonants, it being a curious rule which holds good throughout this language that two initial vowels have the phonetic force of a consonant ; thus :

nuion, I alone.	*kaion*, we alone.
aion, thou alone.	*yion*, you alone.
ruion, he alone.	*quiion*, they alone.

The negative "nobody" may be formed from *hun*, *manihun*, no one, as, *manihun tibe chi rochoch*, let no one go to his house.

Chapter III. Of the Verbs.

The verbs are rather difficult in this language on account of the variety of their compounds, and their number and diversity, because they have a particular verb for each specific act; thus, to eat, in its absolute sense is *qui va*, I eat, *cat va*, thou eatest, etc. For eating bread they say, *tin vaih;* for eating fruit or eggs, *tin lo;* for eating anything toasted, *tin aix;* for eating vegetables, *tin vechaah*. For this reason the whole difficulty in this language is in learning the verbs and their properties, and therefore something must be said about them, although it is a difficult topic.

There are two kinds of verbs; one kind governs cases and the other does not. All those which govern cases are held to be active, although in the Latin language they may be neuters, or deponents or common. Those which do not govern cases are neuter, and it is necessary to know this, because there are four classes of verbs, active, passive, neuter and absolute. The passive and the absolute are formed from the active verb, so that the active being known, the passive and the absolute can be formed, because, as I say, these are formed from the active

Sum, es, fui.

In this language there is no proper word to express this verb, and those who up to this time have employed a definite

word have taken that which corresponds to *sto, stare*, or to *habeo, habere;* for the word **q**oh, does not mean "to be" (Spanish, *ser*), but "to be in a place" (Spanish, *estar*). To translate this sentence, "I am good," we may not say, *yn* **q**oh *utz*. To express all that we say by the verb *sum, es, fui*, the Indians make use of the following method: They take the primitive pronouns in the appropriate person and number, and place them before any adjective or substantive noun, and thus form the verb; and by various additions and circumlocutions, they express themselves as freely and with as many moods and tenses as we do.

The above statement about the verb "to be" agrees with that in the grammar of Villacañas, but is attacked by Torresano. He writes, "Although other grammarians who have written of this idiom have stated that it does not possess the verb *sum, es, fui,* the contrary is clear enough. In certain tenses the primitive pronouns can be used with the verb *ux,* which, although usually conjugated with the pronouns of the passive voice, may also be conjugated with those of the active, and in that case it has the proper sense of *sum.*"

Father Coto, who has a long note, covering several folio pages, on the rendering of the Spanish verb *ser,* cannot be said to endorse the above. He observes, "This verb *ux* seems to me to correspond in some way to the Latin *fio, fis.*" The word to express the *essentia,* or natural character of a thing, he gives as **q**ohlem, which is generally strengthened by the affirmative particle *xax* and the correlative *vi,* as *xax* **q**ohlem *abah vi,* it is, in its nature, a stone; but it may also mean custom, habit. This was the most appropriate word found in Cakchiquel to express the being of God. The declaration of the persons of the Trinity runs thus: *Quereqa xax oxivi ru vinakil, xaqa hun qui* **q**ohlem, *hun navipe Diosil, chi xax huna Dios vi chupam ru* **q**ohlem, Truly three are the persons, one, the Being (of God), and one, God, and one, God in His Being. This highly abstract expression shows the capacity of the tongue for recondite thought: certainly it is not less clearly put in the Cakchiquel than in any European idiom.

Indicative Mood.

Present tense.

yn utz, I am good.	*oh utz,* we are good.
at utz, thou art good.	*yx utz,* you are good.
ha utz, he is good.	*he utz,* they are good.

This present is in very common use, and very properly takes

the place of I am, thou art, etc. In phrases of the third person, with a nominative expressed, the *ha* is dropped, as, *utz Pedro*, Pedro is good.

Imperfect preterit.

This tense is formed by adding to the primitive pronoun the particle *naek*.

yn naek utz, I was good.   *oh naek utz*, we were good.
at naek utz, thou wast good.   *yx naek utz*, you were good.
ha naek utz, he was good.   *he naek utz*, they were good.

This is a circumlocution, and to complete its signification a word must be added, as in Latin when we say, *tu eras*—the phrase rests in suspense; hence we must say, *yn naek utz oher*, I was good in past time, thus conveying the sense of an action which was begun but not completed.

Perfect preterit.

The perfect preterit is formed from the present by suffixing a particle of past time, as *oher* or *xueri*, formerly; *yhir*,* yesterday; *cabihir*, day before yesterday, dropping the pronoun in the third person singular.

yn utz oher, I have been   *oh utz oher*, we have been
    good.   good.
at utz oher, thou hast been *yx utz oher*, you have been
    good.   good.
ha utz oher, he has been good. *he utz oher*, they have been
                                              good.

Pluperfect.

To form this tense the letter *x* is prefixed to the primitive pronouns and after them is placed the noun; except in the third person of the singular, where the pronoun is not used, but merely the *x*. This tense requires a sentence to follow it, for its explanation, and at its close is placed the particle *vi;* as: *xin utz vi mahaniok cat ul*, I had already been good before thou camest. But the *vi* may also be omitted, as, *xin ulinak*

Ibir, Coto.

tok xat ul, I had already arrived when thou camest. Such a use of this tense is quite customary and elegant. Thus to speak of God as a great Lord before heaven or earth was made, we say, *Xaha vi xΣinom vi xtiɋil vi Dios nimahauh mahaniok tu ban cah vleuh.* Such expressions are aided by a manner of speaking current among those Indians to express nature or habit in anything, although the time is not the same as in the tense we are discussing. Thus they say, *Xax ru çak vi ri ya çak ruach,* This water is by its nature white. *Xax ru ɋohlem vi ri Pedro nima eleΣom,* Pedro makes a habit of stealing.

Torresano gives several methods of forming the pluperfect, none precisely corresponding with the above. Thus :

hax in vi, I had been.	*hax oh vi,* we had been.
hax at vi, thou hadst been.	*hax ix vi,* you had been.
hax ha vi, he had been.	*hax he vi,* they had been.

Another is

yn ok, I had been.	*oh ok,* we had been.
at ok, thou hadst been.	*yx ok,* you had been.
ha ok, he had been.	*he ok,* they had been.

As, You had been sick when I came, *Ix ok yavai tok xin ul.* It may also be formed by the particles *chi, ok,* as, *at fiscal chi ok toxibe,* thou hadst been fiscal when I went ; or the particle *chic* may be added, as, *In xax vinak chic tok xat ul,* I had been well when thou camest.

Future Imperfect.

This future is formed from the present by adding the verb *quin ux,* to have become (*ser hecho*).

yn utz xquinux, I shall have become good.

at utz xcat ux, thou wilt have become good.

In the third person the particle *ha* is not used, but the phrase is expressed thus :

utz xtux Pedro, Pedro will be good, or will have become good.

This tense may also be formed by placing at the end an adverb of future time as,

yn utz chuak, I shall be good to-morrow.

Also the particle *chic,* more, may be placed before the said adverb, as :

yn utz chic chuak, I shall be more good to-morrow.

The original omits the future prefix *x* in this tense, but I presume this is a fault of the copyist, and I restore it, following Torresano. He adds this example of its employment : *Ix loΣ xquix ux chire Dios ve tiΣil ivii pan imac*, You will become the beloved of God, if you abstain from your sins.

Future Perfect.

This tense is formed from the pluperfect by dropping the *vi* and suffixing the adverbial particle *tok*, when, and then the verb; as:

xin utz tok cat ul, I shall have been good when thou wilt have come.

xat utz tok tul Padre, already thou wilt have been good when the Father comes.

For this tense Torresano simply postfixes the particle *chic*, as :

yn nimanel chic, I shall have been obedient.

at nimanel chic, thou shalt have been obedient, &c.

It is difficult to appreciate the precise value of *chic* as a temporal particle. The following examples of its use from the *Calepino* of Varea will illustrate its force : *At mama chic*, already thou art an old man ; *xul chic* he had returned ; *xcamiçan chic*, he returned again to killing, etc.

Imperative Mood.

The imperative is formed from the present of the indicative by adding the particle *ok* after the pronoun and before the adjective-noun; but in the third person singular the *ha* is not used, and the *ok* is placed after the adjective noun; as

at ok utz, be thou good.

utz ok Pedro, let Pedro be good.

Note that this form of expression is more appropriate where, for example, one asks for a stone and they bring him a stick, and he says, *Abah ok, maqui che*, A stone, I say, and not a stick. They make much use of this verb, *quin ux, cat ux, tux*, which is, in Latin, *fio, fis, fit*, as an imperative, giving it its pronouns and numbers, as,

quin ux, may I become.

cat ux, may thou become.

tux, may he become, and so the rest of the persons, repeating them after the imperative forms, as,

at ok utz cat ux, become thou good.

They also use this imperative thus:

utz ok, let it be well done.
hebelo ok, be it well done.

Also in commands, as *xan ok*, bring bricks, *abah ok*, bring stones.

Future perfect of future time.

This future is formed from the present of the imperative by the use of one of the following particles: *chiok*, **q**ate**q**a, *chui, chuhach, chirih, chupantok*. Thus, to translate the following sentence, Be thou good, after thou shalt have been baptized, *At ok utz kahinak chiok, ru ya Dios pan avi*. Again: Thou shalt be baptized and afterwards thou wilt be made good, *Ti kahna ruya Dios pan avi* **q**ate**q**a *at utz cat ux*.

Optative Mood.

Present tense.

This tense is formed from the present indicative by inserting the particle *tah* between the pronoun and the noun which follows it, except in the third person of the singular where the pronoun is dropped.

yn tah utz, would I were good!
at tah utz, would thou wert good!
utz tah Pedro, would Pedro were good!
And so on for the other persons.

Torresano observes that there is but one form in this tongue for the optative and subjunctive mood, and he gives the above and the following tenses as subjunctives. He translates the particle *tah* in this connection by *utinam*, but adds that it has other significations. *Si*, if, the subjunctive sign, is *ve* or *veta*, and it will be seen that by its use, and some changes in the particles, our author frames his subjunctive mood.

Imperfect preterit.

This tense may be formed by adding to the present of this mood the particle *tok* and adding what sentence we wish, as: *Yn tah utz tok xirah oqueçax chi ahauarem*, oh, would I had been good when they wished to make me cacique!

It will be noticed that the author directs this and the following tense to be formed alike. This is no doubt an error of the copyist. Torresano forms the imperfect preterit by adding *quin ux*, as, *yn tah naonel quin ux*, I should be understood ; and the perfect preterit by repeating the primitive pronoun and adding the perfect particle *inak :*

yn tah mitih in ux inak, I should have been careful.

Preterit perfect.

This tense is formed from the present of this mood by adding the particle *tok*, and afterwards the sentence that we wish, as in the preterit imperfect. Example: *Yn tah utx tok xin ul vave*, oh, if I had been good when I came here!

Preterit pluperfect.

This tense is formed by the present by prefixing to the pronoun the letter *x*, and beginning the following sentence with *tok*, as *xin tah utz tok xul ru tzih Dios*, oh, if I had been good when the word of God came! *Xatah ahau tok xin ul vave*, oh, if thou hadst been ruler when I came here! *Xahau tah Pedro tok xibe*, oh! if Pedro had been ruler when I went away!

Torresano forms this tense by prefixing the particle *xatavi* (x + ha + tah + vi) to the pronoun.

xatavi xin nimanel, would I had been obedient !

Future.

This is formed from the present in the same manner, by adding some particle of future time, as *chic, chuak*.

Torresano prefixes *veta*, if, and adds *ux*, as :

veta in nimanel quin ux, if I shall be obedient.

Subjunctive Mood.

Present.

The present of this mood is formed from the present of the indicative by prefixing the particle *vetah*, as: *Vetah yn utzilah christiano qui be chi cah*, if I be a good Christian, I shall go to heaven. Note that a common use of this tense is in sentences like the following: If I were a sinner, I would say that I am·

but it is not true that which they charge me with, *Vetah yn ahmac xquichatah, xaka maqui quere xa tan tih atox chirih.*

Preterit perfect.

This tense may be consistently formed like that of the optative by dropping the *tah* and putting in its place *ve;* as: *Ve yn utz tok, qui cam mani tin xibih vi rumal Diablo,* If I should have been good, when I die I shall not fear about the Devil.

Preterit pluperfect.

This tense is like the optative, dropping the *tah* and putting in its place *ve* or *vetah*, as, *Vetah xax yn Σinom vi chila Castilla, maqui tah xin ul vave,* If I had been rich there in Castile, I should not have come here. *Vetah xax at vi ahauh, maqui tah quere catzihon vi,* If thou hadst been ruler, thou wouldst not speak in this manner.

Future subjunctive.

This tense is formed from the present by adding some adverb of time or some verb referring to the future, as, *Vetah yn utz, quin ux xavi cat utzir vmal,* If I shall be good, let it make thee good.

Infinitive Mood.

This is formed by a circumlocution, taking the present of the optative and varying it with the verb *tivaho*, I wish, *tavaho,* thou wishest, etc. Thus, *yn tah utz tivaho,* I wish to be good, etc. The Indians also use many other methods of speaking in this mood, as

utz tah nuqux tivaho, I wish to have a good heart.
utz tah nuqohlem tivaho, I wish to have a good life.
utz tah qui qohe tivaho, I wish to be in peace.
quinutzir tah tivaho, I wish to be good.
tirah tah nuqux yn tah utz, I wish that my heart may be good.
yn tah hebel, to be handsome.
yn tah chaom, to be beautiful.

The preterit can use the adverb *oher* or the others already mentioned, as, *Tivaho tah nuqux yn tah utz oher*, I wish to have been good formerly or in past time.

Future.

This tense is formed by placing the verb *quin ux*, before the desiderative verb, as, *at tah utz cat ux, tavaho*, Thou hast a desire to be good. It may also be formed in other ways, as, *Tiaho tah nuqux yntah utz, quinux*, My heart wishes me to be good; or, *Yn tah nuqohlem, tivaho; yntah utz huna caba, yntah utz chic tivaho.*

¶. *Note.* As there is no proper word for this verb in any of its moods, tenses or persons, but it must be expressed by circumlocutions, its translations are numerous; and this is not surprising; it is enough to say that although there is no proper word for it, every one of its forms found in the Latin can be rendered into this tongue.

The verb *cat ux*, in the second and third persons singular and plural, may be used to ask questions, like *sum, es, fui;* as: *Nak cat ux?* Who art thou? Answer, *Yn*, I. Asking again, *Nakchi at?* Who art *thou?* Answer, *Yn Pedro.* So in thep lural, *Nak qui xux?* Who are you? When, seeing a person, the question is asked, *Nak cat ux?* Who art thou? it is equivalent to *Nak atah chok chinamitl?* Of what clan or lineage art thou? To ask, What wood is this? we say, *Nak che el vi?* and to ask of what dignity or position is this man, we say, *Nak ri kalem ri vinak?*

After a similar attempt to render into Cakchiquel the Spanish verb *ser* in its different forms—an attempt which is evidently out of place, as it has no correspondent in the tongue—Torresano translates the conjugation of the Spanish *estar*, in which he succeeds better, as that is properly translated by the Cak, *qoh.* I will give the first persons of the tenses with their Spanish equivalents, the Spanish grammar being richer in flexions than the English.

Indicative Mood.

Present : *tan in qoh,* yo estoy.
Preterit Imperfect : *xtan in qoh,* yo estaba.
Preterit Imperfect Negative : *xtan in qohmani,* yo no estaba.
Preterit Perfect : *xi qohe,* yo estuve.

Preterit Pluperfect : *yn ok* qohe*vinak chic*, yo habia estado.
Future Imperfect : *xqui* qohe, yo estaré.
Future Perfect : *yn* qoh *chic*, yo habré estado.

Imperative Mood.

cat qohe, está tu.

Optative and Subjunctive Mood.

Present, *qui* qohe *tah*, yo esté.
  or, *ve qui* qohe.
Preterit Imperfect, *xqui* qohe*tah*, yo estaria.
Preterit Pluperfect, *xi*qohe *tah*, yo hubiese estado.
  or, *veta xi*qohe, si yo hubiese estado.
  or, *veta in* qohe*vinak*.
Future, *veta xqui* qohe, si yo estuviera estado.

Infinitive Mood.

Present, *tan tivah qui* qohe, yo quiero estar.
Preterit Perfect, *xivao xi* qohe, quisé estar.
Future, *xtivaho qui* qohe, querré estar.

Gerunds.

Genitive, *qui* qohe*bic*, para que yo esté.
Dative, *hata qui* qohe*vi*, para que yo esté.

Participles.

Present, qoh, el que está.
Future, qohlel, el que ha de estar.

As I have already stated in the Introduction, this arrangement, on the plan of the Latin grammar, is forced, and violates the spirit of the Cakchiquel, as it would of all other American tongues.

On the Conjugation of the Verbs.

Active Verbs.

As has been already said there are four kinds of verbs in this language, active, passive, absolute and neuter.

The verb never varies its termination in any mood or tense. The mood and tense are distinguished by certain particles which in some tenses are placed at the beginning, in others at the beginning and end of the verb.

Active verbs are of two kinds, those which begin with a consonant, and those which begin with a vowel; and each of these has its appropriate particles to distinguish the number, person and tense.

The particles of active verbs, both of one or more syllables, which begin with a consonant are:

tin or *tinu*, I.   *tika*, we.

ta, thou.   *ti*, you.

tu, that one.   *tiqui*, they.

The form *tinu* for the first person is rarely used in the present, but more frequently in the future.

Present tense.

ti ban, I do.   *tika ban*, we do.

ta ban, thou dost.   *ti ban*, you do.

tu ban, he does.   *tiqui ban*, they do.

All the verbs of this class, of one or several syllables, are conjugated in like manner; as, of one syllable:

tin ya, I give.   *tin quir*, I untie.

tin **q***'et*, I see.   *tin too*, I aid.

tin **q***am*, I seize.   *tin toh*, I pay.

tin tak, I send.   *tin Σat*, I cut.

tin yak, I lift.   *tin* **q***at*, I burn.

tin piz, I wrap.

tin tiz, I spill.

Of several syllables; as:

tin loΣoh, I love.   *tin* **q***utuh*, I ask.

tin bijh, I say.   *tin chahih*, I keep.

tin rapah, I whip.   *tin* **q***,apih*, I shut.

tin tihoh, I teach.   *tin chomiricah*, I direct.

tin qahicah, I flog.

And many others of one or more syllables.

Preterit.

The particles for the preterit of both these classes of verbs are,

xin or *xinu*, I.   *xka*, we.

xa, thou   *xi*, you.

xa, that one.   *xqui*, they.

The forms *xin* or *xinu* are used indifferently by the natives.

Perfect preterit.

xin ban, I have done.   *xka ban*, we have done.
xa ban, thou hast done.   *xi ban*, you have done.
xu ban, that one has done.   *xqui ban*, they have done.

And so of all the above verbs of one or many syllables.

xin ya, I have given.   *xin piz*, I have wrapped.
xin **q**,*et*, I have seen.   *xin tiz*, I have spilled.
xin **q**am, I have seized.   *xin quir*, I have untied.
xin tak, I have sent.   *xin too*, I have aided.
xin yak, I have lifted.   *xin* **q**,*at*, I have burned.
And also,

xin loΣoh, I have loved.
xin bijh, I have said.
xin rapah, I have whipped.
xin tihoh, I have taught.
xin **q**ahiçah, I have flogged.
xin **q**utuh, I have asked.
xin chahih, I have kept.
xin **q**,*apih*, I have shut.
xin chomiricah, I have directed.

Pluperfect.

To form the pluperfect the particle *inak* is suffixed to the perfect as,

xin ban inak, I had done.   *xka ban inak*, we had done.
xta ban inak, thou hadst done.   *xi ban inak*, you had done.
xu ban inak, that one had   *xqui ban inak*, they had
    done.   done.

Future imperfect.

To form the future imperfect, the particle *x* is prefixed to the present tense.

xti ban, I shall do.   *xtika ban*, we shall do.
xta ban, thou wilt do.   *xti ban*, you will do.
xtu ban, he will do.   *xtiqui ban*, they will do.

And so all these verbs, whether of one or more syllablesl *xtin ya*, I shall give, *xtin* **q**,*et*, I shall see, *xtin loΣoh*, I shal, love, etc.

Future perfect.

This tense is formed by prefixing the following particles, *nu, a, ru*, and suffixing the adverb *chic*.

nu ban chic, I shall have done.   *ka ban chic*, we shall have done.

a ban chic, thou wilt have done.   *y ban chic*, you will have done.

ru ban chic, he will have done.   *qui ban chic*, they will have done.

This future is also formed with the particles, *v, av, rr*, as,

*va**q**axah chic*, I shall have heard.

*ava**q**axah chic*, thou wilt have heard.

*ra**q**axah chic*, he will have heard.

*ka**q**axah chic*, we shall have heard.

*yva**q**axah chic*, you will have heard.

*qui a**q**axah chic*, they will have heard.

Another future is formed by the particles of the present and the suffix *na*.

xin loΣoh na, I shall have loved.

xa loΣoh na, thou wilt have loved.

xu loΣoh na, he will have loved.

xka loΣoh na, we shall have loved.

xi loΣoh na, you will have loved.

xqui loΣoh na, they will have loved.

These tenses are conjugated both with the primitive and derivative pronouns; as,

yn loΣon inak, I had loved.

at loΣon inak, thou hadst loved.

ha loΣon inak, he had loved.

oh loΣon inak, we had loved.

yx loΣon inak, you had loved.

he loΣon inak, they had loved.*

* Either an error of the copyist for *yn loΣoh inak*, etc., or an euphonic change.

And so,   *yn ban inak*, I had done.

    yn rapan inak, I had whipped, etc.

¶. The particle *tan* prefixed to the present of all verbs, active, passive, neuter or absolute, carries the notion of present action of the verb, as,

   tan ti ban, I am doing.

   tan ta ban, thou art doing.

   tan tu ban, he is doing.

   tan tika ban, we are doing.

   tan ti ban, you are doing.

   tan tiqui ban, they are doing.

And so,

   tan ti bijh, I am saying.

   tan tin ya, I am giving.

   tan tin loƩoh Dios, I am loving God.

¶. Particles for active verbs which begin with a vowel. These are for the present tense, *tiv, tau, tir, tik, tiu, tic.*

tivaho, I wish.   *tikaho*, we wish.

tavaho, thou wishest.   *tiuaho*, you wish.

tiraho, he wishes.   *ticaho*, they wish.

And so,

   tivetamah, I know (*cognosco*).

   tivoquiçah, I obey.

   tivuqaah, I carry.

   tivaqaxah, I hear.

   tivulicah, I cause to come.

   tivutziricah, I bless.

   tivatiniçah, I cause to bathe.

   tiveleçah, I take out.

¶. The particles for the preterit of these verbs beginning with a vowel are : *xiu* or *xu, xau, xr, xk, xiu, xc ;* as,

   xivaho, I wished, or, have wished.

   xauho, thou "   "

   xraho, he   "   "

   xkaho, we   "   "

   xivaho, you   "   "

   xcaho, they   "   "

So also,

> *xivetamah*, I knew, or, have known.
> *xiuaqaxah*, I heard, or have heard.
> *xiuuqaah*, I carried, or, have carried.

The pluperfect is formed from the perfect by adding the particle *inak*:

> *xiu aqaxah inak*, I had heard.
> *xau aqaxah inak*, thou "
> *xr aqaxah inak*, he   "
> *xka aqaxah inak*, we   "
> *xiu aqaxah inak*, you   "
> *xca aqaxah inak*, they "

¶. The following particles are used with neuter, absolute and passive verbs, which begin with a vowel, *quin, cat, t, koh, quix, que*:

quin ul, I come.   *koh ul*, we come.
cat ul, thou comest.   *quix ul*, you come.
tul, he comes.   *que ul*, they come.

Again,

quin uquia, I drink.   *koh uquia*, we drink.
cat uquia, thou drinkest. *quix uquia*, you drink.
tuquia, he drinks.   *que uquia*, they drink.

And so,

quinuxlan, I rest.   *quinoΣ*, I weep.
quinoc, I enter.   *quinoΣeh*, I weep for some-
quinel, I go out.   thing.

The particles which are used for the preterits of these verbs are, *xin, xat, x, xoh, xix, xe*; as:

xinul, I came, or, have come.   *xohul*, we came. or, have come.
xatul, thou, "   "   *xixul*, you, "   "
xul, he,   "   "   *xcul*, they, "   "

And so,

xinuquia, I drank.   *xinel*, I went out.
xinuxlan, I rested.   *xinoΣ*, I wept.
xinoc, I entered.   *xinnoΣeh*, I wept for some-
                                thing.

The pluperfect is formed by adding the particle *inak* to the perfect; as,

xinul inak, I had come.   *xohul inak*, we had come.
xatul inak, thou "   *xixul inak*, you   "
xul inak, he   "   *xeul inak*, they   "

¶. The following are the particles used with passive, neuter, and absolute verbs which begin with a consonant: *qui, cat, ti, koh, quix, que*, as,

quipe, I come.   *kohpe*, we come.
catpe, thou comest.   *quixpe*, you come.
tipe, he comes.   *quepe*, they come.

Again,
qui be, I go.   *koh be*, we go.
cat be, thou goest.   *quix be*, you go.
ti be, he goes.   *que be*, they go.

Another,
qui va, I eat.   *koh va*, we eat.
cat va, thou eatest.   *quix va*, you eat.
ti va, he eats.   *que va*, they eat.

Again,
qui var, I sleep.   *koh var*, we sleep.
cat var, thou sleepest.   *quix var*, you sleep.
ti var, he sleeps.   *que var*, they sleep.

And others, such as,

quixuque, I kneel.
qui biçon, I am sad.
quiqaze, I live.

The particles for the preterit are: *xi, xat, x, xoh, xix, xe.*

xipe, I came or have come.   *xohpe*, we came or have come.
xatpe, thou   "   *xixpe*, you   "
xpe, he   "   *xepe*, they   "

And
xibe, I went or have gone.   *xohbe*, we went or have gone.
xatbe, thou "   "   *xixbe*, you "   "
xbe, he "   "   *xebe*, they "   "

And

xiva, I ate, or have eaten.	*xohva*, we ate or have eaten.
xatva, thou "	*xixva*, you "
xva, he "	*xeva*, they "

So also,

xivar, I slept, or have slept.

xixuque, I kneeled, or have kneeled.

The verb *vah* is a neuter and means " to wish."

quivah, I wish.	*kohvah*, we wish.
catvah, thou wishest.	*quixvah*, you wish.
tivah, he wishes.	*quevah*, they wish.

Thus,

quiquicot, I rejoice.	*kohquicot*, we rejoice.
catquicot, thou rejoicest.	*quixquicot*, you rejoice.
tiquicot, he rejoices.	*que quicot*, they rejoice.

The verb **q**oh, to be in a place (Span. *estar*).

yn **q**oh, I am.	*oh* **q**oh, we are.
at **q**oh, thou art.	*yxq***oh, you are.
ha **q**oh, he is.	*he* **q**oh, they are.

The following convenient presentation of the verbal particles is taken from Torresano's Grammar :

Verbal Particles.

1. For active verbs which begin with a consonant :

For the Present Imperfect and Future.

1. *tin*		*tika*	
2. *ta*	*loΣoh.*	*ti*	*loΣoh.*
3. *tu*		*tiqui*	

The particles are used in the Present with the prefix *tan :* in the Future with the prefix *x*, and in the Imperfect by prefixing *x* to the Present, as *tan tin loΣoh*, I love ; *x tin loΣoh*, I shall love ; *x tan tin loΣoh*, I was loving.

For the Perfect.

1. *xin*		*xka*	
2. *xa*	*loΣoh.*	*xi*	*loΣoh.*
3. *xu*		*xqui*	

The particle *mi* is prefixed to these when the action is recent ; *xin loΣoh*, I have loved ; *mi xin loΣoh*, I have recently loved.

2. For active verbs which begin with a vowel:

For Present, Imperfect and Future.

1. *tin* ⸺⸺⸺   *tik* ⸺⸺⸺
2. *tau* ⸺⸺⸺ *oqueçah,*   *tiv* ⸺⸺⸺ *oqueçah.*
3. *tir* ⸺⸺⸺   believe.   *tic* ⸺⸺⸺

The same prefixes are used, *tan tin oqueçah,* I believe ; *xtan tin oqueçah,* I was believing ; *xtin oqueçah,* I shall believe.

For Perfect.

1. *xiu* ⸺⸺⸺   *xk* ⸺⸺⸺
2. *xau* ⸺⸺⸺ *oqueçah.*   *xiv* ⸺⸺⸺ *oqueçah.*
3. *xr* ⸺⸺⸺   *xc* or *xqu*

3. Particles for absolute, passive and neuter verbs.

For Present, Imperfect and Future.

1. *quin* or *qui,* ⸺⸺⸺   *koh* ⸺⸺⸺
2. *cat* ⸺⸺⸺ *be,* go.   *quix* ⸺⸺⸺ *be.*
3. *t* or *ti* ⸺⸺⸺   *que* ⸺⸺⸺

To these *tan* is to be prefixed for the Present, *xtan* for the Imperfect, and *x* for the Future.

For Perfect.

1. *xin* ⸺⸺⸺   *xah* ⸺⸺⸺
2. *xat* ⸺⸺⸺ *be,* have   *xix* ⸺⸺⸺ *be.*
3. *x* ⸺⸺⸺   gone.   *xe* ⸺⸺⸺

As in active verbs, the particle *mi* may be prefixed to these to denote recent past time (the Preterit Proximate).

¶. The rules for the formation of absolute and passive verbs from active verbs of several syllables are as follows: The verb, *loƩoh,* for instance, drops the final *h* and takes in place of it *n,* and thus forms the absolute verb. This form may be used without an object, as *qui loƩon,* I love, not saying whom. But when the pronouns *yn, at,* etc., are prefixed, it has the force of the active, as *yn loƩon Dios,* I love God; *yn quirrapan alabon,* I whip the boys. This is the general rule for all active verbs of several syllables.

¶. Passive verbs are formed from active verbs of more than one syllable by dropping the *h* and substituting *x,* as *qui loƩox,* I am loved. After this form the ablative of the person must be used, as, *qui loƩox rumal Dios,* I am loved by God; *qui rapax rumal vahtih,* I am whipped by my master. This is

also the formation of the passive in verbs of several syllables which begin with a vowel, as *quina*q*axan*, I hear, *quina*q*axax*, I am heard.

¶. Active verbs of only one syllable form their passives in two manners.

The first is to drop the particles of active verbs, which are, *tin, ta, tu*, etc., and substitute those of neuter verbs which are, *qui, cat, ti*, etc., as,

tin ban, I make.   *qui ban*, I am made.
tin ya, I give.   *qui ya*, I am given.

And so with all verbs of one syllable.

The second form of the passive is by adding the particle *tah* to the verb preceded by a vowel like that in the verb, as, *ban-atah, yatah*, etc.

The Imperative.

All verbs of one syllable or vowel if it is *a, e,* or *i,* form their imperative in *a* in both singular and plural, e. g.,

tiban, I do; imper. *tabana*, do thou; pl. *tibana*, do you.

*tin*q*,et*, I see; imp. *ta*q*,eta*, see thou; pl. *ti*q*,eta*, see ye.

tin quir, I untie: imp. *taquira*, untie thou; pl. *tiquira*, untie ye.

tin piz, I wrap; imp. *tapiza*, wrap thou; pl. *tipiza*, wrap ye.

Those of one syllable with the vowel *o* form their imperative in *o*, as,

tin bot, I wrap up; imp. *taboto*, wrap thou up; pl. *tiboto*, wrap ye up.

tin cot, I scrape; imp. *tacoto*, scrape thou; pl. *ticoto*, scrape ye.

*tin lo*Σ, I buy; imp. *talo*Σ*o*, buy thou; pl. *tilo*Σ*o*, buy ye.

Those of one syllable with the vowel *u* form their imperative in *u;* as:

*tin*q*ut*, I appear: imp. *ta*q*utu*, appear thou: pl. *ti*q*utu*, appear ye.

tinchup, I quench; imp. *tachupu*, quench thou; pl. *tichupu*, quench ye.

But if the verb is of more than one syllable, the imperative has the same form as the indicative, and one of these particles,

is added: *tah, taoc,* or *oc;* and these particles can follow all verbs, active, passive, neuter and absolute. In this case no vowel is added to the verb. For example, *taban tah, taban taoc, taba noc,* do thou. This form is deprecative, rather asking than commanding.

The pronouns *ru,* first person singular, and *ka,* first person plural, are often used with active verbs instead of these particles. For example: *Nu**q**,eta na missa,* **q**ate**q**a *quibe,* Let me first see the mass, and then I shall go. *Ka Σihala na xoΣohauh Sancta Maria,* **q**ate**q**a *tin bijh ru* **q**ohlem sancto, Let us first salute the queen, Holy Mary, and then we shall speak of the saint.

Another imperative and prohibitive is formed by dropping the first letter of any one of the above mentioned particles, and substituting the letter *b* or *m;* as, *baban,* do it not; *machup,* do not quench it. In this case no vowel is added to active verbs of one syllable, but the simple form of the verb is used, whether it be active, passive, neuter or absolute.

Optative Mood.

The particles of the optative mood are the same as those of the indicative, with the addition of the particle *tah;* as: *tin loΣotah,* would I loved God! *xin loΣotah,* would I had loved God!

The particle *tah* is also placed after the particle of present time *tan,* and before the verb; as, *tan tah tinu* **q**,*et nu tata,* would I could see my father now!

Subjunctive Mood.

The particle *vetah* is used for this mood; as, *vetah tin loΣoh Dios, qui loΣox rumal Dios,* If I loved God I should be loved by God.

Infinitive Mood.

This is formed in a variety of ways.

The first is by taking the verb *tirah,* he wishes, preterit *xrah,* in the third person, without variation, and for the subject the pronouns *nu, a, ru,* or, if the verb begins with a vowel, *v, au, r;* and then the active verb, and not a passive or neuter; as, *tirah nu loΣoh Dios,* I wish to love God.

But if the sentence includes any of those accusatives above mentioned, to wit, *quin, cat, koh, quix, que*, the infinitive is formed by placing first this accusative, next, the verb *rah* without any particle, then the pronouns *nu, a, ru*, or, if the verb begins with a vowel, *v, au, r*, and lastly the active verb; as, *cat rah nu loƧoh*, I wish to love thee.

¶. Note that if the verb *tirah, rah*, is followed by a passive, neuter or absolute verb, then this verb *tirah*, is to be conjugated with the particles of the neuter verb; as

qui rah, I wish.	*koh rah*, we wish.
cat rah, thou wishest.	*quix rah*, you wish.
ti rah, he wishes.	*que rah*, they wish.

It agrees in number and person with the person who acts, and is followed by the passive, neuter or absolute verb without a particle; as,

qui rah var, I wish to sleep.	*koh rah var*, we wish to sleep.
cat rah var, thou wishest to sleep.	*quix rah var*, you wish to sleep.
ti rah var, he wishes to sleep.	*que rah var*, they wish to sleep.

Another method of forming the infinitive is by taking the verb *tivaho*, I wish, and then placing the active, passive or absolute verb with its pronoun in number and person, as,

tivaho tin loƧoh Dios, I wish to love God.
tavaho ta loƧoh Dios, thou wishest to love God.
      tivaho qui var, I wish to sleep.
      tavaho cat var, thou wishest to sleep.
      tiraho ti var, he wishes to sleep.
      tikaho koh var, we wish to sleep.
      tivaho quix var, you wish to sleep.
      ticaho que var, they wish to sleep.
tivaho qui loƧox, I wish to be loved.
tavaho cat loƧox, thou wishest to be loved.
      tivaho quitihon, I wish to teach.
      tavaho catihon, thou wishest to teach, etc.

Of the Gerund with the Accusative, and the First Supine.

To form a sentence containing a gerund with accusative, they make use, for the present and future tenses of the verb *tibe*, and for the preterit of *xbe*, both from *be*, to go.

They also use for present and future the verb *tul*, preterit *xul*, to come.

Both are used in the third person, and are not conjugated, but are followed by *nu, a, ru,* or, *v, au, r,* of the subject, the latter when the active verb begins with a vowel, and this active agrees in number and person with the subject. Examples: *tibe nu loƧoh Dios,* I am going to love God; *tul nu rapah ala,* I come from (I have just been) whipping this boy.

¶. Note, that if either of these verbs signifying movement, which are used in forming gerunds, *tibe, xbe, tul, xul,* is followed by a neuter, passive or absolute verb, then the verb of movement is conjugated with the proper particles of a neuter verb, and agrees with them in number and person, and the neuter, passive or absolute verb follows without variation. Examples,

qui be var, I am going to   *koh be var,* we are going to
    sleep.   sleep.
cat be var, thou art going to   *quix be var,* you are going to
    sleep.
ti be var, he is going to   *que be var,* they are going to
    sleep.   sleep.

quin ul tihox, I am going to be taught.
catul tihox, thou art   "
tul tihox, he is   "
kohul tihox, we are   "
quixul tihox, you are   "
que ul tihox, they are   "

quibe va, I am going to eat.   *kohbe va,* we are going to eat.
catbe va, thou art   "   *quixbe va,* you   "
tibe va, he is   "   *quebe va,* they   "

xinul xuque, I come from kneeling down.
xatul xuque, thou comest   "
xul xuque, he comes from   "

xohul xuque, we come kneeling down.

xixul xuque, you   "

xeul xuque, they   "

Example: *Quibe tihon chuitak amaΣ*, I am going to teach in all the villages.

¶. Note that if a sentence with a gerund contains one of these accusatives, *quin, cat, ti*, the accusative is placed first, then the verb *be*, or *ul*, without a particle; next, the pronoun *nu, a, ru*, for the subject; and last the active verb, without a particle; as:

Quixbe nu loΣoh, I am going to love you.

Kohul iq,eta, you are coming to see us.

If with this accusative form it is desired to express a wish, as, I wish to go to see you, in this case the verb *tirah*, to wish, is inserted between the accusative and the verb of movement, as,

Quix rah be nuq,eta, I wish to go to see you.

Koh rah ul y camiçah, you wish to come to kill us.

¶. Note that when in a sentence like the above we place the subject first, or use the pronouns *nak*, who, or, *ha*, he, then the arrangement is, first the subject, next the verb *be* or *ul*, and lastly the absolute verb, not the active, and the pronouns *nu, a, ru*, are omitted; as,

Ahq,hamix xibe qamo chi vochoch, the Alguacil was going to my house to take me.

Nak xat rapan? Who whipped thee? *Ha xin rapan*, That one whipped me.

In such sentences the absolute form of the verb is used.

¶. Observe further that when we speak in the imperative, using a gerundive sentence, as, Go call the fiscal, or, Go and bring bread; such sentences are not formed with the verb *tibe*, but with the verb *hat*, go thou, or, *hi*, go you, a syncopated form from the same verb, the *x* being dropped; this is followed by one of the pronouns, *nu, a, ru*, for the subject and then the active verb; as,

Ha taka fiscal, Go thou and call the fiscal.

Hi qamar vai, Go you and bring bread.

Ha veleçah manteles, Go thou and take the mantles.

Chapter IV. On the Formation of Participles and Verbal Nouns.

There are participles and verbal nouns derived from active, passive, neuter and absolute verbs.

Verbal Nouns from Active and Absolute Verbs.

Verbals with the prefix ah. These verbal nouns are formed from active verbs by prefixing *ah* to the root; as *loΣoh*, to love, *loΣ*, a thing loved, *ahloΣ*, he who loves, or, in whom love is; *tih*, teaching, *ahtih*, the teacher. These are declined by means of the primitive pronouns, as,

yn ahtih, I am a teacher.　　*oh ahtih*, we are teachers.
at ahtih, thou art a teacher.　*yx ahtih*, you are teachers.
ha ahtih, he is a teacher.　　*he ahtih*, they are teachers.

　　yn ahloΣoh, I am a lover, or have love.　(*sic.*)
　　at ahloΣoh, thou art　　　　"
　　ha ahloΣoh, he is　　　　　"
　　oh ahloΣoh, we are lovers,　"
　　yx ahloΣoh, you　　　　　"
　　he ahloΣoh, they　　　　　"

These do not govern any case after them.

This particle *ah*, prefixed to nouns signifies, native country, nation or business; as **q***hamiy*, the staff of office; *ah***q***hamiy*, the person who carries it, the Alguacil; *ahpanΣan*, a resident of Guatemala.

Verbals ending in y. *LoΣoy*, he who loves. This termination corresponds to the *-tor* or *-trix* of the Latin, *amator, amatrix*. It is suffixed to active verbs of more than one syllable, and if they terminate in *h*, this letter is dropped. A primitive pronoun is prefixed, and the verbal governs the genitive, which is placed after it, as,

　　　yn loΣoy avichin, I am a lover of thee.
　　　at loΣoy vichin, thou art a lover of me.
　　　ha loΣoy kichin, he is a lover of us.
　　　oh loΣoy quichin, we are lovers of them.
　　　he loΣoy yvichin, they are lovers of you.

Verbals ending in yom. *LoΣoyom*, he who loves; this parti-
cipial is formed from an active verb of more than one syllable,
the terminal *h* being dropped, and *yom* substituted, as, *loΣoh*, to
love, *loΣoyom*, he who loves; *chahih*, to guard, *chahiyom*, he
who guards; *etamah*, to know, *etamayom*, he who knows.
Dios etamayom ronohel ka banoh, God knows (is the one who
knows) all our works. In rare cases these verbals govern cases
after them.

These participials can also be formed from absolute verbs de-
rived from actives of but one syllable, as **q**,*et*, to see, **q**,*etoyom*,
he who sees. The following sentence contains examples: *Mani*
q,*etoyom*, *mani a***q***axayom*, *ri tuya Dios chiquichin eloΣoy
richin*, literally, They are not seen, they are not heard, those
things which God has to give to those (who are) lovers of him.

Verbals ending in el. *LoΣonel*, he who loves. This parti-
cipial is formed from absolute verbs of more than one syllable
by adding *el*, as, active, *loΣoh*, absolute, *loΣon*, *loΣonel*, he who
loves; active, *rapah*, absolute, *rapan*, *rapanel*, he who whips.
It is preceded by the primitive pronouns, and does not govern
cases after it.

In some cases, but not in all, this participial may be formed
from an absolute verb derived from an active of only one sylla-
ble; in which case the termination added is *ñel;* as, *colo*, to set
free, *colonel*, he who sets free; *tionel camiçanels* **q***axtok*, a biter
and a slayer is the Devil. These do not govern cases.

Verbals ending in inak. *LoΣoninak*, he who loved. This
participial is formed from absolute verbs of more than one syl-
lable by adding *inak*, as, *loΣon*, *loΣoninak*. From these parti-
cipials is formed the pluperfect tense, as has already been
stated. They are used like the last mentioned and do not
govern cases, as, *yn loΣoninak*, I am he who loved.

Verbals ending in ic. This participial is formed from the
absolute verb by adding *ic*, as, *loΣon*, *loΣonic*. It signifies the
result of the action of the verb from which it is derived, as
loΣonic, a work of love. They are not much used.

Verbals ending in em. This participial is in common use.

It is formed from absolute verbs by adding *em;* as, *loΣon, loΣonem*, that is a work of love. It is not united to pronouns, but is used absolutely, as *tan tiban loΣonem*, even now a work of love is performing; *tan tiban rapanem*, even now a work of whipping is performing; *tan tiban Σihalonem*, now a work of praying is performing, or, they are at prayer.

Verbals ending in bal. This is a verbal form in very frequent use; *loΣobal*, the love with which I love. It is formed from an active verb of one syllable by adding *bal*, as, *ban*, to do, *banbal*, that with which anything is done; and from those of more than one syllable by changing the terminal *h*, if there is one, into *bal*. It is conjugated by prefixing the pronouns *nu, a, ru*, and governs the genitive after it; as, *nu loΣobal avichin*, my love, or manifestation of love for thee; so, when an Indian brings a present, he says: *Nu loΣobal avichin vae*, This is the manifestation, or proof, of my love for thee.

Verbals ending in ol or ul. These are formed from active verbs of one syllable, as, *ban*, to do, *banol*, he who does; **q**,*et*, to see, **q**,*etol*, he who sees; if the vowel in the verb is *u*, the termination is *ul*, as, *cup*, to snatch, *cupul*, one who snatches. They are used with the primitive pronouns prefixed, and followed by the genitive, as, *yn* **q**,*etol avichin*, I am one who sees thee, that is, I come to see thee.

Verbals ending in oh or uh. These are formed from active verbs of one syllable. They signify the result of the action of the verb, as, *ban*, to do, *banoh*, that which is done, the work; *hox*, to fornicate; *hoxoh*, the deed of fornication; *loΣ*, to buy, *loΣoh*, the work of buying. They are used with the pronouns *nu, a, ru*, as, *nu banoh*, my work.

Verbal Nouns from Passive Verbs.

Verbals in el. These correspond to those in Latin in *dus;* they are formed from passive verbs by adding *el*, as, *loΣox*, to be loved, *loΣoxel*, that which is to be loved, Latin, *amandus, da, dum; ban*, to be done, *banel*, that which is to be done. They are conjugated by prefixing the primitive pronouns, and require the ablative after them, as, *ha banel vumal ri*, it is to

be done by me; *Dios loΣoxel vumal*, God is to be loved by me; *at loΣoxel rumal Dios*, thou art to be loved by God.

Verbals in inak. This is a past participle formed by adding *inak* to the passive verb, as, *loΣox*, to be loved, *loΣoxinak*, the having been loved. It is conjugated by prefixing the primitive pronoun and requires the ablative after it, as, *yn loΣoxinak avumal*, I have been loved by thee; *at rapaxinak rumal ahtih*, thou hast been whipped by the teacher.

Verbals in yc. These are formed by adding *yc* to the passive, and signify the passive action of the verb, as, *loΣox*, to be loved, *loΣoxyc*, the condition of being loved. They require the possessive pronouns to be prefixed, as, *nu loΣoxyc rumal Dios*, the love with which I am loved by God; *a loΣoxyc vumal*, the love with which thou art loved by me.

Verbals in om. These correspond to the Latin *tus, ta, tum*, and are formed from passive verbs of more than one syllable by changing the final *x* into *m*, and when the verb is of one syllable by adding *om*, or, if the vowel in the root is *u* or *a*, by adding *um* or *am*; as *loΣox, loΣom*, that which is loved; *banom*, that which is done; *chup*, to be quiet, *chupum*, that which is quieted. They are conjugated with the derivative pronouns, as *nu banom*, the thing that has been done by me; *nu* **q**,*etom*, that which has been seen by me; *nu loΣom*, that which has been loved (or bought) by me; *maihax*, to be held in reverence, *nu maiham*, that which is held in reverence by me. This participial is in very common use.

Verbal Nouns from Neuter Verbs.

The participials and verbal nouns formed from neuter verbs may be understood from the following examples:

Verbals in el. *Oc*, to enter, *oquel*, he who has to enter, as, *vae nu* **q**ahol oquel pa escuela, this is my son who has to enter into the school.

Verbals in inak. *Oquinak*, the thing which has entered. These are conjugated with the primitive pronouns, as, *yn oquinak pa hay*, I am he who has entered into the house; *oquinak pe ha* that one has entered.

Verbals in ic. *Oquic*, the entrance. These are conjugated with the derivative pronouns, as, *voquic*, my entrance, *avaquic*, thy entrance.

Verbals in bal. *Oquibal*, the entrance; this word conveys all the meanings which I gave to the passive verbals in *bal*. These are used with the derivative pronouns, as, *mani voquibal aviqin*, I have no entrance with you, or, I have nothing to do with you; *mani roquibal nu vay;* I have nothing for its entrance (to enter with) my bread, that is, I have no meat to eat with it.

Verbals in em. *Oquem*, the entrance, signifies the action of the verb. It does not admit any pronoun before it, as, *xban oquem pa hay*, an entrance was effected into the house. To denote whose action it was, the genitive is used, and then the signification becomes of the present time, as *Oquem richin kahaual Jesu Christo pa templo tan qoh chi la Jerusalem*—Our Lord Jesus Christ, entering into the temple which is in Jerusalem.

Of certain Pronouns.

In sentences like some of the above, and like, "I love thee," "Thou lovest me," etc., there are five accusatives which serve for the presents and futures. They are:

quin, me.	*koh*, us.
cat, thee.	*quix*, you.
	que, them.*

The following are for past time:

xin, me.	*xoh*, us.
xat, thee.	*xix*, you.
	xe, them.

To form a sentence, we must first place the appropriate accusative as above, next, the derivative pronoun, *nu*, *a ru*, or, if the verb begins with a vowel, *v*, *au*, *r*, and then the active verb without a particle; as, *cat nu loꞲoh*, thee I love; *qui nu loꞲoh*, myself I love; *quix ka loꞲoh*, you we love.

It will be noted that the *n* of the first person of the present accusative is dropped when the subject of the verb is of the

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* In the future these are preceded by the future sign, *x*.

third person singular or plural, as *qui ruloƩoh Padre*, the father loves me; *qui loƩoh vtzilah vinak*, good men love me.

Observe that in these sentences the subject of the verb is placed at the end; and if we place it at the beginning of the sentence, as in using *nak*, who, or, *ha*, that one, then we must use the absolute and not the active form of the verb; as *nak xat bano?* Who made thee? *Dios xi bano*, God made me. *Nak xat vinakiriçan?* Who created thee? *Dios xi vinakiriçan*, God created me. *Pedro xoh camiçan*, Pedro killed us.

There are some reciprocal pronouns, which, although, they have already been spoken of, must be mentioned here. They are:

vi, myself.	*ki*, ourselves.
avi, thyself.	*yvi*, yourselves.
ri, himself.	*qui*, themselves.

They are placed after active and absolute verbs, as follows:

tin loƩoh vi, I love myself.
ta loƩoh avi, thou lovest thyself.
ti loƩoh ri, he loves himself, etc.

The same meaning may be expressed thus:

qui loƩon vi, I love myself.
cat loƩon avi, thou lovest thyself.
ti loƩon ri, he loves himself.

These accusatives may also be used with verbal nouns, as:

oh loƩon ki, we love one another.

And with passive participials in *on*, as,

nu loƩon vi, I love myself.
cat loƩon avi, thou lovest thyself.
ru camiçan ri, he is killing himself.

The particle *rijl*, placed at the end of verbals ending in *bal*, conveys the idea of universality, as, *loƩobalrijl*, the love which one has for all; *maihabalrijl*, the reverence which one has for all.

This explanation of what are called the "Transitions" is not very full, but contains the essentials. The other grammarians note some elliptical

forms. Thus with the negative adverbs *ba* and *ma*, there is a synthesis of pronoun and adverb, as :

> *bina (ba + quin + a) camiçah,* thou dost not kill me.
> *bat (ba + cat) nu camiçah,* I do not kill thee.
> *bohi (ba + koh + i) camiçah,* you do not kill us.
> *be (ba + que) a camiçah,* thou dost not kill them.

In the same way :

> *mina (ma + quin + a) camiçah,* thou dost not kill me.

Chapter V. Of the Composition and Derivation of Verbs.

Verbs may be formed from almost all nouns, both substantive and adjective, by adding one of the following particles : *ar, er, ir, or, ur,* according to the usage of the Indians, as *mama,* an old man, *ti mamar,* to grow old ; *utz,* a good thing, *tutzir,* to make oneself good ; *teu,* something cold, *titeur,* to grow cold.

Active verbs may be formed from nearly all neuter verbs by adding the particle *içah* or *eçah* ; as *tutzir,* to become good. *tutziriçah,* to make another good ; *titeur,* to grow cold, *titeuriçah,* to make something cold.

The particle *beh* added to active verbs of one syllable, and to those of more than one syllable, dropping the terminal *h,* if they have one, forms an instrumental verb ; as, *ban,* to do, *tibanbeh,* to do something with an instrument ; *ti loΣbeh,* to show love with some act, as by giving a gift. *Tipe halal ya tin chahbeh nuΣa,* Bring a little water that I may wash my hands with it. *Ta ya hun tomin, tin loΣbeh nu vay,* Give me a tomin that I may buy my bread. A passive may be formed from this by changing the final *h* into *x ;* as, *Vae hun abah ti camiçabex* **q,***i,* Here is a stone, with which the dog may be killed. These instrumental verbs, whether active or passive, may govern genitives after them ; as, *Vae hun colo taximbeh avikam,* Here is a cord for tying thy load ; or, *Vae hun colo tixinbeh avikam,* Here is a cord with which thy load may be tied.

Neuter verbs may be treated in the same manner, though less frequently than actives, except that with them the form *ibeh* is employed. Actives and passives of these instrumental neuters are also used, as, neuter, *oc,* to enter, instrumental *oquibeh,* pas-

sive form, *oquibex*. Thus, *Xoquibeh Pedro avochoch*, Pedro entered thy house; *Xoquibex rumal Justicia avochoch*, Thy house was entered by the police.

Active verbs are formed from substantive nouns by adding one of these particles, *ah, eh, ih, oh, uh;* as *achbiil*, a companion, *tivachbilah*, to take one as a companion; *tzeb*, laughter, *tintzebeh*, to laugh at one.

Of Neuter Verbs, ending in e, of more than one Syllable.

There are in this language some neuter verbs, of more than one syllable, ending in *e*, as, *pae*, to stand up, **q**u**q**ue, to sit down, **q**ule, to marry, *hote*, to ascend. All these form active verbs by dropping the *e*, adding the initial vowel of the root, and suffixing the particle *ba*; thus, *pae* forms *paaba* to erect; **q**u**q**ue forms **q**u**q**uba, to set down; **q**ule, **q**uluba, to give in marriage; *hote, hotoba*, to lift up. *Qui pae*, I stand up, *tin paaba*, I erect something; *qui* **q**u**q**ue, I sit down, *tin* **q**u**q**uba, I set something down.

From these verbs ending in *e* certain participials are formed of frequent use, by changing the *e* into *l;* as *xuque* to kneel down, *xuqul*, he who is on his knees; *pae*, to stand up, *paal*, he who is on foot. The plural of these participials is formed by changing the final *l* into the initial consonant of the root and adding *oh* or *uh;* as *paal*, he who is on foot, *paapoh*, those who are on foot; *çaal*, clothing or anything else laid out to sun, *caacoh*, all the things laid out to sun. An exception is **q**ulan, married or united, plural **q**ulu**q**uh.

From this participial in *l*, are formed some active verbs with instrumental signification by adding *ibeh*. As this is a difficult point, it is best shown by examples. *Qui* **q**otze, to lie down; its participial is **q**otzol, he who is lying down; *tin* **q**otzolibeh, I lie down upon something. *Tipe hun varabal* **q**ul, *ru**q**in hun pop, tin* **q**otzolibeh, Bring me a sleeping dress, and a mat, so that I may lie down upon it. So, *qui* **q**uke, I sit down, *ti* **q**ukulibeh, I sit down upon something; *Dios nima ahauh, ru* **q**ukulibeh *xi tan* **q**,*hacat puakin*, God, the great Lord, is seated upon a seat of gold, or emeralds.

Of Frequentative Verbs.

These include frequentative verbs properly, and also distributive verbs.

Active verbs of more than one syllable, ending in *h*, change the *h* into *la*, as, *tin çipah*, I divide, *tin çiala*, I divide many times, or among many persons.   Active verbs of only one syllable add the vowel of the root, and then the particle *la*, as, *tin chap*, I seize, *tin chapata*, I seize often or many things.   There are not many frequentatives proper, with an active sense, in this language.

With regard to the passive verbs derived from these frequentatives, they are not formed as the other passives and absolutes above mentioned, but as follows: the *a* in which the frequentatives end is changed into *o*, and then the absolute is formed in *on*, and the passive in *ax;* as, *tin çipala*, I divide often, *qui çipalon*, I divide out, *qui çipalox*, I am divided out frequently.

Chapter VI.   Of some Particles and Adverbs.

The particle *vi* is much used in this language, and for many purposes.

Whenever time or place is specified before the verb, the latter must be followed immediately by *vi;* as *chi rochoch Dios* **q***o vi Padre*, In the house of God is the father. But if the verb is placed first, the *vi* is not used; as, **q***oh chi rochoch Dios*, he is in the house of God (the church).

Again, in employing the dative, if it precedes the verb, the latter must be followed by *vi;* as, *chi richin Pedro taya vi*, to Pedro thou must give.   But if the dative is placed after the verb, the *vi* is not used; as, *xnu ya chirichin Pedro*, I gave it to Pedro.

It has also the signification of the instrument, if it immediately follows the verb; as, *abah xin camiçah vi tziquin*, with a stone I killed the bird; but if the instrument is placed after the verb, *vi* is not used, but the particle *chi*, as, *xin camiçah tziquin chi abah*, I killed the bird with a stone.

Whenever the verb is preceded by the particle *ha*, the particle *vi* must follow; as, *Ha quix colotah vi*, With this you will ascend to heaven.

In other cases *vi* is used to convey affirmation, as, *Kitzih chi xaban vi mac*, Certainly you committed a sin.

The particle *ach* has no signification by itself; but joined to nouns it conveys the idea of participation in their signification, and it is used with the possessive pronouns; as, *ahmac*, sinner, *achahmac*, he who sins jointly with another; *vachahmac*, my accomplice in sin; *achbilatz*, he who goes with another; *vachbiil*, my traveling companion.

The particle *quereqa* is illative, and corresponds to *ergo* or *igitur*, therefore, then, for that reason. Whenever it precedes a verb in this sense, the latter must be followed by the particle *vi*; as *Quereqa ta loΣoh vi Dios*, Therefore love thou God.

¶. There are four very important verbs which are placed absolutely at the end of sentences containing a gerund with accusative. They are *el*, departing, *apon*, arriving, *kah*, descending, *pe*, coming; and this particle *Σaneh*, or *aΣaneh*, which means "upward."

The verb *el* is used by the Indians thus: *ta qama el ri plato*, Take out, departing, this plate; *ta tixa el ya qoh chupam xarro*, Pour forth, going out, the water which is in the pitcher. The Zutuhils are accustomed to add *o* when the sentence ends in *el*.

The verb *apon* means "arriving there," not "coming here." It is used as follows: *ta biih apon chire fiscal chuac quin apon chire*, say to the fiscal on arriving there (or, when thou arrivest there) that to-morrow I am going there. *Chuak tel apon nu camahel ruqin Padre*, To-morrow will go forth my messenger to the place where the Father is.

The verb *kah*, is used when one being in an elevated location speaks, or writes, or sends to one who is situated lower. Thus, when one is in Atitlan and speaks of the coast, he would use this *kah*, as, *tibe qamar kah q,ih taΣah*, they are going to carry flowers, descending (or down) to the coast.

The verb *pe*, to come, is used as follows: *ta tzih pe candela,*

light, coming, a candle (come and light a candle). Thus the preacher says to the people, that they be attentive during the sermon: *Ti ya pe y***q***ux, ti ya pe yxiquin, tiva***q***axah pe, vae loΣolah tzih xtin biih chivichin,* Give your hearts hither (coming hither), give your ears hither (where I am), listen (in this direction), they are precious words which I shall speak to you.

The particle *aΣaneh,* means upward, Latin, *sursum,* as, *qui muku aΣaneh,* I look upward.

The particle *can* means "remaining;" as, *xu biih can kahaual Jesu Christo,* the aforesaid our Lord Jesus Christ; *xi ru pixabah can nu tata tok xbe panΣan,* my father discharged me, I remaining behind, he going to Guatemala; *quere nu tzih, nu pixa, vae xtin ya can xtin* **q***oh ba can,* These are my words, my commands, which I give to remain, as I shall go away. The expression *xambey can,* means, remain behind; *chuih can,* in my absence, after I had left.

The particle *na* has no signification when used alone; but when joined to other words it has various meanings. It is from *nabey,* first, or, the first. Thus it may mean "until," Latin, *donec,* as, *cat nu chubiçah na chicam ti***q***o na nu***q***ux chavih* **q***ate ti tuker nu***q***ux,* I shall punish thee and shall not be satisfied until I have visited on thee my anger. *Tul na Padre* **q***ate***q***a catbe,* Do not go until the father hears thee; **q***ahaok na Padre tibiin ru chohmil chuo* **q***ate***q***a tinu kiquih,* I shall not consider it true until the father tells me. *Nu* **q***ux na tahoon tinu ya chaue,* Until my heart desires it, I shall not give it thee. *Tin biih na ruchohmil Justicia,* In the first place I shall tell the truth to the magistrate; **q***acamic na,* until death; **q***e ta na,* presently, after a while. A boy about to be whipped will say, *humul chita na,* pardon me this time, wait until the next time.

The particle *bala* means "somewhere." *Ba* **q***o vi Padre?* Where is the father? *Bala* **q***o vi,* Somewhere, I don't know where. It also corresponds to all four of the adverbs of place, *ubi, unde, quo, qua. Ba xpe vi Padre?* Whence came the father? *Bala xpe vi,* I don't know whence he came. *Bi che el,* or, *nak che el?* How? In what manner?

Bilanak, "something," "anything." *Tok bilanak ti biin*

chaue ytzel tziih, ma **q***utuba*, When any one speaks evil words to you, do not answer him. *Mani bilinak xu biih Padre chue,* The father did not say anything to me.

Other particles : **q***abala*, from time to time; it may be used with repetition ; **q***ahantak la nu nantil,* the same ; **q***a ru naht*, the same ; **q***o quipe,* **q***o* **q***a mani,* sometimes I go, sometimes not ; *mani humul vakan chirochoch,* not one time have I put foot in his house ; *vave,* here ; *varal chire,* there or then ; *chila,* over there, far ; *halal,* a little ; *halal chic tiraho tijh ;* the food lacks a little, it is not ready, an Indian phrase ; *halan-hal***q***at,* differently, pl., *halahoh qui* **q***ohlem ahaua,* the modes of life of the chiefs are different ; *halahoh que tzihon,* they speak differently, some well, some ill ; *xere,* only this ; *hu***q***içic xa xere tin biih ri,* only this do I say to thee ; *hu***q***içic* xtin ya chavichin re,* or *vae,* this only will I give to thee ; *hiquil,* intimates a fixed purpose, as, *hiquil nube ic chuak,* My departure to-morrow is certain ; *kitzih,* truly, certainly ; *chi kitzih vi chi,* the same ; *kitzih utz Dios,* truly God is good. The following are used with reference to past or future time in narration or reference, *haok, katok, tok ;* but in asking about past time they say, *xhani***q***al?* How much time ? And for future they say, *haruh,* when ? *Haruh cat be ?* When wilt thou go ?

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* The word *hu***q***içic* is a compound of the numeral one, *hun,* and the verbal **q***içic,* from **q***iz,* to finish, to end, hence, "that which ends in one," or is alone. (*Coto.*)

SUPPLEMENT.

The following additional material, necessary to a grammatical survey of the tongue, I have culled from the various MS. sources heretofore mentioned.

COMPARISON OF ADJECTIVES.

This is accomplished by the use of the particles *chic*, as, *nim chic halal*, a little larger, *ki*, and *atza*, as, *atza quixan pe*, come a little nearer; and by adding the past participles, *iqovinak* and *yalaquhinak*, which mean to pass beyond, to exceed, as, *iqovinak chi nim*, greater (it exceeds in greatness), *yalaquhinak chi utz*, better (it surpasses in goodness).

INTERJECTIONS.

Ahkook! or *akookee!* Ah! Alas! Oh! Expressive of sadness or compassion. This is much used by the priests in their sermons.

Acay! When one is beaten or ill treated.

Aqe! When one is suffering pain, as, for example, when bitten by some animal. The correlative of this interjection in the particle Σ*e*, which is placed at the end of the sentence, as, *Aqe, xqui cam* Σ*e*! Alas! I shall die!

O, A, Ae, are exclamations of admiration as in the compounds, *A bin qa, O maihan re,* etc.

Aco! Oh! expressing a wish, as, *Aco mixat nuqul*, Oh! that thou hadst come!

Kitah, kitari, kitanari, kitanaqa, kitanaan, queretah, queretare; all these are desiderative or deprecatory. The root of the first five is the particle *ki* which is used to ask a question in a confident and friendly manner, hence *kitzih*, the truth.

ADVERBS.

AFFIRMATIVE ADVERBS. *Kitzih*, truly; *kitzihan*, very truly; *xaiqa*, also; q*o, he, xaviutz*, it is well; *haquere*, be it so; *haqaquere*, in the same way.

NEGATIVE ADVERBS. *Mani* or *maqui*, not; *xax mani vi*, by no means, not at all; *mahani*, not even; *maquiam queretah*, it is not so; *mahaniok*, is a negative indicating past time, as, *mahaniok tika*Σ*ih tok mi xinol*, the sun had not yet set when I came. The particles *ba* and *ma* are used as negatives in the singular number, second and third persons, especially with imperatives, as, *ba ban ri*, do not thou do that; *ba malih aqux*, do not be faint-hearted. In the plural these words become *bi* and *mi*, as, *mi ban ri*, do not you do that; *bi pokonariçah ivii*, do not abuse one another. The form *maqui tanaan*, a compound of *maqui*, not, *tan*, particle of present time, and *an*, an emphatic particle, is a negative, corresponding to the affirmative *ki tanaan;* they have the meanings, "not now at any rate," and, "even now at any rate." The compound *mamanion*, is a negative interrogative, or alternative, as, *avetaam pe, mamanion?* Dost thou know

me, or not? *Avetaam pe nu* qohlem, *mamanion?* Dost thou know me, or not? *Quere pe, mamanion?* Is this so, or not?

INTERROGATIVE ADVERBS. The general interrogative is *nak?* What, or, What is this? Who? Which? *Nak qui xox vi?* Who art thou? *Nak la* q*a rumal?* For what reason? *Nak pe ri?* What is this? *Ba,* where? *Ba pe* q*o vi?* Where is he? *Bala*q*a* q*o vi ruchohmil?* Where is the truth of this? *Bi* and *be* also have interrogative force, as, *Be chok ia vetamah vi ri?* How didst thou know it? *Been xa ban?* How didst thou do it? *La kitzih,* truly? as, *La kitzih pe xabiih ri?* Truly, didst thou say this? The particle *maki* is in very common use for the affirmative interrogatives, well, well then, etc., as, *Maki tekumu halal ya?* Then, thou willst not drink water?

DUBITATIVE ADVERBS. The particle *la* expresses a doubt as to whether the action referred to has occrured ; as in answer to the question, Has the father come? The reply, *Mi la xul,* or *Mi xul la,* means, He may have come, it is possible. A much used compound of similar signification is *pach*Σ*om* q*a vach,* from *pach*Σ*om,* to turn, to change ; it is used with the possessive pronouns, as, *pach*Σ*om ru vach nu*qux, I am in doubt, literally, my mind (*heart*) changes its face.

NUMERALS.

1—*hun.*	41—*hunrox*q*al.*
2—*cay.*	42—*cay rox*q*al,* &c.
3—*oxi.*	60—*ox*q*al.*
4—*cahi.*	61—*hun ru humu*q*h,* &c.
5—*voo.*	80—*humu*q*h.*
6—*vakaki.*	100—*o*q*al.*
7—*vuku.*	101—*hun ru vak*q*al.*
8—*vakxaki.*	120—*vak*q*al.*
9—*belehe.*	121—*hun ru vuk*q*al.*
10—*lahuh.*	140—*vuk*q*al.*
11—*hulahuh.*	160—*vakxak* q*al.*
12—*cablahuh.*	180—*beleh*q*al.*
13—*oxlahuh.*	200—*otuc.*
14—*cahlahuh.*	300—*volahuh*q*al.*
15—*voolahuh.*	400—*omu*q*h.*
16—*vaklahuh.*	500—*omu*q*h o*q*al.*
17—*vuklahuh.*	600—*omu*q*h otuc.*
18—*vakxak lahuh.*	700—*omu*q*h volahuh* q*al.*
19—*beleh lahuh.*	800—*ca*Σ*o.*
20—*hu vinak.*	900—*ox*q*al roxo*Σ*o.*
21—*hu vinak hun,* &c.	1000—*otuc roxo*Σ*o.*
40—*ca vinak.*	8000—*hu chuvy.*

The numeral *voo,* five, when joined with the possessive pronoun loses its initial letter, as, *roo,* his five. Verbals are formed from these numbers, as from other radicals.

The ordinal numbers are formed from the cardinal by prefixing the possessive pronoun and dropping the final letter.

ruhu, first.	*roo*, fifth.
ruca, second.	*ruvakak*, sixth.
rox, third.	*ruvuk*, seventh.
rucah, fourth.	*ruvakxak*, eighth, etc.

The use of *numeral particles* is very frequent.   I take the following list from Torresano's Grammar in the order he gives them.

pah, for counting words. With this particle the numerals lose their last vowel, and *vakaki* its last three letters, as, *hupah, capah, oxpah, vakpah*, &c.

rabah, for counting skeins, threads, or things sewed ; *hurabah, carabah*, etc.

Σ*a*, for counting hands, and fives, *hu*Σ*a, ca*Σ*a, ox*Σ*a*, etc.

q*ulah*, for counting pairs.

*mo*Σ, for counting handfuls, or fists.

lep, for the same.

q'*uh*, for counting drops.

*bi*Σ, for counting chips and crumbs.

lic, for counting spoonfuls.

yacah, for counting large things, as beams, logs, and weights.

remah, for counting provinces.

q*hob*, for counting districts.

q*olah*, for counting spherical things, such as eggs, balls, etc.

cholah or *ley*, for counting things arranged in order.

tzeah, or *chiah*, or *quiah*, for counting bundles of things tied together.

chacah, for counting bundles like those of sarsaparilla, tied together.

vi, for counting shoots and stems of trees, etc.

telah, for counting armfuls of wood or grass.

ram, for counting clubs or sticks.

molah, for enumerating the differences between things.

taz, for counting high things, as the ceilings of rooms, or the upper rooms of a house.

rap, for counting strokes or blows.

perah, for counting paper, the leaves of a book, tortillas, or other thin articles which are laid one over the other.

buçah, for counting things that are doubled or folded, as pieces of cloth.

q'*iz*, for counting sewed sheets or other sewed articles.

hah, for counting armfuls of woods, sticks, etc.

yatah, for counting bundles or other tied articles.

Σ*eteh* or *borah*, for counting small bundles of grass or wood which can be carried under the arm.

cep, for counting sites of villages.

bolah or Σ*er*, for counting bundles of straw.

çutah, for counting pieces of sown land.

tzobah, for counting small patches of corn-land, of good soil.

q*utu*, for counting spans.

*xa*Σ, for counting paces.

le, for counting spaces between floors.

tanah, for counting degrees, chapters, sins, law-suits, etc.

Σ*ala*, for counting cacao grains, by scores.

vinak, for counting months according to the method of the Indians, from 20 to 20.

a, for counting years.

may, for counting years by twenties.

mul, for counting repetitions.

oc, for counting with exclusion, *hunoc*, one only, *cayoc*, two only, etc.

Σ*at*, for counting long strips.

hal, for counting changes.

q*hay*, for counting businesses.

To these from Torresano may be added from other sources :

bic, for counting songs, words, or blows, as *hubic chibix*, one song.

lah, for counting 14 at a time.

patal, for counting loads, *hun patal a*q*am*, one load of salt, etc.

To express that a quantity is finite and can be counted, the word *choyol* is used ; to express that it is infinite or cannot be counted, they have the word *ramal ;* or the negatives *maqui choyol, maqui* Σ*atal*, innumerable.

To express a half, the word *tanal* is placed before the numeral, which takes the possessive, as *tanal ru cay, tanal rox, tanal ru cah*, etc.

PARTICLES.

In American tongues the study of the particles is preëminently required in order to gain an insight into the shades of meaning between similar expressions. To them also we must turn if we would trace these tongues to their primitive forms, and gain a clear conception of their organic peculiarities. By some writers these particles are considered worn down verbal or nominal roots, but I rather hold that this is the exception, and that most of them are true radical forms themselves, and must be ranged under a grammatical category foreign to any known to the Latin grammarians.

This question need not be discussed here, and it will be enough for practical purposes to arrange in alphabetical order the principal but by no means all the particles found in the Cakchiquel.

Aco. Expresses satisfaction, as if one had found that which he was searching for.

*A*Σ*aneh.* Verbal particle, see p. 404.

An. Particle to say that it is well. *Utzan*, it is well.

Avah, or *Avahuh.* Generic part, applied to any animal, bird, or bee, such as builds itself a house.

Atza. Enough ; *atza* q*oh, ta*q*a mape*, "trae bastante."

Ba. Imperative and prohibitive particle.

Benakil. Many times ; *benakil nu bijm chaue,* I have often told you it.

Beh. Particle added to verbs to signify the instrument with which the action is accomplished.

Ben. Particle to express "since" or from a certain time; *xruliben Padre,* since the Father came; *xu ka hi bem (sic) ya panuvi manitan qu qule,* since I was baptized, I have not sinned.

Can. Particle signifying past time; *nu biin can,* I have already said.

Cani or *canih,* soon; *canicabe vacami man chic catqohe vaue, ahora luego vete ya no estes aqui.*

Co. Particle to concede or grant something; *coco,* all right, very well, yes.

Cohol, between; *cohol hay,* between the houses.

Chic. See p. 376.

Ha, that one; also, it is, or, it is so; *ha ri,* it is thus; also in causal sense, *ha nim vi ri Sancto,* because the Saint is great; something great or strong, *ha Σih,* a hot sun, *ha hab,* a heavy rain.

Hak, to open out, or to separate things joined; *tahaka ru nakavach,* open your eyes; *hakal vuh,* the book is open; *ti haka yxiquin,* open your ears, *i. e.,* listen attentively.

Haz, to shut up, hence a secret, in secret; *hazha pa ru xiquin,* to tell in the ear.

Ho, interjection intimating going; *hoho,* come along, let us go hence; applied to the woman who offers herself to a man; *tu ho ri yxok,* the woman offers herself; of the day which goes quickly (as *holoho*); *xholo yan Σih,* the day is soon gone; *xholoho ranima,* his soul departed (he died); *hote,* to go upward, rise; *cat hote chirih queh,* get on your horse; *hotoba,* to lift, to raise up; *hotay,* the sprouts of trees which shoot up, also the descendants, offspring of a man; *enuhotay,* my descendants.

Yan, particle denoting brevity; *xatul yan,* you have just come; *xqo yan xinul,* I have already come. Thus this particle may mean both a short and a long time.

Yx, part. of past time.

Ychal, part. denoting plurality.

Yben, part. joined to names parts of the body to distinguish them, as *qalqaxibeni (sic), ri xa,* the water came to my knees.

Ka, part. of direction, downward; as verb, *ka,* to descend, *mix ka chi, xibalhay,* he descended into hell; to tear down a house; to set (of sun or moon); to diminish (of a boil); to descend in health, to grow sick, etc.

Ki. 1. An interrogative, putting a question in a friendly manner expecting a truthful reply. 2. In space, that which is locally nearest, as, *hakiha vochoch ri qo oc chachi bey,* my house is nearest the road.

La, particle to intimate that one has not seen what has taken place; expresses a doubt.

Ley, part. to denote that something is one of a class, *hu ley vinak,* a person of one, age, nation, dress, color, etc.

Na, first, in all senses. Hence, as a verbal, to be first, to await others;

nare, before me, thee ; etc ; *naek*, but, although (*i. e.*, = consider first) ; *navipe*, or *naype*, then, next, and.

Naht, far, deep ; of time, long.

Noc, a word of disfavor, or disapproval ; used, for instance, when one counts erroneously, or makes a mistake.

Paki, at once, immediately, *tin ban paki*, I do it at once.

Pam, or *Pa*, in, within ; hence, the stomach, belly or bowels, as the "inwards" of old English writers.

Pe, toward this place, hither ; as a verbal, to come hither.

Ta, a particle of courtesy used by and to married people ; as, *Dios ca chahin ta*, God protect you ; hence, *ta ta*, O lord !

Tah, particle to express like or desire, used in asking something which one is uncertain about receiving ; as a noun, pleasure, satisfaction ; as a verbal, to desire, to wish.

Tahin, particle of present time, as *tan pe que tahin yxoki chuque xic nu vay?* are the women now grinding my corn? Ans. *Tan que ta hin*, They are even now doing it. In the combination q*atahin*, it means "a little," a short time.

Tak, conveys the idea of repetition. With reference to events it signifies that they happen recurrently ; added to numbers above five it means a division among many. Thus they say of intermittent fever, *hu tak petic rax tev chuvih*, I am suffering from recurrent chills. It is also used to form certain plurals which have an implied idea of recurrence, as, *ronohel tak mul*, all the time, every time.

Tan, part. of present time, see *tahin*, and page 385.

ToΣe, an exclamatory particle used to call a person who is near.

Va, a particle of assent, or of intimation that one is near what he is seeking.

Ve, primarily expresses a doubt, and from this a concession, hence is used to signify consent or yielding to a request ; *ve ta*, be it so.

Vi, see page 403.

Xambey, after others ; as, *xambey can*, he comes after, either in space or time.

Xe, below or beneath ; *xe hoy*, beneath the house ; *ru xe che*, the root of a tree.

q*a*, conveys the idea of a short distance either in space or time, as, q*a tan tul Pedro*, Peter came *a* short time ago ; q*a aq*ual *yq*, the new moon ; q*a aq*ual *Pedro*, Peter is young yet ; q*a tan tahin missa*, they are still saying mass ; q*a aq*a *hay*, a newly-built house.