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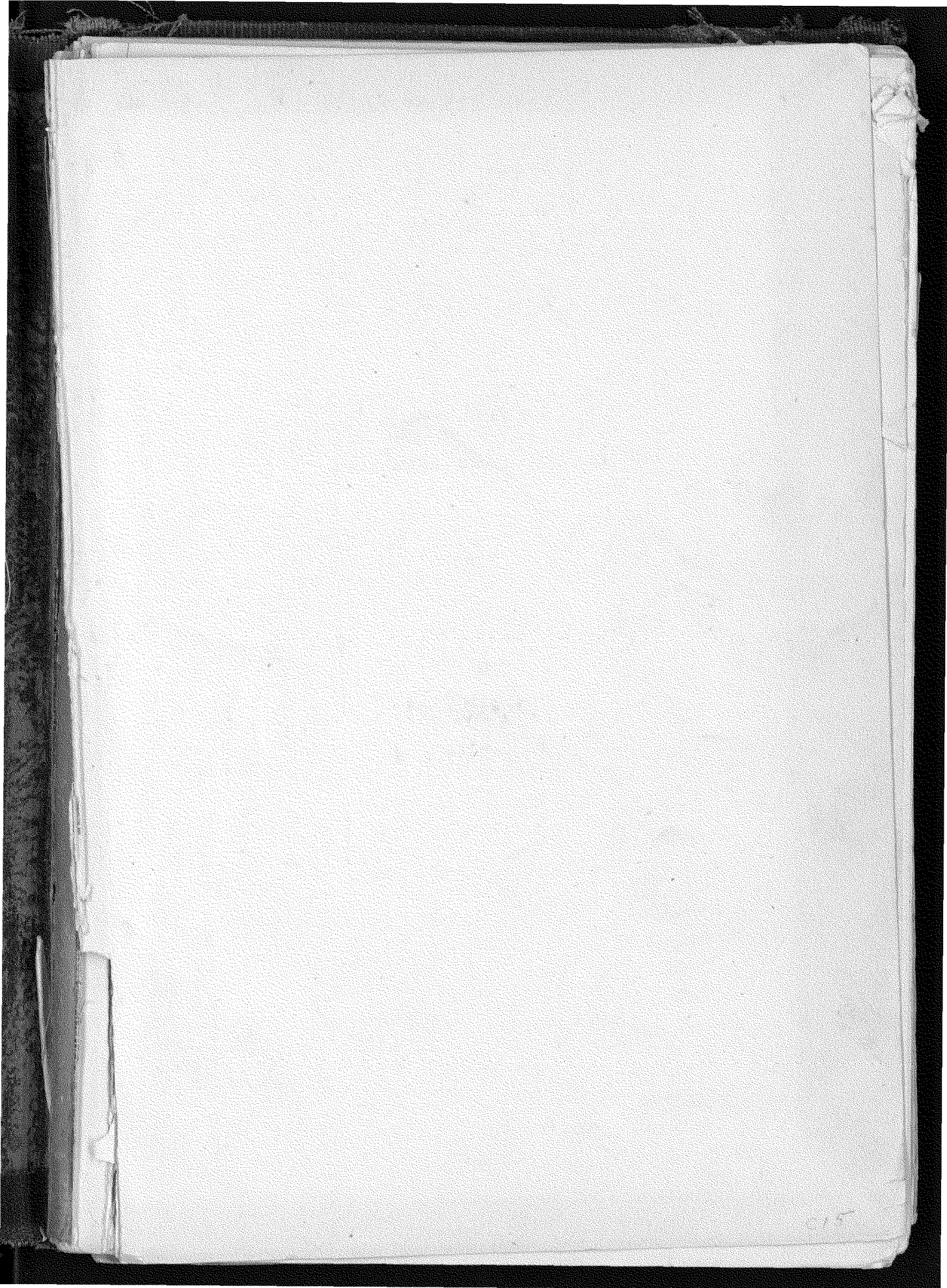


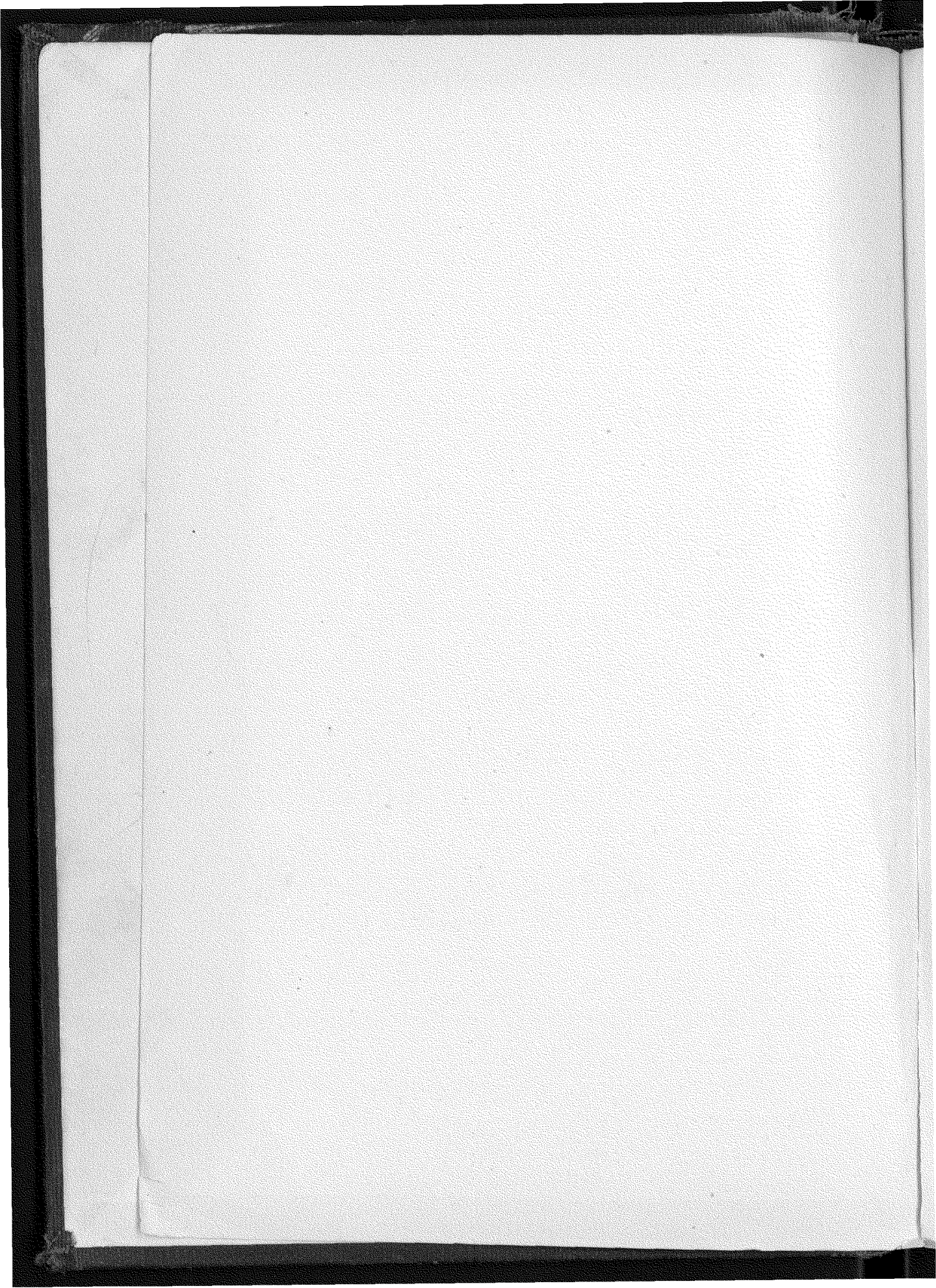
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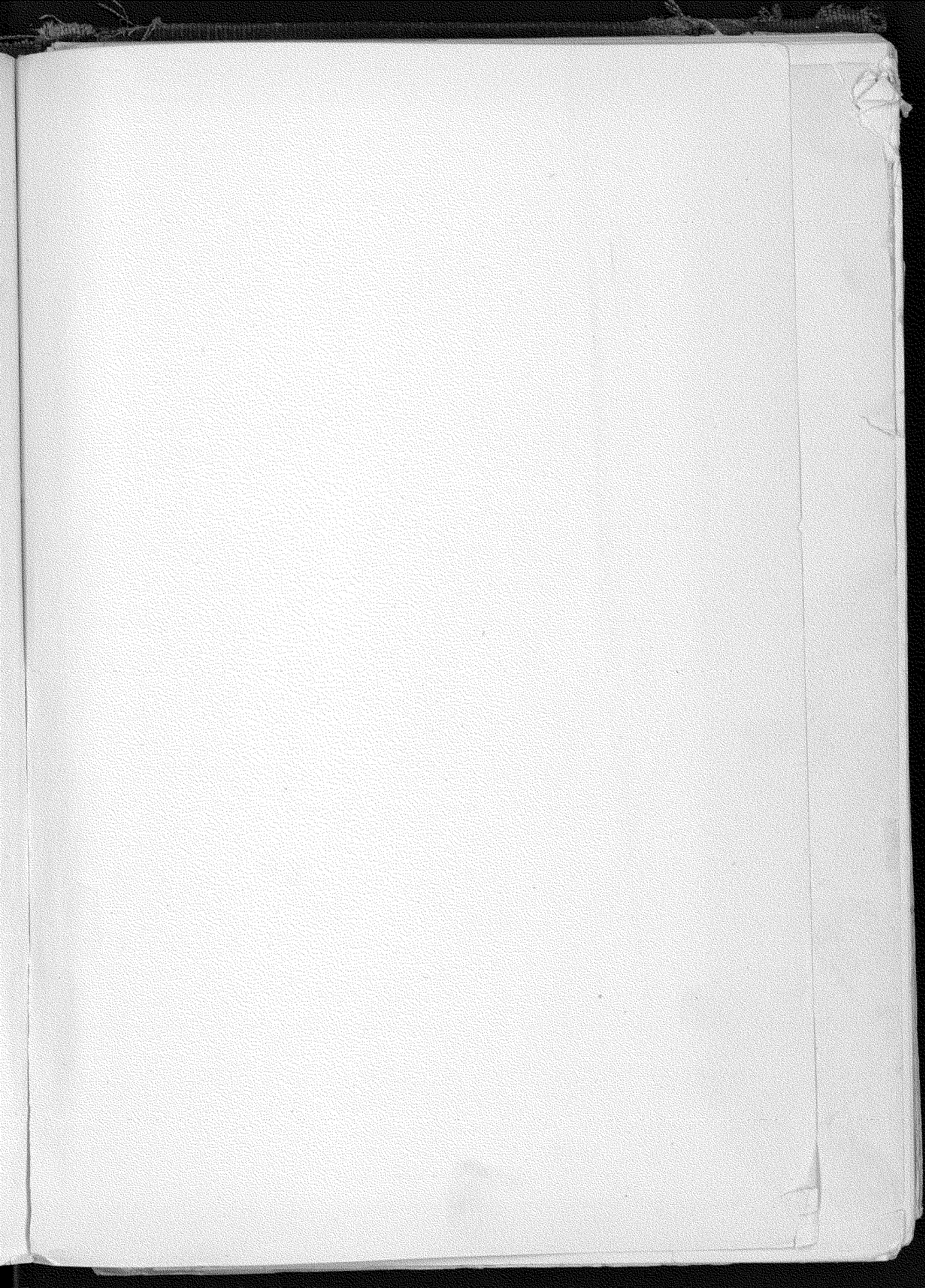
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A Mexican-Aryan Comparative Vocabulary

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THE RADICALS OF THE MEXICAN OR NAUATL LANGUAGE
WITH THEIR COGNATES IN THE ARYAN LANGUAGES
OF THE OLD WORLD, CHIEFLY SANSKRIT,
GREEK, LATIN, AND GERMANIC

BY

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PRIMITIVE ARYANS OF AMERICA"

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INTRODUCTION

In the year 1907 I announced in my "Mexican in Aryan Phonology" that Nauatl or Mexican is an Aryan language closely akin to Sanskrit and Avestan but more primitive than either, in fact Aryan of the proethnic period. In 1908 I followed up my work by publishing "The Primitive Aryans of America." This Vocabulary presents the witnesses themselves of my thesis, that is, the *living* words of a *living* language. To my mind the proofs in Comparative Philology may be named in three words, *etymology, meaning, syntax*. Historical proofs are merely records compiled to the best ability of the historian, but words are living, continuing witnesses. There is little or no proof to show that Sanskrit is an Aryan language beyond these three basic points. History is silent. Ethnology is incompetent. Even Mythology refuses to testify. What are the proofs that English is an Aryan language? History says that English is Germanic and the Germans were—what? Nothing certain until Comparative Philology showed them to be Aryan. Now the proofs are just as good that Mexican is Aryan as they are that English is Aryan. This incomplete vocabulary contains about 620 *radical* forms. The Aryan roots in English according to Fick are only 310. In this lexicon 94 per cent. of the captions have Sanskrit cognates.

Etymology is, I admit, sometimes uncertain and an unsafe guide in individual instances. I may quote here the opinion of Professor W. D. Whitney (*Encyclopaedia Britannica*, article Philology), who says: "On the whole the contributions of language to ethnology are practically

far greater in amount and more distinct than those derived from any other source." Philological proofs rest in the aggregate, and the equivalence of two entire vocabularies could not happen as a coincidence unless we are willing to concede that a linguistic miracle has been wrought on the American Continent.

Professor Frederick Starr of the University of Chicago has well said (*American Antiquarian*, May-June, 1908) that my proposition is so clear and positive that mere shrugging the shoulders will not do in reply. He thinks Philologists should either accept my work or try to refute it. But radically new ideas make way slowly. I sent out gratis, a contribution to human knowledge, about one hundred copies of my "Phonology" to learned men and a very few periodicals. Of this number only half a score even acknowledged the receipt of the book. If I had found and excavated an ancient ruin in Greece or the Orient, and rescued a scrap of the Christian Gospels, or a few verses of Sappho, or some lines of Menander the fact would have been *cabled* to America and published all over the civilized world. But I find an *old Aryan language in America*, one that will throw a flood of light on philology, ethnology, mythology, and the fact passes unnoticed. Why?

The Indian question has some peculiar aspects worthy of note. It is a very hazy question. Thousands of books and articles have been written about the American Indians or in some way referring to them. Lewis H. Morgan has said (*Ancient Society*) that perhaps more has been written about the Aztecs than any other tribe of people that ever existed. And what is the result of all this writing? The habits, customs and traits of the Indian have been perhaps adequately set forth. But concerning his *origin*, his *religion* and his *ethnic* and *psychical*

characteristics we, until lately, knew very little and we are still very much in the dark. Specialists connected with "Expeditions" or working singly have done most excellent work. But who reads it? It would seem that if a man announced that he had penetrated this mystery of the origin of a race and solved as regards one ethnic unit a problem which had endured for four hundred years, that he would be listened to eagerly, as one who had achieved something worth while. And his discovery, you might think, would be treated with respect and examined into on its merits. But those experienced in the ways of the world know better than to expect that he would get off so easily. They know that incredulous silence or caviling opposition is what great discoveries have invariably encountered. To employ the apt phraseology of a critic, they excite "hostile surprise." Anything which upsets old beliefs, and traditions which are hoary with antiquity and respected because nobody ever thought of questioning them, is sure to be opposed strenuously and with more or less hostility. Philology is no exception to this universal rule. The smug conceit of infallibility is a great satisfaction to a majority of mankind.

But how about the magazines and newspapers of America which nourish the flame that lights the world? Are not their editors always looking for *new* things? They continually say so. But "news" is not synonymous with "facts." Of all the periodicals I sounded on the subject of my discovery, and they were not a few, none would touch it with one notable exception. Mr. Cornelius McAuliffe, Managing Editor of the *Chicago Record-Herald*, heard my story and promptly promised to give it publicity. Two years later I gave him advance sheets of my book (*Record-Herald*, Jan. 8, 1909). I take

this occasion of saying further that *The American Journal of Philology* (Oct.-Dec., 1908) gave my "Phonology" an adequate review from the pen of Professor Edwin W. Fay of the University of Texas. He pronounced my work "fundamentally sound" as far as I had gone.

The question arises: Why were editors so indifferent? For the reasons above named, *inertia*, *incredulity* and a hesitancy in assailing fixed beliefs, or they got bad counsel from a "Literary Adviser," a Phoenix who invariably rises from the ashes of precedent. Philologists, Ethnologists, Archaeologists, Encyclopedists, have been telling us for many years that the Indians are *sui generis*, *indigenous*, and could not in measurable time have come from Asia, that their languages are wholly unlike those of the Old World and are governed by *different laws of sound-genesis and growth*. These positive assertions were made, in the first place, by men who in preparing some general work of linguistics gave a brief study to a language and, without mastering it, attempted an analysis. They set down as *positive* what they should only have suggested as probable, or as what they believed. Subsequent writers have copied these statements, believing them to be truth and science, whereas they are neither the one nor the other. Hence the "unwritten law" that America is forbidden ground to the Comparative Philologist.

From all this we see that if an editor wants an article about Indians he can get a *safe* one from the encyclopedia or a western tourist with a camera much cheaper and easier than he could investigate mine. An article by a prominent American author dealing with the Indians lately appeared in a Magazine. It was simply "available," it contained nothing new nor of any special interest or value to anybody. What the people expect about the Indians and

what they have usually had, is the picturesque, fine chiefs in war bonnets and paint, platitudes about "the pipe of peace" and "Minnehaha," "Laughing Water," with a thriller about the tomahawk to spice the whole, and some pictures which shall include a war dance or the snake dance. The poor redman, facetiously "Lo," has not been thought capable of entertaining so complex a concept as a religion with a creed and a ritual. In this connection to mention the "Great Spirit," in capitals, as a tribute to deity, was considered ample.

If the *origin* of the Indian was touched upon it was usually in a way that would have invited ridicule if applied to any positive science. There were traditions of "bearded white men" bent on proselyting, of daring navigators who left their native land never to return and who consequently *might have settled in America!* There were drawings and inscriptions on rocks which suggested similar survivals in the Old World.¹ There were traditions of a great deluge and coincidences of the Zodiac. The measurement of skulls is a scientific proceeding but the deductions are as yet by no means certain, and men who pretend to scientific accuracy have gone astray. They assert with positive assurance that they *know* that the Indians could not have originated in Asia. But these positive writers must submit to the rules of evidence and give convincing proofs. They have done the cause of Ethnology, History, and Philology real harm, since their reputation for learning impresses the world with the idea that they are sure of their ground. But when their *reasons* are sought one discovers little but plausible theory and adroit *specu-*

¹ On July 2 of this year (1909) I met on a railroad train a Mr. McNabb, civil engineer, of Salina Cruz, Mexico. He informed me that in the course of excavation there were found in that country, well modeled in clay, a hippopotamus and the head of an elephant. These objects were presented to President Diaz.

lation regarding data which might admit of a different interpretation. I have avoided speculation except in a solitary instance and that proved wrong later on. Whenever I have ventured a guess I have always indicated the point as uncertain. I have striven not to deplete my *reserve*, that is, to be able to give still further proofs if needed until ready to give these *final* proofs. But apparently I got no credit for having any *reserve*. Perhaps justly, the public would not accept my word a step in advance.

I ask a reading of this Comparative Vocabulary because it is *scientific*, because it is *definite*, because it is *exact*, because it embodies much research, because it opens up a vast new territory to the philologist. I make this appeal not specially for my own sake, though I have contributed to the world's knowledge several years of my time without expectation of reward and at great personal sacrifice and expense. I appeal in the name of Science. Let competent linguists read my work. If it be found good let them give me credit for it. I may add here that a man of world-wide reputation writes me from an English university that my work is "*scientific*" (italics his) and the only scientific work ever done in that field.

I am repeatedly asked: "How do you get the Indians from the highlands of western Asia to Mexico?" This is a proper question, a pregnant one, but I scarcely think it is within my province to answer it. I am dealing with *philology*, with *facts*. Naturally I have given this subject some thought and I see no insuperable difficulties in the coming of the Nahuatl across the sea *in boats*, just as their annalists say they came.

In "The Primitive Aryans of America" I started to write a *popular* book, that is, one which any well-educated

person could read, but it gradually grew more and more technical as I advanced. This work is intended for philologists and is strictly technical. But my work has all the time been *very difficult*. It must be remembered that I had no clues, no authority, and very little literature to work on. It should not be expected of me that I should define every detail with the precision attained in the classic languages which have been studied and exploited by philologists for a century. And I may repeat here what I said in the Introduction to "The Primitive Aryans of America," that this is not the place for hair-splitting discussions of vowel genesis and doubtful cognates. That may come later. There is no present way of determining vowel quantity with precision. Occasionally I give *two* forms from the same root. Such by-forms are found in all languages, and coincidence in exceptions is the best kind of proof. For example what could surpass the riot of forms exemplified in the Latin: *olus*, *holus*, *helvus*, *flavus*, *fulvus*, *furvus*, *gilbus*, all from the same root meaning yellow.

This work is not confined to *roots* alone. Formative syllables: suffixes, prefixes and postpositives have been determined as may be seen by examining such forms as: *ni*, *qui*, *c*, *on*, *(i)an*, *can*, *lla*, *llan*, *pan*, *iztli*, *tzin*, *tonlli*, *tçolli*, *potli*. Most of these are Primitive Aryan, some secondary of a later period.

To read a dictionary is not what may be termed exactly a pastime and no doubt only the serious student will read this one. Any Comparative Philologist, however, may decide in an hour's time as to the value of the work, and *it is not necessary to understand Mexican*. I have given correct definitions with cognates and phrases illustrating meanings and all the reader needs to do is to verify the

comparisons. If any one thinks he is *too busy* to do this, let me say that I have always been a busy man. If I could spend several years at this work it might seem that any lover of linguistics would be glad to examine the results of my work.

This vocabulary contains nearly all the root forms of the Mexican language which has a marvelous power of building up compounds from basic themes. The only duplicates are the cases where two significant forms spring from the same root. I should like to be able to say that it contained *all* the radicals. It should contain them, but my health is such that I work under constant strain and but a very short day's work is mine. For this reason I have thought it best to publish installments from time to time rather than to risk total disability and have on hand a mass of material which nobody else would edit or proofread. Besides I still have much material on hand which requires my attention before it is ready for the printer. My work, I trust, may incite younger men to do as much or more for other American Languages.

I have no doubt that some of my comparisons may be found wrong in the end. It would be remarkable if *all* were correct. I make this admission well knowing that *mean-minded* persons may take advantage of it. Balzac has well said somewhere that men of mediocre minds watch eagerly for the omissions, slips and concessions of greater men and dwell upon them in order to score what they consider a triumph. This actually occurred to me in the case of review in the *Nation*. A pedantic Boston critic exclaims in alarm that I am doing violence to the "Aztec" language! that I have wrenched words apart regardless of lines of cleavage! He makes the astounding announcement that the "Aztec" sentence consists of

a single word! If any moral is to be found in his screed it might be this: it is a good idea for a reviewer to read the book which he is about to criticise. Otherwise stock platitudes and meaningless generalities are safer.

As this vocabulary nears completion I am in receipt of a personal letter from Professor E. B. Tylor of Oxford University. He calls my attention to the Appendix of his book *Anahuac* published in 1861. To my surprise I find there a list of 64 Mexican words compared with Sanskrit. These comparisons are significant and some of them correct though made nearly fifty years ago. It is to be regretted that Professor Tylor did not follow up his work. A profound knowledge of Sanskrit and exhaustive comparisons will establish Mexican as one of the purest Aryan languages extant. The extreme antiquity of this tongue and its lucidity of word formation will render its study indispensable to the Comparative Philologist.

In conclusion, lest the reader may misunderstand me, I may add that the critical aspect of this preface does not reflect *complaint*. It is simply *history*. I welcome all sincere criticism whether favorable or unfavorable. Some of the matters mentioned here belong properly in an article for a Review or Magazine. But since I have so far been denied access to the ordinary avenues of publicity I have thought it well to put them down here.

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163 RANDOLPH ST., CHICAGO
Sept. 27, 1909

MEXICAN GRAMMAR, ORTHOGRAPHY, PHONOLOGY

I. GRAMMAR

1. *Analysis*.—The Mexican language is one which presents many difficulties to the student. Its inherent complexity has been aggravated by the orthographical and syntactical rendition of the early Spanish Lexicographers and Grammarians. Olmos, the earliest Grammarian, tried to fit his "Arte" into a Latin model with indifferent success. Molina, the first Lexicographer, is partially responsible for the absurd idea that every Mexican sentence consists of a *single word* by his method of welding pronouns to verbs. A critic reviewing my work (see Introduction) accuses me of wrenching *sentences* asunder without regard to lines of cleavage. This critic would not be worth a passing notice were it not that men who write with authority have become partially possessed of the same error. They talk of "incorporation" or "encapsulation" when there is no such thing.

2. *The Pronoun—object and subject*.—Every transitive Mexican verb requires a *prefixed objective pronoun* and the action of the verb is directed according to the pronoun which is its subject-object combined. Thus *nino* gives the sense of the middle voice or reflects the action upon the subject of the verb. *Ni* is the subject, *no* the dative object, accurately speaking; *nite*, directs the action toward another person and *nilla* toward a thing. Molina and Olmos joined these pronouns to the verb when logi-

cally they may be separated which would render reading much easier. For example *ticochtoc*, you are lying down asleep, might better be written *ti-cochtoc*; *ninotlaçotla*, I love myself, *nino-tlaçotla*; *nic-tlaçotla* in Malinton, I love Marie, *nic-tlaçotla* in Malinton. One might as well write in English, give me it, "gimmeit." There is no *incorporation* here.

3. *The possessive personal pronouns* have a peculiar use. A noun as head-word loses its *ending* when a possessive pronoun is prefixed, as, *tatli*, father, *nota*, my father, just as correctly *no-ta*. Adverbs are treated the same way, as, *nouic*, around me, *no-uic*. There are cases I admit where it might appear like straining syntax to carry this principle out, as *notenco nicmati*, I learn a thing by heart; *no* is my, *ten*, tentli word; *co*, in or by. I have followed Siméon's example and separated pronouns from verbs by a hyphen, thus, *nic-mati*. Hence I am not doing violence to the language as aforesaid hysterical critic imagined. The same rule applies in compounding nouns, as *atl*, water; *calli*, house; *acalli*, a boat.

4. *The postpositives*, such as *qual-can*, a good place; *coati-tlan*, place of snakes, need no special treatment. Some of them are Old Aryan, some are of later formation.

5. *The augment* is *o*. It is always separated from its verb by the pronouns or even by adverbial phrases, as *o-timo-tlalticpac-quixti-co*, already thou, earth-on, hast arrived (just come). Here *co* is a "desinence" indicating action just completed. The augment is usually omitted where its absence would not obscure the sense, as *o-nicte-mac* or *nicte-mac*, I gave it to someone, but *o-nitla-qua*, I ate it; *ic cen o-ya*, he has finally gone, is dead. Here it is necessary, as *ya* would be mistaken for the present tense. The augment is omitted in at least half the cases,

and the same is true of Vedic Sanskrit (Whitney, *Sanskrit Grammar*, sec. 587).

6. The "reverencial" is a form of the verb which at times appears to be simply the Romance reflective verb, as, *il se tait vite*, he gets quiet immediately. This subject is purely grammatical. I give these forms here in order to show that I have not left certain affixes undetermined. The form, it may be seen, does not primarily indicate *reverence*. The endings are *lia* or *tia*, thus, *nite-tlaçotla*, I love some one; *ninote-tlaçotilia* is the reverencial. In some cases *three* forms exist, as, *nitetla-maca*, I give something to some one, *nitetla-maquilia*, *-quilhtia*, *-quitia*, reverentials; (see *vocabulary*, *-lia*, *-lo*).

7. The *passive* usually ends in *lo*, as *chiua*, make, passive *chiualo*; *tlein itolo?* what is the news? *itola*, to tell; but the passive of *mati* is *macho* or *matia*; of *ana*, take, *analo* or *ano*; *aci*, *axoa*, *aciua*, *axiua*.

8. *Connectives*.—*Ca* and *ti* are used to connect compound verbs. *Ca* connects co-ordinates, as *acicamati*, to be wise, i. e., "attains and understands." *Ti* connects a subordinate adjective element, as *euatica*, "seated is"; *chapantinetzi*, "stumbling falls." Final *que* must not be confused with these. It is merely a plural ending, as *ueuet-que*, the ancients; *o-ticte-maque*, we gave.

II. ORTHOGRAPHY

9. *Mexican Orthography* is arbitrary and confusing. The clumsy Spanish phonetics of the sixteenth century were inadequate to the demands made upon them. No accents are given to guide in pronunciation. Two spellings of the same word are common, as *yuali*, *yoalli*, night; *chopinia*, *tzopinia*, to sting as a snake, peck as a bird; *chichi*, dog, and *tzi-n*, honorific, both develop from

dhi; *cocoltic*, lean, feeble, is also *çoçoltic*, which is significant since it involves the question of a sibilant or a palatal. The antique *ç* (*s*) is used for *s*, *z* for the soft sound. Some writers use these letters indifferently. The sound *sh* runs riot. It may be *x*, *ch*, *tz*, or, apparently, even *s* or *z*; *initial* it appears to be Spanish *ch* as in church, but in such a word as *tochtli*, rabbit, it may be *sh* (*x*, *ch*). Pimentel remarks: it is not the same as *ch*, but resembles it; Olmos says (*Grammar of Nahuatl*, p. 198) that it should be sounded like *x* in Latin *dixi*. It is simply English *sh*.

In regard to *h* there is much confusion; thus *uei* (Molina) or *huei*, large; *eua* or *ehua*, to rise. Molina was sparing in the use of *h*. Generally *h* appears to be simply a device to lengthen a vowel or denote the "saltillo," little stop, as *ahauia*, to take pleasure in, or *auia* (both Molina). The "saltillo" thus probably sometimes represents *aspiration*.

Prosthetic vowels occur frequently, as *eleuia*, *ilhuicatl*, *ocuelin*. This change has transferred to *i* many words originally belonging to other letters. It has literally robbed initial *s*, as *iciui*, from *su*, to hurry; *ilhuicatl* from Sanskrit, *rocaná*, heaven; *eçotl*, blood, from Sanskrit *su*, to press out; much rarer is *a*, as *alaua*, glide, Latin, *lap-sus*.

10. *Lost letters*.—Mexican has lost *b*, *d*, *g*, which fact renders positive differentiation more difficult. Whether *g* existed in the language at the time of the Conquest is a question discussed by Olmos (*Grammar*, p. 197).

III. PHONOLOGY

A. VOWELS AND DIPHTHONGS

11. Equivalence of vowels and diphthongs, Mexi-

can, Greek, and Sanskrit, is exhibited in the following table:

Mexican.	<i>a</i>	<i>e</i>	<i>i</i>	<i>o</i>	<i>u</i>	
Sanskrit.	<i>a</i>	<i>a, i</i>	<i>i, a</i>	<i>u, v, a, ā</i>	<i>v, u</i>	
Greek...	<i>a, ε, η, ο</i>	<i>ε, α, η</i>	<i>ι</i>	<i>υ</i>	<i>φ</i>	
Mexican.	<i>iu, yu, yo</i>	<i>ui</i>	<i>ua</i>	<i>iuī (u)</i>	<i>ai</i>	<i>ai, eu</i>
Sanskrit.	<i>u, yu</i>	<i>vi, va</i>	<i>va, (x)a, (x)a</i>	<i>u, (vi), iv</i>	<i>e</i>	<i>e, e+u</i>
Greek...	<i>υ, *jυ, ευ</i>	<i>φοι, φι, vi, v, ω</i>	<i>φα-α</i>	<i>υι, *jυι, υ</i>	<i>αι</i>	

x indicates a missing *labial* or *r*.

12. *Variants*.—The pseudo-labial *u* performs a vicarious service: (1) it may represent a *labial*; as Mexican, *auh*, also; Sanskrit, *api*; (2) a lost *g*; as Mexican, *uapaua*, get rigid; Greek, *παχ-υς*; (3) a lost *r*; as Mexican, *xauani*, drip; Sanskrit, *sarand*, run; *caua*, stop; Skr. *car*; *πολέω*, to wander, stop.

The vowel *i* (*y*) may represent a lost *r* as in *quiyauitl*; Sanskrit, *ghr*, drip+ap, water, **ghī-ap-i-tl*; *piaztic*, Sanskrit, *prasiti-c*; cf. Italian, *piacere*, for *placere*; Sanskrit, *rishi*; Pali, *isi*.

The change of *b, p* to *u* is of very wide geographical reach, as: Mexican, *auh*; Sanskrit, *apī*; Pali, *vuddho*; Sanskrit, *buddhā*; also of *r, l* to *u*, as *naua*, nara, or *r* dropped, *ozo-matli*, *vṛṣa*; *caqui*, hear **karki*; (see 17); Old French, *échauder*; Latin, *excaldere*, scald.

The change of a *palatal* to *u* appears to be Indo-Iranian, as: Mexican, *ua-paua*, *παχ-υς*; Panjābi, *nēul*; Sanskrit, *nakulā*, *ichneumon*.

The vowels *o* and *u* are often interchangeable, as *teotl* or *teutl*, god; *mochi* or *muchi*, much, all. This point is to be considered in vowel derivation. The long *a* of Sanskrit is regularly Mexican *o*. As to the *w-sound* in Mexican consult Olmos, *Grammar*, p. 197.

(a) The pseudo diphthong *eu* may result from: (1) juxtaposition as *tleuana*, *tle* + *uana*; *neuatl* **nesuatl*; (2) umlauting or strengthening, as *teuhlli*, dust; Skr. *dhū*; (3) a Sanskrit form direct, as *teutl*, from *dīv*; (4) influence of a liquid or dental, as *eua*, Skr. *r*; Lat. *artus*, *orior*; *eleuia*, *lubh*? or *rdh*? *eu* as an original IE. form, *teuhelli*, a leader, from **deuk*.

(b) *-uia*, *-iui*, *-oa*, verb endings are difficult to determine because of umlauting; thus *xeliui*, break, and *xeloa* are synonymous; in *calpolhuia*, to convoke the *calpolli*, the sense demands Skr. *hu*, to call, *hu-ia*; but in *teuia*, to stone, from *tell*, *hr*, to "handle" (stones) may be supplied though the sense does not require it; *xicoa* is Skr. *sic* + *ra*? *panauia*, to excel, appears to be Skr. *pan*, admire, commend + *av*, to have pleasure in; or *āp*, to get, become. *Iciui*, to hurry, is plainly Skr. *su*; *tlapiui*, to grow, is from *piv*, *πῖον*, fat. But Skr. *hr*, to be angry, develops in Mex. *qual-a-ni*; *gā*, *icau-ia* (*au=o*). Here *ia* is analogous to Skr. verb affix *ya*.

B. CONSONANTS

The Consonants are: *c*, *ch*, *h*, *l*, *m*, *n*, *p*, *qu* (*k*), *ç* (*z*), *s* (*ch*, *x*), *t*, *u* (*w*), *y*.

13. *Dentals*.—The only dental is *t*; *tz* is a development from *s*; *dh*, *d*, develop *ch* before *i*, *e*, *u*, as, *chiua*, do, from Sanskrit *dhā*; and *tz*, as in *tzicauastli*, a comb, *dhr*; *choloa*, to run, *tūrati*. The dental is never *final* except in the perfect tense; it is dropped in verbs when final of *root*, as *paina*, he runs, **padna*, *xini*, to cut, destroy **xitni*; Skr. *chid*.

14. *Labials*.—The only labial is *p*; Aryan *p*, *b*, *bh* may develop Mexican *u*, as in *eleuia*, desire, from *lubh*; or the labial is dropped, as *coatl*, serpent, from *çubh*, to glide; *tla-pāna*, *tlauana*, drunk.

15. *Palatal-gutturals*—only *c*, *qu* remain.

Initial they are: (1) hard as, *qual-ani*, angry; Sanskrit, *hrnite*; (2) become *u* with umlaut, as in *uentli*, an offering, from *ghu*, to pour out; but *k*, *g*, *gh* remain primitive more frequently than in Sanskrit, as, *conell*, child; Sanskrit, *jan*, *jána*; (3) become *x* as, *xaua*; Latin, *color*. *Final* (of root)—the palatal is (4) dropped and *u* or *h* takes its place as *iyaua*, Sanskrit, *yaj*, *tiuh-tli*; Greek, *θυγάτηρ*; (5) becomes *ch* as *tel-poch-tli*, young man; *tel-poc-a-tl*, youth; Sanskrit, *piç*, to adorn; Latin, *pic-tor*; Mexican, *pich*; (6) remains primitive as, *tla-pic*, false; Sanskrit, *piç-una*; Greek, *πικρός*. A change analogous to the dropping of a guttural occurs in Sanskrit; compare *yundhí*, *yungdhí* with *tiuh-tli*.

16. *Sibilants*, *ç(s)*, *z*, *sh(ch, x)*, *tz*, *tç*. *S* is never final except in the future and perfect tenses of verbs. The combinations *st*, *sp*, *sn*, *sl*, *ks*, are not allowable. Initial *ks* becomes *s*. *S* final (of root) may be dropped as, *moyoll*, mosquito; Greek, *μύια* **μυσ-ia*; Latin, *musca*, fly; *sv* becomes *s*, as *uitzilín*, humming bird, *vi*+*svar*; *ma-cep-oa*, my hand is asleep, *ma*+*svap*, to sleep. The explosive *tz* may derive from *s* as, *tzo-mia*, to sew; Sanskrit, *siv*; or from a dental as, *tzicoa*, to hold, detain, from Sanskrit, *dhr*, strong, but this *dh* may be *chi* as in *chicauac*, strong, from the same root. (See 12.) Sanskrit *ç(k)* is nearly always hard before *a*, *o*, *u*, soft before *e*, *i*.

17. *L* and (*r*).—*L* is never initial; *r* is missing entirely. *L* (*r*) may become *i* or *u*, or be dropped, initial or before a palatal or sibilant (sec. 12). But an original initial *r* may be preserved by a *prosthetic vowel* as *e-leui-a*, from *lubh*; *ilhuicac*, Sanskrit, *rocáná*. *R* is dropped before *s*: *auachtli*, dew, *oçomatli*, ape, *quechoa*, to stir, and

elsewhere. *U* may appear even when *l* remains, as *iluiz*, Sanskrit, *riṣ*.

18. *Nasals* with a palatal are comparatively rare if indeed they are found at all. Compare *eca-uaztli*, a ladder, with Sanskrit, *aṅká*; Greek, *ᾠκος*, English, angle; *aqui*, to be squeezed in, with **aṅgh*, Greek, *ἄχος*, *ἄγχω*; Latin, *ango*.

19. *Modern Mexican* appears to differ very little from the language at the time of the Conquest, judging by recent writers. A few changes may be observed in the gospel of Luke, thus *omo-chī*, for *omo-chiuh*. In the latter form *u* was emphatic instead of *i*.

AUTHORITIES

A Bibliography here is naturally not to be expected. I have obtained words from all possible sources—Dictionaries, special articles, "Reports," Periodicals—in fact wherever they were to be found. A complete *Bibliography* of my investigations may be found in *The Primitive Aryans of America*. For a more comprehensive treatment of "Phonology," see my *Mexican in Aryan Phonology*. To Brugmann's *Vergleichende Grammatik* I am indebted for words not easily found elsewhere; to Siméon's *Nahuatl-French Dictionary* for numerous illustrative phrases. Molina's bilingual *Vocabulario* is of course a *sine qua non* in the study of Mexican. One must know Spanish before he can even begin the study of Mexican, and French is necessary to its successful prosecution. I believe my own is the first *analytic work* published in English. The *Nahuatl Grammar* of Olmos is available to students at a reasonable price, also Molina's *Vocabulario* edited by Julio Platzmann (Teubner, Leipsic, 1880). Unfortunately the reprint contains the typographical

errors (not serious) of the original. Incorrect typography is a common fault with Mexican books. The *Dialogues* of Arenas, Mexican-Spanish-French (Paris, 1862), very valuable for their idioms, are a tangled mess. The book of Luke is still worse. The invaluable *Annals* of Chimalpahin Quauhtleuanitzin edited by Rémi Siméon are in parallel columns, Mexican-French. All of Siméon's work is done with critical acumen. It can not be too highly commended. I have felt seriously the lack of material. Books which I should have had I have been unable to get. The Vocabulary of Lanman's *Sanskrit Reader* has been very useful to me, owing to its concise form and critical scholarship. I also greatly regret that I have not been able to secure a competent linguist to revise my proofs. Through habit a writer may overlook his own errors and inconsistencies. But Mexican is practically an unknown tongue to the learned world and scholars are naturally averse to assuming such a responsibility.

The *abbreviations* employed are those in ordinary use and are self-explanatory, except: *Chimph.*, which refers to the *Annals* of Chimalpahin, *seventh relation*, unless another is mentioned; *Chimpo.*, Chimalpopoca; PAA., "Primitive Aryans of America;" MAP., "Mexican in Aryan Phonology;" *rev.*, reverencial (sec. 6); *cf.* is not always *asseverative*; enclosed references, thus (12), are to this introductory synopsis. I have used "Aryan" in the sense of Indo-European. All accredited illustrative phrases are of my own selection. In *spelling* I have followed Molina but in quotations I have retained the spelling of the author quoted.

VOCABULARY

A

1 **a**, neg. particle, no, not; *anac*, a + ni + ac, I am absent; *a-nitla-caqui*, I do not hear, or comprehend; *a-ompa*, not there, nowhere; Skr. *a*, *an*, Greek *ἀ*, *ἀν*, negatives.

2 **a**, affix (also, *e*), "abounding in" as, *tell*, stone, *tella*, a stony place; also *te(y)o*; *quauitl*, tree, *quauhlla*, a forest; Skr. *ā*, as *kṣam*, to be patient, *kṣamā*, patience; *sev*, to serve; *sevā*, service; Aryan affix *o*, *ā* is perhaps analogous; cf. OHG. *tohter-ā*, daughters (Brug., II, sec. 60); or Aryan, *tro*, *tlo*, locative affix, as; Skr. *jani-tra-m*, birthplace; Greek, *λέκ-τρο-ν*, "lying place," bed; following Mexican analogy *te-tla* is more probable than *tell-a*.

aca, pro. indef., someone, anyone, alguno; cf. Aryan, *āka*, as in Skr. *asmākam* *yuṣmākam*; (Brug., III, sec. 456).

acatl, a rush; *acatl xiuitl*, name of a year in the Aztec calendar; Greek, *ἀκῆ*, point; cf. *ἄκ-jo-s*, end; Lat. *ac-u-s*, chaff; Goth. *ahs*, ear of corn; OHG. *ahil*, chaff, beard (of grain); (see *yacana*).

achi, a little (more or less), *achi ti-qualli* in *neuatl*, thou art better than I am; *achi centlacol*, less than half; Skr. *ādhi*, over (surplus); (13).

achtli (in comp.), *achcauhtli*, to lead, captain; *achto*, first; *ach*, Skr. *ājati*; Greek, *ἀγω*, to lead; cf. Assy. *akh*, highest; Cree, *ach*, active; Turk. *agha*, lord; (see *cauhtli*).

aci, to arrive, reach (with hand), chase; in *acuin o-aci-co*, he who has just arrived, especially to arrive at truth or knowledge as *acicamati*, to be wise; Skr. *aç*, to reach, attain; Greek, *ἔν-εγκ-α*, carried.

aco, *ac-co(?) upward; Skr. ág-ra, top; Panj. acas, sky.
aço, **açoça**, **açoçan**, perhaps, doubtless; *açoçan* te [teo?] o-tic-cuic, perhaps you took it on your own responsibility (stole) (Mol.); *aço* quema macuilli, about five; *correl. conj.* with anoço, "either-or;" *aço* moztla ni-ual-laz *anoço* quin uiptla, doubtless I shall arrive tomorrow or the day after; Skr. á, an, neg.; Greek, *á*, *áv*+*sā*, so, Greek, *ó*, *ή*, *το*; Goth. *sa*, so, *thata*.

acolli, shoulders; Skr. *aṅgá?* a limb, member; cf. *aṅká*, bend at hip in sitting, hook; cf. *col*, top. The *Acolhua* or *Colhua*, a Mexican tribe, "scarf over the shoulder people;" (PAA., p. 150, note).

acuetzpalin, water lizard; uei *acuetzpalin*, alligator; atl + cuet + spal-in; Skr. *garta*, a water hole + sphr, sphur, sphuráti, dart about; "water hole darter;" Greek, *ἀσπαίρ-ω*, struggle convulsively; Lat. *sperno*; Eng. spurn, spur; (r 12, 17); (see *cuellachtlí*).

ai, to accomplish, do, perf., o-ax; tlein *fai?* what are you doing? Skr. *i*, *éti*, go, *attain*; Greek, *ἔει-ναι*; Lat. *é-o*, go, *succeed*.

alaua, glide like an eel, slip; Lat. labor, lap-sus, glide, slip; *a* prosthetic; (MAP., from laghú, Table D, less probable).

alco, an extinct wild dog; Skr. *vṛka*; Eng. wolf; Lat. lup-u-s; cf. Skr. *álarka*, a mad dog, a fabulous animal.

altepetl, town; citadel(?), also king; altepetl, a mountain; Siméon analyzes atl + tepetl, "water mountain," irregular; *al* *alc, Lat. *arx*, *arceō*; Greek, *ἀρκέω*, ward off; *tepetl*, Greek, *τάφος*; New Per. *tapah*; Turk. *Geok-tepe*, a town in Russ. Turkestan.

altia, (1) to bathe; (2) to do business, sacrifice slaves (done only by the rich); offer gifts to a god; (1) Skr. *ard-ra*, wet; (2) *ártha*, object, profit, business.

amatl, paper; *atl*(?) + *mat-l*; Lat. *matta*; AS. *matl*; Eng. *mat*; "a-matl," a mat made with water; or Skr. *am*, to press hard.

amolli, soap plant, root used for washing; *amolhuia*, to wash with soap; *atl*, water + *mol-li*; Skr. *mūla*, a root, "root used with water."

amomoloa, the water murmurs (Sim.); *atl*, water + *momoloa*; Skr. *marmara*, to murmur; Greek, *μop-μύp-ω*; Lat. *murmur*, murmuring, buzzing (bees); roaring (lion, thunder, the sea).

amoxkli, **amozg-tli*, a plant of the Mexican Lakes (hence, papyrus?), *atl* + *moxkli*, a book; Skr. *mājjati*, to duck under (water); Lat. *mergus*, submerged; OBulg. *mozgŭ*, marrow, "inside;" (see *temascalli*).

an, pro. per., 2d plu. nom.; *an-te-tla-yecol-tiā* (-*ye-culhtiah* [Olmos]), you serve some one: Skr. pronominal roots, *anā*, *ena* or *ami*.

ana, take, seize, undertake; *nic-ana* in *no-tequiuh*, I undertake my work; *nic-ana* in *espada*, I draw the sword; Panj. *an-na*, to bring; cf. Skr. *nī*.

anca, intensive particle; *cem-anca*, very greatly; Skr. (té) *āṅgā*, they only.

ano, not, no doubt same as *amo*, not; often *a*, as *anac*, I am absent; (*a* + *nī* + *ac*); *a-tlacatl*, ill-mannered; Skr. *a* or *an*; *an-açvās*, without horses; Greek, *av-ιππος*; with *ço*, *anoço*, which see; *amo*, 1 *a* + Skr. *mā*, not.

anoço, *anozo*, correlative conj., nor-neither, or-either; introductory alone, or with *aço* or *amoça*; *anozo* *aquin zoatlacatl qui-pia matlactli tomin*, or what woman who has ten pieces of silver (Luke 15:8); *anoço* *oncan amoça* in *ceeni cana*, neither here nor anywhere else (Chimph., *Annals*); these conjunctions may change places; *aço-anoço*, or *anoço-amoça*.

apana, *apanta, to gird self; to wrap self in a mantle; Skr. bandh, badhnāti, bind, tie, put on; Lat. fid-is, a string; Eng. band, bind; *a* prosthetic doubtless through influence of *bh*.

aquí, enter a hole or place, put on *tight* clothing; tla-actica, submerged, overwhelmed, to owe; Skr. aghá, distressful; anhú, narrow; Greek, ἄχος; Lat. angō; Ger. engst.

atemitl, a louse; tec? + mitl; for *tec* see *tecpin*; *mitl*; AS. mīte, a species of insect; Goth. maitan, to cut; cf. Greek, τομή, a "cutting;" or *tem-itl*, from τέμνω, to cut.

atl, water; cf. Skr. ud, unātti, to bubble up, flow; Slav. voda; Greek, ὕδωρ; Eng. water; *a* for *ua*; drops *t* of root in compounds.

atlapalli, a wing, leaf; a-tla-tl, Skr. tr, to cross + pal-li; *pal*, bhr, to bear; cf. Skr. spr, sphur, sphurati, to make a quick, jerky motion; parná, wing; Lith. sparna; Eng. fern; (for *s*, see *acuetzpallin*).

aua, scold, quarrel, divorce a wife; Skr. áva, away, off, "to separate."

auachtli, atl + *uach*-tli, dew; *uach*; Skr. vṛs, várṣati, it rains, or to pour down (for *r*, see 17); *auachia*, to sprinkle, the same; or *aua* + *chia*, *aua*, Skr. āp, water; Lat. aqua + dhi, to put, to place.

auh, and; illative, then, also; Skr. apí, also, but; Lat. amb-, both; Greek, ἀμφί.

1 **auatl**, a woolly caterpillar; Greek, ἄω-το-s, wool (Brug., II, p. 229); Skr. ūrna; Eng. wool, *ol-a-tl.

2 **auatl**, a thorn; a + uat-l; Skr. vyadh, vídhyati, to pierce; Lat. di-vid-ere.

3 **auatl**, evergreen oak, grove of such oaks; perhaps Skr. áva, a protector. The cypress and the ceiba tree were called "protectors;" cf. ósadhi, "herbs."

auia, have enough, be content; Skr. av, ávatí, favor,

have pleasure; Lat. *avēre*, *ave Maria*; *auiani calli*, *casa puta*.

auiliui, to ruin self, indulge vice; *a+uiliui*; *auil-popoloa*, to be prodigal, waste; Lat. *vilis*, vile, cheap, common; cf. Skr. *āvāra*, vile; *iui*, perhaps to join to, Skr. *yu*, to attract; but influence of *l* may cause this form from root *vil*; (see 12 b).

axcaitl, in comp., *axca*, "property;" *n'axca* (*no+axca*), mine as pro.; Skr. *aḡ*, to obtain + *ci*, to collect, get; Pūkhito *ash-ya*, possessions; cf. Avestan *arth-ra*, which by change *rt* to *s* gives *ash-a*, goods; cognate *axcan*, now, "the arrived time."

axixtli, excrement, *axixa*, to evacuate bowels; to *urinate*; hence *atl*, water + Skr. *ḡis*, *ḡināṣṭi*, to leave, "leavings."

ayac, pro., no one; *a+yac*; *ayac mo-potzin*, no one is thy equal; Skr. *ya*, relative, originally demonstrative + *ka*, *yaka-s* (Whitney, *Sanskrit Grammar*, secs. 511, 521), "not any one," but may be made also from *ayām*, that one + *ka* (*ibid.*, sec. 501).

ayotl, a tortoise; *atl+yotl*; *yotl*, Greek, *ῥῥῥῥῥῥ*, **jῥῥῥῥῥ*, hydra, water snake; Skr. *ud*; Lat. *und-a*; Eng. *ot-ter*.

aztatl, a heron (egret heron?), *atl+sta-tl*, "water stander," "wader;" *statl*, Skr. *sthā*, to stand; Greek (Doric), *στα-μεν*; Lat. *stā-re*; OHG. *sta-n*; AS. *stand-an*; Eng. *stand*.

C

1 *ca*, ligature, in compound verbs, as, *acicamati*, very wise; *ni-matcanemi*, I go prudently; connects coördinates; Skr. *ca*; Greek, *τε, κα*; Lat. *que*.

2 *ca*, *cah*, *oncah*, verb denoting existence; Sp. *estar*; pres. *nī-ca*, fut. *nī-ez*, perf. *nī-cateca* (*ca+ti+ca*), impers.

yeloa; xiq'ilhuia ca nican ni-*ca*, tell him that I am here; itoca o-*catca*-ya Isabel, her name was Isabel (Luke); *oncah* tlaxcalli, there is bread; nitla'zcaltilli ni-*catca*, I was a neophyte (Olmos); the spelling of Olmos *cah* indicates a long vowel or final spirant; cf. Skr. çéte; Greek, κεί-μαι, to lie, be situated; root *kej.

3 *ca*, or *qui*, sign of perf. tense; as, *flaneci*, day breaks; perf. o-*flanez* (Mol.); *otlanez*, *otlanecic-qui* (Olm.); *ni-ça*, I awake, o-*ni-ça-c*, I awoke; *panoa*, to cross a stream; perf. o-*ni-pano-c*; cf. Greek perfects in *k*, as, λύω, to loose, perf. λέλυ-κα; ἐ-στᾶ-κα. See -*x*- another perfect ending, *aorist* form; the *s*-perfects are more numerous than the *k*-perfects; some verbs have both forms.

4 *ca*, adv. ending as, *iciui*, to hurry; *iciuiliztica*, hurriedly; *ueca*, far off; *cenquiz-ti-ca*, entirely; Aryan suffix, *qa*, *qo*; Skr. dhā-kā-s, a receptacle; Greek, θή-κη; (secondary) Skr. anú-ka-s, coming after a thing; Lat. reciprocus, *reco *proco (Brug., II, sec. 86).

cacalli, *cacalotl*, a crow; Skr. kaka; cf. Khassi, kakaw; Chippewa, kankakee; Natick, kon-kon-t.

cactli, shoe; *caca-l-lot-l*, shell; Skr. kacaté, bind; Greek, κίγλις, lattice; Ger. hag; Eng. hedge; *lot*, Skr. rudh, grow; Lat. rudis.

calania, to polish; to rub one thing against another; *cala + nia*; *calhuia*, to eat corn roasted in the embers with little tongs made of cane; Skr. cal, cálati, stir, quiver, shake + nī, to direct, attract, bring to; *calhuia*, cal, kala, trembling + hr (?), to handle, swerve, fall off; Greek, χείρ, the hand; (see homonym in *tlatlacalhuia*).

calli, house; Greek, καλ-ιά, καλύ-βη, house; Eng. hall; Per. ekal'a, a Sassanide palace; cf. Assy. ekalli (?), palace; Skr. çālā; Ger. hülle; Hawaiian, hale, house; Marquesan, whare; Samoan, fale; Tahitan, fare; Manihiki, falē.

calpolli (pul), "house full," phratry; *pol*, (1) Skr. *pr*, *pr̥nāti*, fill; Greek, *πλε-πλη-μι*; Lat. *pleo*; Lith. *pulkas*, a crowd; Eng. *full*; (2) Skr. *pūr*, city; Greek, *πόλις*.

calpulhuia, to convoke the calpulli (which see); *huia*, Skr. *hu*, *hāvate*, **gheu*, to call, invoke; (see 12 b).

camatl, mouth; Skr. *cam*, to sip; *camasá*, cup.

cana, a place; *ceeni cana*, some other place; *cana nite-tlalia*, I placed him somewhere; oftenest a *postpositive*, as *qualcan*, a good place; *mieccan*, many places; *axcan*, now; Skr. *kam* (?). Bartholomae conjectures this to be a primitive Aryan *locative*, and no doubt he is correct, but its meaning is *not* "at one's pleasure," from *kāmas*, desire; (Brug., III, sec. 262).

canauhtli, duck, *cana*+*uhtli*; *cana*, Skr. *hansá*, goose; Greek, *χῆν*; Lat. *anser* **ganser*; Ger. *gans*+*uhtli*, Skr. *vac*, *uktá*, "voice of the goose;" (see *caliuhthli*, *ixui-uhthli*); cf. *hansaka*, "little goose."

cantli, cheek; Skr. *hānu*, jaw, chin; Greek, *γέν-υς*; Goth. *kinnus*, cheek; Lat. *géna*, cheek; Ger. *kinn*; Eng. *chin*; cf. Natick, *mi-shon*, chin.

caqui, **carki* (*nino*) be satisfied, (*nite*) heed another, listen to, (*nitla*, *nic*) understand, *heed*; *aompa nic-caqui*, I take it in bad part; *ichtaca nitla-caqui*, eavesdrop; AS. *hercnien*, *heorenian*, listen, hear, give heed; OD. *hareken*, *horeken*; LG. *harken*, *horken*; Eng. *hearken*, listen, give heed to what is said; (17).

caua, quit, finish, stop, leave a thing, *ma yuhqui xic-caua*, leave it as it is; *nic-caua* in *otli*, I leave the road; Skr. *car*, *cáratī*, move, wander, undertake, do a duty, commit an offense; Greek, *πολέω*, wander, turn, frequent, abide in, be employed, *πόλος*, a pivot; Lat. *polus* (astronomy), the *poles* of the earth; (12).

-cauh- (in comp.), teach *cauia*, to make one chief heir in

a will; *te-ach-cauh*, an elder brother, the best; *acalco teachcauhlli*, ship captain; Skr. *kavi*, wise; Lat. *cav-eo*, cautious; Ger. *schauen*; Eng. *show*.

cauitl, time, weather; *quen* *anqu'itta* in *cauitl*? How does the weather look? what are the "probabilities?" (*Arenas*); Skr. *ṣarád*, summer, autumn, year; Avestan, *sar^{ta}*, cold, cool; Lith. *szaltas*, cold.

caxitl, dish, porringer; Skr. *caṣ-ka*, a dish.

caxtolli, fifteen; *cax*+*tolli*; Skr. *tula*, a weight, *balance*; Greek, *τάλαντον*; *cax*, perhaps Skr. *kas*, to move, or *ṣaṣ*, renewing.

caxua, (*nitla*) to get flaccid, diminish, as taxes; *caxania*, (*nino*) have a relapse (sickness); *caxanqui*, a thing that is flimsy or badly put up; Skr. *kaṣ*, *kāṣati*, to hurt; or *kas*, *kāṣati*, to gape, open.

ce, *cem*, one, Aryan, **sem*; Lat. *sem-el*, once; Skr. *sa*, unity.

cea, *cia*, **ceg-ia*, say, consent; Icelandic, *seg-ja*; OL. *en-sec-e*, tell; Greek, **ἐν-σεν-ε*, tell; Ger. *sag-en*; (15); but may be Mexican from *ce*, one; cf. Skr. *gr*, call, speak; Greek, *γῆρυς*; Lat. *garrio*; Eng. *call*.

cel, **cel-li* (in comp. only), alone, only "oneness;" *čan i-cel*, himself only, **cem-li*; Aryan, **sem*, one; Skr. *sa-krt*, once; Greek, *μία* **σμία* **σμία*; Lat. *sem-el*, once; Mex. *ce*, *cen*, *cem*, one.

celia, (*ni*) get; grow (as budding of tree); (*nite*) entertain a guest, *nic-celia* in *sancta communion*, I take the holy sacrament; *ceyotl*, marrow; *ce*+Skr. *rā*, "giving oneness;" cf. *cinóti*, *acet*, arrange, construct, get.

cemanauatl, the world, universe; *ce* or *cem*, "one," often emphatic prefix; simplest derivation, *mana*, to be in a condition to remain, *ceman*+*ti*+*oc*, *terra firma* (large), the earth + *uat-l* + Skr. **vat-as*, year; Greek, *ἔτος*, **φέτος*;

Lat. *vet-us*, old, hence "the thing which has remained always;" cf. Skr. *vat*, an affix.

cetca (in comp.), no-*cet-ca*, a relative; Skr. *satyá*, real, trusty, faithful; cf. *sadha* or *sahá*, "oneness," community.

cetl, frost; *ceuia*, to freeze; *ceviz* *cauitl*, cold weather (Arenas); *s* in *adj.* formed on verbal *iztli*; Skr. *cyā* or *qī* *cyāyati*, to freeze.

chalchiuitl, a large emerald, "blue or green;" *chal* + *chiuitl*; Skr. *jalá*, water; *jalaja*, "born in the water," a pearl + *jyut*, to be bright.

chantli, house, dwelling; Skr. *kṣi*, to dwell; *kṣema*, home; Goth. *haims*; Eng. *ham-let*; cf. Assy. *khin*, cabin; Arabic, *khan*, an inn.

chapolin, *cha* + *pol-in*, a grasshopper; (1) Skr. *chad*, to "cover," wing + *pol*; (2) Skr. *ṣa*, *ciṣāti*, whet, make eager, also to "spread" + *pol-iui*, to destroy; "the eager destroyer;" (see *iṣauia*, *poliui*).

chia, to wait; Skr. *cikéti*, to seek; cf. *dhā*, *dadhāti*, stand, remain; (for cognate, see *tlachia*).

chiauitl, a vine-grub, a viper; *chia* + *uitl*; Skr. *dhav*, *dhāvati*, run; Greek, *θέω*, **θεῖω* + *vidh*, *vídhyati*, pierce, hit; *chia* here, uncertain.

chica ce, six, *chica*, the increment after five; as *macuilli*, "handgrasp" + *ce*, one = 6; Skr. *adhika*, plus, redundant, as in *ashtādhika-navati*, 98.

chicaua, get strength, grow old; *chic-ac-ti-c*, strong or old; *chic*, Skr. *ḍṛh*, *ḍṛñhati*, firm, enduring; OL. *fore-ti-s*, *fortis*; *ac*, Skr. *aç* or *añc*, "towards;" root, **dhṛgh*.

chicauac, strong; Skr. *ḍṛh* + *vançá*? "kind" lineage; (see *va*).

chichi, dog; *chi-chitia*, to give milk; Skr. *dhā*, *dháyati*,

to suck; Greek, $\theta\eta-\lambda\eta$, breast; Lat. *fē-lo*, suck; *filius*, "suckling" (?); Goth. *daddjan*, give suck; (13).

chichiltic, vermillion, bright red, colorado, redup.; Skr. *gil-pa*, ornament, art.

Chichi-mecatl, a Chichimec, called in derision, "dogs;" Skr. *dhī-dhī*, "very pious," "the godly Chichimecs" (PAA., pp. 124, 131); cf. *dhṛs*, bold; Greek, $\theta\pi\alpha\sigma-\acute{\upsilon}\varsigma$; Lat. *fastus*; Goth. *ge-dass*; Eng. *durst*-t; (13).

chichinaca, redup., to have pain, as in wound; *chichinatza*, (nite) to cause another pain; *chi* (*dhā*) + Skr. *nag*, to lose; Lat. *noceo*, to harm (*k* or *s*).

Chicomoztoc, legendary place in the Nautica migrations; *chicome*, seven + *oztoll*, cave; *ost, ust*; Russ. mouth, opening; once open front of a shop (PAA., p. 164, note); perhaps a by-form of Skr. *vas*, to dwell, stop in a place.

chimalli, a shield, *chi* + *mal-li*; Skr. *mardha*, fight, battle; *chi* = *dhā*, to put (on); **mal*, **mel*, a root cognate with *mṛ*, to crush; (see *Chimallitlan*).

Chimallitlan, defined (*Hand Book Indians*, Vol. I) "the place where prayer sticks were set up." The ordinary grammatical analysis is *chimal-ti-tlan*; here no doubt *dhī*, piety + *mṛd*, grace + *tlan*, "place" (see *quauhchimalli*).

chinamitl, hedge of canes, a fence; *chinancalli*, surrounded by a fence; Skr. *dhāna*, holding + *mitl*; (13).

chinoa, burn (as woods on fire); *tla-chinolli*, something burned; Skr. *dī*, shine; *dina*, bright; (13).

chipaua, to clean, purify, settle muddy water; Skr. *dhā*, giving, putting + *paua*, cook, but probably also to purify; Skr. *pac*, to cook, "perfect."

chiua, (*nic, nitla*) do, make; (*nite*) beget child; Skr. *dhā*, *dādhāti*, pp. *dhita* (Vedic), put, make, create, conceive; Greek, $\tau\epsilon-\theta\eta-\mu\iota$; Lat. *ab-dō*, put away; Eng. *do*; also, Lat. *fa-c-io*; root **dhē*; (13).

choca, weep, bleat, bellow, hoot (owl); Skr. *duḥhá*, miserable; satisfies only to weep; (13); cf. *çuc*, to grieve.

choloa, run, flee; (1) Skr. *tur*, *túratī*, press on swiftly; involves the sibilization of *t* as in Hindi *nautch*, girl, from *nṛt*, to dance; (13); (2) *dhū*, run + *ra*.

chopinia, to bite (as snake), peck (as a bird); *tzopinia*, to prick; Skr. *sū*, *suvāti*, to bring about, cause; Greek, *ἐδω*, **σέφαω*, *σν-το* + Skr. *bhid*, *bhinátti*, cleave, split; Ger. *beissen*; Eng. bite; or *dhā*, for *su*.

ciaui, **ciasui*, to be tired; (1) Skr. *jas*, *jásyati*, to be exhausted; very tired (*s*, 16); (2) *gram*, *grāmyati*, to be weary; (for *m*, see *mayawi*).

cipactli, marine monster (zodiac), shark; *Nanacacipactzin*, grandson of Ahuizotzin, of the Mexican royal line; "devourer of mushrooms," i. e., of the people's bread, because, as governor of Tenochtitlan, he did not oppose the exactions of the Spaniards (d. 1565); perhaps, Skr. *cibu-ka*, *chin*, "hammer head;" *ac*=*añc*, or *aç*.

citlali(n), star; Skr. *str*, *strew*; Greek, *σῖδnp*; Lat. *stel-la*; Ger. *stir-ne*; Eng. *star*.

citli, rabbit, old woman, tia hermana de abuelo (Mol.), sister of grandfather; Skr. *cit*, *cétati*, to be wise, or sad, to sit. "The Great Hare" was a deity among the Algonquins, and the Mexicans linked the wisdom of the serpent and the woman in their *ciua-coatl*, Chief Judge; cf. *sita*, pure, white; *sita-kara*, white-rayed, the moon; the moon was also called in Sanskrit "rabbit holder."

-co, postpos.; Mexico; Skr. *ku*, "land."

coatl, snake; Skr. *çubh*, to glide, to be beautiful; Quetzal-coatl, the "Fair God," fulfils both definitions; cf. Babylonian Hoa or Koa (PAA., p. 123, note 2); "snake charmer" priest; (Harper, *Assyr. and Bab. Lit.*, p. 4).

coa-tlaca, a meeting of nations; *coanotza*, (nite) to be

convivial; *coatequiltl*, public work; *coaunoque*, they are gathered round (the fire); *coamiltl*, blackberry, "clustered;" *coa*, *coan*, general meaning "community," "together;" *kuom que; Lat. *cumque*, *con?* quoties*cumque*, however many times. Hence Ciuu-*coa*-tl, the Mexican Supreme Judge, may not mean "woman serpent;" cf. *coatl*.

cochi, to sleep; Skr. *guh*, *gūhati*, to hide + *çī*, to rest, be quiet, "secluded rest."

cocolia, to hate; *cocoliztli*, the plague; Greek, *χόλ-η*, bile; Lat. *cholera*, gall; AS. *cweal-in*, destruction; Eng. quail; cf. Hung. *gyülo-l-in*, to hate.

cocotl, the throat; Skr. *gūhati*, hides; Avestan, *goaziti*, hide, keep; Lith. *gūszta*, brooding nest; hence "secret place."

colli (in comp. only), ancestor, to-*col*-huan, our forefathers; Skr. *kulá*, family, clan; Panj. *kul*, family; Sioux, *kola*, friend; Quichua, *Kolla*, name of a tribe.

coloa, bend, twist, go by a detour; Greek, *κυρ-τ-ός*, curved; Lat. *cur-vo*; Eng. *curve*.

colotl, scorpion; *uitzcolotl*, a thorn; Skr. *çalá*, quill of porcupine, bristle of a hog; hence *col*-otl, "the stinger;" from corresponding *long* as *çalá*; (see *uitztli*).

comitl, *combitl, dish, cup; Skr. *kumbhá*, vessel; Greek, *κύμβη*; (14).

conetl, child (word used by the mother, as *pilli* is used by the father), young of animals, as *canauh-conetl*, duckling, "duck's child;" Skr. *jan*, *jāyate*, beget; *jāna*, man; Greek, *γεν-γόν-ός*; Lat. *gen-ui*; AS. *cen-nan*, beget, cyn; Ger. *könig*, king; Eng. *kin*, king.

cotona, cut, pick fruit; Skr. *çat*, *çātáyati*, cut, cause to fall off.

coua, (nitla) to buy; (ninotla) *couia* or *couilia*, buy for oneself; Skr. *kṛ*, *kṛnóti* or *karóti*, do, make; *kará*, doing, *kāryá*, business, work; Greek, *κράτος*; Lat. *creo*; (12).

coyamētl, a hog; *coyonia*, to pierce, bore through; Skr. *cu*, a hollow + *yam*, *yayāma*, to hold, offer; hence "the hole maker," rooter; but cf. *çi-cu*, young; *κῦω*, be pregnant, "the prolific one;" or Skr. **cu-ya* + *mi*, to measure.

coyauac, wide, "like a ditch or a window" (Mol.); *co* + *yaua* + *c*; *co*, Skr. *cu*, to swell + *yam*; *yáchati*, to extend; *áyata*, extended + *c*; (for *m*, see *mayau*).

cuechaua, **keshala*, to soften, to wet; *cuechauac*, humid, rainy; *acuexall*, a flood; Skr. *kṣar*, *kṣárati*, (1) to flow; (2) to destroy; Greek, *φθείρω*; (*r*, 12).

cuechoa, **kelchoa*, to stir, grind thoroughly; Skr. *krṣ*, *kárṣati*, draw, pull, tear in pieces, tug, etc.; *cuecuechilia*, to shake a tree; (for *l*, see 17).

cuel, already; no *cuele*, *çan* no *cuele*, also; Skr. *khál-u*, now indeed.

cuenchiua, to till the soil; *quem-i-tl*, one's inheritance; *cuen* + *chiua*; *cuen*, Skr. *khan*, to dig; cf. *kṣéma*, home.

cuepa, to turn, exchange, make excuses, translate, (nite) turn one back; (*nitla*) give a reason; Goth. *gib-an*; OHG. *geb-an*; Icelandic, *gef-a*; Ger. *geb-en*; Eng. *give*; cf. *cui* + *pa*, verbal, "having."

cueponi, to pop, as nuts roasting; bloom, as flowers; to be resplendent, sparkle; Skr. *kamp*, *kámpete*, to tremble, to leap; to be bright, clear; cf. *cui* + *pū*, *punāti*; Greek, *πῦρ*, fire; Lat. *pu-t-us*, *pu-r-us*, pure.

cuētlachtli, wolf; Skr. *garta*, hole + *rakṣ*, *rakṣa-ka*, "keeper," defender, or simply "living in a hole;" or *rakṣas*, "harm;" (see *acuētzpalin*); (12).

cui, (nino) esteem self; (nite) cohabit; (*nitla*, *nic*) take, take example of; Skr. *grabh*; later, *grah*, seize, take, master; learn; *cuicui*, redup., cohabit; (12, 17); cf. Goth. *greip-an*; Icelandic, *grip-a*; Ger. *greifen*; Eng. *gripe*.

cuica, to sing; lit. to sing a song; *i-cuica* in *tototl*,

a bird's song, melauac *cuicatl*, a song of the people; Skr. *gī-r* + *gāyati*, to sing; cf. Skr. *kaṅkani*, an ornament with bells; Greek, *καυδίζω*; Lat. *cano*; Goth. *hana*, a cock.

cuichectic, blackish; Skr. *kṛṣṇá*, black + *aç*, attain or *añc*, "toward;" (*r*, 12).

cuiloo, write, paint; *tla-cuilo-lli*, a Mexican book; Skr. *kṛtti*, a hide; or *kirāti*, to cover with; Lat. *oc cul-o*, cover; Eng. hull.

cuiltonoa, to enjoy, to be rich, (*nino*) to own ranches; Skr. *kṛt*, verbal, "get" + *dhāna*, "having;" *dhānā*, grain (store of); root *dhā*.

cuitlatl, excrement; *cui* + *tra*; Skr. *ci*, "pile" + *tr*.

cuitlaui, (*ninote*) to take care of another; (*nino*) to be convivial, *-iltia*; Skr. *ci*, notice + *dravya*, "worthy," property, object; *cuillaui*, (*nitla*) to *manure* the ground (*cuittatl*); a curious instance of the contradiction in homonyms.

cuitlaxcolli, entrails; *cuitlatl* + *skolli*; Greek, *σκόρ*; dregs, *ordure*; Lat. *scoria*; AS. *renseur*, rainstorm; Eng. scour; (see *cuitlatl*).

cuix, interrog. particle, is there? is it? what? Aryan, *kos*; Skr. *kás*, *kím*, *kā*; Lat. *quis*; Greek, *κῶς*, *πῶς*; Goth. *huas*; Ger. *was*; Eng. *which*.

cuztic, *coztic*, yellow; Skr. *kāc*, to shine, to be visible; *kaçá*, visibility from thematic noun with affix *ti* + *c*.

Ç (S)

ça, *çan*, *çam*, adv., only, but, *now* in sense of conclusion; *ça* *ic* *nino-caua*, [now] I have finished; *çaye*, before; *çayyo*, *çanio*, this only; *çan ye yo*, that only; *çayuhti*, this time only; *ça iz*, near, "around here;" *çan achi*, but little; *çan campu ualla*, a stranger, lit. but whence comes he? *çan cen* (*zacen*), joined, "only one;" an elusive particle,

limits to the matter in hand and excludes an alternative; Skr. *sa*, similarity, "oneness;" **se-m*; (see *ce*).

çaçamaua, to revive, quicken, reanimate; redup., Skr. *çā* (*içauia*) + *miv*, to move; Greek, *ἀμείβω*, change; Lat. *moveo*; Eng. *move*.

çacamoa, to stir up the soil freshly, or to cut grass; *çaca* + *moa* (see *çacatl*); *moa*, Greek, *ἀμᾶω*, to mow; OHG. *mājan*, to mow; AS. *māwan*; Eng. *mow*.

çacatl, straw, grass; Skr. *çāka*, an edible herb; *çākhā*, a branch.

çaliuhtli, *çaliuyantli*, a joint; *tlanqua-çaliuh-tli*, the knee joint; *çal* + *iuht*; *çal*, Skr. *sr*, glide, flow; *sarit*, a stream; Lat. *Almo*, **Salmo*, a river; cf. Arabic, *sāl*, flow; *wassal*, to join; *iuht* **jeug*; Skr. *yuñjate*; Greek, *ζεύω-μι*; Latin, *jungo*; Eng. *yoke*; (15-4); or Skr. *yu*, to join.

çauatl, smallpox; Skr. *çarva-ra* (?), spotted.

çoa, **solga*, unroll, extend, open (as book); *nic-çoa* in *noma*, I extend my hand; Skr. *srj*, *srjāti*, let loose, *sārga*, something let loose.

çoatl, woman; Skr. *sū*, press out, allusion menses? *generatrix*? (cf. *çubh*, fair); cognate, *ciuatl*.

çoneua, (nino) the growling of dogs and cats when excited; the cries of birds when alarmed; the roaring of rising waters; (nite) excite the people; *çon* + *eua*; *çon*, Skr. *svanā*, sound; Lat. *sono*; AS. *swinsian*, sound; Eng. *swan* (from its cry); (see *eua*).

çoquitl, **sloquitl*, mud, clay; *ço* + *quitl*; *ço*, Skr. *sru*, *srāvati*, to flow; Greek, *ρέω*, **σρεφ-ω*; Lith. *srav-j-ù*; Ger. *stro-m*; Eng. *strea-m* + *ci*, *ci-ti*, a pile; *çoquiyotl*, dregs.

çotlaua, swoon, die; Skr. *sūd*, *sudáyati*, put an end to, destroy + *rā*, "giving."

çuma, (nino) to be annoyed, to frown; *çumal-e*, en-

raged, courageous; Moteuhczuma, Montezuma, "he frowns like a lord," en grand seigneur; Skr. *ḡṣma*, bold, impetuous, violent; cf. *ḡ*, to be superior; *cu*, a temple.

E

ecatl, air, *ehecatl*, a spirit; Skr. *ej*, *éjati*, to move, stir, tremble.

ecauaztli, a ladder, (depalo?) perhaps a green sapling trimmed to leave short prongs; *eca* + *uastli*, *eca*, Skr. *an̄ká*, a hook, angle; Greek, *ᾠκος*; Lat. *uncus*; AS. *ongel*, a hook; Eng. angle; *uastli*, "furniture," Skr. *vas*, *váste*, to put on; Greek, *ἐ-έσ-το*, had on; Lat. *ves-tis*, garment; (see *tzicauastli*, *teponastli*).

ecotl, blood; *coa*, bleed; Skr. *su*, *sunóti*, press out; *sutá*, extracted, soma juice; *e*, Skr. *éta*, quick, rushing (?).

ecuxoa, to sneeze; (see *icuxoa*).

1 *el*, in comp. often and as an independent vocable; Skr. *r*, *ṛnóti*; (see under 3 *el*, infra).

2 *el*, to be diligent, careful, solicitous; *nel* (*ni* + *el*), I am diligent; Skr. *r*, *álam*, adequate, fitting, ready; *avalam-kṛta*, well adorned; for *el*, also, see *eli-micquini*.

3 *el*, the liver (tel, "our liver" = to + *el*), *elpantli*, the breast; Skr. *r*, *ṛtá*, "fitted;" Lat. *ar-t-us*, fitted, close, narrow + *pan*, "place" + *tl*.

elcima, to choke (with food); 3 *el* + *cima*; *cima*, to hackle and clean maguey fiber; Skr. *snih*, to stick, **sin-a*, **cim-a*.

eleuia, desire; Skr. *lubh*; Greek, *λίπτω*; Lat. *lubet*, *libet*; AS. *leof*; Eng. love; Ger. *lieben*; (14).

elimicquini, tiller of soil; *eli* + *micqui*; *eli*; Greek, *ἀρόω*, to plough; Lat. *áro*, to plough; Goth. *arjan*; AS. *erian*; Eng. to ear (obs.); *mic-qui*; Skr. *miḡ*, to mix; Greek, *μίσ-νυμι*; Lat. *misceo* **mic-sk-eo*; AS. *miscian*;

Eng. mix, for misk; *ārya* (Aryans), caste name of the householders, cultivators of the soil.

elmimiqui, to be a stammerer; *elmimicqui*, a stammerer; *el* + *mim*; *el*, *r*, artus; Greek, *μῖμος*, a mimic, comic actor; *μῦμω*, an ape; Lat. *mimicus*, mimic, actor + *qui*, *kr*.

epatl, a skunk (*mephitis spilogale putorius*); *e* + *patl*; Skr. *pātati*, pour out, shed (water), throw, etc.; *e*, Skr. *éta*, quick, rushing; or *as*, to dart.

-etz- or **-yetz-**, reverential "to be;" *to-tatziné* in *ilhuicac timo-yetz-tica*, Our Father, heaven-in thou art (Lord's Prayer); Skr. *as*, to be; Greek, *ἔσ-τι*; Lat. *es-t*; AS. *is*; Eng. *is*; (see *ni-ez*, under 2 *ca*).

eua, **era*, rise, go, flee, attack; *eua-ti-ca*, seated; Skr. *r*, *ṛnóti*, join, "go for;" Greek, *ἐλ-θεῖν*, to go; *ῥρ-τω*, risen; Lat. *or-ior*, rise; Eng. *run*, *ran*.

euatl, bark of tree, skin of animal; **esuatl* (?); Skr. *aç*, portion, part + *vyā*, to weave or wind around, as a robe (for *s*, see *moyotl*); or *r*, *eua*, "joined."

euhteua, (*nino*) rise from bed in haste; (*ni*) depart suddenly, *eu* + *ti* + *eua*; Skr. *i*, *éti*, go, *aya*, going; *āyú*, lively; cf. Greek, *ῥύς*, active.

euia, to animate or encourage another, give food; Skr. *edh* or *rdh*, to thrive; **eduia* **elduia*; Greek, *ἄλθω*, "grow;" (see *eleuia*).

exotl, a green bean; Skr. *aç*, eat; Lat. *esca*, food; cf. Natick, *ask-e*, raw, green; but cf. *xococ*.

eztli, blood; Skr. *as*, *asyáti*, shoot, throw; *asan*, blood; Lat. *ensis*, sword; *ālea*, **as-lea*, a die (dice).

I

NOTE.—I is so often *prosthetic* that I have not deemed it necessary to repeat the statement except in doubtful cases.

i, pro., 3rd, sing. poss.; plu. *in*; as, no-ta, my father (tatli); *i*-ta, his father; *in*-tahuan, their fathers. Skr. pronominal root, *i*; Lat. *i*-d, that; Goth. *i*-ta; Ger. *es*.

-(*i*)an, *yan*, postpos. of place in which; o-n'acico in n'acian (no+acian), I have reached my destination; ton-atih *i*-qual-aquian, sunset; temachtilyan, a school-house. Aryan locative with *n*-stem; Greek, *avx-év-ι*; Goth. auhs-in (Brug., II, sec. 113); *i* or *y*, euphonic.

-*ic*, adj. ending; tet-*ic*, hard, stony; *tell*, a stone; IE. *igo*; Greek, *έθν-ικó-ς*, national, ethnic.

ic, conjunctive adv., as to, regarding; o-ya *ic* Mexico, he went to Mexico; *ic* ayemo, before; lit., as to the not yet; *ic* ti-az? when will you go? *inic* qualli *ic* ti-miquiz, that you may die well; *ic* ce quaitl, the first chapter; *ça* no ye *ic* mo-miquillique in *çauatl*, they also died of small-pox (Chimph., *Annals*, 1520); Lat. *ac*; AS. *eac*, and, also.

icali, (nite) make war on, guerilla warfare; Skr. *kal*, to drive, to hurry; *kalaha*, strife; Lat. *celer*, swift.

içauia, (nino) to be astonished, (nite) to astonish or scandalize others; *iça*-t-eua, to wake and rise with a start; *iça*-uaca, (ni) I am hoarse; rattling of dry cacao beans, snake running over dry leaves; Skr. *çiqāti*, to sharpen, promote; Greek, *κónος*, a cone, *κότος*, grudge; Lat. *côtes*, whetstone; Eng. *hone*; Avestan, *caem*, point; *uaca*, *vāc*; Lat. *vox*, *vok-s*, voice.

ichcatl, **ichcactl*, sheep, cotton; Skr. *chāga*, goat; OHG. *scāf*; AS. *skeāp*; Eng. *sheep* (PAA., p. 23), transfer meaning.

ichpochtli, a girl, *ich*+*poch*-tli; Skr. *bhāj*; *bhāgá*, lot, *happy* lot; *bhaginī*, a sister (see *Uitzil-o-poch*-tli, PAA.,

p. 114 ff.); *ich*, Skr. *iṣ*, to be desirable (see *telpochtli*, boy).

ichtequi, to steal; Skr. *stā*, to be stealthy; *ste-nā*, a thief + *grah*, to take (with the hand); (see *cui*).

iciui, hasten; Skr. *su*, *sū*, *suvāti*, impel; *i* prosthetic.

icnotl, an orphan; Greek, *ἰκέτης*, a suppliant; *ἰκνέομαι*, to entreat.

icoltia, to covet; Skr. *īc*, to own; AS. *āgan*; Ger. *eigen*; Eng. *own* + Skr. *vṛt*, *vártate*, to turn, happen, to be in an occupation; Lat. *verto*; AS. *weorthen*, become; Ger. *werden*; Eng. -ward and perhaps *wrist* and other cognates in various languages.

icpatl, a thread, **lic* + *patl*; *lic*, Skr. *likh*, to slit, scratch; Greek, *ἐπέικω*, to cut, gash; Lat. *rima*, **rie-ma*, slit, crack, line, a *rhyme*; Ger. *ritzen*(?), to scratch; *patl*, Skr. *pā*, to hold, keep, "keeps the rent together;" (see *tecpatl*).

icucic, ripe, cooked; *icucic atl*, hot water; Skr. *ḡṣ*, *ḡṣyati*, dry up; Avestan, *hush*, dry, indicates *sus*; *i* prosthetic; or *ic* + *usic*; Skr. *us-man*, heat.

icuhtli, in comp., brother, or younger sister when elder sister speaks, younger sister when elder brother speaks; *icuiya*, to put up hair (woman), *se coiffer*, coiling of snake round tree; *icuia*, to tie up a roll with cords; *ichtli*, *icpatl*, a thread + Skr. *vī*, *vyā*, envelope, "wind around;" perhaps *kṛt*, to spin, to prepare; *kṛta*, "done;" *family relations*—Skr. *cūdā*, a tuft of hair left on a child's head after the ceremony of tonsure; "pure;" (see *tlacotla*).

icuxoa, sneeze; *ḡvas*, *ḡvāsiti*, blow, whistle, snort; AS. *hwaesan*; Eng. wheeze.

ixitl, the foot; cf. Skr. *chid*, to split, "the split one."

ihia, (nite) to hate another person; Skr. *ci*, *cīyeti*, to hate; (see *ihiotl*).

ihiotia, (nino) to be dressed gorgeously, to be conspicu-

ous; Skr. *ḡhr, hr, yellow; Greek, χλω-ρός; Lat. holus, gilbus, fulvus; AS. geollo; Eng. yellow, gol-d.

ihiotl, breath, ni-*hiyo*, my breath, *ihiotl* ioui, current of air; lit. "the wind blows;" Greek, χάω; Eng. yawn; Lat. hio; *ioui*, cf. Skr. cyu, to stir; (*r*, 12, 17); (for loss of *c*, see *ihia*, *ihiouia*).

ihiouia, (qui) to be in want, be poor; Skr. hā, jūhāti, to be left, forsaken; Greek, χῆπος; Lat. fames, hunger.

il, comp. in a few verbs as, *ilcaua*, *ilpia*; the verbum actionis of the compound; *otiose*, orig. to set a-going; Skr. írte, to set a-going; cf. Eng. he *starts-working* today.

ilacatzui, twist, turn, *ilacatzoa*, (nin') turn away, avert face, serpent coiled round tree; (nitla) roll up, as paper; (1) ilac + tziui; *ilac*, Skr. vrj, vṛnákti; Greek, *τρέμβος; Lat. vergo, bend, turn; AS. wrinkle; Eng. wrench, with *p*, warp, wrap; *tziui*, Skr. cyu, cyávati, to set a-going; or sū, the same meaning; *tzi-ui* may, however, be another spelling of *chi-ua*, a very common final member in compounds; *tzoa*, a by-form = *tziui*; (2) *ila* + ca + tziui; *ila*, **nila*, Skr. vr, turn; Greek, ἐλύω; Lat. volvo.

ilamati, to grow old; *ilama*, old woman; Skr. ram, to be quiet; Goth. rimis, quiet.

ilaqui, "anegarse la nao," the boat sinks; "pasarse el papel," spoil paper? the oil spot (clothing) spreads badly; a very indefinite definition; the allusion to boat appears to mean the rapid increase of water from a leak or pouring over the sides; Skr. laṅg, laṅgháyati, leap, mount, enter, surpass.

ilhuia, to speak, call; ninote' *ilhuia*, I appeal the case; xic-coua tzapotl qu' *ilhuia* "mamey," buy sapotes called "mamey" (Chimpo.); il + Skr. hū, hāvate, call.

ilhuica atl, the sea; locution, may be confounded with *ilhuicatl*, heaven, Skr. ruc, rocaná. But this may be a

case of homonyms. *Ilhuica atl* may be "the roaring water;" Greek, *ο-ρυγ-μός*, a roar, *ερεγγω*, to throw up, bellow, roar; Lat. *ructo*. But "the smiling sea" vies in beauty and immensity with "the smiling sky" and this may be either.

ilhuicatl, heaven, the sky; Skr. *ruc*, *rocaná*, region of light; Greek, *λευκός*, light; Lat. *lux*; Ger. *licht*; AS. *leōht*; Eng. *light*.

ilhuil, **ilhuilti**, not to be worthy; *il* + *vil*; (see *auilivi*).

ilhuittl, (1) a festival to be kept (*ilhuia*); (2) a day of the week; **ilhuictli*; Old Per. *raucah*, day, from *ruc*, to shine.

ilhuiz, very capricious, very bad; *ilhuiz tlatcatl*, a deceiver; Skr. *riṣ*, *riṣyati*, to harm, injure; *riṣ*, an injurer; *ilhuiz piltontli*, bastard, may be above, "a wronged child;" or Greek, *ἔρως*, "a love child;" *s* offers an objection to the latter; cf. Skr. *ruṣ*, to be vexed, angry; or *il* + *viṣ*, "bad."

ilnamiqui, to remember; *il* + *nami* + *qui* (see *il*), *nami*, Skr. *nāman*, name, "nāma grah," mention the name; (for *grah* this ending may be spelled *cui*, which see); Greek, *ὀνομα*; Lat. *nomen*; AS. *namian*; Eng. *name*.

iloti, to revolve, turn; Skr. *luth*, to roll; Lat. *rota*, a wheel(?).

ilpia, to tie; *ilpiloyan*, a jail; *pia*, *pie*, to have, to guard (see *infra*); *il*, Skr. *ir* *irte*, set going (see *il* and *pia*).

ilpitza, to blow upon, *nitla'lpitza*, I blow upon it; *il* + *pitza*; Greek, *φυσάω*, to blow upon; (see *il*).

in, used constantly in almost the sense of the definite article "the;" Skr. pronoun, root *i*; Lat. *i-d*, *id est*; *i-pan*, with, near by; *i-quin*, when = *i* + *kim*; plu. *in* = "those who" as, *in-tlaqua*, those who eat.

inaya, (nino) hide self; (nitla) hide a thing; *i* + *naya*; Skr. *ni*, in, into; Greek, *ení*; Eng. be-*nea*-th; or *nī*, remove.

iquití, to weave, Skr. *grath*, *grathnāti*, string together, connect; compose a book; *kṛt*, to tie, weave, will give the same; *i* prosthetic; cf. *ic* + *vi*, to weave.

itauhcaýotl, fame, honors; Skr. *dā*, give + *ojas*, power; or *ka* + *yotl*.

itconi, vassals, "poor trash;" *ita*, to provide for a journey, proveer el aforza aotro; *it*, Skr. *ad*, átti; Greek, *ἔδω*; Lat. *edo*; Eng. eat; *itl*, belly + *çuna*, emptiness, hence indigent, empty, poor; colloq. "empty bellies."

it-e, obese, *it-e-tl*, the belly; *itacatl*, food; Skr. *ad*, eat; Lat. *edo*; AS. *et-an*; Eng. eat; cf. *án-na*, **ad-na*, Hind. food; esp. *rice*.

itla, thing, *i-d* + *la*? *i-d*, demons. pro., Lat. *i-d*, that; *la*, Skr. *rā-s*, "possessions;" Lat. *rē-s*, thing; (see *tla*).

itlania, to ask something of another, beg; *itla* + *nī*, lead, direct; (for numerous meanings, cf. Sanskrit Dictionary).

itloc, with or near him, her or it; *itloc* quíça, resemblance of two things; *itlo* + *c*; Skr. *itara*, other; Lat. *iterum*, again, a second time; OBulg. *jeterum* + *c*; cf. Aryan affix *tlo*, *i-tlo-c*.

itoa, (ni) to speak, tell (but to talk to another is *nite-notza*); the Mexican "tlatoani" (*tla-itoa-ni*) were rulers, kings; hence, Skr. *dā*, give, impart, *ultarañ dā*, to make answer, "have the last word;" Greek, *δίδω-μι*; Lat. *dō*, give.

itotia, (nino) to dance; (*nite*) cause another to dance; Skr. *tud*, *tudāti*, to strike, pound; Lat. *tu-tud-i*; (see *totoll*).

itta, **uitta*, see, take notice; *xiqu'itta* in *tlein nimitz-ilhuia*, heed what I say; Skr. *vid*, *vétti*, know, notice; Greek, **ε-φιδ-ov*, saw; Lat. *vidēre*; AS. *wit-an*, see; Eng. *wit*.

itzcuintli, *izcuintli*, an extinct species of wild dog; Skr. çvân, dog; Lat. *k^vanis, canis; Greek, κύων; Ger. hund; Eng. hound; cf. Clallam, ska-ha; Snake, sha-ray for prosthetic *s*; *i* prosthetic or may be analyzed, *itz* + *cuintli*; Skr. iṣ iṣáyati, "the swift one," or iṣ iccháti, "the desirable animal;" cf. Aryan prefix *s*.

itztapalli, paving stones; hewn stone; *itza* + *pal-li*; *izta*, Skr. sthā, stand; for cognates, see *quetza*; for *pal*, see *tlapaltic*.

itztic, *ytztic* (Mol.), cold, also *cecec*; to be moderately cold: itztic, itzcaltic, itzcapintic (*calpintic?); *very* cold: itzcapintic, itzcalalatic, itzcalpatic (-pactic?), itzcaltic, itzcapatic, cecepatic; *itz*, Skr. iṣyati, "fresh;" or **stic*; Greek, στίβ-η, hoar frost; Lith. stink-stu, congeal; *cal*, Lat. gelo, freeze; Goth. kalds; Eng. cold; *cal-pat-ic*, see *-patl*; *cal-pint-ic*, Skr. pīd, to pain (bhid? to "bite"); (for *cecec*, see *cell*); cf. **stig*, to prick, *tij*; *la*, ra, "having."

itztiuh (itzteua?), go; Skr. stigh, stinnóti, proceed, stride; Greek, στείχω; proceed; OBulg. stigma, I come; AS. stigan; Ger. steigen, mount; Eng. stirrup, **stigrāp*.

iui, in the same way; Skr. iva, as.

iuian, meekly, softly, gently; contented, pleased; Skr. van, vanóti, love, wish, possess; Lat. venia, Venus; AS. winnan; Eng. win.

iuitl, down, feathers; Skr. ví, a bird; Lat. avis.

iuiui, *iu* + *iui*, to be obliged to leave or quit a place or thing; Skr. yu, yuyóti, to repel, separate from.

ixca, *ixcohua*, to cook, bake, burn pottery; Skr. çuc, çócati, burn **skuc*(?); Lat. cōquō(?), cook, **quequō* **squequō*(?).

ixconoa, shell small seeds, as mustard; Skr. chā, cut off + *nabh*, burst; (see *nauauatl*). As an illustration of the

difficulties of analysis, *ixconeua* means to attack another, striking at his face = *ix* + *co* + *ni* + *eua*.

ixhua, grow (plant), *itzmolini*, to bud out; *ix*, *itz*; Skr. *is*, vigor; cf. Skr. *vā*; Eng. weave; Lat. *vi-tis*, vine.

ixiptlatl, *ixip* + *tla-tl*, an ambassador, delegate; an image, picture; Skr. *sab-hā*, house, hall, "orig. perhaps family" (Lan.); Goth. *sibja*, relationship; AS. *sibb*; OEng. god-*sib*, sponsor, in baptism; Eng. *gos-sip*, a "familiar;" this supposes the envoy to be one of the "clan," "familia;" for *image*, Greek, *σκεπ-τομαι*.

ixneloa, (*nitla*) to mix things up, (*nite*) put others in disorder; Skr. *nrt*, *nr* + *t*, dance, play, move to and fro; (see *ixtli*, *neloa*); cf. *snih*, to be supple + *rā*, "having."

ixpechoa, to put something on over your clothing (as scarf or decoration?), *ixpechtia*, to put a thing on top of something else; *ixpepechoa*, stop holes with mortar; *pech*; Skr. *paç*, *pāçyati*, to fasten; Greek, *πάσσαλος* **πακ-jaλος*; Lat. *pac-tum*, a pact; Goth. *fahan*; Eng. *fang*, a tooth; (see *ixtli*).

ixpeloa, to open the eyes wide (stare), to wink; *ixtli* + *pel*; Skr. *brh*, to make big; + *rā*.

ixquich, all, as much as possible; *ixquich* amotlapal xic-chiucan (Mol.), do [ye] your very best; pronoun forms, Skr. *asāú* (?) + *kas*; correlative with *quexquich*, as much, so much, how much; *quexquich* ipatiuh inin tolin? (Arenas) what is the price of this chicken? cf. Lat. *quis-quis*.

ixtlauatl, plain, prairie, campus; Skr. *str*, *strñāti*, strew, spread out; Greek, *σπορέω*; Lat. *sterno*; AS. *streaw*; streowian; Eng. *straw*, strew; Lat. *stratum*; OL. *stlatus*, spread out; (for initial *stl*, cf. Brug., I, sec. 503); (see *citllallin*, a different form of same root); *uatl*, cf. affix, *vat*.

ixtli, the face; node on a cane; *itztimani*, to be standing looking at something; Skr. *iks*, *ikṣate*, to look, see; mean-

ing not only the human face, but the face of an object, was a wall; (for *ks* 16).

ixui, gorge, eat to repletion; doubtful; cf. Greek, *σῦς*; Lat. *sus*; AS. *swin* **su-ina*; Eng. *sow*; from inordinate appetite of swine; "eat like a hog."

ixuihtli, a grandchild; *i-xu* + *iuhtli*; Skr. *su*, to bear + *yuj*, *yuk-ti*, related, "related to a son;" (15); *su*, Greek, *υἱός*; OSlav. *synn*; Ger. *sohn*; AS. *sun*; Eng. *so-n*.

iyaua, (nino) to offer self as a sacrifice to a god; (nitla) to make an offering; Skr. *yaj*, *yájati*; Greek, *ἀγιάζω*, to worship, hold sacred; (15).

izcalli, *iz* + *calli*, (nino) to revive (as from swoon), to quicken; (nite) revive another, give religious instruction, bring up children, (mo) the return of the sun (winter solstice); Skr. *iṣ*, *isáyati*, to set in swift motion + *kal*, *kaláyati*, drive; Greek, *κέλ-ομαι*; Lat. *celer*, swift; (MAP., *sk-root*, *skand*, to climb **skandli*, **skalli*; Lat. *scando*).

iztatl, **iztlatl* (?), salt; perhaps Skr. *str*, to strew; "the strew;" but cf. *stoka*, drop, small; (see *citlallin* and *ixtlauatl*).

iztlacati, to lie, deceive; Greek, *στράγγος*, perverse, shameless; *iztlactli*, saliva, spittle; Greek, *στράγγξ*, a drop, to trickle.

-izt-li, verbal ending, as, *chiua*, to do, *chiualiztli*, a doing; *choco*, weep, *choquiztli*, weeping; *cochi*, to sleep, *cochiliztli* or *cochiztli*, sleeping; two forms (1) from *theme* most common, as *chiual-o-ni*, a thing done; from pass. *chiualo*; (2) from *root* as, *choc-iztli*; Aryan affix, "*is-to*" a superlative; Skr. *ἄγ-ισhta*; Greek, *ἄκ-ιστος*, quickest; Goth. *háuh-ist-s*; OHG. *hōh-ist-o*; Ger. *hōch-ste*; Eng. *high-est*.

izuatl, a leaf, *ixhua*, to bud out; syn. *itz-molini*; (for *iz*, see *izcalli*); *uatl*, Greek, *φύ-τόν* (?), "growth," a live or created thing; (see *ouatl*, *ixhua*); (14).

L (never initial)

-li-a, "reverencial" ending of verbs, as *nitetla-maca*, I to someone it give; rev., *ninotetla-maqui-li-a*; *nino* gives sense of middle voice; cf. Skr. *irregular form*, third per., plu. mid., *īrē*, as *nī*, to lead, *ninyīrē*; another Sanskrit irregularity is *ur*, third per., plu., pres. indic. as *duh-ūr*, "they milk;" compare with this Mex. *ni-quica*, I go out; *quica-oa*, all go out; *yoli*, he lives, *yoli-ua*, all live; *nino-zau-a*, I fast; *ne-zau-a-lo*, all fast, "they fast;" (*r*, 17).

-lo, passive ending, *ne-zaua-lo*, they fast; "it is fasted;" *teoqua-lo*, "the god is eaten," cf. Aryan forms; Skr. *duh-ūr*, they milk; third per., plu. mid., *duh-rē*; Lat. *legitur*, "one" reads, "they read" (Mex. idiom precisely); OIr. *do-berar*, it is given; (Brug., IV, sec. 1076); *r* is the passive sign in Latin as; *am-ō*, I love; *amo-r*, I am loved.

M

ma, *not*, with negative verb; *ma ti-tlatlacoa*, beware that you sin not; *macamo*, never = *ma* + *ca* + *amo*; Skr. *mā*, not, lest, would that.

maca, give, (*nicno*) give to self, i. e., to take as medicine; Skr. *mañh*, **magh*, make great or abundant a thing for a person; Lat. *magnus*; AS. *mæg*, be able; Eng. *may*; Ger. *mögen*, wish, be able.

maçatl, deer; Skr. *māns*, *mānsā*, meat; Pruss. *mensā*, flesh; OBulg. *mešo*; cf. Algonquin, moose.

macepoa, (no) my hand is asleep; *mañtl* + *cepoa*; Skr. *svap*, *svápiti*, to sleep; Lat. *sop-or*, sleep.

maceua, to dance, if the dancing was done by holding *hands* or embracing; *mañtl* + Skr. *sevā*, "service;" (*nic*) to merit a thing desired; *mā*, "mine" + *sevā*; belonging to one's self; Skr. pro. stem *m*; as *mā-vant*, mine.

maceualli, a slave, *maceualtin*, peasants, peons; *ma* + *ceua* + *li*; Skr. *mā*, mine (*māvant*); *sevā*, service.

machtli, nephew, "manlike," male; *mach*, (1) a form of *mag-nus*; Avestan, *mazda*, male, "great," virile, powerful, Ahura-mazda; (2) Skr. *mādhya*, middle, *madhyama-jātā*, "middle born," a "son" (why?); Greek, *μέσσος* **μεθ-jos*; Lat. *med-ius*; Goth. *mid-jis*; Eng. *mid-dle*; cf. *mod*. Span. *macho*, a male.

malacatl, spindle; *malina*, to twist cord; *temalacatl*, mill, or wheel (of stone) on which captives were tethered and fought for liberty; Skr. *mṛ*; Greek, *μύλη*; Eng. *mill*; Lat. *mola* + *ca-tl*; note that "mill," to fight, is associated with *temalacatl*; *ina*, Aryan suffix; *te*, *tetl*, stone.

mamachotla, (*nino*) to be vainglorious and seek praise; (*nite*) to flatter; *ma* + *ma*, Skr. *mā*, to mete out + *chad*, to please, offer a person a thing + *ra*, "having."

mamali, redup., (*nitla*) to bore a hole; (*tetlan nino*) to force through a crowd; Skr. *mṛ*, **mal*, **mel*, crush, grind; (see *molictli*).

mamalti, redup., a prisoner; Skr. *mṛd*, *mṛdnāti*, to crush, afflict; AS. *mold-e*, crumbling earth; Eng. *mold*.

mamaluastli, "protector," *fig.*, the constellation Orion; (1) Skr. *vas*, *ucchāti*, to light up; Greek *ἥως*; Lat. *aurora* **ausōsa*; Ger. *Eōstra*; Eng. *Easter*; (2) this *vas* may mean also "house" (astrology), "dwelling with;" (see *Nanauatzin*); *mamal*, Skr. **mal*, suggests *Maruts*, the flashing ones, storm gods.

mana, (*nino*) give, stop; (*nic*) take; (*nitla*) make an offering, spread clothes to dry, *xie-mana*, carry it; *oc cemma-mana* in *quiauitl*, it still rains; *teixpan niquin-mana*, declare banns, i.e., I place them before me or face to face; *mani*, to spread flat things, to continue to be in a place, to remain; standing or growing crops (*Arenas*).

continued action, *cuicativani*, they are singing; *mani metztli Junio*, in the month of June; a confusion of forms; Skr. *man*, remain, *manh*, increase; Greek, μένω; Lat. *māno*, spread, diffuse, flow.

mateloa, (*nitla*) to rub with the hands, as rubbing ointment; to chafe the hands; to strike another with the hand; *maiti* + *telo*; Skr. *tala*, place on or under; specialized, *tala-ghōṣa*, "clapping the hands."

mati, to think; *machtia*, teach; *teuan nino-mati*, I agree with; Skr. *man*, to think, *mati*, thought; Greek, μένος, mind; Lat. *mentis*; AS. *ge-myn-d*; Eng. *mind*.

matzayana, cut off hand, divorce; (*tetech nitla*) lend at interest; *maiti*, hand + Skr. *ṛ*, ṛṇāti(?), to break, crush.

maui, (*ni*) to be afraid; *mauhtia nino*, to have fear; cf. Skr. *mṛ*, *māriṣyati*, to die; *mará*, dead; *māra*, murder; Lat. *mori*; Goth. *maurpa*; Eng. *murder*; *mrd*, *martyudhaya*, fear of death. This comparison seems entirely correct but it seems strange that fear and death should be synonymous; cf. Skr. *math*, to hurt, oppress.

mauiço, **man-uico*, wise, honored: termination *o* = abounding in; Skr. *man*, *mānyate*, to think; Greek, μέμω-α; Lat. *me-min-i*, to think of; Eng. *mean* + *uic*, Skr. *viṣ*, *vivēṣti*, to be active; (PAA., p. 99, *μαγίς*).

maxtlatl, a belt; *max*, see *machtli*; *tlatl*, Skr. *tr*, to cross, or *trā*, to protect.

mayana, to be hungry; *mayanaltia*, to starve another to death; *mayaquen*, wolf; *maya* + *na*, affix; *ic nauhxihuitl imayanaloc*, it was the fourth year of famine (Chimph., *Annals*, 1453); *y* as an "adventitious" vowel is frequently found as an introductory glide; perf. tense, pass.; Skr. *māraṇa*, killing, *mṛ*, to die; Greek, *μαρᾶνω*, to fade; Lat. *mori*; (for *quen*, see *quenchiu*).

mayauī, (nitla) to throw a thing away (as worthless); (nite) to throw another down; maitl, hand + Skr. yam, yāchati, hold, restrain, hold out; āyata, extended; *jṃ-skēti.

mecania, to hang a man; Armenian, mac-ani-m, I hang on to; (Brug., IV, sec. 620.)

mecatī, a cord; *mecayotl*, kinship; Skr. mi, to measure; mēkhalā, a girdle(?); *relations*, Skr. mēthati, to associate as friends; *metka? cf. Greek, μήκος, length, extent.

melauac, direct, plain; *melauac* cuicatī, a song of the people; *melactic*, *melaztic*, direct, straight, and long; *melaua*, (nic) to explain a difficult matter; Skr. mi, minōti, to establish, measure, observe + rā, "giving;" *acti-c*, *az-ti-c*, aḡ, to "attain," or aṇc, "toward."

metzli, month, moon; to-*metz*, the leg; Skr. mās, the measurer; Greek, μήνη, moon; Lat. mens-is, month; AS. monath; Ger. monat; Eng. month.

Mexitli, **Mexitl**, Mexican god, another name for Uitzilopochtli; Avestan, Ahura-mazda, the great god; cf. mi + chid, "destroyer;" root, *mag*; (PAA., p. 55.)

meya, manar la fuente o cosa semejante (Mol.); apparently this definition does not confine *meya* to the flowing of liquids, but rather to the activity of a thing; hence *ameyalli*, a fountain; atl + *meya*-li; Skr. *maya*, a determinative as, sū-māya, of good make; kim-māya, of what make (root *mi*).

miccaḡaua, (nino) to wear mourning for the dead; micca (miqui) + ḡaua; *ḡaua*, (nino) to fast; ne-*zaua*-lo, (pass. impers.) "everybody fasts," "all fast;" Skr. sah *sagh, pp. sodhā, be victorious, endure, suffer; Greek, ἵσχω *σι-σχω, hold back; Goth. sig-is; AS. sig-or, victory; Ger. sieg.

michin, fish; Skr. mad-sya, fish, "the lively one;" cf.

mīna, fish; in spite of this analogy I think the Mexican more likely to be miṣ, miṣāti, to have the eyes open, "the staring one;" (for *in*, as in aṣvin, cf. Whitney, *Sanskrit Grammar*, sec. 1230).

miec, much, the Pleiades; Skr. mahá, great, mighty, powerful, country, heaven and earth; Icelandic, mik-ell, great; AS. mik-il; OHG. mih-il; cf. Greek, μεγ-ά-λα; (Brug., II, sec. 76, p. 209.)

milli, a field; *mīl*-pa, in the country; Skr. marú, desert; Slav. miru, the world; cf. *mīl*, to assemble, Campus Martius(?). The Algonquin appears to furnish the same root as, Mil-uaki, Milwaukee, "Council ground."

mina, (nitla) to draw a bow, shoot, (nite) to prick, sting, as a wasp; *tlamina*, spurt, dart as serpent ready to strike, fish leaping from water; *Ilhuicaminatzin*, name of a chief, "he hurls his darts to the sky;" Skr. (1) mi, to measure, observe; (2) Lat. mitto, send, hurl; OHG. mīdan, let go.

miqui, to die, Skr. (1) mī, lessen + kr, "to make an end of it;" (2) mrg, to fade away; OPer. mar, mārka, death; (12); cf. "εν τοῖς νήσοις τῶν μακάρων."

mitz, pro., 2d per., sing. obj.; in yuh ni-mitz-itta, as I see you; Skr. ahām, tvam; acc, ma; Greek, μέ; Lat. me; Eng. me + sya *mi-sya(?).

mixoyotl, battlement; Skr. miṣ, miṣāti, look, keep eyes open, hence "the outlook."

mixtli, cloud; Skr. mih, migh, méhati, to make water; Panj. mih, to rain; Greek, ο-μύχ-λη; Lat. mingere; AS. migan; Eng. mist, *migst.

molictli, elbow; (1) Skr. mrjáti, rub off; wipe away; Lith. melžu, milk; Avestan, mer^ezaiti, strips; Greek, α-μέλγ-ειν; Lat. mulgere; AS. meole; Eng. milk; (2) mī, to mill; *moliepill*, elbow, suggests the derivation, mī,

μύλη; Eng. mill + Skr. *īṅkh*, (*ik*) to move unsteadily back and forth; hence, "the mill mover or presser," alluding to the movement in operating the hand mill; or *mrj*, extended to *molic* + *pill*, nomen agentis; (see *pilli*, *malacatl*).

moloni, spurting of a fountain, rising of clouds, feathers blowing in the wind, spreading of an odor; *molo* + *ni*; Lat. *mōlior*, to set in motion; cognate, *itz-molini*, the sprouting of a plant; Skr. *nī*, *náyati*, to lead, bring to, to "start" a thing going; or *oni*, affix.

molonia, to soften (cleanse?) feathers, wool; *molo* + *nia*; Skr. *mrđú*, soft; Lat. *mollis*, to soften, make pliant; *nía*, cf. *nij*, to cleanse, wash; or *oni*, affix.

momoztla-e, daily; in totlaxcal *mo-moztlae* totech monequi ma axcan xitechmo-maquili, give us daily our needful bread (Lord's Prayer); *mo-m* + *ustla-e*; *mo*, Skr. *mā*, to mete out + *usás*, morning-evening, that is, a day; for *t* between *s* and *r*, cf. *eōstra*, Easter; *m* euphonic; (*e*, see 2a).

montli, son-in-law; Skr. *mānada*, honor-giver; or *mud*, *módate*, to be glad, rejoice over; *mudrá*, joyous.

motla, (*nitla*) I throw a stone; *teca nino-motla*, I run into another inadvertently; *mo* + *tla*; Skr. *muc*, to hurl, let go + *tr*; cf. Lat. *trāmēo*, to pass; (see *tla-tlama*).

moyaua, *mo* + *yaua*, spreading of grease on cloth, muddying of water; (*nic*) to spread a report; (*nite*) destroy enemies, or put them to flight, drive cattle; Skr. *mā*, make + *yā*, to go, "makes way."

moyotl, mosquito; Greek, *μύια*, **μυσ-ia*, a fly; Lat. *musca*, fly; Lith. *mus-i*.

muchí, *mochí*, all (many); Skr. *mah*, *mahá*; Greek, *μεγ-άλα*; Lat. *mag-nus*; cf. Accad. *many* (Norris, *Assyr. Dict.*, p. 767); Natick, *moche ke*, *moche onk* with Mex. *oc mochi*, more; Fick makes Skr. *mahá*, Greek *μέγα*, Lat. *magnus*, OHG. *mihil*, all cognates; (see *miec*).

N

nacaztli, the ear; *nac* + *uastli*; *nacayotl*, flesh, the body; *nac*, Skr. *nag-ná*, naked; Goth. *naqaps*; Lith. *nāgus*; OSlav. *nagŭ*; Ger. *nakend*; Eng. *naked*; (see *ecauastli*).

nanalca, growl or snarl of dog, grunting of hog, quacking of geese, sound of cracked bell; *nanaltza*, barking of dog; Skr. *ṛc*, *āreati*, sing, intone (said also of wind); *nan*, perhaps onomatopoeic word, as "hum-hum," "sing-song;" *c* sibilant in *nanaltza*, cf. *ṛg-veda*, *Rig veda*; cf. Skr. *nard*, to scream + *ça*, to excite.

nanatzca, creak, crackle; redup.; *nat*, Skr. *nad*, to sound, hum, cry + affix *ka* or *sk-a*.

nanauatl, redup., a boil, bubo; Skr. *nābhate*, to burst.

Nanauatzin, the moon-god; *nana* + *uatz-in*; *uatz*, Skr. *vas*, to light up, or *vas*, to dwell; "dwelling with Nana;" cf. *Nannar* and *Sin*, Babylonian moon-gods; and MAP., p. 13, note 12.

nanquilia, to answer, reply, respond, as at mass; Skr. *nāma grah*, to name; *nam*, to pay respect + *gir*, speak; or *nāman*, name; Greek, *ὄνομα*; Lat. *nomen*; Ger. *name*; Eng. *name* + 2 *qui*.

nantli, mother; (1) Greek, *νάνη*, aunt; Welsh, *nan*, an aunt; transfer meaning (2) "the spinner" or "seamstress;" Goth. *nepla*, needle; Greek, *νήμα*, yarn; Lat. *net-us*, spun, root, **snē-nē* (Brug., I, sec. 75); (3) Skr. *nand*, to please, "a delight," *nānda*, a son, *nandā*, a woman's name.

Naua, Nahua, the Nauatl-speaking people; (1) Skr. *nr*, *narā*, *nalā*, man, "hero," primal man; Greek, *αἰήρ*; Lat. *Nero*; (2) but *nal*, clear, water or weather; *nauatl*, clear; *Nal*, a river of Asia, must be a different root and may equally be the root of *Nahua*, "men." Molina defines *nauatl*, clear sounding, as a bell, or hombre ladino, a sagacious or cunning man. Arenas applies the term to

weather and *water*; *naualli*, sorcery, Skr. *naya*, (naua) worldly wisdom; (*nac-ualli? MAP., p. 13); *nāyā*, a chief, perhaps in this sense the Naua were simply "guardians of the wisdom;" the whole matter is not entirely clear; (cf. *Nauaque Tloque*).

naua, to dance, "embrace," Skr. *nrt*, also *nr* + *t*; *nauatequi*, to embrace; Hind. Nautch girl, dancing girl, Hindi drops *r* and *t* becomes sibilant, Mexican *nr*; Avestan drops *r* and *t* becomes *sh*; cf. *arthā*, goods, *asha*.

nauac, near, *Anahuac*, near the water; Skr. *nāhus*, neighbor, *nah*, **nagh*; + *c* (see *ua*).

nauatia, command, demand; *nauatilli*, law; Skr. *nam*, *nāmati*, to yield + *vad*, *vādati*, speak, lay claim to; (*m*, see *mayanū*).

ne, pro. plu., "they," everybody; *ne-zana-lo*, they fast; passive, lit. "they are fasted;" Uei *ne-machtilo-calco*, University, "Big house they are taught in;" Aryan, **ne*, *ne-s* (Brug., III, sec. 436).

nech, pro. first per. sing., obj., me; *ma nech-uiquili* inon, let him bring that to me; Skr. *nas*, us; Lat., *nōs*; Eng. us; with *nech* omit *c*, *qui*; cf. OIrish, *ne-ch* **ne-kuo-s*; there is great confusion in *s*, *ch*, and *sh* (*x*) sounds so that differentiation is very difficult.

neci, to appear, *tla-neci*, breaking of day; Skr. *naç*, attain, reach; Lat. *nac-tus*, reached; AS. *neah*, *naiht*; Eng. next; "through night;" or Skr. *tr* + *niç*, night, *nākta*; Greek, *νύξ*; Lat. *nox*; Eng. night.

necoc, two-sided; *necoc nemi*, a "two-faced" man; *necoc* yaualtic, square; *ne* dual as in *neuan*, "we two" + Skr. *gunāka*? **guka*; *gunā*, "secondary;" cf. *ne* + *ca* + *oc*.

necuiloa, (*nitla*) shift, trade, barter; (*tetech nitla*) put out at interest; *ma nem-mo-necuiloli cetlamalli*, see that no cargo (of mule) shifts (Arenas), *ne* + *cuil*; *ne*, imp.

pronoun; *cuil*; Greek, γύρος; Lat. gyros, a circle, revolution; or naç, to lose + ví, turn away + ra.

necutli, neuctli, honey; Greek, νέκταρ; nec+utl.

neloa, nelhuia, row a boat, soften, beat (as eggs); *maneloa*, to swim; Mod. Gr. nero, water + *ra, to row; Greek, ἐρέτης, rower; Lat. ratis, raft; Eng. row.

nemi, live, dwell, exist; ipaltzinco in Dios ti-*nemi*, we live by the grace of God; inic ye *nemi* tlalticpac, while he lived, lit. walked the earth (Chimph., *Annals*, 1431); Greek, νέμω, share, grant, inhabit, dwell; νέμ-ος, pasture; Lat. nemus; Ger. nehmen, take; Eng. nim-ble; cf. çan ic *nemi*, "at every step," or "I have never known it otherwise" (Mol.); with Skr. *sānemi*, sa+nemi, always.

nenetl, pudenda muliebria, a child's doll, idol; *nenepilli*, the tongue; Skr. netra, the eye; nī, to lead; cf. Greek, νήδ-ος, belly, womb; *idol* may allude to phallic worship.

nenqui, nothing; Lat. ne or non; Greek, νη-; Eng. none + Skr. gr.

nequi, to wish, tlein qu'itoz *nequi*? What does it mean? itoa, say; Romance idiom; cosa vuol dire? que voulez-vous dire? que quiere decir? Greek, νό-ος, mind, will + 2 qui; or Greek, ναί; Lat. næ + Skr. gr.

neuan, or *to-neuan*, "I and he", two together, two jointly; Mexican dual; ne+ua; plu. uan; Skr. ā-vām; us two; Eng. we; cf. bahú, more, increase; euphemism I and "more;" to-ta-*uan*, our ancestors; no-cauallo-cauan, my horses, "one horse and more," but cf. *ua, va*, as suffix.

neuatl, or *ne*, separable pro., I; ne+Skr. *sva*, self, *nesuatl; or āvá; cf. same for teuatl, thou, yeuatl, he.

nextic, gray; *nextli*, ashes; Skr. naç, to perish; Greek, νεκρός, dead.

-*nī*, ending of verbal nouns, as tlatoa-*nī*, one who commands; ya-*nī*, one who goes, a traveler; Aryan, *nī*, end-

ing of verbal abstract nouns, as Skr. *lū-ni-ṣ*, a turning-away.

no, also; Skr. *ná*, like.

nonotza, (*nino*) reflect; (*nite*) to speak to others, counsel; (*nitla*) to recount; *nonotzalli*, a story, narrative; Lat. *noto*, to mark, observe, remark + *çā*, to communicate.

nontli, a mute; Skr. *mūtá*, bound; *mūka*, dumb; Greek, *μύω*; Lat. *mutus*, mute.

noquia, spill liquids, pour; *nic-noquia*, I have diarrhoea; Skr. *muc*, *muñcāti*, discharge as phlegm, urine, ordure; Greek, *μυκ-τήρ*, nose; Lat. *mūcus*, snot.

no-uian, around us; *no*, poss. pro. + *vi* + *an*; Skr. *vi*, "around," out, away; (see [*i*] *an*, *yan*).

nunchipa, tomorrow; *nun* + *chi* + *pa*; Skr. *nū*, now; Greek, *νύ*, *νύν*; Lat. *nun-c*; AS. *nu*; Ger. *nun*; Eng. *now*; Skr. *nunām*, in the future; *chi*, locative, as *tlal-chi*, on the ground.

O

oc, more, *o* + *c*? *oc achi qualli*, more beautiful; *oc ce*, another time; Skr. *ā*, further, besides; cf. Icelandic, *oc*, and.

oça, paint the face, adorn; Skr. *uñch*, wipe; *āñjas*, salve; Lat. *unguo*; Eng. wash.

ocelotl, a tiger (jaguar?) *o* + *cel-otl*; *o* Skr. *ā* intensive "very" + *cel*, Skr. *cal*, *cālati*, (*kal*) to be swift.

ocuelin, worm; Skr. *kr̥mi* **qr̥-mi*; Lat. *verm-is* **querm-is*; AS. *wyrm*; Eng. worm; cf. Natick, *okhq*, a worm; *o* = *ol*, Skr. *vṛ*? *ura-s*, breast, "belly;" cf. analogous *urá-ga*, *āura-ga*, a serpent, "going on his belly."

ololoa, (*nic*) to make a thing round; (*nino*) dress self; *tlalolin*, an earthquake; *ollin tonatiuh*, motion of the sun; Skr. **ur*, *ūrmi*, a wave, "roller;" Greek, *ἄλλω* **φιλλω* (?);

Lat. *volvo*; Ger. *welle*, a wave; *olo-tl*, a corn cob; *ololtic*, round; *vr*, to encompass.

omítl, a bone; Lat. *os*, **ost*, bone + Skr. *mít*, a post; (see *chinamítl*); cf. Snake, *stzum*, a bone; Greek, *ὀστέον*; (for *s*, see 16).

on, particle in constant use, as, *nocon*, I=ni + oc + *on*; *ayac mitz-on-itta*, no one visits you, but *ayac mitz-itta*, no one sees you (Chimpo.); meanings "extension," more; Skr. *ānu*, after, along, over; Greek, *άνα*; Goth. *ana*; Eng. *on*.

oquichtli, male; used to indicate males; as, *oquich-mazatl*, a stag; *no-quichui*, my husband; Skr. *ukṣ*, sprinkle; Goth. *auhsa*, bull; Ger. *ochse*, ox; Eng. *ox*.

otlaça, to stop the way, shut out, to mow grass; *ot* + *laç*; Skr. *ud*, Eng. *out* + Skr. *lasati*, rise, *vi-las*, to move hither and thither.

-otl, see *utl*.

otli, road; Skr. *ud*, forth, out (?); Greek, *ὄδος*, road; Slav. *ut*, a way.

ouatl, sugar cane, green cornstalk, **oluatl*; Skr. *ulva*, enveloping membrane, and *ulbana*, knotty; or **oṣ-uatl*, *ósadhi*; *ὀσά?* osier, "herbs" + *vat*, affix.

oui, difficult, dangerous; Skr. *bhū*, to be, *bhūtá*, a "being," an evil spirit; Eng. *be*; (PAA., p. 27; supra 14); or *2a* + Skr. *vī*, to strive, attack.

ozcoa, (nin') I warm myself by the fire; *uz* + *coa*; *uz*, Skr. *uṣ*, *ósatí*, light up, burn; (see *tlauia*); *coa*, Lat. *con*? cum *que*; see *coa-*, *coua*, and *pepetzca*; cf. in *och-pantli moquezcaya*, it appeared in the west (comet); (Chimph., *Annals*, 1577).

Ozomatli, *oçomatli*, "the divine monkey;" *ozo* + *mat-li*; *ozo*, Skr. *vrshá-* (*kapi*), the virile ape **ulza*; (PAA., p. 53, supra 12); *Oçomatli* was a "station" in the migration, "day god" in Aztec calendar; (see *quauchi-malli*).

oztopilin, a large round rush; *topilli*, a staff, shaft of a lance; *to* + *pilli*; Skr. *to-mara*, a lance; *to-ya*, water; *to-vant*, to make a libation of water; relation of meanings not clear; (see *calpolli*); *oz*, cf. *oṣadhi*, relating to herbs; (see *topilli*).

oztotl, a cave; Russ. *ust*, mouth, opening (shop?) (PAA., note 1, p. 164); *ostomecatl*, a merchant, *osto* + *mecatl*, "shop people."

P

1 **pa**, postpos., similar, like; *ilhuicapa*, from heaven or like heaven; Skr. suffix, *pūs-pa*, flourishing; *samī-pa*, near.

2 **pa**, to dye, color; *paatl*, rose water; *poꝑaua*, to dye (which see); Skr. *paṭa*, cloth, curtain, image; *pāṭala*, pale red.

pac-ha, woolly; Skr. *paçú*, cattle; Lat. *pecus*; Ger. *vieh*, cattle.

pachiui, (ni) eat to satiety; Skr. *bhaṣ* (*bhaj*); Greek, *φῆγ-ός*, oak (acorn); Lat. *fāg-us*, beech; AS. *bōc*; Eng. beech, book, buck, in buck-wheat.

pachiuia, (ninote) play spy; Skr. *paç*, **spaç*; *anupaç-yati*, to spy; Lat. *spec-io*; Ger. *späh-en*, to spy; *uia* is perhaps *hr hárati* (*hr=ui*), to hold, carry, get, master, destroy; in fact this verb may mean almost anything apparently; (see MAP., p. 16; supra, 12 b).

pachoa, (nino) stoop, bend, compress the abdomen; (*nitla*) cover a person with a thing; (*notech nic*) to join or apply to body; (*nite*) rule, direct; *tla-pachoa* in *totol-in*, the hen sets, i. e., bends her wings over her eggs; Skr. *bhujāti*, bend; AS. *bug-an*, bend; *boga*, a bow; Ger. *bieg-sam*, pliable; cf. Natick, *ob-bahq-os*, a tent; *wonk-i*, **bonki* (?), it bends.

paçyotli, woof (weaving); *paç-yolacatontli*, reeds in frame to separate the warp; Skr. *paç*, to bind; Greek, *πάσ-σαλος*, peg, bar; Lat. *pac-i-sco-r*, bind; AS. *fōh-en*, fasten; Eng. fang; (see *acatl*, *tontli*).

pahua, *paua*, cook; *pauatl*, fruit; çan quin-tenque in Tlatilulca inic quin-*pahuazque* in quin-uahhuicaque Chalco, they washed the Tlatilulca that they might cook them when they had brought them to Chalco (cannibalism); (Chimph., *Annals*, 1469, p. 131); cf. *pū*, to purify; *paca* (Mex.), to wash; (15); Skr. *pac*; Greek, *πέσσω* **πεκσω*; *paua*, to cook, is not found in Molina, who gives *pauaci*, to cook.

paina, (ni) to run; *Painal*, the "man-god," vicegerent of Uitzilopochtli, "he who ran;" Chimal-*pahin* Quauhtleuanitzin, author of "Annals" of the Naua; Skr. *padā*, step, stride; *pedna*, on foot; hence **paitna*, to run; Greek, *πέδον*, ground; Lat. *op-ped-um* (*pid*), town; AS. *foet*, a step; *fetian*, to go for; Eng. fetch.

palaxtli, a wound with spear or stick; Greek, *πληγή*; Lat. *plāga*, blow; Lith. *plak-ū*, I strike; root **plāq*, *plāg*.

paleuia, aid, protect; Skr. *bala*, power + *euia*; cf. *pā*, *pālaya*, *pāla*, a protector.

paloa, (*nitla*) to taste, dip bread in the sop; Lat. *pālā-tu-m*.

paltia, **palutia*, to get wet; azo ti-*paltizque*, perhaps we shall get wet (Arenas); Skr. *plu*, *plāvate*, to float, swim; extension, *plud*; Greek, *πλύ-σι-ς*, washing; Lith. *plu-ti*, become flooded; AS. *fleōt-an*; Eng. float.

pan, postpositive, general meaning, "place;" *pa* + *n*; no-tlac-*pan*, on my body (*tlactli*); *tlatlacol-pan*, in sin; ix-*pan*, before my face; *pa*, synonym; *Mexicopa* itztiuh Pedro, Peter goes to Mexico (Olmos); y-xic-*pan* quitzotzopinique, quicaco in i-cuitlaxcol, they punched (kicked?) him on the belly [till] his bowels protruded

(Chimph., *Annals*, 1444); Aryan suffix, bhā, bho; OCSl. *ba*; *ātro-ba*, belly; *zūlo-ba*, wickedness; Greek, *κόλα-φο-s*, a box on the ear.

panauia, to excel; nimitz-cen**panauia**, I excel you greatly; *pani ca*, evident; Skr. bhāna, splendor; Greek, *φαίνω* **pha-nō*, shine, manifest; epi-phan-y, manifestation of Christ; (for *uia*, see 12 b).

panoa, **palnoa*, to cross a stream by boat or ford; Skr. *pārā*, carrying over, further shore or bank; Lat. *per-ire*, perish; Ger. *ver-gehen*; Eng. *for-bear*; orig. + *nāu*, boat; Greek, *ναῦ-s*; Lat. *navis*.

panocuia, to peddle; pan+cuia; Skr. *pana*, to barter, bargain; (for *cuia*, see *coua*).

-pantli, line, wall, rank, flag; *quauh-pantli*, a bridge; *coa-pantli*, the great "snake wall," encircling the teocalli of Mexico; Skr. *pathī*, *pānthan*, path; Greek, *πάτος*, path; Lat. *pont-is*, bridge.

papatztic, soft and mellow, as fruit; *papatza*, to stir milk cooking; *papatzoa*, (*nitla*) to "mellow" fruit with the thumb; *papatzaua*, (*nite*) to criticise and detract from the statements of others; Skr. *bhas*, *bābhasti*, to chew, consume, reduce; *yol-patz-micqui*, "to be smitten to death in the heart."

paqui, (*nic*) to enjoy a thing; Skr. *pājas*, brightness, cheerfulness; *pacca*, joyously, *pac + ka*.

pati, to melt, as snow, or salt; Skr. *pat*, *pātati*, fall, perish, pour out, shed tears; *patilia*, to misdirect another on his way; "errar a otro;" Skr. *vi-pad*, fall asunder; (rev. 6).

patia, care for, to mend a thing; Skr. *pā*, protect; Greek, *πε-πά-μαι*, kept; Lat. *pa-sco*, keep a pasture.

-patl, final in comp., *tec-patl*, flint; *ic-patl*, thread; *e-patl*, a skunk; gen. meaning guarding, keeping, as **tec*,

fire, *patl*, to keep, hence, *tecpatl*, a flint, "keeper of fire;" Skr. *pā*, to protect; *pitṛ*, father, "protector;" Greek, *πατήρ*; Lat. *pater*; Goth. *fadar*; AS. *fæder*; Ger. *vater*; Eng. father; *tec-patl* and *e-patl* may also be referred to Skr. *pátati*, to pour out, shed; (see *pilli*).

patla, (nino) distrust, be tired waiting; (*nitla*, *nie*) change, undo a thing, to trade (commerce); *cuix tic-nequi tic-patlaz ica inin?* will you trade it for this? (Arenas); Skr. *pad*, *pádyate*, *vi-pad*, to fall apart, answers to *undo*; *prati-pad*, to get, acquire (trade?); cognates, *patiotia*, (*nitla*) to buy; *patioll* or *patihltli*, price.

patlani, to fly; Skr. *pat*, to fly, *páttra*, wing; Greek, *πέπων*, wing; Lat. *penna* **petna*; Ger. *fed-er*; Eng. feather; cf. Natick, *ptoeu*, it flies.

patlauac, broad; Lat. *patulus*, broad; cf. Skr. *pratháte*, to widen.

patli, potion; *pati*, to be convalescent, cure; *patia*, to cure; Skr. *pā*, drink; Greek, *πέ-πω-κα*; Lat. *po-tus*.

patolli, dice; *patouia*, (nite) to play at dice; Skr. *pat*, *pátati*, to cast down, fall; Greek, *πί-πτω*, fall; Lat. *pet-o* + *vr*, **ur*, to roll.

patzaua, to bruise or press fruit, as grapes; to reduce a swelling; *patzauac*, barley or maize blasted or frost-bitten; Skr. *pad*, *pádyate*, perish, go to ruin + *sā*, *syatá*, press hard, distress, destroy, make an end of, in Skr. as in Mex. at end of comp.; cf. *patzca*.

patzca, (*nitla*) to squeeze a thing very hard, to wring clothing; *patzmiqui*, to cause others distress; *patzconi*, the screw of a wine press; Skr. *bhas*, *bábhasti*, crush, consume; *pa* + *sconi*, Skr. *çcut*, to drip.

patzcoa, (nino) slip out from among others; *petzcaui*, to slip from the hands as an eel; Skr. *paçcā*, behind, *west*, with *kr*, to leave behind.

pepetzca, redup., shining of a smooth surface, as silk or brilliant plumage; Skr. *pi*, full + *çcand*, shining; Greek, *ξανθ-ός*; Lat. *candeo*.

petla, (*nitla*) to bore, split; (*nite*) charge an enemy, rush upon; Skr. *paṭ*, to split; *pat*, to fly, fall upon; Greek, *πετάω*, spread, open; *πετόω*, strike, hit against; Lat. *pet-o*, attack; cognates, *petoni*, to project, as the end of a beam in a wall; dislocate a joint; *petlani*, *petlania*, to drain off or spread liquids; two roots; + *ra*.

petlatl, a mat; Skr. *pīd*, to tread on + *tr*; cf. Skr. *pātra*, a wing, feather, cart, paper, plate of metal.

peua, **pehua** **pela*, (*nite*) begin, be first; conquer; (nom) I start somewhere; quin-*peuh* in *neue Moteuhc-çomatzin*, Montezuma the Elder conquered them (Chimph., *Annals*, 1461); Skr. *pārā*, further, beyond, over; Greek, *πέρα*, ultra, over, exceedingly; (12).

pi, (*nitla*) pull out as hair, pull up grass, **bida*; Skr. *bhid*; Lat. *findo*; Ger. *beissen*; Eng. *bite*, *bit* (part.).

pia, *pie*, have, guard; *tlein tic-pie* *tehuatl*? what ails you? (Arenas); Skr. *pā*, *pāti*, guard, keep; (see *pilli*).

piaztic, long and slender, narrow, as a man, a column; Skr. *pra*, forward + *si*, to bind (a string); *prāsiti*, continuing + *c*.

pichautica, stiff with cold, *very* cold; *pi* + *chau-tica*; Skr. *jādrā*, frigidity, stiffness; *pī*, *pīd*, to oppress, pain; *pīdā*, pain, ache.

pilli, cavalier, a noble; no-*pil*, my son, my dear child; *pil-tic*, delicate, tender, gentleman; *pillatoa* (*pil* + *itoa*), to speak in elegant phrases; gen. meaning *to have pleasure* in a thing; Skr. *pri*, *prināti*, to gladden, to have pleasure in; Greek, *πρᾶος*, gentle; Goth. *frijō*, treat kindly; AS. *freōnd*, loving; Eng. *friend*; AS. *frī*; Ger. *frei*; Eng. *free*.

piloo, (nino) hang self; itech nino-*piloo*, I grasp, hang on to, persevere; (nitla) to hang up, as clothing; pi + loa; Skr. brh, brñhati, pluck, destroy; *middle*, to draw toward one's self, cf. Mex. middle (nino) + ruh, rise, put upon.

pinaua, to be ashamed; *pinayotl*, bad reputation; Greek, *πεινῶ*, to want, be poor; *πίλος*, dirt.

pipiolin, *pipiyolin*, a honey bee (bee of the mountains, Mol.); Lat. pipi-o, to chirp, pipe, as a bird (onomotopoetic); cf. Skr. pipīla, an ant.

piqui, to invent; *piquia*, (nitetla) to calumniate; *cui-capicqui*, to write a song; Skr. piṣ, piñçāti, arrange, adorn; Greek, *πικ-πος*, bitter; confusion of roots.

pitli, elder sister, dueña; Skr. pitṛ, father, "protector;" for cognates, see *-patl*.

pitzauac, delicate, slim, as columns, ropes, road (narrow), gentle wind, small (as beans); Skr. piṣ, pināṣṭi, grind, crush; Lat. pinso, pound, beat (small); cognate, *pitzini*, to break an egg, to chew, to prick a pimple; (for *ua-c*, see *va*).

pixca, to gather the crop; *pixquill*, harvest; Skr. bīja, seed, corn, grain; bijaka, seed; (see *teopixqui*).

poa, *pohua*, (nino) to be proud, (nitla) to count, to render account, as of stewardship; cem-*poa*-lli, one score, twenty; (itech nic) to give another his share; *poaltia*, (itech or tetch nic) to dedicate, as a book; Skr. bhā, bhāti, to shine, to appear, become manifest; Greek, *φῆ-μι*, to speak; Lat. fā-rī; Eng. ba-n, "notice" (marriage); *tlapoa*, the same, shows double use of *tla*; *nitla-tlapoa*, I open, gate keeper, makes evident; xic-*tlapoa* in m'ixtelolo, keep your eyes open (Arenas).

poçaua, swell, inflate; *poçoni*, to be angry, agitated, boil, dash, as waves; po + çaua; *po*, **pol*; Skr. bhur, bhurāti, struggle, stir; Greek, *φλύω*, *φύρω*, bubble; Lat. furere, rage; Eng. brew, to boil + Skr. çā, to excite; (r

17); but cf. phonic treatment of final *s* and *r*; (Whitney, *Sanskrit Grammar*, sec. 169b).

pochina, to card wool or cotton; poch-ina; Skr. bhuj, bhujāti, to bend, fold; (for cognate, see *pachoa*).

potli, smoke; *popoca*, it smokes; *Popocatepetl*, smoking mountain, volcano s. w. of City of Mexico; Greek, πυκάζω, thicken, hide, shade.

poliui, *poloa*, perish, wane; ye *poliui* in metztli, already the moon wanes; ic *cen-poliuhque* in Xaltepeca, the Xaltepecs finally succumbed (Chimph., *Annals*, 1500); po + liui(?); if this analysis be correct, Skr. bhū, to be + rávati, dash in pieces; Greek, ἐρύω; Lat. ruo; Eng. ro-t; *poloa*, (nic) to waste, lose, ail; tlein otic-polo? what ails you? (Arenas); bhū + ruj, *roga, to break, pain, *disease*; cf. Greek, ὄλλυμι, to destroy; (see 12 b).

popolhuia, to forgive; ma xitechmo-*popolhuili* in totla-tlacol, forgive us our sins (Lord's Prayer); Skr. pāpa + rah, to leave, give up; pāpa-rahita, innocent; (see *poliui*, *poloa*; 12 b).

potli, in comp., an equal; no-cihua-*po*, a woman of my own class; Skr. pātra, worthy person, "an equal."

potoni, to stink; Skr. pū-ti-s, stinking; Greek, πύθω, rot; Lat. puter, rotten; + Skr. dā, "give" + ni.

poyaua, to dye cloth; tlapal-*po-yac-tic*, rose or orange color; Skr. bhas, bright + rāga, color; (s 16, r 17, g 15).

puchtecatl, merchant, puch + tecatl; Skr. bhuj, profit, wealth; (see *teca*).

Q

qua, to eat; Panj. kha-na, eat; cf. Skr. khād, bite, chew.

quachtli, a large cotton mantle; Skr. kaṣāya, a brown-red garment.

quaitl, head, top, extremity; ic ee *quaitl*, the first chapter; *quaiztac*, gray-headed; Skr. *ka*, the head.

quaiuinti, to "lose one's head," get giddy, weep much; *quaitl* + *uinti*; Skr. *ūna*, lacking; Greek, *εἶναι*, bereft; AS. *wanian*; Eng. *wane*.

qualani, to be angry; Skr. *hr*, *hṛnité*, growls, is angry; cf. *kalaha*, strife; Avestan, *zar-*.

qualli, good, ye *qualli*, enough; Skr. *kalya*, well; Greek, *καλός*; AS. *hāl*; Eng. *hale*.

quaquauitl, a horn; *quaqua-e*, animal with horns; Lat. *cerv-us*, stag; Ger. *hirsch*; Eng. *hart*; Avestan, *çrva*, horned.

quauhchimal, monkey; *oçomatli* was "the divine ape" (PAA., p. 53), hence *quauh* may be Skr. *kapí*, ape, but if *chimal* be analyzed *chi* + *mal* we get *dhī*, piety + *mrgá*, **mar-gá*, wild animal, specifically the gazelle in the moon, an object of adoration, then taking *quauitl* as tree we have, "tree-pious-animal," and by the first "ape-pious-animal."

quauhtli, an eagle; *quauhuia*, to groan with pain; *quauhtlatoa*, to speak loudly; *xi-tlaquauhtlatoa*, speak loudly (Arenas); *harsh* sound; Skr. *khāra*, harsh, an ass from his bray; cf. *gu*, to cry; *Boḥ*; *gā*, to sing; Eng. *caw*.

quauitl, a tree, stick, beam; Skr. *kṛt*, *kṛtāti*, to cut; *karta*, a cut, hence *quauitl* is a thing to cut or already cut off; (12).

quech-coatl, rattlesnake; Skr. *khāja*, agitation.

quechia, to lean on, support self by something; *quauh-quechilia*, to prop a house with timbers; *itech ninotla-quechia*, I lean on it; Skr. *çliṣ*, *çliṣyati*, to cling to, adhere; its cognate *çri*, is AS. *klinian*; Eng. *lean*; (r 12, 17).

quechtli, the neck (head); *ma-quechtli*, the wrist; *quech-tepulli*, nape of neck; hence, something *slender*;

Skr. *kṛṣ*, grow lean; Greek, *κολοσσός*, **κολοκ-jóś*; Lat. *gracilis*, slender.

queloni, to dislocate a joint; (nite) to deceive, (ten-*quelo*a); *que* + *lōni*; *que*, Skr. *ceṣṭ*, move the limbs, act + *lu*, *lōnati*, to loose; **quest-loni*.

quem, quen, cuen, interrog. particle, *quen* *ti-ca*? how are you? *quem* *patio*? what is the price? *quentel*, so much; form of the Aryan interrogatives, **qo*, **qi*, **qu*; Skr. *ká-s*; Lat. *quo-d*; Goth. *hva-s*; Eng. *who*; cf. Skr. *kim* *aham* *añās*? with *quen* *ti-ca*? (see *cuix*).

quenchiua, strike, wound, do an injury; Skr. *han*, *hānti*, strike, kill, destroy; Greek, *φάρός*, slain; OHG. *gund*; AS. **gund*, battle; cf. French, *gonfalon*; root, **gh^{en}* + *chiua*.

quentia, to cover self with a mantle; Skr. *kṛnti*, to weave; cf. Skr. *kanthā*, a patched garment.

quetza, (nino) rise up; (nite) detain one, stop; *quetz-tica*, standing; *ote-ixpan-quetza-lo-que*, the bans are declared, they stand face to face; *que* + *tza* **sta*; Skr. *sthā*, to stand; Greek, *ἵστημι*; Lat. *stāre*; OHG. *sta-n*; Eng. *stand*; (for *que*, see 1 *qui*); cf. Greek, *εἵκει*, there; he "there-stands."

Quetzalcoatl, "The Fair God;" the plumed serpent of the air; *quetzalli*, plume + *coatl*, serpent; Skr. *ṣubh*, to be fair, to glide.

quetzalli, a plume; Skr. *késara*, *keçín*, with flowing mane; Lat. *cessaries*, hair; *Quetzal-coatl*, the plumed god.

1 **qui**, plu. *quin*, pre-pos., obj. pro., him, her, them, it; *nic-qua* in *nacatl*, I (it) eat meat; *yeuantin quin-polloque* in Mexico, they [the Mexicans] conquered them (Chimph., *Annals*, 1433); (1) Aryan, **ki*, *kio*; cf. Lat. *ci-ter*, *ci-tra*; OHG. *hin-tu*, OSax. *hin-diga*, on this day;

(Brug., III, p. 329); (2) simply the objective relative pro. Skr. *kás*, *kim*, *kā*.

2 *qui*, verbal affix, asserting the action of the head word, as *ten-qui*, a full thing; *palan-qui*, a rotten thing; *coyayau-qui*, a thing widened; Skr. *kṛ*, *kṛṇóti*, do, make, cause; this is analogous to the development of *kṛ* in Indian dialects, as Hindustani *kara*, (pp.) in poetry rarely, regularly *ki-ya*; Panj. vulgar, *karia*, regularly *kita*. There is occasionally some doubt between *kṛ* and *grah*; (see *ilnamqui*).

3 *qui*, emphatic or exclamatory prefix; *qui-cempactica*, he who is happy, "how happy he is!" *qui-ciaui*, to be very tired; "how tired he is!" *yolloquimil*, rude, rustic, "in heart, how countrified!" Skr. *ki*, (*ka*, *ko*, *ku*), *kidṛṣ*, what kind?

quiaua-c, outside (the house); *quiauatl*, door; see 3 *qui* + Skr. *áva*, off, "away;" *auatl*, door; "the thing which swings away;" or **kerv*, turn; **kelvatl*, Greek, *κυρτός*; Lat. *curv-us*; Goth. *haúrds*, door; Eng. *whirl*.

quiauitl, rain, *qui* + *auitl*; *qui*, Skr. *ghṛ*, *jígharti*, to drip, *ghee*, Anglo Ind. melted butter; *auitl*, Skr. *ap*, water; Lat. *aqu-a*; OHG. *ahwa*, water; Eng. *Avon*; (14).

quiça, *quiza*, (*ni*) go out of the house, finish a work, cease raining, ripen (grain), rise (as sun); *ual-quiza*, arrive; *quizani*, one who has gone; *itech quiza*, touch in passing; Skr. *çiṣ*, *çināṣti*, leave, remain, i. e., be left, be wanting.

quil, they say; *quil mach*, same meaning; *quil*, Skr. *gr*, to speak, call; *gír*, a voice.

quimichin, mouse; *qui* + *michin* (see 3 *qui*); *qui*, Skr. *grah*, to take, seize, "steal;" cf. parallel meaning of *muṣ*, to steal, "mouse;" the idea is the same, but the vowel *u* is an objection to the latter derivation; (see *michin*).

quimiloa, to tie, roll in mantle, bury the dead; *qui-milli*, a classifier (enumerator), a pile of clothing; 3qui + *miloa*; Skr. mr, to die; Greek, $\mu\omicron\rho\text{-}\tau\acute{o}\text{-}\varsigma$, mortal; Lat. Morta, goddess of death (see *miqui*); for meaning *roll*, *pile*; *qui*, Skr. kr, "a made pile," "a dressed corpse" + mr, "mill," "round;" (see *malacatl*).

T

ta, prefix, apparently originally a particle; Skr. *tá*; Greek, $\acute{o}$, η , $\tau\acute{o}$, "the;" *otiose*, as, *ta-machiuá*, to weigh; *ta-paocoli*, a bird's nest; *ta-col* (colli), the shoulder; *ta-mascalli*, a vapor-bath house.

tacapiliui, to bear the marks of cords in the flesh when bound; *taca*+*piliui*; Skr. *dā*, bind; Greek, $\delta\acute{\epsilon}\omega$ + *ka*; (*pi*, see *ilpiá*; *liui*, see *poliui*, *poloa*).

tamalli, Hispanicized *tomale*, a Mexican cooked roll, consisting of Indian meal (maize) mixed with minced meat and chili, and enclosed in successive layers of corn husks; *tomaloni*, a thing which can be unrolled; *ta*+*mal-li*; Skr. *dā*, *dyáte*, to cut + *mar*, to enclose; (see *temal-acatl*); but cf. *toma*, to unroll, open.

tanima, *to* + *anima*, "our mind," the soul; *te* + *anima*, somebody's soul; Skr. *an*, *ániti*, breath, blow; Greek, *ánemos*; Lat. *anima*; Goth. *anan*.

tapayolli, a ball; *tapa*+*yolli*; *tapa*, Skr. *dhr̥b*, *dr̥bhāti*, make into tufts; *tol-tapa-yolli* in *camac qui-hualaaquique*, they thrust gags of rushes into their mouths (Chimph., *Annals*, 1469).

tataca, redup., scratch, dig; Skr. *dih*, **digh*, stroke, touch lightly; Lat. *tingo*, form; Goth. *daigs*, moulded mass; Eng. dough.

tatli, father; Skr. *dhātar*, the giver; Avestan, *dātar*, he who places, the "creator;" this is after the analogy of *pa-*

ter, he who protects; or Skr. tatá, "papa;" Greek, τέτα; Lat. tata.

tçulli, çulli, tçolli, çolli, postpos. (Olm.), worn, old, rusty; tilhma-tçulli, an old cloak; notilma-çul, my old cloak (Olm.); içoliui, clothes get old (Mol.); içoloo, to degrade self; Skr., sūd, to finish, *sut-li, sulli; cf. Skr. dhvr, dhvāratī, gen. meaning to injure; Lat. fallō, deceive; Goth. dvals, foolish; AS. dwellan, to check; Eng. dull, dolt; Ger. toll, mad; (Brug., IV, sec. 608).

1 te, indef. pro., 3rd sing. and plu. obj., him, her, it, them; ni-te-tlaçotla, I love someone; Skr. tá: sās, tát, sā, first per. plu. masc., té.

2 te, emphatic prefix, as te-ana, to take apart; te-aci, to overtake; te-ach-cauhtli, a leader, chief; te-çacatl, large straws; Skr. verbal dá, giving, causing.

teca, (nino) lie down; tepan nino-teca, attack, "square up to him;" mo-teca, they assemble; (nite) cohabit; tepan nite-teca, diffame; (nitla, nic) set posts or trees; ipan nic-teca, place poles in piles; tequilia, take charge of; atlauh-teca-tl, keeper of the darts; tequill, work tribute; gen. idea of arranging, working, caring for; Skr. takṣ, work; Greek, τέκ-των, an artisan; Lat. tig-num, a log.

tech, pro., first per. plu. obj., us; Skr. tá: sās, tat, sā; Greek, ó, ἡ, τό, that (one); Skr. plu., te, *te-s? omit c, qui, objective with tech; may employ in, as, ti-techin-cuili in to-quaquaucauan, you (thou) took our oxen away from us; for s, see Skr. fem. plu. acc., tās; gen. plu. masc., tēsām; fem., tāsām; (see nech, where s is differently treated).

techcatl, the terrible sacrificial stone now in the National Museum of Mexico; Skr. tij, tejáyati, to be sharp; tikṣṇt, hot, bitter, slaughter; tejas, heat, radiance, vigor, fierceness + ka.

teculli, charcoal, braise (Sim.), live coals; Skr. dah,

*dhagh, burn; Goth. dags; AS. dæg; Eng. day; (PAA., *Tlacatecolotl*, p. 49).

tecólotl, an owl; *tec* + *olotl* or *ulutl*; for *tec*, see *tecolli*; *ulutl*, Skr. úlū-ka, owl; Greek, ὄλολ-ος, howler; Lat. ulula, screech owl; (*Tlacatecolotl*, PAA., p. 49).

tecpatl, a flint; *tec* + *patl*; *tec* as in *tecolli*; *tec-pa-tl*, "keeper of fire;" (1) Skr. pā, to keep, "to have," "to hold;" (2) *pat-l*, Skr. pat, to throw out, "eject sparks;" (see *pati* and *epatl*).

tecpin, -*pintli*, a flea, *tec* + *pin*, *tecmilotl*, hornet; Skr. tij, tejáyati, to prick, orig. *stig; Greek, στίζω; Lat. instig-o; Eng. stick; *pintli*, Skr. píṇḍa, a little ball.

tecuicitli, a crab, *tec* + *uiç-i-tli*; for *tec*, see *tecpin*; Skr. viṣa-ya, "activity," working; viṣā-ṇa, horn, tusk, *claw of crab*; but may be *tec* + *vi*, away + *cilli*, the sitter, "spiny, backward mover or sitter."

Tecuiztecatl, the sun god; Skr. tij, sharp, hot; tikṣṇāḡu, the sun + *viṣ* as in *tecuicilli* + *tecatl*.

"Scorpion men guard its gate,

From sunrise to sunset they guard the sun."

—*Gilgamesh Epos*, XII.

tecutli, a leader; 2 *te* + *cut* + *li*; Skr. çad, çāçādi, to distinguish one's self; CSL. *kot-ora*, battle; OHG. Haduwich, battle strife; AS. heaðo-weōrc, battle work; Ger. hād-er, strife.

1 **tel**, adversative conj., yet, more; cf. Skr. tárhi, in that case, then.

2 **tel-**, as prefix; to despise or to speak of another with great disdain; *ipan mo-chiua ca mochtin qui-telchiua*, thus it happens that all despise him (Chimpo.); *delp; Skr. drp, wild; dīpyati, to be insolent, arrogant.

telchitl, one who thinks evil of another; *tel* + *chitl*, Skr. ci, ciyēti, to hate; (for *tel*, see *telchiua*).

telpochtli, boy, young man; *telpocatl*, youth; *tel*, cf.

Skr. *tila-ka*, ornament, "pride of" (family); (for *poch*, see *ichpochtli*, *Uitzilopochtli*).

tema, (*temi?*), (*nino*) bathe, see *teni*, to bathe; (*nitla*) store things away, as corn; cook in a little oven; fill in earth; *temi*, (*ni*) to be full to satiety, fill a vessel with liquid; to collect together, as a litter of puppies; a pile of grain; general meaning, to *teem*, to be plenty; AS. *tēman*, *tyman*, to bring forth, to abound; Eng. *teem*; or Lat. *con-lineo*, hold, contain; cognate, *tenqui*, adj., full.

temazcalli, *tell*, stone + *mascalli* or *te* emphatic; a bath house, vapor bath; *mascalli*, Skr. *májjami*, I duck under; Lat. *mergo*; AS. *mearg*; Eng. *marrow*, "inside."

temo, descend; *temoayan*, descent; New Persian, *daman i-koh*, hillside, "descent;" doubtful.

tena, (*ni*) groan; Skr. *stan*; Greek, *στένω*; Swed. *stanka*, pant; Eng. *stank*.

tene, sharp; *tene-yeyecoltiztli*, a great temptation; **tecne*, **ticne*; Skr. *tij*, *tejas*, sharpness, edge.

teni, wash, *tetenqui*, one who bathes another in *temascalli* bath (*tema?*) *çan quin-tenque* in Tlatilulca *inic quin-pahuazque*, they washed the Tlatilucas in order to cook them (cannibalism) (Chimph., *Annals*, 1469); Skr. *tim*, to be damp; (see *tema*).

tenitl, a foreigner; *tentli* + *it-l*; "another tongue;" *it*, Skr. *itara*, another; Lat. *itērum*.

tentli, lips, border, edge, fig., by "extension," a word; Skr. *tan*, *tanóti*, extend; Greek, *τάν-ν-μαι*; Lat. *tendo*; Ger. *dehnen*; Eng. *thin*; cf. Natick, *mut-toen*, the mouth.

teo, prefix like *ta*, gives emphasis; as *teoamatini*, a skilful sailor; *teococox*, leprous, very sick; *teociui*, hungry; *teoxiuh*, generous son; *teotlac*, evening, late in the day, "very late"; Skr. *dā*, *dādāti*; Aryan, **di-dō-mi*; Greek, *δι-δῶ-μι*; Lat. *do*, *dedi*; Skr. verbal *dha*, or *dhā*, giving.

teociui, teocihui, be hungry, *teo* + *iciui*; *teo*, very; *iciui*, or *ixui*, to eat ravenously; in MAP., p. 9, Lat. *daps*, a meal, hence *teus-i-ui*. This is regular but it seems more probable that the word is a compound; (see *ixui*).

teo-pixqui, a priest, guardian; *teotl* + *pixq-i*; Skr. *prach*, **prk-sk*, ask (pray); Greek, *θεο-πρόπ-ος*, asking the gods; Lat. *prec-es*, prayers; (12; *pícca*); Ger. *forschen*.

teopoa, (nino) to be afflicted, (nite) to afflict; *nie-teopoa* in *nix* [no + *ixtli*] in *no-yollo*, I am much afflicted in countenance and in heart (Mol.); Skr. *tap*, *tápati*, do penance, "burn;" Lat. *tepor*?

teotl, teutl, god; Skr. *dív*, the sky; Greek *διός*, **διφος*, heavenly; Lat. *divus*, *dius*, *deus*; Germanic, *tiw*, as in Tuesday.

tepetl, mountain, Pers. or Kurd, *tapah*; Turk. *tepe*; Greek, *τάφος*, a hill or tomb.

teponastli, **tepontuastli*, a drum; *te* + *pon* + *astli*; *pont*, Skr. *bhāṇḍa*, a musical instrument; (see 2 *te* and *ecauastli*).

tepulli, membrum virile; *quechtepulli*, nape of neck; hence, slender, tapering; AS. *tapur*; Irish, *tapar*, a small candle; Welsh, *tampr*; Eng. *taper* + *vr*; cf. *cal-pul-li*, a phratry; cf. *tetl*, stone + *pul*; Skr. *pr*.

teputztl, shoulders, back; Skr. *prsthá*, back of an animal; AS. *first-hrōf*, ridge pole (house); Ger. *firste*, ridge of roof; (see 2 *te*).

tepuztli, metal, iron, bronze; (1) *tetl*, stone + *puztli*; Skr. *bhrāj*, to shine; Greek, *φλέγω*, flame; Lat. *fulgur*, lightning; Eng. *bleach*? "shining stone;" (12); (2) *tap*, *tápati*, to burn; glow + *us*, *oşati*, to burn; "glowing hot;" (see *tlauia*).

tetl, a stone, perhaps Skr. *tr̥ṣ*, "dry;" Lat. **ters-a*, terra, land **tels-tl*; cf. French *tête*, **testa* for analogy in form.

tetzaaua, to coagulate, to be sticky and hard (bitumen); *tetzaua*-mulli, a thick soup; *te* emphatic + *tzaua*, Skr. *styāyēti*, to coagulate; (see *tiçatl*).

tetzauiā, (nino) to see an omen, be in terror; *tetzauitl*, a prodigy, in peuh in ilhuicatl itech uel mo-quetzaya in *tetzahuitl*, there appeared, remained in the sky a dreadful prodigy (Chimph., *Annals*, 1509); in PAA., p. 117, *tetza* + *uitl*; Skr. *dasā*, a demon + *vid*, to be wise (in bad sense); Icelandic, *vit-ka*; AS. *wic-ca*; Eng. witch; cf. *vadh*, to destroy; *vadhā*, Indra's thunder-bolt; epithet of *Uitzilopochtli*; cf. *te* + *savitṛ*, "impeller."

teuhctli, a chief; *Teohuateuhctli*, "he who has the gods," Mexican official; *Moteuheçuma*, Montezuma, "he frowns like a lord;" root **deuk*, Goth. *tiuhan*, draw; Lat. *dūco*, to lead; cf. Tukta Bey, Tartar chief.

teuhtli, dust; Skr. *dhū*, *dhūnōti*, move quickly hither and thither; *dhūmā*, smoke, vapor; Greek, *θύω*; Lat. *fumus*, smoke.

tezcatl, mirror, *te* + *scatl*; Skr. *dīdi*, shine? + Skr. *chā-yā*, shadow, reflection, charm; personified, wife of the Sun; *tezcatl machiotl quitlalia*, to set a good example; *Tezcaltlipoca*, Mexican devil; (PAA., p. 50, where *skiā* was rejected for *tāskara*); *scat*, Greek, *σκιά*, shadow.

ti, prefix, same as 2 *te*; also Aryan affix *ti*.

tiçatl, **tiçactl*, varnish; *whiteclay*; *tiçayoa* (ni), I varnish myself (paint?); *tiçauia*, (nitla) to varnish or dip; perhaps Skr. *dī*, *dīdeti*, shine + *sañj*, *saj*, *sājati*, to stick; Lat. *segnis*, sticking; *tiçayoa*, *tiçatl* + *yoa*; Skr. *yu*, *yāūti*, to join, hold fast; if *diç*, to show, be taken, *ç* is soft before *a* contrary to rule (see *ticatla*); then *tiçatl iuitl nic-tlalia*, I give good counsel, must be "advice that sticks;" *i-vid*, to know, understand; Greek, *oīda*, **fid*; Lat. *video*; Eng. *wit*.

ticatla, midnight, at midnight; Skr. *diç*, *diçāti*, to point;

diç, a point (end of day?); Greek, *δείκνυμι*, show; Lat. *dico*; AS. *tāh*; Ger. *zeigen*; AS. *tāhte*; Eng. taught.

ticitl, plu. *titici*; wise person, doctor, midwife, in latter case "consecrated;" Skr. *dikṣ*, *dikṣeti*, to consecrate. Religious feeling pervaded all the daily life of the Nahua and must be considered in comparisons, but cf. *ti* = 2 *te* + *cit*, to know.

tilana, (nitla) stretch; *tilauac*, broad (table, cloak); Skr. *tirās*, across; adv. crossways; (*til* + *ana*).

tilinia, **tilicnia*, (niquil) to give a hand to help one fallen; (nino) to gird self tightly; (nite) to seize with intent to commit rape; *tilictic*, stiff and bulging; Skr. *dr̥h*, *dr̥nhati*, to be firm; Lat. *fortis*, **foretis*, strong.

-tiuh, in comp. *tonatiuh*, the sun; Skr. *div*, the sky; Greek, *διός*, **difós*; Lat. *div-us*, divine; Germanic, the god *Tiw*; Eng. Tuesday.

tiuhtli, *uel-tiuhtli* (Mol.), eldest sister, transfer from daughter; Skr. *duhitār*; Greek, *θυγάτηρ*; Ger. *tochter*; Eng. daughter; (see *pitli*).

1 *tla*, pronoun, *it*; *ni-tla*-qua, I it eat; *itla* is "thing" and the two may be the same; *tlein*, *tle-in*, what; *tlein* t'ai? what are you doing? these pronouns are very elusive (see *itla*); = *id* + *le-in*(?); Lat. *rē-s*, "thing;" or *tle-in*, **id-rē-in*(?); (for *in* with pronouns in Greek, cf. Brug., III, sec. 448).

2 *tla*, prefix, Skr. *tr*; Lat. trans. "through," or "by means of;" *tla-chiuhtli*, a thing done "through" doing; *tla-cenquetzalli*, a thing continued to the end; *tla* may be *tr*, "through," or *itla*, thing finished. It is not easy to differentiate this from 1 *tla*; *tla* is sometimes an integral part of the vocable, as in *tlaca*, by day; *tlacoa*, to injure; (for double use in this sense, see *tlapoa* under *poa*); *intla* is a sign of the subjunctive, *yutlà* onitla-qua-to,

amo n'apizmiquizquia, if I had come and eaten I should not be dying of hunger (Olmos); (see *illa*).

tlaca, by day; *tlacapan*, a visible place; Skr. *dr̥c*, see; Greek, *δέρε-ο-μαι*; Goth. *ga-tarkjan*.

tlacalli, a snare (hunting); *tlacalolli*, a thing fastened to another, one who is detained by others; *tlacaltia*, to take a thing forcibly; *tla + çal*; Skr. *sr̥*, *sisarti*, glide, rush; (see *çaliuhthli*, *çaliuyantli*).

tlacauaca, a murmuring of the people, vox populi, battle cry; *tlacatl + uaca*, Skr. *vac*, to speak; Greek, *ἔπος*, **φεπος*; Lat. *voc-is*; Ger. *er-wäh-nen*, mention.

tlacça, **tlac^aça*, to run swiftly; Skr. *drā*, *drāti*, to run, *drāka*, speedily + *sah*, to be capable of; Greek, *δράω*.

tlachia, (*ni*) to see; *tlachia* noyollo, to be circumspect; *tla + chia*, Skr. *dr̥ + ci*, *cikéti*, to observe, notice, seek for.

tlacoa, injure, to sin; *tlaco*, fraction, half, a small Mexican coin; *tlaco* youac, midnight, "half-night-in;" *ma ti-tlallacoa*, beware that you sin not; Skr. *tr̥*, *tárati*, to cross; *tirás-kr*, to treat disrespectfully, put aside; (for treatment of *kr*, see *coua*).

tlacotli, rod, wand; Skr. *tla + çāta*, slender.

tlacotla, to love; Petolo qui-*tlacotla* in Malinton, Peter loves Marie (Chimpo); etymology puzzling; Skr. *tla + sev + tlā?* *sev*, *sevā*, to serve, attend, worship, also sexual intercourse + *trā*, "to protect;" cf. Osmanli Turk. *sev*, to love, *ton*, diminutive; cf. *çuda + ra*, "having," *çudānta*, the harem; *çud* is indicated by the *rev.* form, supra p. 17.

tlacotli, a slave; *tla + cotli*; Skr. *çūdrā*, fourth caste; cf. *gó*, cow; *gotrá*, a cow-stall or a race, "caste" (?).

tlaelitta, to abhor, hate; *tlaellatolli*, "bad" words; *tla + el + itta*; *el*. Greek, *ἐπ-ι-ς*, strife; Lat. *lis*, *litis*.

Tlaloc, Lord of the Terrestrial Paradise, god of clouds and rain; (PAA., p. 30) Skr. *indraloka*, Indra's place,

heaven; but perhaps simply *tlalli*, *earth* + *oc*, Skr. *vaj* *vajāyati*, to be mighty; *váj-ra*, the thunderbolt of Indra, "the mighty;" Greek, *ὑγής*, strong; Lat. *vegeo*, to be active; AS. *wacol*; Eng. *wake*.

tlamantli, *centlamantli* (Mol.), thing, object, a whole; *tla* + *man-tli*; Skr. *man*, to think, hence a concept, idea, thing grasped by the mind as a whole; cf. *mantrá*, thought, spell in incantation, plan.

tlami, end, finish; *oncan tlami* *inin intlahtollo* in *teya-canque*, there ends the story of the chiefs (Chimph., *Annals*, p. 275); Skr. *tiráti*, *táratí*, traverse + Skr. *mī*, to lessen; Ger. *minder*; Eng. *mince*.

-tlan, postpositive, place, country of; *Aztlan*, home land of the *Nauatlaca*; *coatitlan*, place of snakes; root, *tll*, *tel* (Brug., I, sec. 287), **t^ola-n*; Skr. *talas*, surface; OBulg. *tlo*, *tílo*, ground, floor, "surface;" Ger. *diele*, a board; *tlani*, down, *tlalli*, the ground, **t^ola-li*.

tlanaui, **tla-nazui*, to be very sick; *tlanauiuh*, go from bad to worse; sick person to get worse; *tla* + *nāça*, (*naç*) loss, ruin, death; (s, 16, cf. *çuma*, *moyotl*).

tlaneuia, (*nic*) to make excuses; (*nino*) borrow and return in kind; *tlaneuiuia*, redup., to have abundance; *tlaneuiuiliztli*, the act of comparing one thing with another; *tla* + *neuia*; Skr. *navī*, to renew; Ger. *neu*.

1 **tlani**, down; *tla* + *ni*, Skr. *ni*, downwards; Eng. *ne-ther*, lower.

2 **tlani**, **t^ala-ni*, (*nite*) win from another at play; Skr. *tr*, *táratí*, *tiráti*, get through; *tára*, surpassing, "surpass him."

tlanitztia, (*nino*) to praise self, brag; to praise where no merit is, misrepresent; 1 *tlani* + Skr. *sthā*, to stand; "lower oneself."

tlanquaitl, the knee; *tla* + *anquai-tl*; Skr. *tr* + *āṅká*, an

angle; Greek, ὄγκος; Lat. uncus; AS. ongel, hook; Ger. angel; Eng. angle; cf. *ccauastli*, a ladder.

tlacolia, (nite) to take pity on; (nite) *tlacollia* (rev.), to seek sympathy; tla + oc + olia; Skr. uc, úcyati, be pleased, like; Greek, οἶκτος, pity; ol, vr, to wish.

tlapalli, color; *tlapaloa*, **tlapalca*, to dye cloth; Skr. tla + bhraj, bhrājate; bhārgas, radiant; Greek, φλέγος, flame; Lat. fulgur, lightning; (see *poyaua*).

tlapaloa, (nino) to dare to do a thing; (nite) salute another; to cross one's path(?); tla, tr + *paloa*; Skr. pára, surpassing; reciprocal, paras-parādin, eating one another; pr, Lat. perendie, the day after; Eng. far, fore.

tlapalpol, awkward, tla + palpol; Skr. barbarā, or bal-balā-karómi, I stammer; Greek, βάρβαρο-s, unpolished; Lat. balbus, stammering; a "barbarian." The "barbarā" were foreigners, non-Aryans. The absence of final "li" leaves an element of uncertainty, since it always means a compound; perhaps *pol* or *pulh*, indicating bigness and badness, or inferiority.

tlapaltic, strong; tla + pal + ti-c; *pal*; Skr. bhāratī; Greek, φέρω; Lat. fero; Eng. bear. Cognates, ic-pal-li, a chair; *pal-euia*, to aid; *tlapaliui*, to be robust, grown up, a laborer.

tlapana, break, as dishes, *egg shells in hatching*; shell cocoa beans; Skr. dr + phanati, leaps, hops (cf. sphr); *tla*, Skr. drñāti, cleave; Greek, δέπω; Eng. tear.

tlapic, vain, falsely; *tlapictlatoa*, to speak falsely or without sense; *tlapictli*, thing made or created, demon(?) (Chimph., *Annals*, 1499); tla-pic; Skr. *piç, piçāti(?), shape, prepare; piçuna, slanderous; Greek, πικρός, bitter; Lith. piktas, bad; Goth. faih, deception; OIr. oech, an enemy; original meaning of piç does not agree with "false."

tlaquactic, hard; *tlaquauh*, loud, strong, as *tlaquauh-*

tlatoa, to speak loud, halloo to another; *tla-quauh* yuuac (youac), very dark night; *tla + quac-ti-c*; *tlaquauhnauatia*, command imperatively; *tlaquauac* teapatl, a diamond; Skr. karkara, hard, firm, for phonetics see *caqui*.

tlatia, (nino) hide self or *burn* self; (qui) conceal thoughts; çan qui-*tlatia*, he only conceals, is a hypocrite; Skr. tirāti, to cross; cf. Greek, *δράω*, act, practice, flee; to *burn*, *tla + dī*, dideti, shine, gleam, fame; (see *chinoa*).

tlatla, **tlatlas*, (ni) ardere; burn self; *tlallac*, burnt; Skr. *tr̥ṣ*, *tr̥ṣyati*, to be dry; Lat. *torreo*, **torset*; Ger. *dorren*; (see *tlan*, *tlatia*).

tlatlacalhuia, (nite) to injure; in yuh tiquintla-popolhuia intech-*tlatlacalhuiā*, as we forgive those who sin against us (Lord's Prayer, Luke); *tlatla + calhuia*, Skr. *hr̥ hāratī*, **ghel*, steal, seize, destroy, frustrate attack; (see *tlatla*). If *huia* be separable, from *hr̥*, to handle, Greek, *χείρ*, hand, then the whole is: *tlatla + cal*, good + *hr̥*, "those who eagerly take away the good from us," and *hr̥ = ui-a*; (see *calhuia* under *calania*; *ghel*, to injure, under *tla-uel-l*); (see 12 b).

tlatlacolli, sin; *tlatla + colli*, Skr. *cāra*, conduct, behavior, hence *tlatla-colli*, "ardent" or "excessive" actions; by extension, sin.

tla-tlama, (ni) to fish with a net; Lat. *trāmeo* (transmeo?), go or pass through; *trāma*, the woof (weaving); *mēo*, go, pass; (see *molla*).

tlatlauhtia, (ni) pray, ask; (nite) ask a favor; (nitla) *pray*; *tlauhtia*, (nite) do a favor; *tlatla + Skr. vac*, *uktā*, say, speak, say a prayer.

tlatoa, speak, *tla + itoa*; *tlatoani* (tlatohuani), one who speaks by authority; xi-tlatoa tepitzin Mexicopa, speak a little Mexican (Chimpo.); xi-tlaquauh-tlatoa, speak loudly (Arenas); tlein *itolo*, what is said, what is the news?

(Chimpo.); see *itoa*; cf. Skr. vad, to speak, speak authoritatively; tla + *uid; Lat. vâtes, seer.

tlauana, *tlahuana*, to get drunk; tla + *huana*; Skr. tr + pâna, drinking; (14); (see Chimph., *Annals*, 1476).

tlauete, angry, brave; *tlauelia*, to hate; *telpochtlaueiloc*, perverse, a tricky young man, rake; *tlauelcui*, to be abusive, get angry; tla + *ghel; Skr. hr, hâratî, take by violence, steal; hrñité, be angry; Hara, the destroyer, epithet of Siva, cognate qual-ani, angry; the dropping of the guttural indicates an earlier *uelli without the prefix tla; *loc*, Skr. lok, to "look," or ruj, "disease;" Greek, λύγ-ρος; Lat. lugeo.

tlauia, *tlauiza, (nitla) strike a light; (nite) to guide (with torch?); (nitla) to paint red; *tlauizealli*, the dawn; tla + *uiz*; Skr. us ôṣati, vas, to light up; usâs, dawn; Greek, αὔω, kindle; Lat. us-t-us, burned; ηῶς, dawn; Lat. aurora, *ausosa; AS. Eôs-t-ra; Eng. Easter; tla-*uize*-alli, Skr. ví, + çcand, "far shining."

tlauilli, *tlauilli*, maize, grain; Skr. tla + yáva, grain, later barley; Taylor (*Origin of the Aryans*, p. 28) thinks Skr. vr̥hî, rice, is originally European rye; vr. gives Mex. *ul-li*, but the Mexican is probably simply tla + vr, ol-li, "the round thing."

tlaxtlauia, to pay; tla + ix + *tlauia*; *neuatl niqu'ix-tlahuiz* centlacolpan inic tlapatitilli, I will pay half that price (Arenas); *ix*; Skr. iṣ, desirable thing + drav-ya, property (dru).

tletl, fire, tl + et-l; Skr. dâru, drú, tree; Greek, δρῦς; Goth. triu; Eng. tree + idh, to burn, édha, kindling; Greek, αἶθω; Lat. aed-es; AS. ād, funeral pile; Eng. oast, a kiln to dry malt.

tleuauana, to stir up the fire; tletl + ua-uana; (see tletl); *uana*; Skr. vána, wood, hence "firewood;" *Quauh-*

tloucanitzin (Chimalpahin), author of the "*Annals*" of the Naua, "Fire-Brand;" *quauiltl*, stick, "poker."

tilitic, **t^hilitic*, black; Skr. *dr*, *driyāti*, to see; AS. *tilian*, to be intent on; *il-t*, Ger. *zielen*, aim at + OFries. *irthe*, the earth; Goth. *airpa*; Ger. *erde*; Greek, *ἔραζε*, hence black, "earth color;" cf. *ἡ γῆ μέλαινα πίνει*, the "black" earth drinks.

toca (o short), (nite) follow, accompany, frequent evil resorts; in comp. to *feign*, pretend; o-nimitz-micca *tocaca*, I feigned death before you; Goth. *tiuha*, *tauh*, *taúhum*, to draw; Ger. *ge-zog-en*; OHG. *tziohan*; Lat. *dūco*; (see *teuctli*); *to feign*, Goth. *pugkjan*, to seem; OHG. *dunchen*; two forms coalesced.

toca (o long), (*nitla*) to plant seeds; *toctli*, maize, "planted;" Skr. *tok-man*, green stalk; (nite) to bury; to *drown*; *perish*; OHG. *dūhan*, *gi-dung-an*, squeeze (press grain in ground with foot?); Lith. *tvenkia*(?), it gives pain; or Skr. *tādka*, "killing."

tocaitl, name; *no-toca*, my name; *tlein i-toca?* what is his name? Skr. *dā*, bestow, give + *ketú*, appearance, "distinguishes;" Eng. *hood*, as in maiden-hood.

tochtli, rabbit, very doubtful; cf. Skr. *dhvas*, to be off, perish; *dhūsvara*, "dust colored;" Turk. *taushane*, rabbit; Shoshone (Snake), *toosha*, rabbit; Natick, *wau-tuq-es*. "They have a reverent esteem for this creature and conceive there is some deity in it" (Trumbull, *Natick Dict.*); cf. Legend of Manabozho, "the Great Hare," and Hindu rabbit in moon; cf. *tujati*, hasten, "the runner," and *tūc*, offspring, "the prolific one."

tolinia, to endure, to be poor; Skr. *tul*, *toláyati*, bear up; Greek, *τάλος*, wretched; Lat. *tul-i*; Goth. *tulan*; Eng. *thole*; cognate, *toloa*, to bow the head, to swallow.

tollin, a reed; "cats-tail," Hispanicized, *tule*; Skr.

tula, cotton plant, panicle (Bot.); Greek, $\tau\acute{\upsilon}\lambda\eta$, swelling, lump; (see *tomauac*).

toltecatl, an artisan, a Toltec, a builder. The *Tolteca* who came to Anahuac late in the seventh century, A.D., were reputed to be great builders, some of the imposing ruins of Mexico being attributed to them. Uncertain; cf. Greek, $\tau\acute{\upsilon}\rho\alpha\iota\varsigma$, tower, fortification, wall; Lat. *turris*, the same; Skr. forms are: *tur*, to run, conquering; *tur-yá*, superior strength; cf. *tur*, the root of *Turanian*.

toma, (nino) take off belt, (nitla) untie; (nite) get another out of jail; *uitoma* or *uituma*, to pull down a house; spurting of water pent up; Greek, $\tau\acute{o}\mu\alpha$ (Dor.), a piece cut off, section; *ui*, Skr. *vi*, apart, away, as in *uitoloo*; cf. Algonquin, *tomahawks*, a tommyhawk, "hatchet;" ypan in *mo-huiton* [tom], panhuetz yn teocalli yn ical Huitzilopochtli, then "grew," became splendid, the temple the house of Uitzilopochtli, i. e., was rebuilding (Chimph., *Annals*, 1482); this *tu-m* is *vi + tu*, grow, swell; (see *tomauac*).

tomauac, fat, plump; *tomatl*, tomato; Skr. *tu*, *táviti*, to be strong (swell); *túm-ra*, fat; Greek, $\tau\acute{o}\lambda\iota\varsigma$, lump; Lat. *tum-ulus*; AS. *thuma*; Ger. *daum*; Eng. *thumb*; perhaps *tomitt*, wool, hair, from swelled, puffy appearance of fleece; *ua-c*, affix *va + c*; or *vañçá*, "kind."

tonatiuh, the sun; *tona + tiuh*; *tona*; Skr. *dūnóti*, burns, "the burner"; cognates, *tonalli*, heat of sun, summer; *itonia*, to perspire; *tonal-amatl*, book of magic (?) or martyrology; if Greek, $\dot{\iota}\delta\omicron\varsigma$, sweat, be Skr. *svid*, then Mex. *itonia* may perhaps be **svid + tonia*.

tontli, (ton), a postpositive denoting depreciation, diminution; *piltontli*, *pilhtontli* (Olmos), a little boy, *ueueton*, "little old thing;" Skr. *dhvan*, *dhvánati*, to become extinguished, to blacken; AS. *dunn*; Eng. *dun*.

topal, fantastic; *topalquetza*, (nino) to be presumptuous; *tap-a-l*; Skr. *tap*, to burn, do penance; *tāpa-s*, ardor, penance; *tāpa*, the same, "fantastic," clothed as a hermit or holy man(?).

topilli, staff, insignia of office; *topil-e*, a constable; Skr. *to-mara*, a lance; cf. Tartar *topaz*, official truncheon of a khan.

tototl, bird; Skr. *tud-ā-ti*, pushes, beats; Lat. *tu-tud-i*; allusion to bird's movements in flying.

tzaqua, (nitla) to close; (nite) stop or confine; *tzaqualli*, stopping place, *specifically*, pyramids of the sun and the moon at San Juan Teotihuacan, where Nanauatzin (moon god) and Tecuiztecatl (sun god) once sojourned; *nihio mo-tzaqua*, my breath stops (asthma); *xic-tzaqua* in *mo-camac*, shut your mouth (Chimpo.); *mo-tzaqua* in *quauitl*, the rain ceases; Skr. *saj*, *sājati*, cling to; Lat. *segnis*, to stick; Lith. *seg-ū*, I fasten.

tzetzeloa or **-huia**, (nitla) shake (clothing, tree); sift, strain, pick or chip off; *tzetzeluhti mani*, rain or snow falling; *tzeltilia*, chip off, pick at; **tzelc*, Skr. *srj*, *sasarja*, let loose from hand; throw, *pour* (rain), emit; *tilia*, Skr. *dṛnati*, split; Goth. *ga-tair-an*; Lith. *diru*; Eng. *tear*.

tzicauaztli, a comb; *tzicoa*, (nite) grasp or detain a person, to tie one thing to another; *tzicatl*, an ant, "strong one;" *chica-uac*, strong; Skr. *dhṛ*, hold, support, hold in check; Greek, *θρῶ-ν-ος*; Lat. *frē-tus*; + *ka*.

tzilini, to ring like metal; *tzilinia*, to ring as a bell; Skr. *svar*, to sound; Greek, *σῶρ-ω-ξ*, flute; Lat. *su-sur-rus*, humming; Eng. *swarm* (bees); (see *Uitzilopochtli*).

-tzin, (honorific) honorable, great, as *Cauhtémoc-tzin*, last Aztec emperor; term of endearment, as *nopil-tzin*, my dear little boy; Skr. *dhā*, put, appoint, *ordain*, accomplish, as *pūjām vi-dhā*, *show honor*; for cognates, see *chiua*, *teo*; (13); cf. *Temuchin* or *-jin*, the name of Genghiz Khan.

tzintli, end, anus; tepetl *i-tzín-tlan*, foot of the mountain; *tzintia*, to ordain a thing; no ihquac *tzintic* [o-tzintic] in nemaetiliztli, now [this year] marriage was instituted (Chimph., *Annals*, 1529, p. 212); Skr. sad, sit, settle down; Latin, sedo; Goth. sitan; Ger. sitzen; Eng. sit.

tzitzitza, (nitla) to bind firmly; syn. *cacatza*; tzitzi + tza; Skr. *sā*, to bind; *tzi*, si, (*sā*) syāti, to bind; Greek, *ἵμας*, **σιμας*, strap; OSlav. *sě-ti*; AS. *sā-da*; Ger. *sai-te*, string.

tzomia, sew, blow the nose; Skr. *sívyati*, to sew; Greek, *κασσύω*; Lat. *suo*; AS. *siwian*; Eng. sew; *blow*, Skr. *svan*, to sound.

tzontli, hair of the head; pelo (Mol.); as a numeral 400; *top*, *i-tzon-co* in quauitl, in the tree top; no-tzon-tecon, the head (comitl); Skr. *sānu*, peak, top.

tzopelia, sweeten, *tzot + pel; **tzot*, Skr. *svadús*; Greek, *ῥόδός*; Eng. sweet; *pel-ia*, "full;" (see *calpollí*).

tzotzopaztli, redup., tzo + tzo + paztli; blade, "sword" which drives the threads home in weaving; *tzo*, Skr. *su*, *sū*, *suvāti*, set in motion; Greek, *αἷμα σύ-το*, the blood spurted; (for *paztli*, see *paçyoll*).

U

1 **ua**, plu. **uan**, adj. affix; Skr. *va* (Whitney, *Sanskrit Grammar*, sec. 1190); cf. *tuma-ua-c*, fat, tum + va + c with Skr. *pak-vá*, ripe; this "uac" may also be Skr. *vañcá*, kind, "plump kind;" *ua*, possessive as *tlatquill*, riches; *tlatqui-ua*, a rich man. Cf. New Pers. affix *va*, *van*.

2 **ua**, "big," *te-ua-palli*, a big stone; Skr. *bahú*, much; (see *uapaua*).

uacalli, sort of cage for carrying things on the shoulders; *uacaloa*, to flute or stripe; Skr. *vyāç*, to encompass; *uacaliui*, to be weak nerved, crippled; Skr. *vañc*, *vāñcati*, to totter, rock; Lat. *vac-uus*; *vac-illo*, to be weak, timid.

uacqui, a dry thing; uac+qui; Greek, *φάγω*, roast; OHG. *bahhu*, bake.

ual, hither, this way; prefix to verbs; *ual-lauh*, to come; *ual-cuepa*, return; *nehuatl ni-uallaz nican*, I shall return here (Arenas); Skr. *val*, *válati*, to turn, return.

uapalli, table, a board or beam; ua+pal-li; ua, Skr. *bahú*, big, strong; (see *ua* and *tlapallie*).

uapaua, **uapahua**, support, strengthen, get rigid; fig., to bring up children; ua+*paua*; Skr. *bah*, be thick, strong, much; Greek, *παχύς*; thick, strong; *πῆχυς*, fore arm, **φάχυς*; *ua*, *bahú*, much; Ger. *bug*, shoulder.

-uastli, in comp., mammal-*uastli*, constellation Orion; fig., a protector; hence (astrology); (1) "house," Skr. *vāstu*, house; or (2) *vas*, to shine (as star); (3) *vas*, a vest-ment, "furniture" (*tzicauastli*, *ecauastli*); cf. Natick, *wetu*, house; Quichua, *huasi*, house; Eng. *was* (to remain); (see *Nanauatzin*, "dwelling with n-Ana"?).

uatza, to dry, soften; *tle-uatza*, roast meats; Skr. *uṣ*, burn; *vas*, *ucchāti*, light up; Lat. *ustus*, burned.

uaualoa, to bark (dog); *uaualtza*, the same; Skr. *bhaṣ*, to bark + *rū*, *rāūti*, to cry, howl; Greek, *ὤ-ρύ-ομαι*; Lat. *raucus*; AS. *rhyn*, a roaring; (*s*, in *bhaṣ*, dropped, see *moyotl*); *ualtza*, cf. *vṛṣa* (end of comps. in *Veda*), "lustily."

uauana, redup., (*nitla*) to scarify the soil, rule paper, to make drawings; Skr. *vap*, *vápatē*, shear, shave, pare nails, crop off, sow seed; *vap-ra*, mound of earth; *ud*+*vap*, dig up; (14).

uayolcayotl, blood relationship; ua+yolca-yotl; see *ua* and *uei*, large + Skr. *vṛj*, *varjáyati*, *vṛjána*, dwelling place or dwellers; by-form, *uayolcatl*; also *uancayotl*; Skr. *vañçá*, "family"+*otl*.

uei, **huei**, large; *ueia*, to grow; make big; *ueiatl*, the

sea; *ueyac*, long; *cuix ueca?* is it far? *uecatlaca*, foreigners; *quenin uecatlaca amo neuetzca noca?* why do not foreigners laugh at us? (Chimpo.); *uecaua*, delay; *tleica oan-uecauhque?* Why did you delay? (Arenas); Skr. *vi*, particle indicating size, distance.

uel, good, very good; *uelachto*, firstly; *uel axean*, just now; *uel ca iyollo*, content, good is his heart; *uel ocachitlatquihua*, he is much richer; *ueltiuhkli*, eldest sister; Skr. *vr*, *vrñité*, choose, wish; Lat. *volo*; OEng. *wol*, *wol* not, *wont*; cf. Aryan **g^whel*; Skr. *hr*; Greek, *ε-θέλ-ω*, *θέλω*, be willing, wish, prefer, determine, be *able*; (see *tla-uel-e*, *ueliti*).

ueliti, (ni) I am able, possum; **vrt*; *vr* + affix *t*, to have a band or following; cf. Skr. *mṛ-t-yú-s*, death; Avestan, *as-ber^o-t*, enduring much; Mexican thematic *i* = Avestan *e* (Brug., II, sec. 123); Eng. worth, be-*ware*.

uentli, an offering; *uentlamana*, to make an offering; Skr. *hu*, *guhóti*, **ghu*, pour into the fire, make oblation; Greek, *χέ-ω* **χέφ-ω*, pour; Lat. *fons*, *fov-nt*, fountain; AS. *geót-an*; Ger. *ge-gos-sen*, poured.

uetzca, to laugh; Skr. *hásati*; *jask*, to laugh or eat, *ghas*. (See Whitney, *Sanskrit Grammar*, sec. 640.)

uetzi, to fall; *uetztoc*, to be in bed; in comp., idea of acceleration as, *teztiuetzi*, grind rapidly, from *teci*; Skr. *hu*, to pour; Greek, *χύ-σι-s*, fall (of leaves); Lat. *fu-ti-s*, water spout + Skr. *vi*, apart + *si*, to hurl, throw; "down-fall;" (see *uen-tli*).

ueue, **ueuet*, redup., old; *ueuetque*, *huehuetque*, ancestors or old men; Skr. **vatas*, year; Greek, *έτος* **fetos*, year; Lat. *vetus*, *old*, hence "yeared."

ueuetl, **ue-neptl*, a drum; Skr. *vip*, *vépate*, tremble, shake; Lat. *vibro*; AS. *wæfre*; Eng. *waver*.

-uic, *-huic*, in comp., near; *çanye ma xitechmo-maquix-*

tili in *i-huic-pa* in amo qualli, and mayst Thou keep us from contact with the not-good (evil), (Lord's Prayer, Luke); Skr. *vic*, to settle in, *veçá*, a house; Greek, *oikos*; Lat. *vic-inus*; Eng. *vic-arage*; cf. Algonquin, *wiki-wami*, wigwam; Natick, *neh-wek-it*, those in his household; Tupi, *og*, *ok-a*, house.

uica, carry, support; *xic-onuicacan* on [inon?], you (plu.) carry that (Arenas); *aompa tla-uica* in notequih, my work does not suit me; Skr. *vah*, **vagh*, carry; Greek, *ὀχέω*, carry; Lat. *vehere*, **vectere*; *vehiculum*, a wagon; AS. *weg-an*, to weigh; Ger. *weg*, a road; Eng. *way*.

uipilli, tunic, (mil) quilted coat of mail made of cotton; AS. *wimpal*; OHG. *wimpal*, veil, streamer, nun's wimple; OFrench, *guimple*; (g parasitic, as Guillaume for William); Eng. *gimp*, borrowed.

uiptla, day after tomorrow; *ye uiptla*, day before yesterday; *uip + tla*, Skr. *vip*, to waver back and forth + *tla*, (1) Skr. *tráy-as*; Greek, *τρεις, τρι-σί*; Lith. *tre-ji*, three "by three;" **tr-i* (Brug., III, sec. 167); (2) *tr*, to cross.

uitequi, (nite) to beat or chastise; (nitla) thrash with a flail; (1) *ui + tequi*; *ui*; Greek, *ἰς *φι-s*, power; Lat. *vi-s*, strength; (2) Skr. *vadh*, to beat; Greek, *ὀθέω + qui*.

uitloa, (nitla) to bend a bow without shooting; *uitol-iui*, to twist, mould clay; *uitoliuhqui*, an arched bridge; syn. *ten-olli*; Skr. *vi*, "away" + *tul*, *toláyati*, to raise, counterpoise.

uitz ehec atl, south-east wind or wind of the middle of the day; hot is indicated; Skr. *us*, to burn; Lat. *ustus*; (see *tlauia*).

uitz, *huitz*, to come (only in pres. and perf. ind.); gives added meaning in comp., *nitla-qua-ti-uitz*, I come

eating; Skr. *viṣ*, to be active; cf. *bhūṣati*, with same meaning.

uitzilin, humming bird; *vi* + *tzilin*; Skr. *vī*, bird; Lat. *avis* + Skr. *svar*, *svārati*, sound.

Uitzilopochtli, Mexican war god; left leg adorned with feathers of humming bird; *uitzilin* (which see) + *opochtli*, left side; "left" no doubt connected with Aryan "bad luck" legends, hence originally *o-poch-tli*, "the lucky," by euphemism; *o*, Skr. *ā*, "entirely;" *poch*, Skr. *bhāj*, to portion out (give or get); *bhagin*, happy, *bhagini*, sister, "happy one;" Mex. *ich-poch-tli*, a girl; OPers. *baga*, god; Russ. *Bog*; (PAA., p. 114); cf. Algonquin, *Mana-bozh-o*; Natick, *Nane-paush-adt*, the moon, moon god; if *bhūṣati*, "the adorned one," he is still "the left hand" one apparently because *opochtli* is given by Molina for *left*, along with *chicoyotl*, which means suspicion; Skr. *dhik*, displeasure; *dhik-kr*, to reproach.

Uitznauatl, god of condemned slaves; *uitz* + *nauatl*; *uitz*, Skr. *viṣ*, the plebs, common people; cf. Vishnu; (see *naua*).

uitztli, a thorn; Skr. *hrs*, *hr̥syati*, to be excited, to stand on end (as hair); Lat. *horrere* **horsere*, to shudder, be horror struck; Ger. *gerste*, barley.

uiuixca, to tremble, shake; *uiuixcayotl*, the debility of a sick person who trembles and totters; Skr. *vij*, *vijéti*, to tremble; **visk*, or *vij* + affix *ka*; OHG. *weih*; AS. *wāc*; Eng. *weak*.

-utl, *-otl*, common ending of nouns; called by Mexican grammarians the ending of *abstract* nouns; *tlacatl*, man, *tlacayutl*, humanity; *patihutli*, *patiotl*, price; *qualli*, good; *qual-l-otl*, goodness; *puchtecatl*, a merchant; *puchteca-yotl*, merchandise, but *moyotl*, a fly, is certainly not an abstract; Skr. *u* or *ū* + *tl*; as *tap*, *tāpu*, hot; *dāra*,

darú, bursting; going further back the proethnic affix, *o*, *ā*, had the same meaning; as *gon, beget, *gon-o, a begetting; (Brug., II, sec. 60; see 2*a*).

X

-*x*-, (*z*, *sh*), perfect ending as, *ni-tlachia*, I see; perf., *o-ni-tlachia*, I saw it or I have seen it; *tla-piuiā*, to grow; *o-tla-piuiā*, it grew; also, *o-tla-piuiā-c*; cf. Aryan *s-aorist* as, *merǵ, Skr. á-mark-s-am; Greek, ἄ-μέρξ-αι; *deiḱ, Skr. á-dikṣ-i; Greek, εἰ-θείξ-α; Lat. dīx-i; (see 3 *ca*); also sign of the future as *nilla-pia*, I guard; *nilla-piaz*, I shall guard; cf. Greek, λύ-σ-ω, I shall loose.

xalli, sand, *xayotl*, lees (of wine); Skr. sará, "moving;" root, sr; *xalleil*, pebble; *teil*, tila, a small particle of anything.

xamitl, a brick; *xa* + *mitl*; Skr. sam, "together" + *mitá*, meted, same measure in length and breadth; Lat. mē-ta, a post.

xapotla, (*nitla*) to destroy a wall or fence; (*nite*) de-flower a virgin; *xapot-timotlalia*, to rupture, burst; *xa* + *pot*; *sa*, "entirely," as in Mex. *cen*; Skr. sa-kala, "wholly" + Skr. puth, pothyáti, destroy; *la*, Skr. ra, give, bestow; or *rā*, "having."

xaqualoa, (*nino*) rub self; (*nic*) rub one thing against another, shell (peas); itech *nic-xaqualoa*, I rub two things together; Skr. *sa*, to be in common with + *hr*, hold, get, take, "handle;" Greek, χεῖρ, the hand; (for *hr*, see *qualani*).

xaua, to adorn self in Indian style, paint, (*mo*) ripening of fruit; Skr. çaraṇá, a covering; Lat. color; oc-cul-ere, to conceal; cf. Ger. hülle, hull, covering; cognate, *calli*, house, καλιδ.

xayacatl, the face; A-*xayaca*-tzin, "Rain in the face,"

Tlatohuani (King) of Tenuchtitlan, 1469; *xa + yacatl* (?), the nose, "point" (?); Skr. *sa*, connection, unity (with the nose); *yacatl*, nose; *yaca-tia*, to sharpen, to be first; *yac-achto*, to be first (see *yacana*); or *ac* (see *acatl*).

xeloa, (*nitla*) to divide, portion out; *xereloa*, (*nitla*) to divide, to break up ground; (*nite*) divide the people into parties; *xelini*, to split in two; Skr. *gr*, *cirnáti*, break, crush.

xico, to be well; *xicolzi*, agreeable, otorgando, said only of women; "tractable;" *xic + o*; Skr. *gis*, *cinásti*, *giśtá*, to separate, hence distinguished, a "good person;" (for *o*, see *2a*); (see phonetics of *quetza*).

xicotli, "a big honey bee that bores in the trees;" cf. Skr. *sí*, to dart + *guh*, hiding place, hole.

xictia, (*ninote*) to hold another in small esteem; (*ni*) *xicuetzi*, to lose one's honor; *xicoa*, to be angry; (*nite*) make fun of; *xicaua*, to lose a thing through negligence; Skr. root in *all*, *sic*, pour out, be *arrogant*; OSI *sicati*; Ger. *seichen*, to strain; Eng. *silt*; (see *uetzi*, *caua*).

xictli, the navel; Skr. *jí*, *jínóti*, enliven, quicken, also *jiv*, and *jiv*; Greek, *βίος*, life; Lat. *viv-us*; Goth. *qiu-s*; OHG. *quec*; AS. *cwic*, *cwicu*, *cwucu*, *cucu*; Eng. *quick*; gen. meaning of *all*, to be alive, to be "quick;" suffix *k* only in Germanic and Mexican; the *navel* being the attachment of the life-cord of the foetus, the allusion appears to be to the "quickening" of the embryonic being; cf. *xictia*.

xicuecuyotl, "large wrinkles on the bellies of old men and old women;" *acuecuyotl*, a wave; *acuecueratl*, (*Chimph.*), ie *niman qui-ualluicaque* in Mexico in *acuecueratl*, soon the flood arrived at Mexico (*Chimph. Annals*, 1499, p. 172); *cuech*, Skr. *kṛṣ*, *kaṛṣati*, draw furrows, draw; (for *xi*, see *xillantli*).

xillantli, flank, belly, womb; *xi-l-lantli*; *xi*; Skr. *sā*, *si*, *syāti*, bind; Lith. *se-tas*; Ger. *saite*, string; or *xic*, in *xictli*, the navel; *lantli*; Skr. *lamb*, to hang down; Greek, *λοβός*; Lat. *limbus*, border, fringe, belt; AS. *læppa*, loosely hanging; Eng. *lap*, *limp*, *lop*; (cf. *xipeua*).

xinachtli, seed, semen, sprout, cutting; *xinachoa*, to sow grain; *xin* + *achtli*; perhaps Skr. *sīna*, "provision," "seed" + *as*, to throw, as in sowing grain; (see *achtli*).

xini, fall, as wall; *xitmi*, the same, destroy; *xitinia*, (*nitla*, *nie*) to destroy; in *qui-xi-xitinique nouian* in *inteoal ihuan* in *imixiptla tlacatecollo* in *quimmo-teotiaya* in *huehuetque tocolhuan*, they destroyed everywhere [with us] the temples and the images of the devils, those which the ancients, our ancestors, worshiped (Chimph., *Annals*, 1534); Skr. *chid*, to cut off, hew down; Greek, *σκιζω*; Lat. *scind-o*, rend, split; (for *mi*, see *tlami*).

xiotl, shuttle (weaving); Skr. *su*, *suvāti*, impel, set in motion; Greek, *σέω*, *σύτο*, shake, drive, impel; Goth. *skewjan*; AS. *sceatel*; Eng. *shuttle*.

xipeua, to shell peas or beans; *xippachoa*, to cover with grass, weeds, smother crops; *xip*, Skr. *çipí*, *çipitá*, something superfluous; meaning in Mexican evidently "covering;" (see *eua*, *pachoa*).

xipe, god of the goldsmiths, cf. Skr. *Cipí-viṣṭá*, an epithet of Vishnu and Çiva; the victims of this god were flayed; (see *yolcall* and PAA., p. 162).

xiuitl, ***xipitl**, grass, year, turquoise, comet, grass; Skr. *çipí*, *çipitá*, *çipkā*, a fibrous or thin root; (see *xipeua*); *xip-palli*, the color of a turquoise, "grass color;" the ancients had very indefinite ideas of color and confused even blue with black; (14).

xococ, sour; *xoxouhqui*, **xococqui*(?), green, raw, unripe; fig., free; *xocoll*, fruit; fig., young, younger brother;

specifically, apple; generic, fruit, as *naranja xocotl*, an orange; *sour*, Skr. *çuc*, burn, give pain; *free*, *çuci*, pure, honest; *xoc-paleuac*, summer; Skr. *çuci*, summer; cf. Lat. *suc-us*, juice; OHG. *sucu*; AS. *suce*, suck; Eng. *suck*.

xolhuaztli, a clothes brush; cf. Skr. *surī*, impeller, active agent; or *sāra*, "removing;" *uastli* as an article of furniture occurs frequently in Mexican; (see *ecauastli*, *tzica-uastli*, *teponastli*); also as "house" see *Nanauatzin*.

xolo, a slave, page, nurse, serving man; *xolopitl*, a dunce; Skr. *çalā*, house; *çalāgni*, the domestic fire; (for *pitl*, see *molictli*); cf. *sāla-s*, "lazy."

xolochtli, a wrinkle; *xo + lochtli*; Skr. *su*, intensive, well, thoroughly; *lochtli*, Skr. *ruj*, break, injure; Greek, *λυγ-ρός*, painful; Lat. *ruga*, a wrinkle.

xonexca, to advise, to warn; (MAP., Skr. *jānati*, to know; Greek, *γινώσκω*; untenable); Skr. *su*, well + *niç-caya*, conviction, *persuasion*; etymology uncertain.

xotl, the foot, comp. only, as to-*xo-pil*, the toes; Skr. *kṣud*, to stamp upon.

xotla, *xo + tla*, to dry up (ground); burn (coals); to bud (flowers); Skr. *kṣā*, *kṣāyāti*, to burn; (*kṣ* 16); for *tla*, see *tlatla*; cognate, *xouatza*, to become lean.

xuchitl, *xochitl*, a flower; *xuchioa*, the blooming of a rose tree; *xuchiōtl*, fat around the entrails; gen. meaning, bright, shining; Skr. *su*, well + *dhā dhita*, "well made."

xumatli, *xumalli*, *xomatli*, a ladle, dipper; *xu + matli*; *xu*, Skr. *su*, extract, liquor + *matli*, Skr. *mā*, to measure; cf. *sōma*, the Vedic drink; this word illustrates the Mexican method of noun endings, *tl* (*tr*) and *l-li*, (*r*).

Y

yacana, to guide, lead; *yacatl*, the nose, "pointer;" *yacatia*, to point; same as *acatl*; cf. Skr. *rājati*, direct, rule; Lat. *reg-is*, king; Goth. *reiki*; AS. *rīce*, dominion; (*r*, 12, 17).

yacapichtlan, place of painted or adorned noses; *yacatl* + *pich* + *tlan*; *pich*, adorn, *yhquac yah* Quetzalcanauhtli in ompa Coyohuacan *teyaca-piqui-to*, then Quetzalcanauhtli went to Coyohuacan [*Yacapichtlan*] where he adorned their noses; (Chimph., *Annals*, 6th Rel., 1332); Skr. *piç*, to adorn; Lat. *pic-tor*, a painter; ç here develops *two* forms: *pich*(sh), *piq*(k).

yamaztia, (ni) to be assuaged, mollified; *yamaztic*, smooth, soft; Skr. *ra?* + *mrsna*, soft, smooth; *yamania*, synonym, *ram?* quiet + *mi-a*; *az*, *aç* or *añc*.

yancuic, new, recent; *metztli yancuic*, the new moon; Mod. Pers. *yanki*, new; *c* adj. ending, etymology uncertain.

yaoyotl, war, battle; *yaotla*, or *yaochiua*, to make war; root, *yaot*; *ipan inin acito xochiyaoyotl* in ompa Chalco-Atenco, in this [year] began the "flower war" at Chalco-Atenco (Chimph., *Annals*, 1376); Skr. *yudh*, *yūdhyate*, to fight; Greek, *ὑσμίνη* **υθ-σμ-*, battle; *a* in root may be explained by *vrddhi* (Whitney, *Sanskrit Grammar*, 226).

yappalli, black; *yap* + *palli*; *yap*, Skr. *āpa*, away, forth; Greek, *ἀπό*; Lat. *ab*; Eng. *off*; hence "off color;" (see *tlapalli*); *y* euphonic; better **yac-palli*.

yaualtic, round, *circular* (as round table); Skr. *yā*, *yāti*, *go* + *vr*, to encompass; *coyaua*, to enlarge, a hole **coyaua*l (?); *ololiuhcayotl*, round, spherical; see *ololoa*); round, like a column, *mimiltic*, see *mr* in *molictli*, *malacatl*.

yauh, to go; pres. *ni-yauh*; fut. *ni-az*; perf. *o-n'ia*;

Skr. *yā*, *yāti*, go; Panj. *ya-na*; cf. Arabic *ja*, to come, *yalla*, to go; *ya Allah*?

yayactic, blackish, *yauitl*, black, brown corn, maize; Skr. *rajās*, dark; Goth. *riqis*; Eng. rack, clouds; (*r*, 12).

1 **ye**, *yeuatl*, pro., he, that; Skr. *ya*, which, what, originally that; Eng. *yon*; *yeuatl*=*ye-sua-tl*; Skr. *sva*, self.

2 **ye**, adv. in constant use, already, past, always was; *ye uiptla*, day before yesterday; *ye iloti* in *metztli*, [already] the moon wanes; *ye tocon-chiua çan tepiton*, as yet we have done very little (Arenas); Skr. *evá*, custom; in this way, so; Greek, *aeí* **afei*, always; Lat. *aevum*, an age; Goth. *aiw*, ever; Eng. *aye*, ever.

yecoa, **yelcoa* (nite) cohabit; (*nitla*, *nic*) achieve, finish; *aoc nocon-yecoa*, I am not able to endure a person; Greek, *ἐργ-ov*, *ἐργω*, work; Goth. *vaúrkja*; OHG. *werc*; Eng. work; also parallel stem, *ἐρδω* **ferýw* (Brug., IV, sec. 706); OHG. *wirk*; root, **uerǵ*.

yectli, good, virtuous, just, right; *mayectli*, the right hand; Skr. *rj*, *rñj*, *rñjāti*, reach out (straight); Greek, *opéyω*; Lat. *rec-te*, right; OHG. *reht*; AS. *rec-ian*; Ger. *recht*; Eng. right; (12, 17).

yetic, heavy; *y+eti+c*; Skr. *āti*, excessive; *āti-bhāra*, excessive burden; *y* introductory glide.

yezhuahuacatl, a Mexican official of high rank (Chimph., *Annals*, 1431); *(*y*)+*ez+du-a+huac-a+tl*, *y* euphonic glide; *ez* Skr. *is*, *éṣṭa*, worship; *dū*, *duva-s*, "offering"+*vac*, *vāca-s*, request; "he who requests the offerings;" *dū* form of *dā*; *vac*, Greek, *ἔπος* **ferpos*, word; Lat. *voco*, *vox*.

yhuitl, down, feathers; Skr. *vi*, bird; Lat. *avis*.

yoalli, *yualli*, night; *tlaca youa-c*, midnight; *tlaca ti-uallaz amo youal-tica*, you will arrive by day, not by night; Skr. *ā+vr*, *vrnóti*, cover, conceal; *āvr-ta*, "covered;"

hence, the "curtain of night," "the concealer;" *ā* intensive adv., entirely; *y* euphonic glide; cf. *várūna*, the "Encompasser" of the Universe.

yocatia, (nite) to deceive; (nicno) to appropriate a thing to one's self; *no-yocauh*, mine ("thing which is mine"); Skr. *yāc*, *yācati*, ask, beg, woo, as a girl in marriage (rev.).

yocoani, god, the creator; Skr. *yuj*, *yunākti*, prepare, make ready; Greek, *ζεύννμι*; Lat. *yungo*, to yoke; Ger. *joch*; Eng. *yoke*; or Skr. *yu*, to unite + *coa-ni*.

yolcati, a slug, grub; *yolcayoll*, saliva, froth, food; *iyolca*, cream, ooings; *yolcaxipeua*, (nite) flay another alive; Skr. *ūrj*, sap, strength; Greek, *ὀρυδάω*; Lat. *virga*, a swelling twig; *y* euphonic; (see *xipe*).

yoli, to live, be conceived, alterarse el miembro, ardere; *oti-yol*, [*yolh*] *otilacat*, *otimo-tlalticpacquixtico*, thou wert begotten, thou wert born, thou hast arrived on earth (Olmos, "Address of a Father to his Son"); *olin*, *ollin*, is an undulatory motion, as a wave, *tlalolin*, earthquake; or direct motion, as *olin* in *tonatiuh*, movement of the sun; all these indicate Skr. *ūrmi*, a wave; Greek, *ἐλύνω*, to turn; Lat. *volvo*, to revolve; Eng. *wal-low*, well; *yollotl*, *olotl*, the heart, "the roller."

yoltompochtli, a fool; *yyo an yoltompochtlin ihuan yetic* in *anmo-yollo*, oh ye fools and slow of heart, Luke 24:5; *yol* + *tom* + *pochtli*; *tom*, heavy, darkened (spiritually); Skr. *tam*, *tāmas*, darkened; Lat. *tenebrae*; OHG. *demar*, dusk; Ger. *dämmerung*; *yyo*, Zend. *voya*; Eng. *woe*.

yopeua, (*nitla*) *despegar algo*, unloose, disjoin; Skr. *yup*, *yopáyati*, to obstruct, thwart + *eua* (?).

yopiueuetl, a small drum carried on the *person* in battle; *ueuetl*, a drum; *ça no ye ipan in itlahuiz* (trousseau)

yn Axayacatzin *yopihuehuetl* in qui-mamaya, also in his war-gear Axayacatl carried a *yopieuetl* (Chimph., *Annals*, 1480); *yopi*, Skr. *rup*, *lup*, *lumpáti*, attack; in Germanic, spoils; AS. *reáf*, booty; OHG. *rouban*, to rob; OFrench, *rober*; hence *robe*, garment; cf. *yupa*, allusion to sacrifice; (*r*, 12, 17).

yuh, adv., so, as, thus; *xinech-itta* in *yuh nimitz-itta*, see me as I see you; *yuhca* (*yuh+ca*) *noyollo*, such is my idea (heart); *yuhcayotl*, nature of a thing, kind; Skr. *yuj*, *yunákti*, "make ready" in gen.; *yóga*, use; *yuh* is very frequent in comps. or introductory, as, *yuhca noyeliz*, such is my custom; *yuh m'itotia*, so they say; *yuh nenqui*, a bachelor, he is, so to speak, nothing or a "do nothing."

yuhti, *iuhli*, first time; in locution *quin iuhli*; *juh+ti*; Skr. *yuj*; *yuk-tá*, preparation; *yug-ādi*, the beginning (of the world); or Skr. *yú-van*, young; Lat. *juvenis*; Germanic, **yuvunga*; Ger. *jung*; Eng. young, youth.

INDICES

It is believed that the indices here given in *five* languages will serve the purpose of linguists in all parts of the civilized world. Hence "scattering" words in various languages have been omitted, since their insertion would meet no real want. *English* has been made the leader in *Germanic*. The Sanskrit index will require no explanation for Sanskrit scholars, but for the benefit of those who know little or no Sanskrit, I have given developed forms as well as *radicals*. The *verb* offers the chief difficulties, owing to the complicated development of forms. Thus *vip*, the root, to waver, is in Sanskrit dictionaries: *vip*, vépate, he wavers; from the root *yu* springs *yāti*, to join, and *yuyóti*, to repel; *vac*, to speak; *vákti*, he speaks; *uktá*, spoken. *Reduplication* is frequent in Sanskrit and more frequent in Mexican, as Sanskrit *dhā*, put, dádhāti. This scheme is not strictly followed in all cases.

The supplementary Mexican list includes cognates not given under the *captions*. Owing to compounding, Mexican words may not always be found under my captions, thus *cel*, *celli*, does not exist as an independent vocable. Molina gives *icel*, himself only. He gives *maytl*, hand; *noma*, my hand (under *n*). Siméon analyzes everything.

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