Phonological and morphological sketch of Tepehua

Nancy J. Kryder
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A PHONOLOGICAL AND MORPHOLOGICAL SKETCH OF TEPEHUA

BY

Nancy J. Kryder
B.A., Allegheny College, 1978

Presented in partial fulfillment of the requirements
for the degree of
Master of Interdisciplinary Studies
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Approved by

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Data were gathered during eight weeks of field work in Mecapalapa, Puebla and Huehuetla, Hidalgo, Mexico with three Tepehua informants. Since linguistic data is ultimately of limited use without accompanying contextual information, contextualizing materials including a brief socio-political profile of the modern Mexican Indian, details of the field site, and notes on the researcher-informant relationship precede the grammatical data. Tepehua is an aboriginal language of Mexico spoken by 3,000 to 4,000 people in a remote section of the Sierra Puebla. Sister language of Totonac in the Totonacan family, Tepehua is scantily represented in the growing body of literature on Meso-American languages. Published grammatical materials treat isolated portions of the grammar, but no reference grammar or dictionary exists. The thesis sketches the broad phonological and morphological features of the language, including phonotactics, morphophonemics, and verb, noun and affix morphology. Verb morphology shows a complex system of person, tense, aspect and mood markers used to inflect transitive, transitivized, intransitive and detransitivized stems. Particles, including uninflected words, numerals, and Spanish loanwords are also discussed. Sample texts and a glossary of roots are provided.
ACKNOWLEDGMENTS

I gratefully acknowledge the support of a portion of my field work by the University of Montana. I would also like to thank the members of my thesis committee, Drs. Robert Hausmann, Anthony Beltramo, and Manuel Machado for their part in directing the thesis to its completion. Dr. Terrence Kaufman, Professor of Linguistics at the University of Pittsburgh and expert in Meso-American languages, suggested the topic of this thesis. I benefitted greatly from several discussions with him on Meso-American cultures and languages. Special thanks are due to Mrs. Bethel Bower-Blount who graciously and generously shared her knowledge of Tepehua with me despite her busy schedule. Finally, this thesis would not have seen completion but for the hours of encouragement, guidance, review, and computer assistance provided by Dr. Anthony Mattina, Professor of Linguistics at the University of Montana. His expertise, intellectual acumen, and personal integrity have inspired me to take on challenges much beyond my initial plans, in this project and others.
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INTRODUCTION

I began my field work with three Tepehua Indians of Mexico in the summer of 1984. My original intent was to gather linguistic data toward producing a phonological and morphological sketch of Tepehua, a Totonacan language spoken in central Mexico. I quickly discovered, however, that my surroundings and the people I worked with interested me as much as my linguistic work. This thesis is the first product of that interest in the language and its context. By context I do not mean the details of particular speech acts I observed while in the field. Rather, my curiosity was aroused by the anthropological question, "How do my informants live?" and the historical question, "How did they come to live this way?" Having answers to both these questions seemed likely to improve my relationship with the informants and thus the quality of the work we did together.

Philosophically, there was even more to be gained. Clifford 1985, Clifford and Marcus 1986, and the more general influence of post-structuralist theory have made it difficult for the social scientist to proceed with confidence on the 'participant-observer' model. Such a model implies that an investigator negotiates a dual existence, one side of which is free of physical and political implications. Critics of this model note that the idea of a disembodied, omniscient observer enables an authoritative, 'correct' way of seeing. Further, it identifies culture as a static object the description of which is

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objectively transmitted to a reading audience. The troubling assumption in the participant-observer perspective is the notion that certain activities—e.g. scientific observation and reporting—are free of context. Kelso 1980, Gilbert 1976, Overington 1977 and Wander 1976 argue against these notions in scientific research in general; the contributors to Clifford and Marcus 1986 argue against it as a model for ethnography in particular.

Norman O. Brown, speaking of psychoanalysis, elucidated the task of the post-modern investigator of man this way, in 1959:

Once we recognize the limitations of talk from the couch, or rather, once we recognize that talk from the couch is still an activity in culture, it becomes plain that there is nothing for the psychoanalyst to analyze except these cultural projections—the world of slums and telegrams and newspapers—and thus psychoanalysis fulfills itself only when it becomes historical and cultural analysis (Brown 1959:170).

It is with an adaptation of this perspective to linguistic research that I approached the task of writing a sketch of Tepehua. First, I determined not to hide by omission that my work with the informants was an activity in culture. Further, I wanted to rehabilitate the notion of an informant as a mere transmitter of linguistic forms. To do this I describe my informants and my relationship with them more than usually accompanies a linguistic sketch. Second, I profile below the socio-economic milieu of the modern Mexican Indian, drawn from my preparatory study of Mexican history and culture. At a later stage of study, such information will be crucial to interpreting
meaning among Tepehua utterances. What contextualizing material follows is as true a 'story we tell ourselves' about another culture/language as I find possible at this early stage of my research. It is intended to enrich rather than obscure the issues surrounding linguistic field work.

The Indians of Mexico have been a part of the white man's plans from the earliest moments of the Conquest. Unlike their counterparts in North America, the conquerors of Meso-America saw the sophisticated and urban peoples of the New World as an opportunity rather than an obstacle. Hernán Cortés himself took keen advantage of Indian talents as he maneuvered toward the center of the Aztec world, gathering a corps of native translators, military allies and spies that eventually unnerved the empire's rulers. The military conquest of Cortés and those who followed did not in most cases imply the systematic extermination of the local peoples; it was merely the first step toward preparing the soil for the sowing of Castilian culture and religion. The jubilant Catholic Kings of Spain saw the conversion of the Indians to Catholicism, the incorporation of Indian agriculturists into a semi-fuedal system and the exploitation of Indian land and labor as their duty and due. Through the hard work of conquest, the renaissance Spaniard could fulfil his destiny by civilizing the heathen Indian. Spanish
zeal in the conquest and colonial periods rendered the majority of the Indian population powerless. Unfortunately, that sense of powerlessness and passivity afflicts the Indian population to this day. While Indians represent over ten percent of the population of Mexico, they are neither a viable political constituency nor have they organized on their own behalf. What was true of Mexico 450 years ago is largely true today: the Indians of modern Mexico are members of a servant class that continues to subsidize the ambitions of the political elite and the middle class.

Such long-standing political and economic polarization reflects and supports the psycho-social distance between Indians and non-Indians. The Indian is introspective, conservative and deeply suspicious of non-Indians. He sees the non-Indian—chiefly known to him by the term Mestizo—as an aggressor, and the outside world in general as inevitably dangerous and dishonest. Alienated by long, bitter experience, the Indian wants his land and he wants to be left alone. Non-Indians find the Indian backward, unwilling to innovate, and uncommunicative. A special frustration to non-Indians is the Indian's unwillingness to acculturate or assent to the national agenda. In frustration or pique, non-Indians have often been moved to use force against the Indian in order to make him comply with their vision of society.

While the Indian/non-Indian distinction seems clear cut to those who live it, it is less so to those who would quantify Indian and non-Indian populations. For purposes of study, the
Indian has been identified using a variety of criteria. Indians frequently wear native dress, go barefoot (especially the women), speak an aboriginal language and eat tortilla de maíz (corn tortillas) rather than wheat bread. Yet it is not always easy to distinguish an Indian from his non-Indian neighbors. Racial criteria are inappropriate since miscegenation among Spaniards, Indians, Black slaves and Chinese and Filipino immigrants during the Colonial period permanently obscured blood lines. Economically and socially, the Indians are barely distinguishable from the Mexican peasant population. In fact, Indians represent only a third of the estimated 30 million peasants in Mexico, all of whom would be considered very poor by North American standards. The growing number of Indians in transition to non-Indian styles of living further complicates a definitive portrait of the Indian.

On the question of establishing ethnic criteria in Mexico, Alfonso Caso, anthropologist and founder of the National Indian Institute, concluded, "An Indian is any individual who feels he belongs to an Indian community, who conceives of himself as an Indian" (Riding 1985:207). Indian-ness is a psychological orientation that has cultural and economic ramifications. Statistics on Indian populations reflect not only biological but cultural vitality as each year many Indians, usually young, cease to consider themselves Indian, even though their lifestyles appear little different from that of their impoverished neighbors.
Indian lifestyles, though highly dependent on the geographic and cultural environment of an Indian, demonstrate the narrow range of options available to the Indian. The highland Indian who sways drunkenly in the market place, laboriously counting his change may grimly manifest how the hopes and dreams of an emerging nation have affected some Indians. Such an Indian begins his journey to dissolution out of attempt to join in mission of modern Mexico. He receives economic breaks from the government and encouragement from the non-Indian community to abandon communal farming for the apparent advantages of cash crop farming. He invests his life savings to develop his own independent enterprise and a share in national and international markets. Although it is not easy to break the strong social ties that bind him to trade with friends and relatives in his village economy, his hopes for his growing family lead him to take on purely economic partners who agree to parlay his harvest to ever-widening markets. With a small loan, the family cornfield (milpa) is transformed into a tiny coffee plantation, and the Indian becomes an entrepreneur.

This new lifestyle may be short-lived as the hardships of low-capital cash crop farming become apparent. Perhaps coffee prices plunge due to a glut on the market, or summer floods destroy his small harvest. Bananas bring a good price but the Indian cannot quickly nor profitably convert his coffee plantation to meet the windfall. Middlemen and transporters cut more deeply into his profits to keep themselves solvent, and eventually the Indian
spends his surplus funds just to keep his family fed. A common conclusion to this story is the sale of an Indian's worthless crop to a local landowner for ready cash with which to pay his debts.

Landless, a financially ruined Indian works as a day laborer (peón) whenever and wherever he can find work. He must purchase all his needs with cash in the weekly marketplace. Inflation, devaluation and the local loan sharks shrink his buying power at every turn. His daily wage, though far below the legal minimum, is split between food and supplies for his family and cane liquor (aguardiente) for himself.

Another more conservative Indian may enjoy the use of communal lands and retain some small handhold on his means of production. Thanks to government programs, electrical power is available in his village and commercial buses can carry him to markets in other towns more quickly than he could travel before. His land may be so marginal that he is left in peace by other less welcome forces of progress. The development of a national Indian art industry helps him diversify his economy. The government food subsidy program (CONASUPO) guarantees the purchase of his harvest. He is poor but his personal prestige and community support keep his children from deserting him, for now at least. He knows his peasant household to be resilient in tough times and struggles against threats to it. His life is a series of crises survived, and there are fewer of his kind each year.
Still other Mexican Indians strive to survive by emmigrating from their rural homes. They may be pushed out by the developers of industrial plants, dams, tourist spots, or by the depletion of limited natural resources by outside contractors. They may be pulled by employment opportunities in urban areas or seasonal labor in other regions. Mexico City alone grew from 1.5 million inhabitants to 8.3 million between 1940 and 1970, half of this growth from migration (Riding 257). The Bracero Program (1942-64), designed to allow Mexican agricultural workers to work on U.S. farms, drew over 4.5 million peasants from their homes during its 22 year run (Riding 330). A number of these migrant workers stayed on illegally in the U.S. Others found it difficult to go back to subsistence wages in their home villages and found new lifestyles in Mexican-U.S. border towns and cities. In 1980 there were an expected 10.8 million people migrating to the cities from rural Mexico; over 14 percent of Mexico's population was on the move (Pontones 1973:150).

What rural emmigrants find in urban areas is more poverty. Five million urban poor in Mexico City lack health care, running water, adequate housing, jobs or decent wages. Over 30 percent are unable to satisfy their basic needs. Though Indians are but a part of this movement, their participation in it is clearly marked by the dozens of barefoot women in filthy native garb who comb downtown Mexico City of its spare change. It seems unlikely that ethnic identity can long withstand the pressures that a city of 18 million generates.
Television, schools, public transportation and the stories of the muleteer bring even the Indians who do not leave their homeland into contact with the outside world. National values concerning the family, sex roles, religion and materialism sweep into even remote Indian communities. A generation gap takes root where poverty has cleared the field. Ready-to-wear clothing has changed the look of rural Mexico as traditional costume, often handloomed and embroidered, becomes an embarassment to the younger generation. Baby formula, soda pop and instant cocoa attract the spare pesos once applied to religious ceremonies and raw materials. Alcoholism—with its concomitant debtorship—is a spreading disease that seizes men and women at a profit for the shopkeeper.

Indian children often learn Spanish before they start school and refuse to speak their mother tongue once they enroll. Many of them admit it makes economic sense to do so (cf. Paulín de Siade 1974). There is little incentive to stay Indian in the scramble for survival in Mexico. But it is also very difficult to become anything else.

Beyond the generalized picture of the Indian way of life, an Indian may be known by his peers as a cultural Indian by the activities and values he does not participate in. The possessions and demeanor of the Mestizo—the psychological "other" of the Indian—define the Indian in terms of what the Indian is not. The term mestizo originally applied to the racially-mixed children produced by the sexual conquest of Mexico.
in the 16th century. These individuals were frequently the unrecognized offspring of influential settlers and Indian women. They rejected traditional Indian ways for European culture, but in the early days of the colonial period, they held no inherent claim to power or wealth. At least until the national period, Mestizos were personae non gratae, spurned by the Europeans and aliens to the native culture. Through the exponential process of miscegenation their numbers grew and Mestizos came to claim positions of influence, slipping in the door in great numbers during the power shuffles of the Wars of Independence and the Mexican Revolution.

Through one of the ironic twists of Mexican rhetoric, the label "Mestizo" was reinterpreted in the 20th century to be practically synonymous with "Mexican". In most of the non-Indian world a Mestizo is a patriot, a full member of the national culture. To the Indian however, the Mestizo remains the enemy. The vast majority of Mexicans are biological Mestizos but in speaking of Indian-Mestizo relations, "Mestizo", like "Indian", is a cultural label. In the Indian view Mestizos are those who own capital, land and liens; they enjoy upward mobility in all realms and participate in national politics; they own trucks, t.v.'s and all the rural stores; and they steal from the Indian whenever they can.

While the Mestizo enjoys a socio-economic superiority over the Indian, he is exploited by his own kind through corrupt administrators of major industries, labor unions and government
offices. Nevertheless he has two things the Indian does not: money and power. In remote rural areas he is often the political boss, the head of all commerce and the law. Even the less prosperous Mestizo has access to the code by which to climb the ladder of success. His purgatory usually consists of impatiently awaiting the dreamed-of attentions of an influential sponsor. In the meantime, he antagonizes the Indian as he builds his empire. If he employs Indians he is also notorious for underpaying and abusing them. Expropriation of Indian land and resource rights, contract fraud and assassination of Indian leaders are not uncommon resolutions to Indian-Mestizo conflicts. Indians rarely have the financial wherewithal to purchase justice.

Mestizos—be they merchants, politicians, anthropologists or clergymen—are frequently accused of practicing internal colonialism. They tend to establish patron-client relationships wherever they infiltrate Indian territory. The Indian client, however reluctant, can gain only through identification with the desires of the patron. Natural resources are stripped from a region with little compensation to the native peoples. The economic and social development of the native population are kept to a minimum in order to maximize profits for the interloper. The Mestizo typically emphasizes his private well-being and the advancement of national culture over the civil and cultural rights of Indians. Critics lament that the Mestizo has assumed the role of his former antagonist, the renaissance European, with little of the European’s 16th century idealism. The ruthlessness
of the Mestizo is matched in intensity by the Indian's silent hatred, and in this hopeless fury each finds his identity in denying the other an audience.

The stakes in this psychic and economic war are high. The ruling elite— unquestionably Mestizo— craves the appearance of a united front with which to gain the respect of the international community, and the benefits such recognition might bring to the nation. The Indian is gambling for his very existence. Indians and indianists maintain that the ruling elite in Mexico wants to improve the living conditions of the Indian while extirpating the beliefs and traditions that make his life worth living. Under these tensions it seems strange that civil war has not erupted in Mexico since the Revolution in the fashion of many other Latin American countries. Apolinar de la Cruz, spokesman for the National Council of Indian Peoples, explained how civil war has been avoided to then presidential candidate Miguel de la Madrid:

The paternalism of the government, of anthropologists, of political parties and of the churches has taken the initiative away from us. It has corrupted generations, it has blunted our ethnic and class consciousness. Because of paternalism, even public works and services impoverish and indebt us more than they benefit us. And as if that were not enough, paternalism becomes a vicious circle: it aims to protect us until we are ready to act on our own, but it prevents us from developing a capacity to look after ourselves (Riding 205).

The question of Indian identity is one of urgency not just to the social scientist or political analyst, but to the Indian himself, if he is to break free of centuries of victimization.

Still today, the Indian responds to outside pressures by
outlasting them. Despite the traumatic onslaught of first European and later Mestizo culture, the Indian, his culture and his languages have survived to an impressive extent. Indian place names crowd the Mexican maps and native crafts adorn virtually all Mexican homes. The eight to ten million Indians living in Mexico speak over 75 indigenous languages, despite the fact that Spanish has long been the national language. Variations in the native dress, cuisine and material culture of the Indians are the source of the famed regional color of Mexico, and those who live on tourist dollars know it. The limit on the Indian's political presence has not erased his racial and cultural contribution to Mexico. Cultural diversity is so great in Mexico as a whole that in 1984 President Miguel de la Madrid was prompted to describe Mexico as a "veritable federation of nationalities" (Riding 205).

Tolerant political rhetoric aside, Indian and non-Indian efforts to establish social and economic equity in Mexico are stalemated by traditions that are no longer useful to Mexicans. First, the longstanding habit of exploiting Indians remains to be broken. Second, the centralized political structure abets exploitation and keeps the largely rural Indian population on the political fringes. Third, the drive to homogenize Mexican culture, also a reflex of centralist policies, inhibits communication between policy makers and their Indian constituents. In fact, most of Mexico's plans for the future have been subverted by the cultural diversity of the Mexican
people and the attempt to suppress this natural genius. Indians, like other poverty-stricken Mexicans, live the precarious existence of an endangered species as Mexico's leadership struggles quixotically to conquer its patrimony.
CHAPTER 1. IN THE FIELD

Home for the Tepehuas centers on a small section of the eastern slope of the Sierra Puebla where the Mexican states of Hidalgo, Puebla and Veracruz meet. Fifty miles west of the Gulf Coast nearly 4,000 Tepehuas live scattered among a cluster of villages that are nestled in a lush patchwork of deciduous jungle and hand-cleared fields. Huge oil fields to the north and east are nearby outposts of national industry; capped test wells, freshly cut roads and small orange PEMEX (Petroleros Mexicanos) survey signs are not uncommon sights in the Indian territory that lies in the oilman's embrace. To the west the land rises steadily to the plateau that cradles the nation's capital. A modern federal highway connects Mexico City with oil town Poza Rica and the coast. This highway marks the southern extreme of Tepehua country. The difficult, deeply-folded terrain, the dense vegetation and the 40-80 inches of annual rainfall (most of which falls in a four month period) help lock this land away from the benefits and vices of modern Mexico, despite its relative proximity to important urban centers.

Within Tepehua country, roads built to facilitate mineral exploration connect the larger villages. Heavy public buses ply the dirt roads daily to reach these villages at least 10 miles from paved road. Traveling merchants also navigate the back country regularly in rattling freight trucks built to ford small rivers and waist-deep puddles. Most Tepehuas and their Indian
neighbors lack motorized transportation and make heavy use of the foot paths and mule trails that criss-cross the area.

Tepehuas share this subtropical region with a number of other Indian peoples. Speakers of Nahua (Mexicano), Otomi, Totonaco, Huastec and Tepehua mingle in the plazas of the larger villages on market days. Within individual communities, these Indian groups maintain separate barrios (small social and geographic units, much like neighborhoods), but most villagers who speak an Indian language will speak at least one other indigenous language beside his own. In fact, there are few if any villages that are exclusively Tepehua settlements. Only five of the 31 settlements with Tepehua inhabitants in 1950 were without members of any other tribe.

Roberto Williams García, anthropologist of the University of Veracruz, toured and studied the area from 1952 until 1961 in an attempt to isolate lo tepehua, or the essence of being a Tepehua. Apart from a few elements of dress and religious practice and their distinctive speech, Williams García 1963 found the Tepehuas to behave much like their Indian neighbors. He also reported that the Tepehuas had a relatively small population compared with those of their neighbors and that they were being absorbed into the larger tribes through intermarriage and cultural diffusion. The various Indian peoples in this native stronghold have coexisted for hundreds of years and share a rich history of invasions, natural disasters and cultural and linguistic innovation whose full portrait has yet to be painted.
1.0. Mecapalapa, Puebla

In the summer of 1984 I spent six weeks in Mecapalapa, Puebla, a bustling rural town of 5,000. The Indian population is a mix of Totonacs, Nahuas, Otomies and a very few Tepehuas. Most of the inhabitants are biological mestizos who claim descent from one or more Indian tribes. Mecapalapa falls squarely within Totonacapan, the traditional territory of the Totonac Indians. It is popularly considered a Totonac town and is known locally by its Totonac name Munixscan. Mecapalapa is also the governing seat (cabecera) of the county (municipio) known as Mecapalapan. Thus it has significant ties to state and national bureaucracies that may account for its secularized ambience. Informed by a rich Indian culture, Mecapalapa is nonetheless in league with the architects of national Mestizo culture.

Mecapalapa is located 20 kilometers (16 miles) north of the Mexico-Poza Rica highway (Mexico 180). The short trip on the alternately muddy and rocky unpaved road takes about one hour, half that time in the drier winter months. The road winds through rolling hills and river bottom 300m (900 ft) above sea level. The center of town lies on a small ridge, and is immediately recognizable by its concrete plaza flanked by the church, the municipal buildings and several windowless stores. Children play basketball at the hoops placed at either end of the rectangular plaza or gather in small groups on the white wrought-iron benches that ring the otherwise bald, slightly sunken hub of town. A half dozen avenues radiate from the plaza, most of them

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downhill to the barrios and one uphill, to the cemetery.

The mestizo population, and with it the stuccoed houses and graded roads, is concentrated near the plaza as are the tortillería (the corn mill), the town eatery and the public schools. During the rainy season, deepening mud marks the threshold of the poorer barrios. Houses of neatly tied poles, corrugated tar paper, mud, and sometimes cardboard may be recognized as Indian homes in any weather. In the barrios huge mango trees block out the sky and keep the houses cool and damp. High humidity and overcast skies often hold a gray pall over the town during the summer.

At the edge of town is pasture land marked off into small parcels by fences made of barbed wire and live saplings. Cattle and an occasional horse or mule graze here undisturbed. Large ranch houses, many of them in disrepair, dot the undulating bottomland. These are the second homes of the wealthiest Mestizos in town. Here they cultivate kitchen gardens, raise fruit trees and tend their livestock. Grown sons of the landowning family may live at the rancho while their aging parents stay in town, but there is daily communication between the two concerns. Along the steep hillsides are the rough squares of the peasants' milpas, well positioned to survey all that the Mestizo owns.

Adequate rainfall in a country where over 80 percent of the land is arid to semi-arid is one of the blessings associated with living in Mecapalapa. The reliable summer rains feed a number
of rivers and creeks in the area. To the north of Mecapalapa glides the river Pantepec. Several of its tributaries and an arroyo curve through Mecapalapa itself. Underground springs provide fresh drinking water for those without private wells.

Water and rain are a way of life in Mecapalapa. The arroyo for example fairly teems with activity all day long. Women and girls do the family laundry while the younger children swim or splash nearby. Weather permitting, people of all ages and both sexes gather at the arroyo to wash their cars, mules, or more discreetly, themselves. Mecapalapans let the rain wash their town. Since flushing toilets and latrines are rare in Mecapalapa, the heavy downpours that occur every few days in the summer months mercifully sweep the town's raw sewage into ditches that run into the churning arroyo. Within hours after a storm the arroyo calms to its usual lazy drift and women and children resume their activities on its banks.

Less felicitously, the rain annually swells the Pantepec river, sometimes claiming lives and always temporarily inhibiting commerce between Mecapalapa and its neighbors north of the river. Mud and broad puddles obscure the graded roads and keep travelers on foot from all but the essential trails in and around town. Mecapalapa's electric supply regularly fails during the wet season, eliminating one of the small comforts an increasing number of Mecapalapans enjoy. Despite these inconveniences, the rain is welcome for its part in irrigating the land, as children who spend the summer devouring huge windfall mangos will testify.
Perhaps because of its political status, but more likely because it is so relatively close to the national highway, Mecapalapa has been a center of immigration, attracting peoples from nearby hamlets pushed from their homes by flood, crop failure or political oppression. One delapidated, multi-colored taxi sits off the plaza waiting to convey those with the fare to the traffic-jammed streets of Poza Rica. Twice daily a battered over-sized bus make Mecapalapa its last stop before returning to the highway. Mecapalapa is frequently an overnight stop for someone migrating to Mexico City, but it is also figuratively a stop on the road to mestizoization for cultural Indians.

2.0. Monica Francisco

My first linguistic informant, Monica Francisco, was a 40 year-old Tepehua Indian. Born in the Tepehua stronghold of Huehuetla some 16 miles west of Mecapalapa, Monica left her birthplace as an adolescent to escape betrothal to a suitor chosen by her parents. She eventually married Andrés, a Totonac living in Mecapalapan. Her neighbors reported that she arrived in Mecapalapa wearing traditional Tepehua dress which marked her as a genuine Indian. By her own account she was nearly destitute when she and her husband arrived in Mecapalapa. When I met Monica she wore ready-to-wear polyester dresses, spoke Totonac, Spanish and Tepehua and operated a bakery in her modest paraje (stick and mud) home near the plaza.

I met Monica through the assistance of the local priest and a
school teacher. While many a Mecapalapan claimed to have Tepehua parents, none but Monica was known to speak "real" Tepehua (el legitimo). Monica herself might have been responsible for this image since she had been a linguistic informant for Wycliff Bible Translators/Summer Institute of Linguistics (SIL) missionaries in her youth in Huehuetla. She described for me more than once her being whisked off to a place where they ate only wheat bread, a location she can not now identify in any other way. Monica was also celebrated for speaking fluent Spanish, by means of which I talked with her directly from the outset.

Monica was childless and openly drank too much beer, a privilege usually reserved for elderly Tepehua women. She had an arrogant and business-wise cast of mind. She was by turns outspoken, moodily silent, condescending and motherly. She negotiated diffidently over her hourly wage and the number of hours she would work each day. She worried about time spent with me that might be better applied to cooking, washing, gathering firewood, baking bread for sale in the market and her work as a curandera, a healer. As it turned out, we worked an average of an hour and a half a day, roughly every other day for six weeks, much to our mutual dissatisfaction, since she disliked the work and I despaired of gathering enough data in such short sessions.

During my first stay in Mecapalapa, Monica lived with her husband, Andrés, her younger brother, Manuel Quirino, and two of his children, Antonio (12) and Monica (10), in a house built by Andrés. Apart from the rosewood door frame, the house was
constructed of vertical, handcut bamboo poles, nailed and tied together. It had a pitched roof of corrugated tar paper. A single internal mud wall split the house longitudinally. The front room held the handmade wooden kitchen table, several tiny (one-foot high) wooden chairs and a small altar decorated with faded crepe paper, tin candelabra, and a Catholic icon. A wooden cooling rack covered one wall and a large variety of cooking pots of clay and enameled tin hung from the blackened ceiling. The floor in this room as in the entire house was of packed dirt, accidentally garnished with the flattened metal tops of beer and soda bottles.

The room to the back of this area held the mud hearth and food storage area as well as several wood and burlap cots for sleeping purposes. Although I never actually entered this room I could see most of it through the doorway from where I sat at the kitchen table. Several large pieces of burlap hung from the ceiling in the back room presumably to give household members some privacy in which to dress. There were no windows in the house and light entered only through the front doorway and various cracks in the roofing opened to ventilate the cooking area. The Franciscos had neither running water nor electricity and they shared (or rented) a bread-baking oven, adjacent to the house. The house was situated on an incline with houses close by on either side of it; the family pigs and turkeys enjoyed the run of the tiny front stoop.

In good weather the men of the household walked to the rented
milpa armed with machetes and wooden digging sticks (coas) to cultivate corn, beans, chile and fruit. The men walked for over an hour to reach the milpa, dressed in rubber or leather sandals and polyester pants rolled up to midcalf. They rarely took anything with them to eat or drink although they often spent 8-10 hours there, weeding, planting and harvesting. Monica and her 10 year-old niece, Monica "chica" (little Monica), spent the day cooking, grinding chile, shopping for necessities, washing the family laundry and selling their homemade breads. With the advent of the electric corn mill, most women abandoned grinding their own corn into masa (corn treated with lime and ground into a coarse paste), on a stone quern in their homes. Monica was no exception and for a few pesos she had her corn ground at the local tortillería. She pressed her niece into service to stand in line with the bucket of dried corn to be exchanged for freshly ground masa. Monica chica was then responsible for patting the masa into tortillas in preparation for the arrival of the men and the evening meal.

On Thursdays and sometimes Tuesdays, the entire household would work together all day long to mix, knead and bake a large variety of sweet rolls and dinner breads that were to be sold door to door and at the Friday market. Andrés and Manuel did the heavy work while Monica supervised and the children assisted as needed. After the long day's work on Thursdays, Friday was a welcome holiday enjoyed by Monica and her family as it was by the whole town, once the morning's buying and selling was completed.
Monica and Andrés occasionally left town to cure people in neighboring communities and from this I concluded that Monica was also respected for her healing abilities. Within the first week of my work with her, a pair of unmarried girls came to the house to be cured of the most common ailment amongst villagers, espanto or shock. A person suffering from bad dreams or the trauma of an accident may seek a cure for espanto; some ethnographers in Mexico also consider espanto the result of exposure to evil eye phenomena. When the girls arrived, Monica blithely broke off our conversation and proceeded to light the candles on the altar. She positioned the girls on their knees in the middle of the room. Monica poured a glass of aguardiente over which she said something in Spanish and which she later sprinkled on the floor near the kneeling girls.

After a while she grabbed one of the nearly featherless pullets wandering around in the room. She held it by its feet and swung it by the heads of her patients. She continued to mumble words in Spanish, unintelligible in company with the strident protests of the swinging chicken. The girls maintained a serious demeanor throughout, broken by a very few self-conscious smiles aimed in my direction. They were dressed in fashionable clothing and were probably not Tepehuas themselves. When the ritual ended, the girls rose and quietly paid Monica for the cure and the alcohol and went on their way. The procedure seemed routine for Monica, who seemed to make a good part of her living by this trade.
Family members spoke Tepehua in the house although each of them was fluent in Spanish. Because Monica could not work with me often, I sought out her young niece and nephew, then 10 and 12 years of age, respectively, as additional informants. They agreed to come to my house to work so that we could take advantage of the electrical outlets there and so extend the life of the batteries in my tape recorder. The children were afraid to come to my house unaccompanied and so Monica brought them over for the first session; thereafter they came as a pair or still later, singly.

I learned from them that they were living in Mecapalapa temporarily because their mother had gone with the two other children to work in Mexico City. They both anxiously awaited their return to their home in Huehuetla. Monica chica would have little to do with girls her own age in Mecapalapa. Neither of them attended school, although Antonio said he could read a little Spanish and both had been to school for at least two years. Both children seemed very attached to their father but there was tension between them and their aunt. My attentions to the children seemed to contribute to this. Monica occasionally forbade their working with me.

When I returned to Mecapalapa in December of 1985 I found Monica's situation to have changed considerably. First, the wooden structure that had been her house had been refurbished with cinderblock walls. One framed window had been installed on the western wall of the front room and a new mud hearth, this
time with its own oven, had been built in the back room. Monica's house now boasted electricity although there was still no running water. The altar in the front room had been replaced by a metal clothes locker. The atmosphere in the house was different too, since Manuel and the children had gone back to Huehuetla to stay. Monica seemed more relaxed and even pleased to see me, an experience I had not had very often my first summer there.

I was surprised to learn that the family milpa had been expropriated, ostensibly by Mestizos who had turned it into pasture land for their livestock. Andrés merely shrugged about this, saying that the poor can do nothing about the rich. I was tempted to conclude from the obvious signs of prosperity in the household that he did not miss the milpa much. Now Monica and Andrés bought all their foodstuffs, including corn, in the Friday market. They still ran their bakery and Monica went ahealing. This seemed to satisfy their basic needs.

I did not have an opportunity to observe whether Monica and Andrés still spoke predominantly Tepehua in their home, now that Manuel and the children had gone.

3.0. Huehuetla, Hidalgo

I returned to Mecapalapa in December, 1985 in hopes of working with Monica chica and Tonio again. I learned in Mecapalapa that they had returned to Huehuetla. I decided to go there and seek them out. Manuel and his children had walked the seven-hour, 25
kilometer trek between Mecapalapa and Huehuetla a year before. I stuck to the highway system, a circuitous trip of 200 kilometers that took almost eight hours by car.

The last four hours of the grueling trip was on washed out dirt roads that descended in unnerving switchbacks through pine-oak forests to tropical evergreen forest. A public bus labored along the single lane road several times between Tenango and Huehuetla. As it groaned past my vehicle I thought it must have been a hellish commute, even without the heavy fog that lingered on the roads' curves.

Huehuetla lies in a narrow river corridor, pressed against the hillside by the river and a high stone cliff that looms over the town. It has a population of about 3,500, half of it Indian, half Mestizo. Traditionally it is considered a Tepehua homeland and Tepehua is spoken openly on its streets. The Tepehuas' closest neighbors beside the Mestizos are the Otomi who apparently live in settlements surrounding town proper. The Tepehua population of Huehuetla was once greater than it is now, but disastrous floods and the occupation of the town by Victoriano Huerta, general and later dictator during the bloodiest years of the Mexican Revolution, caused Tepehuas to flee in great numbers.

SIL missionaries worked in Huehuetla in the 1950's and produced an edition of the New Testament in Tepehua. The village priest doubted that many people in Huehuetla know how to read either Spanish or Tepehua. He added that the Tepehuas are very devout
and about half of them are hermanos, e.g. protestant.

Although Huehuetla is less than 50m (150 ft) higher in
elevation than Mecapalapa, the climate is cooler and the land
less generous with its gifts. The Indians do not maintain
private or rented milpas but work as day laborers for local
coffee producers. Many families have one or two head of
livestock and some poultry, but most appeared to depend chiefly
on the biannual coffee harvest to survive. Huehuetla has
electrical service (subject to frequent interruptions) but is
more modestly supplied with consumer goods than Mecapalapa.
While the town has a small, handsome plaza, a large public
school, a church and its share of stuccoed houses, its atmosphere
is subdued compared with that of Mecapalapa. No children
thronged to see the gringos.

4.0. Antonio and Monica Quirino

Tonio and Monica Quirino were restless children when I met them
in Mecapalapa in 1984. In their home in Huehuetla they were in a
more somber mood. They were living with their mother, Isabel,
their father, Manuel, and their two sisters, Margarita, 16, and
Cristina, 10. Tonio and Monica were 14 and 12, respectively.

Economic troubles had plagued them since their return from
Mecapalapa, and there was an atmosphere of crisis in the
household. Manuel's brother had sold the family milpa and
livestock without consulting Manuel. Manuel's mother apparently
supported the sale, though it left Manuel penniless. She lived
in an unfinished cinderblock house replete with electrical service near the plaza. Though alone, she seemed well provided for. As Manuel was a serious-minded and dignified man, a kind father and did not drink, I suspected that the trouble stemmed from some fraternal rivalry rather than a settlement of grievances. Monica and Tonio showed their usual loyalty to their father and reflected his proud spirit.

Their house was located in the poorest Tepehua barrio, close by the river. It was built in just over a day by Manuel, Tonio and family friends. The house was a one-room structure made of slim poles tied and nailed together. A small mud hearth occupied one corner, buckets of water another and the parents' sleeping cot the other. The floor was of packed dirt. At night the floor was covered with woven grass mats (petates) on which the children slept. All the family's personal belongings were either hung from the ceiling or stowed in cardboard boxes under the cot. A tiny wooden table, several miniature chairs and a fruit crate or two completed the household furnishings. The house had no windows but was ventilated by front and back doorways and a gap in the roof above the hearth. The back doorway opened onto a outdoor work area where the family kept chickens and turkeys. There was neither electricity nor running water supplied to the house.

The children were accustomed to eating two meals a day, one morning and one evening meal. Meat and milk were rarely served. Tortillas, beans and coffee were their staple foods. During
coffee picking season, Isabel and her oldest daughter Margarita did the cooking while Manuel, Tonio and Monica spent the day at a local rancho picking coffee. Manuel and his two children were paid 800 pesos (U.S. $4.00) a day for their combined efforts. Since the Quirinos did not have even a kitchen garden, they had to purchase their food in the Sunday market.

Tonio usually worked with his father and as a boy of 14 he was already assuming a sense of responsibility for his family. He said he was free to go out with friends during his free time. He occasionally played soccer along the river. Monica's chores included doing the dishes, the laundry, and looking after her younger sister. She liked to play with dolls and other children but she said this displeased her parents. Neither child attended school and both parents complained about this.

The children were willing to work with me when I approached them with the idea, but they were apprehensive about my plans to take them to my hotel for several days of intensive work. Manuel helped me convince them that it was a good opportunity to earn money for the family and see something of my world. He assured them that I would look after them like a parent and admonished them to take the work seriously. We left Huehuetla Christmas morning. It was the first time Monica and Tonio had been in a car.

Monica's sense of propriety was not as repressive as Tonio's and she occasionally broke into smiles or giggles over something that took her fancy. She usually deferred to his silent
authority however, and laughed or talked freely only when he dropped his guard. Both children acted distrustful of me, but were never rebellious or disrespectful. They were reticent to speak and almost never volunteered information about themselves or their family. "Yes" and "No" were their most common replies to my queries. During their stay the hotel, they often seemed to suppress their delight at new experiences. Tonio in particular resisted the luxuries of hotel life and skipped several meals without explanation. Monica appeared pleased with the hotel grounds and ate heartily at every meal. She allowed me to buy her several gifts, something which embarrassed Tonio. Tonio showed signs of relief when I dropped him and his sister off at the bus depot for the return trip to Huehuetla. Monica was sullen and more silent than usual.

5.0. Working Together

My first field season I decided to rent a house in Mecapalapa and work with my informants there. I did not count on my informants refusing to come to my house to work. Nor did I realize that the benefits of living in Mecapalapa in order to observe village life would be offset by my necessary involvement with village rhythms. Monica, Tonio and Monica chica led lives full of daily routines and activities whose pull was not to be undermined by my desires. Thus my workday was severely limited by their schedules. They fit me in when possible and cancelled sessions without warning. I had to conceal my impatience for
fear they would avoid me entirely. An atmosphere of blackmail soon infiltrated our relationship.

What clout I had in Mecapalapa depended largely on how much I could pay for it. Monica demanded $500 pesos (U.S. $2.50) an hour and we agreed on $200 (U.S. $1.00). I soon learned that this labeled me an extravagant American and had roused the envy of her neighbors. The price for all services rendered to me in the community went up accordingly. When I enlisted the services of Monica chica and Tonio, I agreed to pay them $100 pesos an hour, in deference to Monica's seniority. They turned out to be much better informants than Monica, and I raised their pay to equal Monica's, much to her disliking. She became more difficult to work with. The children in turn complained of losing their money and having it stolen from them, complaints that I finally ignored because of my suspicion that I was being manipulated. Their requests for loans further aggravated my mistrust. Good will did not flourish under these conditions.

Power outages, town holidays, torrential rains and stifling heat conspired to limit my activities. Monica's drinking affected the frequency and quality of our sessions. My efforts were also limited by my Spanish, which was passable but cost me some trouble. My informants were fluent in Spanish but spoke a dialect different from that I had learned in urban central Mexico. There were daily annoyances for all of us over our respective brands of non-standard Spanish.

When in 1985 I established Monica chica and Tonio in my hotel
for several days, I had control over our work schedule but I had to escort the children and teach them the basics of hotel life. The childrens' dependency on me was stressful to us all. Tonio became very restless and Monica was bored. This affected our concentration during work sessions.

I did not have time enough in the field to train Monica, Tonio and Monica chica as linguistic informants. Monica considered herself my teacher and expected to lead our sessions. Since my obedience had necessary limits, she generally disapproved of me and acted as if I was interfering with her efforts to teach me Tepehua. She was at least ten years my senior which contributed to her sense of authority over me. If I allowed Monica to lecture, I got little real data, but if I led the session she became very apathetic. It was rare that we struck a comfortable compromise.

With the children I had the opposite problem, that they would not assert themselves in my presence. Though I occasionally observed them laughing and playing on their own, with me they were polite but very quiet. The unlimited authority of adults (particularly parents) in rural Mexico probably contributed to this behavior but I thought that a general mistrust of strangers influenced the children as well. They talked animatedly about economic matters but instantly became shy and embarrassed when I asked them personal questions. It seemed painful for them to advertise their personalities in a way so common for the North American. I was unable to stimulate them to talk freely in
Tepehua. My data collection suffered accordingly.

Most pervasively my relationship with my informants foundered on our respective motivations for engaging in it. I had intellectual, economic and social motivations, fed by a North American work ethic and an education in the democratic spirit. Under these burdens I found it confusing that my informants had no interest in my work nor in learning to read or write; that they were little impressed by the economic opportunity I afforded them; that they did not trust me. I did not know what motivated my informants to work with me beyond the money I paid them, and I could see that the money did not mean to them what it meant to me.

As Indians, they were obliged to downplay their wages even to the point of denying they received any so as not to incur the envy of their peers. They expected me, on the other hand, to follow Mestizo values and be ostentatious with my wealth and finance the status they ascribed to me. For my part, I had never considered wealth one of my personal attributes. I often felt discouraged by their lack of intellectual interest in me and our work and I disliked their need to be my social opposite.

Distrust notwithstanding, the informants were obviously curious about me. Monica and her niece frequently asked me such blunt questions that it was I who became flustered and at a loss for words. None of us was sure how to pigeon-hole the other. Initially they were suspicious that I was a religious missionary. They seemed finally to decide that I was something similar to a
school teacher. One of the results of our mutual strangeness was a lot of awkward silence between us on social occasions. While we worked, it was difficult to "take five" and get the benefit of alternating between leisure and work behaviors. My relationship with the informants was necessarily a social relationship and I had much to learn about the etiquette of rural Mexico.

A longer stay with my informants might have eased the strangeness and given us more shared experience to refer to. A better command of Spanish and Tepehua on my part would also have been of consequence. Despite my efforts to the contrary, the tedium, mistrust, anxiety, disorientation and even physical discomfort often associated with field work found their way into our work sessions and had an impact on them as powerful as either my methodology or the competence of my informants.
Tepehua and its sister language Totonac are the sole members of the Totonacan linguistic family. Speakers of Tepehua number between 4,000 and 5,000 compared to the 60,000 to 90,000 speakers of Totonac. Although Tepehua and Totonac are mutually unintelligible, similarities between the two languages were noted by the earliest recorders of Meso-Americana. The genetic relationship between Tepehua and Totonac was not formally demonstrated in the literature until 1953 when Arana reconstructed a proto-Totonacan phonology based on 68 cognate sets from one Tepehua and three Totonac dialects. Arana 1953 concluded that Tepehua had evolved further from the proto-language than had Totonac.

Ties between Totonacan and other language families of the Americas have not been clearly established. In 1929 Sapir expanded on the work of Kroeber and Dixon (1919) to create the Mexican Penutian phylum which tacitly included Totonacan. In 1935 Whorf tentatively placed Totonacan in the superstock Macro-Penutian that included Uto-Aztecan languages but excluded the Mayan family of languages. Undecided as he was about the relation of Totonacan to Macro-Penutian, Whorf maintained that there was not sufficient evidence to confirm a relationship between Totonacan and Mayan (Mason 1940). McQuown challenged Whorf's position in 1942 when he developed the Macro-Mayan hypothesis which grouped Totonacan with Mayan and Mixe-Zoque.
languages (Campbell 1979). Solid evidence that Totonacan is affiliated with either the Uto-Aztecan or Mayan family is still lacking although the Macro-Mayan hypothesis remains current. In more recent classifications, Campbell 1979, Kaufman 1983 and Campbell et al. 1986 list Totonacan as a discrete family without further affiliations.

For a variety of reasons, Totonac has commanded the linguist's interest while Tepehua has not. Published materials on Tepehua grammar remain very limited. Since Arana's 1953 reconstruction at least two other dialect areas of Tepehua have been identified, yet no further comparative study has been published. Wycliff Bible Translators/Summer Institute of Linguistics (SIL) linguists have contributed the balance of published materials on Tepehua. Bethel Bower (now Bower-Blount) lived among the Tepehua in the village of Huehuetla, Hidalgo from 1942 until 1970. Her work as a missionary and linguist yielded a translation of the New Testament (Liga Bíblica Mundial del Hogar 1976) and two articles that address grammatical issues (1948, Bower and Erickson 1967). Dorothy Herzog worked with Bower-Blount in Huehuetla to develop literacy materials in Tepehua. Along with a set of illustrated primers, Herzog has reported on the Tepehua verb (no date). She is currently collaborating with Tepehua language helpers in the production of a dictionary and a reference grammar of Huehuetla Tepehua. James Watters, also an associate of SIL, studied the phonology (1980) and verbal semantics (1986) of the Tlachichilco dialect of Tepehua. Campbell 1979 cites the work of Jacks
The data and analysis which follow are based on the utterances of three speakers of the Huehuetla, Hidalgo dialect of Tepehua. The corpus was transcribed from approximately 30 hours of speech recorded on high fidelity tape. Section 1.0. consists of a preliminary sketch of the Tepehua sound system. I discuss Tepehua morphology in section 2.0. Section 3.0. contains several texts I elicited from Monica Francisco and their translations by Tonio and Monica Quirino.

Because so little data on Tepehua has been published I include numerous examples wherever possible. While in the field I concentrated on eliciting paradigms rather than texts and thus my grammatical labels and glosses should be considered tentative, pending the study of Tepehua forms as they occur in texts. My collation and analysis of Tepehua phonology and morphology is not intended to be predictive. I welcome comment from those better versed in Totonacan grammar than I.

1.0. Phonology

Watters 1980 discusses aspects of the phonology of Tlalchichilco Tepehua in some detail and this remains the fullest phonological account of a Tepehua dialect to date. Bower-Blount 1948 and Herzog (no date) address phonological and morphophonemic issues in brief footnotes accompanying their respective morphological descriptions of Tepehua. A sketch of Tepehua phonemics, phonotactics, suprasegmentals and morphophonemics
based on my own data follows. All transcriptions are phonemic, however phonetic transcriptions appear where they are instructive.

1.1. Consonants

The phonemic inventory of Tepehua includes 22 consonants, charted as follows:

Consonants:

<table>
<thead>
<tr>
<th></th>
<th>Labial</th>
<th>Alveolar</th>
<th>Lateral</th>
<th>Palatal</th>
<th>Velar</th>
<th>Uvular</th>
<th>Glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stops and</td>
<td>p</td>
<td>t</td>
<td>c</td>
<td>c</td>
<td>k</td>
<td>(q)</td>
<td></td>
</tr>
<tr>
<td>Affricates</td>
<td>p</td>
<td>t</td>
<td>c</td>
<td>c</td>
<td>k</td>
<td>q</td>
<td></td>
</tr>
<tr>
<td>Fricatives</td>
<td>s</td>
<td>£</td>
<td>$</td>
<td>h</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Resonants</td>
<td>m</td>
<td>(r)</td>
<td>n</td>
<td>l</td>
<td>y</td>
<td>w</td>
<td></td>
</tr>
</tbody>
</table>

Consonants are produced in seven positions: labial, alveolar, lateral, palatal, velar, uvular, and glottal. The three manners of articulation are: stop (including affricates), fricative, and resonant (oral and nasal). The stops divide in two series, glottalized voiceless and plain voiceless, in all positions except the glottal. The fricative series includes three spirants /s, ʃ, ʒ/, and glottal /h/. All Tepehua obstruents are voiceless in all positions. Resonants divide into two nasals, two liquids, /r/ and lateral /l/, and glides /y/ and /w/.

Based on the count of the phonemes which occur in the lexicon, the approximate frequency of the consonants is as follows: 1)
/n/ and stops /t,k,\'/ are the most frequent consonants. Least frequent are stops /c/ and /p/ which occur only 11 and 9 times, respectively, in the 415 words recorded in the lexicon; 2) all plain stops except /c/ and /q/ occur between two and seven times as frequently as their glottalized counterparts. /c/ occurs half as many times as /\'/ and /q/ occurs 50 times more frequently than /\'/; 3) all fricatives occur with moderate frequency, /\$/ being the most frequent and /h/ the least; 4) nasal resonants /m/ and /n/ are among the most frequent consonants in the system while oral resonant /l/ is moderately frequent. Glides /y/ and /w/ fall in the range of the least frequent phonemes, yet are more frequent than any of the glottalized stops.

In the following transcriptions I use phonemic writing and include a phonetic transcription only where it is instructive.

1.1.1. Stops and Affricates

Plain and glottalized stops are released in all positions. Glottalized stops are weakly articulated in all positions.

1.1.1.1. /\'/ and /p/ are voiceless bilabial stops, glottalized and plain, respectively. /\'/ does not appear in the corpus in

word-final position.

/\'/ /\'pin/ chile/chili pepper

/\$um\'ipi/ > [\$um\'ipi\'] cucaracha/coakroach

/p/ /pa'\'a\'c/ ala/wing
1.1.1.2. /t/ and /t/ are voiceless alveolar stops, plain and
glottalized, respectively. /c/ and /c/ are voiceless alveolar
affricates [ts'] and [ts], respectively.

/t/ /tin/ semilla/seed
    /ki-tin/ yo/I
    /qot/ tomar/drink

/t/ /ti:/ vereda/trail
    /'aCAti:n/ hierba/herb
    /'as'át/ niña/girl

/c/ /caž/ hijo/child
    /akći:s/ pulga/flea
    /tanć/ banco/bench

/c/ /casnâ:t/ fierro/iron
    /'acakú:nt/ vida/life
    /nahá:c/ nueve/nine

1.1.1.3. /č/ and /č/ are voiceless palatal affricated stops
[tš'] and tš], glottalized and plain, respectively.

/č/ /čaškát/ trabajar/work
    /ačaniy/ te gusta/you like
1.1.4. /k/ and /k/ are voiceless velar stops, glottalized and plain, respectively. /k/ does not occur in word-final position.

/k/ /kiw/ árbol/tree
/aqšto:ká/ brincar/jump over

1.1.5. The contrast between voiceless uvular stop /q/ and its glottalized counterpart /q/ is difficult to perceive. I have often relied on morphological analysis (rather than certainty of phonetic production) to write /q/.

/q/ /qot/ tomar/drink
/maqšáy/ horneas/you bake

/q/ /qastú'/ codo/elbow
/poqš/ polvo/dust
/špiyóq/ caracol/sea snail
1.1.1.6. /*/ is a glottal stop.

/*/  /'o$/  bueno/good
/ţa'â/  ganas/you win
/maká'/  mano/hand

1.1.2. Fricatives

Fricatives /s/, /ɬ/, /ʃ/, and /h/ are voiceless in all positions.

1.1.2.1. /s/ is a grooved alveolar sibilant similar to English /s/.

/s/.

/silåq/  grillo/cricket
/casnâ:t/  fierro/iron
/čili:s/  périco/parrot

1.1.2.2. /ɬ/ is a lateral fricative.

/ɬ/  /ɬi'ut/  → [ɬi'Ut]  fruta/fruit
/'aɬûn/  llorar/cry
/čaɬ/  hijo/child

1.1.2.3. /ʃ/ is a grooved sibilant produced in palatal position.

/ʃ/  /ʃaːwt/  milpa/cornfield
/moqʃnû'/  tecolote/owl
/ču$/  todo/all

1.1.2.4. /h/ is a glottal fricative.
1.1.3. Résonants

Résonants are oral and nasal. Resonant nasals are stop-like word-initially and continuant otherwise. Word-final nasals may be deleted, leaving the rightmost stem vowel nasalized.

1.1.3.1. /m/ is a bilabial nasal.

/m/ /mik/ hielo/ice
/sakmí/ preguntar/ask
/puł'óm/ lodo/mud
/$qoyá:m/ > [$qoya:] carbón/charcoal

1.1.3.2. /n/ is an alveolar nasal. It assimilates in point of articulation to a following velar stop and becomes [N]. [n] occurs elsewhere. The contrast between /n/ and /m/ is neutralized at morpheme boundary before bilabial stops (see Morphophonemics 1.5.5.).

/n/

[N] /cankat/ [čaNkát] caña/cane
/kinkúštụ/ [kiNkúštụ] mi milpa/my cornfield

[n] /nahún/ decir/tell
/$šá:nč/ buenas tardes/hello
/sqatán/  > [sqatã]  ciruela/plum

1.1.3.3.  /r/ is a flapped alveolar resonant similar to Spanish /r/.  /r/ is found in Spanish loanwords only.

/r/

/píru/  pero/but
/pórke/  porque/because
/pur/  por/for

1.1.3.4.  /l/ is a lateral resonant.

/l/ /laqčín/  ver/see
/čili:s/  périco/parrot
/wil/  > [Bil]  vivir/live

1.1.3.5.  /y/ is a palatal glide.

/y/ /yuč/  él/he
/tayá/  parar/stand
/ˈay/  pelo/hair

1.1.3.6.  /w/ is a labio-velar glide.  /w/ has two allophones, 1) [B] word-initially, intervocally and post-consonantally, and 2) [w] elsewhere.  [B] is a bilabial fricative similar to Spanish [b].

/w/

[B] /wat/  > [Baːt]  tortilla
/ciwin/  > [čiBɪn]  hablar/speak
/ʃwáːti/  > [ʃBáːtʃ]  metate/quern
1.2. Vowels

The phonemic inventory of Tepehua includes five vowels, charted as follows.

\[
\begin{array}{c}
i \\
(e) \\
a \\
u \\
o \\
\end{array}
\]

The phonemic status of /e/ is marginal as it occurs in Spanish loanwords and in a closed set of lexical items (see 1.2.2). The phonemic status of /o/ is not completely clear. It also seems that short and long vowels contrast so that I have set up length as a significant feature of Tepehua phonology. It is characteristic of Tepehua vowels that when unstressed in word-final position they become lax and voiceless after stops, as in the following examples.

\[
\begin{align*}
/ušint\,i/ & \rightarrow [ušint\,I] \quad tū/you \\
/hânt\,u/ & \rightarrow [hânt\,u] \quad no/no;not \\
/čáča/ & \rightarrow [čáčA] \quad siempre/always \\
/čō'\,o/ & \rightarrow [čō'\,o] \quad otra vez/again
\end{align*}
\]

It is fairly easy to find examples of /i/, /a/, and /u/ in contrast as follows.

\[
\begin{align*}
/i/ \text{ vs. } /a/ \\
/tin/ & \quad \text{semilla/seed}
\end{align*}
\]
/tan/ vienes/you come
/u/ vs. /a/
/skaw/ conejo/rabbit
/skun/ tibio/warm
/i/ vs. /u/
/'in/ traer/bring
/'un/ tú dices/you say

It is more difficult to find clear examples of /o/ in contrast with the other vowels, especially /u/.

/o/ vs. /a/
/'oʃ/ (also heard as ['uʃ]) bueno/good
/'aʃ/ jícara/jug; pitcher
/o/ vs. /i/
/'tʃin/ reir/laugh
/'so'ón/ temprano/early; soon
/o/ vs. /u/
/'s'ɔ'nin/ chiflando/whistling
/'ta'ʊtʃi/ siéntate/sit
/'aki'un/ dimelo/tell me
/'puʃ'om/ (also heard as [puʃ'ûm]) lodo/mud
/'ta'oʃaʃ/ hizo tarde/got dark
/'uʃitnán/ vosotros/you (pl.)

I am often uncertain whether the rounded back vowel of a given item is /o/ or /u/.

1.2.1. This section treats the allophonic range of the vowels.
1.2.1.1. /i/ high, front, vowel from tense [i] when stressed, to lax [I]. [I] is heard primarily in unstressed closed syllables following glottalized consonants or glottal stop.

\[I\]

/či'it/ > [či'It] laugh/risa
/tahun-yá-tit/ > [ton-á-tIt] estáis/you (pl.) are

[i] is heard elsewhere:
/wahin/ > [Bahín] comer/eat
/ki'w/ > [kiw] leña; árbol/wood; tree

1.2.1.2. The analysis of forms that exhibit [e] is problematic.

The corpus shows the following behaviors of [e]:

1) [e], which I have assigned to the phoneme /e/, appears regularly in the following Spanish loanwords:

[péšu] peso/cent
[pórke] porque/because
[léči] leche/milk

2) [e] and [i] alternate in the following forms:

[kí-ška-ní] ~ [kí-ška-né] me duele/it hurts me
[ci'] ~ [ce'] muchacha/girl
[piru] ~ [péru] pero/but

3) [e] and [a] alternate, seemingly freely, in the following lexical items:

[laqaylaqčíwč] ~ [laqeylaqčíwč] gracias/thank you
[lay čiBinín] ~ [ley čiBinín] sabe hablar/ knows how
to speak

[miłpapaláy] ~ [miłpapaléy] cantas más/sing more

[iktoláy] ~ [iktoléy] me siento/ I sit down

[čay č u mé:nas] ~ [čey č u mé:nas] y Menas/and Menas

Note that this cannot be conditioned by the /y/ which follows /a/ as verb forms other than those given above that end in /a/ do not show [a/e] alternation when inflected with {-y} 'continuative'.

[ik-'ačaláy] corro/I run
[iťatáy] duerme/he sleeps
[ša'aláy] saluda/he greets

I recorded only three forms which always have [e]:
/wénqen/ rana/frog
/oqé'/ luciérnaga/firefly
/tensún/ chivo/goat

It is on the basis of these three words and the Spanish borrowings that I set up a phoneme /e/. Bower-Blount has suggested to me that [e] is an allophone of /a/ conditioned by a preceding /q/ in Huehuetla Tepehua. My data do not confirm this analysis. Note that according to Watters 1980, /e/ has phonemic status in Tlachichilco Tepehua.

1.2.1.3. /a/ is a low back, unrounded vowel.

[a] /paqč/ jitomate/tomato

/ˈaykiwi:n/ > [ˈaykiBí:n] monte/hills; forest

/puła'ő'/ hueco/hollow

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1.2.1.4. /o/ is mid, back, rounded [o]. /o/ is comparatively rare in the corpus and seems to be a recent addition to the inventory of phonemes. Bower-Blount 1948 described Tepehua as having only three vowels, /a/, /i/, and /u/. However she and her former field partner Dorothy Herzog now include /o/ in the Huehuetla Tepehua vowel inventory (Bower-Blount, personal communication). /o/ is noticeably absent in the bulk of Spanish loanwords; Spanish /o/ is typically replaced by /u/ (see also Appendix I).

<table>
<thead>
<tr>
<th>Spanish</th>
<th>Tepehua</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>peso</td>
<td>[péšu]</td>
<td>cent</td>
</tr>
<tr>
<td>con</td>
<td>[kun]</td>
<td>with</td>
</tr>
<tr>
<td>molino</td>
<td>[mulínu]</td>
<td>mill</td>
</tr>
<tr>
<td>por</td>
<td>[pur]</td>
<td>for</td>
</tr>
<tr>
<td>rico</td>
<td>[ríku]</td>
<td>rich</td>
</tr>
<tr>
<td>chocolate</td>
<td>[čukuláti:]</td>
<td>chocolate</td>
</tr>
</tbody>
</table>

However in some loans, [o] alternates with [u]:

<p>| | | |</p>
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<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>porque</td>
<td>[pürke]</td>
<td>[pórke]</td>
</tr>
<tr>
<td>pero</td>
<td>[piru]</td>
<td>[péro]</td>
</tr>
</tbody>
</table>

I have recorded several forms in which I hear alternately /o/ and /u/. Whether these are cases where a phoneme replaces another in a closed set of lexical items remains unclear.

'oš ~ 'uš bueno/good

la'oši ~ la'uši hacer bien/make well
min-čo'ó-y ~ min-čo'ú-y regresa/he comes back
ałuunu:t ~ ałuuno:t esposo/spouse
š-'ułtú-kán ~ š-'ułto-kán fue hecho/was made
masu-ní ~ maso-ní lo aprende/he learns it
tahun 'ału-nú' ~ tahun 'ału-nó' está llorando/he
is crying

1.2.1.5. /u/ high, back, rounded vowel ranges from tense [u] to
lax [U]. [U] is heard primarily in unstressed syllables.

[U] /suntáw/ → [sUntáw] dinero/money
/[i'ut]/ → [i'Ut] fruta/fruit

[u] is heard elsewhere.

[u] /pumpú'/ ropa/clothing
/púput/ → [púpUt] espuma/foam

1.2.2. Vowel Length

I have had difficulty determining whether or not Tepehua has
phonemic vowel length. I am aware that Totonacan dialects are
reported to have phonemic vowel length, but I am unable to say
categorically that the contrasts I have recorded are factual.
One thing I can say with a fair amount of certainty: the
rightmost vowel of a phrase is always long, at least in the
speech of my principal informant Monica Francisco, and any length
contrast is thus neutralized in that position. My notes show,
nevertheless, that I have recorded with some consistency some
vowels long, others short, for example:
1.3. Stress

In polysyllabic words one syllable is louder than the others. I have marked the loudest syllable with the acute stress mark, written above the vowel. I have left other syllables unmarked. Further study may reveal appropriate rules of stress placement. At this time I offer the following observations on stress placement.

Stress is word-final in 366 of the 415 lexical items recorded. The remaining 49 forms are paroxytonic. Words which end in /p/, /s/, /ʃ/, /c/, /q/, /ʔ/, /h/, /l/, /ɾ/, /w/, /y/ are consistently oxytonic. Words that end in vowel, all but one short, account for 25 of the 49 examples of penultimate stress. 17 out of 49 paroxytones end in /t/. The remaining 7 items end in /k/(1), /s/(2), /ʃ/(2), or /n/(2).
While suffixless verb stems are always oxytonic, corresponding noun stems are paroxytonic, suggesting a process analogous to that of such English noun/verb pairs as 'récess/recéss' as shown by the following examples:

/kúštu/ cornfield
/kuštú/ work in the cornfield
/či'it/ smile, laughter
/či'ín/ laugh
/pu-táma:n/ bed
/tamá:/ go to bed

Other pairs of words, apparently derivationally linked, show stress differences as follows:

/pápa/ husband
/papá'/ male
/čó'ó/ again
/-čo'ó/ 'iterative'

When added to a stem word-finally the following suffixes receive primary stress:

{-ni(n)} 'unspecified object' (2.2.2.3.)
{-yan} '2nd person object with singular subject' (2.2.1.2.2.)
{-yan} '1st plural object with 3rd plural subject' (2.2.1.2.3.)
{-yá'} 'future with singular and 3rd plural' (2.2.4.1.5.)
{-ya} 'continuative with plural non-third subject' (2.2.5.2.2.)
{-nú'} 'gerundive with singular subject' (2.2.5.4.1.)
{-nín} 'gerundive with plural subject' (2.2.5.4.2.)
When added to a stem word-finally the second vowel (V2) of the following polysyllabic suffixes receive primary stress:

{-nVn} 'customary' (2.2.5.5.)
{-tit} 'imperative, plural' (2.2.6.2.2.)
{-'a n} 'plural possessor' (2.6.1.4.)
{-nin} 'plural' (2.6.4.)

A third polysyllabic suffix, {-ya'í} 'future with 2nd plural subject' (2.2.4.1.6.), is never word-final but is obligatorily followed by {-tit} '2nd subject plural'. V2 of {-ya'í} is stressed before {-tit}.

Other suffixes never receive primary stress:

{-ti} 'preterit with 2nd singular subject' (2.2.4.2.2.)
{-tit} '2nd subject plural' (2.2.1.1.4.)
{-ta} 'perfective' (2.2.5.3.)

The suffix {-ti} 'preterit' has the form /lič/ (2.2.4.2.1.) which is never stressed.

1.4. Phonotactics

In this section I discuss briefly consonant clusters and Tepehua syllable types.

1.4.1. Consonant clusters

Consonant clusters fall into at least four general groups.

Stop + Continuant
Stop + Stop
Continuant + Stop
Continuant + Continuant

Stops are sounds in which the airstream is completely blocked during part of their articulation. Continuants are fricatives and resonants where only partial or no obstruction of the vocal tract occurs. Not all members of each articulatory class participate in each of the four consonant cluster groups. The recorded clusters for each group are exemplified below.

1.4.1.1. Stop + Continuant

Note that affricated stops /c/, /č/, /č/, and /č/ do not occur as C1 of stop + continuant clusters. Of the glottalized consonants, only /t/ occurs as C1. All continuants except /h, y/ may occur in C2 position.

| pš | nipš |
| tn | čaľkatnán |
| ĭn | čaľkaňnán |
| îl | čotlič |
| km | ikmaqtahiy |
| kn | aknoná' |
| ks | akskitit |
| kł | ikštatáy |
| kš | atapákšat |
| kw | ikwahín |
| qł | maqšignín |
1.4.1.2. Stop + Stop

Affricated stops, /t/, and '/ do not occur as C1 of stop + stop clusters. Post-palatal stops /k/, /k/, /q/, /q/, and '/' do not occur as C2 in these clusters.

<table>
<thead>
<tr>
<th>pt</th>
<th>ș'opta</th>
</tr>
</thead>
<tbody>
<tr>
<td>kt</td>
<td>saktamá:y</td>
</tr>
<tr>
<td>ƙt</td>
<td>saktahún</td>
</tr>
<tr>
<td>kp</td>
<td>lakpukiw</td>
</tr>
<tr>
<td>kþ</td>
<td>lakþuta'á</td>
</tr>
<tr>
<td>ƙč</td>
<td>ƙcaqš</td>
</tr>
<tr>
<td>ƙč</td>
<td>laqaylakčiwč</td>
</tr>
<tr>
<td>qt</td>
<td>ikmaqtahiy</td>
</tr>
<tr>
<td>qt</td>
<td>maqťahiy</td>
</tr>
<tr>
<td>qč</td>
<td>paqč</td>
</tr>
<tr>
<td>qč</td>
<td>maqčáy</td>
</tr>
<tr>
<td>qc</td>
<td>aqcúł</td>
</tr>
<tr>
<td>qč</td>
<td>laqčín</td>
</tr>
</tbody>
</table>
1.4.1.3. Continuant + Stop

Voiced lateral /l/ does not occur in C1 position in clusters of this type. Affricated stop /č/ occurs as C2 with /č/ and /n/ only. /c/ occurs as C2 with /n/ only.

<table>
<thead>
<tr>
<th>sp</th>
<th>mís páy</th>
<th>šk</th>
<th>škun</th>
</tr>
</thead>
<tbody>
<tr>
<td>šp</td>
<td>mís páy</td>
<td>š'</td>
<td>š'oy</td>
</tr>
<tr>
<td>st</td>
<td>či:sta</td>
<td>šp</td>
<td>išpu</td>
</tr>
<tr>
<td>št</td>
<td>stay</td>
<td>šp</td>
<td>išpáqs</td>
</tr>
<tr>
<td>sk</td>
<td>skitíy</td>
<td>h'</td>
<td>šah'acániy</td>
</tr>
<tr>
<td>šk</td>
<td>skin</td>
<td>hk</td>
<td>šahkúh</td>
</tr>
<tr>
<td>sq</td>
<td>sqatán</td>
<td>hk</td>
<td>šahkacáy</td>
</tr>
<tr>
<td>s'</td>
<td>s'oliy</td>
<td>nt</td>
<td>o:nt</td>
</tr>
<tr>
<td>ţp</td>
<td>mìlpáy</td>
<td>nt</td>
<td>'inta</td>
</tr>
<tr>
<td>ţp</td>
<td>mìlpáy</td>
<td>nc</td>
<td>aymoncán</td>
</tr>
<tr>
<td>št</td>
<td>štatáy</td>
<td>nč</td>
<td>tanč</td>
</tr>
<tr>
<td>št</td>
<td>štatáy</td>
<td>nk</td>
<td>tankúh</td>
</tr>
<tr>
<td>šk</td>
<td>škak</td>
<td>nč</td>
<td>kinkacáy</td>
</tr>
<tr>
<td>šk</td>
<td>čatKatnán</td>
<td>nč</td>
<td>ša:nč</td>
</tr>
<tr>
<td>šc</td>
<td>ačcán</td>
<td>nč</td>
<td>kinčahá'</td>
</tr>
<tr>
<td>šč</td>
<td>čačč</td>
<td>nq</td>
<td>wéngen</td>
</tr>
<tr>
<td>š'</td>
<td>tač'amán</td>
<td>nq</td>
<td>tanqan'áy</td>
</tr>
<tr>
<td>št</td>
<td>štaq</td>
<td>mp</td>
<td>pumpú'</td>
</tr>
<tr>
<td>št</td>
<td>štaq</td>
<td>mp</td>
<td>'impaláy</td>
</tr>
<tr>
<td>šq</td>
<td>šqa:m</td>
<td>wt</td>
<td>ša:wt</td>
</tr>
<tr>
<td>šq</td>
<td>išqót</td>
<td>yt</td>
<td>paytát</td>
</tr>
</tbody>
</table>
1.4.1.4. Continuant + Continuant

All fricatives may occur as C1. [l, ʒ, ʂ, m, n, w] occur in C2 position.

sl  slu:m
sm  qasmât
sn  casná:t
ṭn  čapaʃnàn
ṭm  Ḳman
ṣl  paʃl
ṣn  čaqšnå'ı
ṣw  swa:t
hl  kùhlič
hn  kuhnín
wl  čawlå'
wɬ  tamáwɬ
wʃ  čiwʃ
yl  ikwáylič
yɬ  wayɬ
yn  ikwaynåw
ym  aymoncàn

1.4.1.5. The following clusters of more than two consonants are recorded in the corpus.

kɬk  mákɬku
ksk  akskitit
1.4.2. Syllable Types

Tepehua syllables are either open or closed but all begin with a consonant. The basic syllable configurations are exemplified below.

\[
\begin{align*}
&CV(:) & CV(:)C & CV(:)CC & CCV(:)(C) \\
hu & \text{paš} & \text{poqš} & \text{stap} \\
pu & \text{kan} & \text{nipš} & \text{skin} \\
lu: & \text{ha:k} & \text{ša:wt} & \text{ško:}
\end{align*}
\]

Some morphemes have initial vowels in their underlying forms. However, a glottal stop is automatically inserted before vowels at word boundary. Thus,

\[
/\text{hu#ušinti}/ \sim [\text{hu\#'ušinti}] \sim \text{tú/art + you}
\]

\[
/kutančič#ala'ošiniž/ \sim [kutančič#ala'ošiniž]
\]

ayer guisaba/yesterday he cooked

Some speakers insert glottal stop after a word-final short vowel, e.g.

\[
/\text{ik-'}\text{aća(n)-ni}/ \rightarrow [\text{iKačaní}] \text{ me gusta/I like it}
\]
1.5. Morphophonemics

Morphophonemlc alternations occur in stems and affixes through processes of morpheme replacement (suppletion), simplification or loss of phonological sequences, assimilation, fricativization, consonant dissimilation, vowel harmony and glottalization of consonants.

1.5.1. Morpheme Replacement (Suppletion): Stems

Two stems, ('an) and (min), have suppletive forms, as follows.

1.5.1.1. ('an)

The stem ('an) 'ir/go' has two freely alternating suppletive 2nd person forms /'in/ and /pin/:  

1. ik-'ân 1pl. ik-'an-á-w  
2. 'in/pin 2pl. 'in-á-tit/pin-a-tit  
3. 'an 3pl. ta-'án

1.5.1.2. (min)

The stem (min) 'venir/come' has a suppletive 2nd person form /tan/:  

1. ik-min 1pl. ik-min-á-w  
2. tan 2pl. tan-á-tit  
3. min 3pl. ta-min

1.5.2. Morpheme Replacement: Affixes

Four affixes, (-i) 'preterit', (a-...-i) 'conditional', (kin-)
'1st possessor', and {min-} '2nd possessor' have a suppletive form.

1.5.2.1. (-i) 'preterit' and the (-i) of (a-...-) 'conditional' each are replaced by /-lič/ after stems that end in a consonant other than /$#/ (/-#/ occurs elsewhere).

/ik- kuh -i/ > [ihkuh-lič]
1sub-'awaken'-prt
me desperté/I awoke

/kat- ta- qot -i/ > [kataqót-lič]
3cond-3psub 'drink'-cond
tomaria/he would drink

/cuku -i/ > [čukú-č]
'cut' -prt
cortó/he cut

/a- k- miŋpa -i/ > [akmiŋpá-č]
1cond-1sub 'sing' -cond
yo cantaria/I would sing

/ik- paŋ -i/ > [ik-paŋ-č]
1sub-'bathe' -prt
me baŋé/I bathed
1.5.2.2. (kin-) '1st possessor' and (min-) '2nd possessor have freely alternating suppletive forms /Ci'-/ and /Ciy-/ before stem-initial vowels.

\[\text{/kin-alkut/ } \rightarrow \text{ [ki'-alkút]} \sim \text{ [kiy-alkút]}\]

\[\text{mi hueso/my bone}\]

\[\text{/min-ay/ } \rightarrow \text{ [mi'-ây]} \sim \text{ [miy-ây]}\]

\[\text{tu pelo/your hair}\]

1.5.3. Simplification of Phonological Sequences

Simplification of phonological sequences occurs word-medially or word-initially.

1.5.3.1. The sequence /ahû/ becomes /o/ before a stressed suffix. I hypothesize that /h/ of this sequence is deleted between two unstressed vowels and subsequently /au/ becomes /o/.

\[\text{/tahûn/ 'be alive'}\]

\[\text{ik-tahûn} \quad \text{estoy/I am}\]

\[\text{ton-á-w} \quad \text{estamos/we are}\]

\[\text{ton-á-tit} \quad \text{éstáis/you (pl.) are}\]

\[\text{/nahûn/ 'say'}\]

\[\text{ik-nahûn} \quad \text{digo/I say}\]

\[\text{ik-non-á-w} \quad \text{decimos/we say}\]

\[\text{ka-ta-non-á'} \quad \text{dirán/they will say}\]
1.5.3.2. The sequence /a'u/ in the stem {ta'ulá} 'sentarse/sit down' becomes /o/ when neither of the vowels is stressed. /a'ú/ occurs in the stem alternant /ta'ú̯/ (see 1.5.6.) with 'preterit' and 'conditional' markers. Thus:

- ik-ťa'ű(ź)-ź me senté/I sat down
- hantu a-ťa'ű(ź)-ź no te sentarías/would you not sit down
- ik-tolá-ź me siento/I sit down
- ša-tolá-ź se sentó/he sat down

1.5.3.3. /hi/ simplifies to [y] when stress shifts from /hi/ to a following suffix.

- ik-wahin como/I eat
- ik-wayn-á-w comemos/we eat
- wayn-á-tit coméis/you (pl.) eat
- ša-maqtalhi-y recibía/he received it
- ka-maqtay-á-w recibiremos/we will receive it
- tahun maqtay-ná' estamos recibiendo/we are receiving it
1.5.3.4. In addition to its citation form, {hantu} 'no/no; not' has a reduced form /tu/ used in normal speech.

hantu Racá-y no sabe/he doesn't know
tu Racá-y no sabe/he doesn't know

1.5.4. Other Phonological Losses

In this section I discuss the coalescence of identical segments and the loss of morpheme-initial or morpheme-final segments.

1.5.4.1. Coalescence of Identical Segments

Identical segments coalesce at morpheme boundary where no rules of dissimilation obtain (see 1.5.7.). Thus:

/kı-skin-ni/ \rightarrow [kiskini]
me lo pide/he asks me for it

/iš-šká:n/ \rightarrow [išká:n]
su agua/his water

1.5.4.2. Segment Loss

Segment loss occurs stem- and prefix-finally, and suffix- and prefix-initially.

1.5.4.2.1. Stem-final /n/ is lost before {-w} '1st plural subject', {-á} 'preterit', and {-ú} of (a-...-ú) 'conditional'.

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/ka- 'án -w / ➔ [ka'áw]
fut- 'go' -1pl
Vamonos! /Let's go!

/ik -'aţun -w / ➔ [iKaţûw]
1sub -'cry' -1pl
lloramos /we cried

/ik -wahin -w / ➔ [ikBahíw]
1sub -'eat' -1pl
comimos /we ate

/ik -'án -ì / ➔ [iKáì]
1sub -'go'-prt
fui /I went

/čiwin -nin-ì / ➔ [čiBini]'
'speaks' -cusprt
habló de costumbre /he usually spoke

/ka -min -ì/ ➔ [kami]'
3cond -'come' -3cond
vendría /he would come

1.5.4.2.2. Prefix-final /n/ of {kin-} '1st object' is lost everywhere except before plain or glottalized /t/. That is,
/kin-/ occurs before stems that begin with /t/ or /t/ and a nasalless allomorph /ki-/ occurs elsewhere.

/kin- ša'alá -y/ → [kiša'aláy]
1obj- 'greet' -cont
me saluda/he greets me

/kin-ta- ško:ma'án/ → [kintaško:ma'án]
1obj-3sub-'push away'
nos corretean/they push us away

/kin- tan skin -ni -ni'/ → [kintan skinini']
1obj- 'come' 'request'-obj-prog
me vienes pidiéndolo/you come requesting it from me

1.5.4.2.3. The /n/ of /kin-/ '1st possessor' and /min-/ '2nd possessor is lost before fricatives, resonants and glottal stop.

/kin-šká:n/ → [ki-šká:n] mi agua/my water

/kin-maká'/ → [ki-maká'] mi mano/my hand

/kin-'áš/ → [ki-'áš] mi jicara/my jug

/min-sima'át/ → [mi-sima'át] tu lengua/your tongue
/min-la'áw/ → [mi-la'áw] tu hermano/your brother
/min-'áš/ → [mi-'áš] tu jicara/your jug

1.5.4.2.4. Suffix-initial /n/ of {-nin} 'plural' is lost after stems that end in consonant.
1.5.4.2.5. The morpheme initial /y/ of five suffixes is lost after consonant as exemplified below.

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Continuative</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>{-y(a)}</td>
<td></td>
<td>'continuative'</td>
</tr>
<tr>
<td>/Kacá-y/</td>
<td>[Racáy]</td>
<td>sabe/he knows</td>
</tr>
<tr>
<td>/ik-'ațün-y/</td>
<td>[ikațün]</td>
<td>lloro/I cry</td>
</tr>
<tr>
<td>/kaca-yá-w/</td>
<td>[kacayáw]</td>
<td>sabemos/we know</td>
</tr>
<tr>
<td>/'ațün-yá-w/</td>
<td>['ațunáw]</td>
<td>lloramos/we cry</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Suffix</th>
<th>'future'</th>
</tr>
</thead>
<tbody>
<tr>
<td>{-yá}</td>
<td></td>
</tr>
<tr>
<td>/a-k-nawi-ya'/</td>
<td>[akinaBiyá']</td>
</tr>
<tr>
<td>/paș-ya'/</td>
<td>[pașá']</td>
</tr>
<tr>
<td>/ka-min-ya'/</td>
<td>[kaminá']</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Suffix</th>
<th>'2nd plural future'</th>
</tr>
</thead>
<tbody>
<tr>
<td>{-ya'i}</td>
<td></td>
</tr>
<tr>
<td>/ćuću-ya'ı-tit/</td>
<td>[ćućuya'ıtít]</td>
</tr>
</tbody>
</table>
/ći'in-ya'i-tit/ → [ći'ina'ítit] os reiréis/you (pl.) will laugh

(4) (-yan) '2nd singular object'
/ik-mispa-yán/ → [ikmispayán] te conozco/I know you
/k-ma'ni-putun-yán/ → [kma'niputunán] te quiero matar/I want to kill you

(5) (-yan) '1st plural object'
/kin-ta-čapa-yán/ → [kintačapayán] nos agarran/they satisfy us
/kin-ta-čiwi'ma'an-yán/ → [kintačiBima'anán]
   nos llaman/they call us

1.5.4.2.6. Prefix-initial /i/ is regularly lost after a vowel at word and morpheme boundary. For the loss of suffix-initial /y/ see 1.5.4.2.5.

/ša-ik- 'aḻún-y/ → [šakaḻún]
imp-1sub-'cry'-cont
yo lloraba/I cried

/a- ik- min -yá'/ → [akminá']
fut- 1sub-'come'-fut
vendré/I will come

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/wa#i§- űahun#mi§pa -ná'/ → [Ba#§hahun#mi§paná']
at #imp- 'be' 'sing' -prog
estaba cantando/he was singing

/hantu#ik- min -y/ → [hantu#kmin]
'neg' 1sub-'come'-cont
no vengo/I don't come

In addition, the /i/ of {ik-} is optionally deleted phrase-initially.

ik-mi-ł ~ k-mi-ł vine/I came
ik-toł-putun ~ k-toł-putûn quiero sentarme/I want to sit

1.5.4.2.7. The /k/ of {ka-} '3rd future' is lost before {kin-}
'1st object'. For loss of suffix-initial /y/ see 1.5.4.2.5.

/ka- kin- sakmi -yá'/ → [a-ki-sakmi-yá']
3fut-1obj-'preguntar'-fut
me preguntaré/he will ask me

/ka- min -yá'/ ~ [kaminá']
3fut-'come'-fut
vendré/he will come

1.5.5. Homorganic Nasal Assimilation

/n/ assimilates homorganically with a following stop as
follows:
(1) /n/ \(\rightarrow\) /m/ before /p/ and /\̞p/.  
/kin- páy/ \(\rightarrow\) [kimpáy]  
1poss- 'father'  
mi padre/my father

/'a-latun -palá-y/ \(\rightarrow\) ['ałumpaláy]  
'cry' -dur -cont  
sigues llorando/you continue to cry

(2) /n/ \(\rightarrow\) /m/ before bilabial fricative [B], an allophone of /w/.  
/ik- ̞tahun wahin -ná'/ \(\rightarrow\) [iktahum#Bayná']  
1sub- 'be' 'eat' -prog  
estoy comiendo/I am eating

(3) /n/ optionally becomes /N/ before /k/, /k/ and /q/.  
/kin-kuRu/ \(\rightarrow\) [kiNkûkU] \(\sim\) [kinkûkU]  
mi tío/my uncle  
/min-kawayu/ \(\rightarrow\) [miNkawáyu] \(\sim\) [minkawáyu]  
tu caballo/your horse

/kinqan/ \(\rightarrow\) [kiNqán] \(\sim\) [kiNqán]  
el mío/mine

Because this assimilatory process is optional at morpheme boundary and because there is no phonemic contrast between /n/
and /N/, I regularly transcribe /n/, not [N].

1.5.6. Lateral Fricativization

Four stems, (ta'ula), (a'ala), (s'oli), and (wil), show fricativization of the lateral segment before certain suffixes as follows. The first three of these stems also show attendant stem-final vowel loss.

1.5.6.1. (ta'ula) 'sentarse/sit down'

(1) with (a-...) 'conditional': (for /a'u/> /o/ see 1.5.3.2)

/a- t a'ul-â/ > [ata'û]  
2cond- 'sit'-cond 
te sentarias/you would sit down

(2) with {-ti} 'imperative':

/a- t a'ul-ti/ >[a'ta'ûti]  
impt-'sit'-impt

¡Séntate!/Sit down!

(3) in compounds with (putûn) 'querer/want to':

/hantu k-ta'ula-putûn/ > [hantu k'toiputûn] no quiero sentarme/ 'no'1sub-'sit'-'want' don't want to sit

/i$t-ta'ula-putun/ > [i$ttoiputûn] no queria sentarse/he didn't imp-'sit'-'want' want to sit

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1.5.6.2. {"acala} 'correr/run'

Before (-tí) 'imperative':
/a- 'acala -tí/ → [a'ačáliť]
impt- 'run' -impt
Corre! / Run!

1.5.6.3. {s'oli} 'chiflar/whistle'

Before progressive suffixes {-nv'} and {-nin}: (the vowel of {nv'}) is a copy of the rightmost stem vowel
/ik- tahanu s'oli -nv'/ → [iktahûn s'oînô']
1sub- 'be' 'whistle' -prog
estoy chiflando / I am whistling

/ik- tahanu -a -w s'oli -nin/ → [iktonaw s'oînin]
1 sub- 'be' -cont -1psub 'whistle' -prog
estamos chiflando / we are whistling

/ik- s'oli -yâ -w/ → [iks'oliyâw]
1sub 'whistle' -cont-1plsub
chiflamos / we whistle

1.5.6.4. {wil} 'vivir/live'

Before (-ti) '2nd singular subject' and (-tit) '2nd plural subject':

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/wil -ti/  >  [Bĩți]
'live'-2sub
vives/you live

/ha  ta- wil -tit/  >  [ha taBĩțit]
inter.  accm-'live'-2plsub
¿Vivéis juntos?/Do you (pl.) live together?

/ik- ta  wil/  >  [ikțawil]
1sub- accm- 'live'
vivo con él/I live with him

1.5.7. Consonant Dissimilation
The /k/ of {ik-} '1st subject' and {lak-} 'plural subject'
dissimilates to /h/ before a stem which begins in /k/ or /k/.

/ik- kaca -yâ -w/  >  [ihkacayâw]
1sub- 'know'-cont-1plsub
sabemos/we know

/ik- lak- kuStu -yâ -w/  >  [iklahkuStuyâw]
1sub- plsub- 'weed'-cont-1plsub
escardamos/we weed

/ik- pâS/  >  [ikpâS]
1sub- 'bathe'
me baño/I bathe
For some speakers the fricativization of /k/ also takes place before stems that begin in '/'. For loss of suffix-initial /y/ see 1.5.4.2.5.

1.5.8. Vowel Harmony

The vowel of {-nV'} 'singular gerundive' and {-nVn} 'customary' is a copy of the rightmost vowel of the stem. The suffix vowel is never long. When the rightmost stem vowel is /o/, the suffix vowel is heard as either /o/ or /u/, as in the final example.

(1) {-nV'}

ik-tahun laštu-nú'
\[\text{estoy escardando/I am weeding}\]

tahun a-pa:č:į:-ni'
\[\text{está amarrando/he is gathering}\]

tahun ša'ala-ná'
\[\text{está saludando/he is greeting}\]

tahun qót-nó'
\[\text{está tomando/he is drinking}\]

tahun qót-nú'

(2) {-nVn}

hantu 'aštuh-nún
\[\text{no brinca/he doesn't jump}\]

a-pa:č:į:-nín
\[\text{amarra/he gathers}\]

aštā(n)-nán
\[\text{camina/he walks}\]
1.5.9. Glottalization of Stops

All stops in a stem marked for 2nd person subject are regularly glottalized. Stem /h/ in such forms is replaced by '/'.

/kapá-ti/ > [kapá-tî] agarra/he catches
/kaca-yá-†it/ > [Kača-yá-†it] sabéis/you (pl.) know
/kuh/ > [Ku'] despiertas/you awaken

1.5.10. Sandhi

In this section I discuss assimilation, segment loss and vowel length across word boundaries.

1.5.10.1. The /h/ of {hu} 'article' is lost following a word that ends in consonant.

/k-manu-ya-w#hu#mâkiku/ > [kmanuyaw#u#mâkiku] metimos la luz/we installed the electricity

/iś-kižpa'#hu#šká:n/ > [iśkižpá'#u#šká:n] la orilla del río/riverbank

/wa#mati#hu#suntaw/ > [Ba#mati#hu#suntaw] no hay dinero/there is no money

1.5.10.2. Word-final /h/ is voiced before the consonantless allomorph of {hu} 'article'.

/ik-mi-†hu#kutänčič/ > [ikmil#u#kutänčič] vine ayer/I came yesterday

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1.5.10.3. The /'y/' of {-yâ'} 'future' is lost before enclitic {ê} 'punctual' with compensatory lengthening of the rightmost vowel.

/yuc# 5-#h#skûmît/  > [yuc#pa'1#u#skûmît]
quebró la olla/he broke the pot

/ik- skiti -yá' ê/  > [iksitiyá:#ê]
yo muelo/I grind

/ka- taya -yá' ê/  > [katayayá:#ê]
lo parará/he will build it

1.5.10.4. The /$/ of {tahu$} is lost before enclitic {ê} 'punctual'.

/tahu$ ê ni wa 'impaláy/   [tahu$ni#Ba#'impaláy]
¿Por qué sigues yendo?/Why do you keep going?

2.0. Morphology

Tepehua morphemes may be roots, particles, clitics, and affixes. Roots may be distinguished from the other three classes by their ability to accept inflectional affixes. Particles are free morphemes that carry stress. Uninflected words found in the corpus belong in the particle category. Clitics are free morphemes that never are stressed. Affixes are bound morphemes. Roots may be divided into two classes, verb and noun. Members of
the verb class accept person, tense, aspect, mood, voice, and number affixes. Nouns accept possessive markers. Most roots range in length from one to two syllables. Longer forms are probably further analyzable.

Root-compounding is a productive means of stem-formation in Tepehua. A number of apparently derivational affixes further increase the semantic range of simple and compound stems.

Verb and noun morphology is complex and I focus on identifying relevant affixes and their attendant morphophonemic behavior. Clitics and uninflected words (particles) are listed and tentatively classified in Sec. 2.4. and 2.7., respectively.

2.1. Verb forms

Verb forms may be simple or complex.

2.1.1. Simple verb forms

A simple or finite verb form consists of a verb stem inflected for person, tense, aspect, mood and number, as below. (For loss of suffix-initial /y/ see Morphophonemics 1.5.4.2.5.)

\[
\begin{align*}
\text{kaka} & \text{un} & \text{aw} & \text{llor} & \text{abamos/we cried} \\
\text{k} & \text{a} & \text{a} & \text{un} & \text{-yá} & \text{w} \\
\text{imp} & \text{1sub} & \text{cry} & \text{-cont} & \text{-1pl} \\
\end{align*}
\]

2.1.2. Complex verb forms

A complex or gerundive verb form consists of an auxiliary and a gerundive (see Auxiliaries 2.3.). The auxiliary is inflected for person, tense, aspect, and mood; the gerundive is inflected for
number (singular or plural subject). The suffixes {-nú'} 'singular progressive' and {-nín} 'plural progressive' mark number on the gerundive.

\[ \text{šaktahunaw 'ažunín estábamos llorando/we were crying} \]
\[ ša-k-tahun-ya-w 'ažu(n) -nín} \]
\[ \text{imp- 1sub- aux -cont -1plsub 'cry' -plprog} \]

2.2. Verbal affixes

Inflectional and derivational affixes are added to verb roots. Prefixes and suffixes interact in such a way that a relatively small set of affixes gives rise to a large number of temporal and aspectual markings as discussed below. Since I am unable at present to discern between inflectional and derivational affixes, I will discuss them without attempting to divide them into the two types. References to Herzog's work on Tepehua verb morphology refer to her paper "Person, Number and Tense in the Tepehua Verb" (no date) in which she gives a detailed account of the internal structure of the Tepehua verb. While my analysis does not always parallel hers, much of my analysis is guided by her insights. References to Bower-Blount's analysis refer to discussions I had with her in February and March of 1987, unless otherwise noted.

2.2.1. Pronominal Reference

Person of subject and object is marked on the verb by means of affixes. Optionally, independent pronouns accompany verb forms (see Independent Pronouns 2.7.9.).
2.2.1.1 Subject

Subject person reference is accomplished by means of affixes and consonant changes. Herzog reports a distinction between inclusive and exclusive person reference (p. 47ff.). I have not found evidence of this distinction in my data (see also 2.2.4.1.2.).

2.2.1.1.1 1st singular subject: {ik-}

{ik-} has variants /(i)k-/ and /(i)h-/ as follows (see Morphophonemics 1.5.4.2.6.):

1) The vowelless allomorph /k-/ occurs a) after a vowel at word and morpheme boundaries and b) as a free alternant of /ik-/ (see Morphophonemics 1.5.4.2.6.).

a) hantu k-čaškat-nam-putun no quiero trabajar/I don't want to work

   Ba k-čahun čaša-ná' estoy lavando/I am washing

   na k-'ača(n)-ni me gusta/I like it

   ša-k-mispá-y yo conocía/I knew it
a-k-min-á' vendré/I will sell

b) ik-miûpá-y ~ k-miûpá-y yo canto/I sing
ik-'açalá-y ~ k-'açalá-y yo corro/I run
ik-toû-putûn ~ k-toû-putûn quiero sentarme/I want to sit down

Watters 1980 finds 1st singular subject /ik-/ to be an 'uncommon alternate form' of {k-} '1st subject' in the Tlachichilco dialect of Tepehua (p. 91). Herzog reports only (ik-) for Huehuetla Tepehua.

2) The /k/ of {ik-} dissimilates to /h/ before stems that begin with /k/.

/ik-kûh/ > [ih-kûh] me despierto/I awaken
/Sa-k-kaca-y/ > [Sa-h-kaca-y] yo sabía/I knew
/hantu k-kaca-y/ > [hantu h-kacâ-y] yo no sé/I don't know

3) /ik-/ occurs elsewhere.

ik-wahìn yo como/I eat
ik-mi-û č ya vine/I came
ik-'açûn yo lloro/I cry

2.2.1.1.2. 1st plural subject: {(ik-)...-w)}

(-w) '1st plural subject' alone or in combination with (ik-) (see above) marks 1st plural subjects. (-w) is always word-final /ik-...-w/
ik-makiku-'ulá-w ĉ pusimos la luz/we turned on the light
ik-mispa-yá-w conocemos/we know
ik-wahi-w ĉ comimos/we ate
ik-mi-w ĉ vinimos/we came

/-w/

ašani-yá-w respiramos/we breathe
ka-maqča-yá-w haremos/we will make
ča's-á-w cortamos/we cut
tol-á-w ĉ nos sentamos/we sat down
non-á-w dijimos/we said

This function of (-w) as subject marker is part of what Herzog identifies and attributes to (-u:) 'plural non-third agent or goal or both' (p. 50). I have several forms in which (-w) appears to mark 1st plural goal (see Object 2.2.1.2.4.) but I am uncertain about the connections of these morphemes.

2.2.1.1.3. 2nd singular subject: word-internal consonant changes

2nd singular subject is regularly marked by two phonological processes: 1) glottalization of all stops in the verb form and 2) replacement of stem /h/ with '/'.

<table>
<thead>
<tr>
<th>Unmodified Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>ītatá-y ĉ ya duermes/you sleep</td>
</tr>
</tbody>
</table>
82

Ri-ski(n)-ni me lo pides/you request it /skin/

hantu a-miipá-ti ¡No cantas!/Don't sing! /miipá/

tanče'o-ý regresas/you come back /mičo'ó/

zą'ay ganas/you win /jáhá/

tas na'ún či ¿Qué dices?/What do you say? /nahún/

tama'ú-ý či compras/you buy /tamahú/

2.2.1.1.4. 2nd plural subject: {-tit} with word-internal consonant changes

Together with the consonant changes just described for 2nd singular subject, the suffix {-tit} marks 2nd plural subject. {-tit} is always word-final.

'àiün-tit llorastéis/you (pl.) cried

páš-tit vos bañastéis/you (pl.) bathed

aćala-yá-tit correís/you (pl.) run

śa-kaća-yá-tit sabíaís/you (pl.) knew

la'osi-yá-tit guisáís/you (pl.) cook

ćağá-tit cortáís/you (pl.) cut

ś-tan-á-tit veníaís/you (pl.) came

The gloss that Herzog gives to {-tit} is 'second person plural subject and third person goal' (p. 50) but my data compel me to state that a goal need be either expressed in an adjunct or implied.

2.2.1.1.5. 3rd singular subject

3rd singular subject is unmarked.

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yuć kacá-y       él sabe/he knows
ša-kacá-y       él sabía/he knew
min            viene/he comes
ka-min-á'       vendrá/he will come

2.2.1.1.6. 3rd plural subject: {ta-}

ta-čiwinín      hablan/they speak
iš-ta-čan hu kúštu  sembraron el maíz/they planted corn
ka-ta-lani-yá'      aprenderán/they will learn
wa ta-'ašt-a-nán      caminan/they walk
ta-tahun way-nín      están comiendo/they are eating

2.2.1.1.7. Plural subject: {lak-}

{lak-} adds plural subject reference to verb forms and must co-occur in addition to plural subject pronouns discussed above. It is not clear how plural forms with {lak-} differ from those without it.

1pl

ka-lak-sakmi-ya-w č       preguntaremos a ellos/we will ask
u yu'únc               them
na k-lak-taš-an-á-w      lo tememos/we are afraid of it

2pl

lak-ta-tama:-ya-tit       os acostáis con el puerco/you
u pás               (pl.) lie down with the pig
3pl

hu yu'unche wa s-ta-lak-tanqan'á-y ellos se enfermaban/they were sick

hantu ta-lak-'aľu-i no lloraron/they didn't cry

2.2.1.1.8. Summary of Subject Pronoun Reference

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>1st person</td>
</tr>
<tr>
<td>{ik-}</td>
<td>{ik-} (lak-)...-w)</td>
</tr>
<tr>
<td>2nd person</td>
<td>Consonant Modification</td>
</tr>
<tr>
<td>Consonant + {(lak-)...-tit}</td>
<td>Modification</td>
</tr>
<tr>
<td>3rd person</td>
<td>ø</td>
</tr>
<tr>
<td>{ta-...(lak-)}</td>
<td></td>
</tr>
</tbody>
</table>

Sample paradigms:

(miłpa) 'cantar/sing'      (nahun) 'decir/say'

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ik-miłpá-y</td>
<td>canto</td>
<td>ik-nahún</td>
<td>digo</td>
</tr>
<tr>
<td>miłpá-y</td>
<td>cantas</td>
<td>na'ún</td>
<td>dices</td>
</tr>
<tr>
<td>miłpá-y</td>
<td>canta</td>
<td>nahún</td>
<td>dice</td>
</tr>
<tr>
<td>miłpa-yá-w</td>
<td>cantamos</td>
<td>non-á-w</td>
<td>decimos</td>
</tr>
<tr>
<td>miłpá-tit</td>
<td>cantáis</td>
<td>non-á-tit</td>
<td>decéis</td>
</tr>
<tr>
<td>ta-miłpá-y</td>
<td>cantan</td>
<td>ta-nahún</td>
<td>dicen</td>
</tr>
</tbody>
</table>
\{tangan'â\} 'estar enfermo/be sick'

ik-tangan'â-y  estoy enfermo

tangan'â-y  estás enfermo

tangan'â-y  está enfermo

ik-lak-tangan'â-yâ-w  estamos enfermos

lak-tangan'â-yâ-tit  estás enfermos

ta-lak-tangan'â-y  están enfermos

For the stem change in \{nahun\} see Morphophonemics 1.5.3.1.

2.2.1.2. Object

Affixes added to the verb stem mark object person in correlation with subject persons. The set I have extracted from the corpus forms what seems an incomplete paradigm as follows:

<table>
<thead>
<tr>
<th>Object</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>1p</th>
<th>2p</th>
<th>3p</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>kin-</td>
<td>kin-</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>kin-</td>
</tr>
<tr>
<td>2</td>
<td>-yan</td>
<td>-yan</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>-ni/Ø</td>
<td>-ni/Ø</td>
<td>-ni/Ø</td>
<td>-ni/Ø</td>
<td>-ni/Ø</td>
<td>-ni/Ø</td>
<td></td>
</tr>
<tr>
<td>1p</td>
<td></td>
<td></td>
<td>kin-...(-w)</td>
<td></td>
<td>kin-...-yan/-w</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2p</td>
<td>?</td>
<td>?</td>
<td>?</td>
<td></td>
<td></td>
<td></td>
<td>?</td>
</tr>
<tr>
<td>3p</td>
<td>?</td>
<td>?</td>
<td>?</td>
<td></td>
<td></td>
<td></td>
<td>?</td>
</tr>
</tbody>
</table>

2.2.1.2.1. 1st person object with singular and 3rd plural subject: \{kin-\}

\{kin-\} marks 1st person object but often translates as English...
indirect object. Its nasalless allomorph /ki-/ occurs everywhere except before /t/ and /t/ (see Morphophonemics 1.5.4.2.2.).

kin-ta-sakmi-y me preguntan/they ask me
kin-ta-'aštayhû-y nos ayudan/they help us
Kin-tan ski(n)-ni-ni' me vienes pidiéndolo/you come asking me for it
yuč ki-ski(n)-ni-Ł él me lo pidió/he asked me for it
hantu a-ki-'un Łů ¡No me digas más!/Don't tell me more!

2.2.1.2.2. 2nd person singular object with singular subject:
{-yan}

{-yan} has allomorph /-an/ after stems that end in consonants (see Morphophonemics 1.5.4.2.5.).

ik-mispa-yán te conozco/I know you
hantu k-laka'i-ni-yán no te creo/I don't believe you
hantu k-ma'ni-putun-án no quiero matarte/I don't want to kill you
ik-hun-putun-án quiero decirte/I want to tell you

2.2.1.2.3. 1st plural object with 3rd plural subject: {-yan}

{-yan} appears to add plural object reference to stems marked by {kin-} '1st object'. This marking occurs with 3rd plural
subject marker \(\text{(ta-)}\). As above, \(-\text{yan}\) becomes \(-\text{an}\) after stems that end in consonant (see Morphophonemics 1.5.4.2.5.).

\[
\begin{align*}
\text{kin-ta-sakmi-\text{-yán} č} & \quad \text{nos preguntan/they ask us} \\
\text{kin-ta-’uítu-\text{-yán}} & \quad \text{nos hicieron/they did thus to us} \\
\text{ša-kin-ta-štaqni-\text{-yán}} & \quad \text{nos daban/they gave us} \\
\text{kin-ta-maltratala-\text{-yán}} & \quad \text{nos maltratan/they mistreat us}
\end{align*}
\]

The corpus contains several forms in which \(-\text{yan}\) is not present but the Spanish gloss remains identical to that given for the \((\text{kin-}) + (\text{ta-})...(-\text{yan})\) complex.

\[
\begin{align*}
\text{kin-ta-’uítu-n č} & \quad \text{nos hicieron así/they did thus to us} \\
\text{kin-ta-štaqni-y} & \quad \text{nos dieron/they gave us} \\
\text{kin-ta-’aítayhů-y} & \quad \text{nos ayudan/they help us}
\end{align*}
\]

Further data might suggest a more restrictive interpretation of \(-\text{yan}\).

2.2.1.2.4. 1st plural object with 3rd subject: \((-\text{w})\)

I recorded only three forms with this suffix. Each is translated 1st plural object with 3rd subject. I include them here only as signposts to further investigation, noting that Herzog reports that \((-\text{u:})\) denotes 'plural non-third agent or goal, or both.' Note that \((-\text{w})\) may co-occur with \((\text{kin-})\) '1st object'. The final example includes \((-\text{kan})\) 'passive'.

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2.2.2. Transitivity

Verb roots may be inherently transitive or intransitive. A transitive root may accept pronominal object markers added directly to the stem (see Object 2.2.1.2.). An inherently intransitive root never shows object reference.

Transitive root: ša'ala 'saludar/greet'

\[
\begin{align*}
\text{yuč} & \quad \text{ki-ša'alá-y} \quad \text{él me saluda/he greets me} \\
\text{yuč} & \quad \text{ša'ala-yán} \quad \text{él te saluda/he greets you}
\end{align*}
\]

Intransitive root: min 'venir/come'

\[
\begin{align*}
\text{ik-} & \quad \text{mín} \\
\text{lusub}' & \quad \text{come}' \\
vengo/I & \quad \text{come}
\end{align*}
\]

\[
\begin{align*}
\text{a-k} & \quad \text{-min -á'} \\
fut-lsub-' & \quad \text{come'}-fut \\
vendré/I & \quad \text{will come}
\end{align*}
\]

Affixes added to roots may change their inherent value, deriving detransitivized and transitivized stems.
2.2.2.1. Detransitivizer: \((a-)\ldots(-nVn)\)

Transitive verb stems are detransitivized by adding \((a-)\) 'intransitive' and \((-nVn)\) 'customary' directly to the stem.

**hun** decir/say

**transitive:** yuε ki- hûn

'he' lobj-'tell'

me dice/he tells me

**detransitivized:** a- hun -(n)In

intr-'speak' -cus

habla/he speaks

**kaca** saber/know

**transitive:** yuε kaca -y

'he''know' -cont

lo sabe/he knows it

**detransitivized:** a- kaca -nân

intr-'know' -cus

es inteligente/he's intelligent

2.2.2.2. Causative: \((ma:-)\)

Inherently intransitive stems may be transitivized by adding \((ma:-)\) 'causative' directly to the verb stem.

**døtata** dormir/sleep

**intransitive:** ik- døtâ -y

1sub-'sleep'-cont

duermo/I sleep
transitivized: ki- ma:- ķtatá -y

1obj-caus-'sleep'-cont

me acuesta/he makes me sleep

'ašùn llorar/cry

intransitive: ik-'ašùn

transitivized: yuC ki- ma:- 'ašùn

'he' 1obj-caus-'cry'

me hace llorar/he makes me cry

2.2.2.3. Unspecified Object: { -nin }

A small number of stems are transitivized by { -nin } 'unspecified object'. Object pronouns may then be added. That is, stems with { -nin } and object pronouns show object person reference; stems with { -nin } but no object pronouns imply an object, which remains unspecified. Herzog glosses the affix 'goal' but does not discuss its relationship to the object pronouns. { -nin } has allomorph / -ni /, the distribution of which remains unclear. The following sets of examples show the approximate function of { -nin }.

štąq dar/give

ik-štąq lo doy/I give
ik-štąq-ni-y lo doy/I give something
ik-štąq-ni-putun-án quiero dártelo/I want to give you (something)
<table>
<thead>
<tr>
<th>Masu</th>
<th>enseñar/teach</th>
</tr>
</thead>
<tbody>
<tr>
<td>k-masú-γ</td>
<td>enseño/I teach</td>
</tr>
<tr>
<td>k-masu-ní</td>
<td>lo enseño/I teach something</td>
</tr>
<tr>
<td>ki-masu-ní</td>
<td>me enseña/he teaches me (something)</td>
</tr>
<tr>
<td>k-masu-ní-yán</td>
<td>te enseño/I teach you (something)</td>
</tr>
</tbody>
</table>
| a-masu-nín č | ¡Enséñame!/Teach me (something)!

<table>
<thead>
<tr>
<th>Skin</th>
<th>pedir/request</th>
</tr>
</thead>
<tbody>
<tr>
<td>ik-skin</td>
<td>pido/I request</td>
</tr>
<tr>
<td>ik-ski(n)-ni-yá-w</td>
<td>pedimos/we request something</td>
</tr>
<tr>
<td>a-ski(n)-nín č</td>
<td>¡Pídelo!/Request something!</td>
</tr>
<tr>
<td>ki-ski(n)-ní</td>
<td>me pide/he requests (something)</td>
</tr>
</tbody>
</table>

Another set of examples shows that {-nin) 'unspecified object' added to the stem /'ula/ 'poner/put' derives a stem /'ulani/ that means 'pegar/hit'. The semantic connections are not entirely clear but the examples may be useful nevertheless.

<table>
<thead>
<tr>
<th>'ula</th>
<th>poner/put</th>
</tr>
</thead>
<tbody>
<tr>
<td>k-'ulá-γ</td>
<td>pongo/I put</td>
</tr>
<tr>
<td>k-'ula-yá-w</td>
<td>ponemos/we put</td>
</tr>
<tr>
<td>ki-'ula-ní</td>
<td>me pega/he hits me</td>
</tr>
</tbody>
</table>
Other stems which may be affixed with {-nin} are:

čukú cortar/cut (with knife)
šká dañar/hurt
'ačán querer/like
laka'í creer/believe
mačištág prestar/lend
ma'ćiskín pedir prestado/borrow

The stem /hun/ 'decir/tell' does not always require {-nin} in conjunction with object pronouns. This may be a peculiarity of the stem, but it underscores the present difficulties I have in discerning the function and behavior of {-nin}. Compare the following:

a-ki-'un-čo'o ¡Dime otra vez!/Tell me again!

ik-hum-putun-án te quiero decir/ I want to tell you

vs.

ki-hu(n)-ní me dice/he tells me (something)

ki-hu(n)-ni-ká-ž me fue dicho/I was told (something)

Note that in this example {-nin} co-occurs with {-kan} 'passive' (see 2.2.3.). For the loss of suffix-final /n/ see Morphophonemics 1.5.4.2.1. The co-occurrence of {-nin} and {-kan} is not peculiar to the root {hun}.

a-k-čuku-ni-ka-ž hu ki-'ár y tendría cortado mi

pel/ó I would have

my hair cut
'ula-ni-ka-ì hu as'át fue pegado la niña/the girl was beaten

2.2.3. Passive: {−kan}

Passive voice is marked on the verb stem by {−kan}. This suffix indicates that the subject of the predicate is also the recipient of an action. {−kan} has allomorph {−ka} before {−ì} 'preterit' (see Morphophonemics 1.5.4.2.1.). I do not have passive forms (with {−kan}) that are accompanied by an expressed agent.

ik-ča'š-ka-ì fui macheteado/I was cut
k-qasmat taču non-kan entiendo cómo se habla/I understand how it is spoken
wa nawi-kan u šapawá:t está hecho el pan/the bread is made
k-lak-ma:-itata-kan-á-w somos acostados (en la cama)/we are made to sleep

Note that {−kan} may co-occur with {−nin} 'unspecified object' (see Transitivity 2.2.2.3.). In the first example below, the /k/ of {−kan} is glottalized, indicating 2nd subject (see Subject 2.2.1.1.3.).

tahuš ni 'ula-ni-kan ě ¿Por qué estás pegado?/Why are you beaten?
a-k-füku-ni-ka-ž u ki-'áy
lo haré cortado el pelo/I will
have my hair cut

ki-hun-i-ká-ž
me habló/I was told

kin-ta-štäq-ni-kan-a-w č
somos dados tortas/we were
given bread
tő:reta

2.2.4. Tense

Tense is marked on the verb or auxiliary by a set of affixes in various combinations. For purposes of intelligibility I will
give full paradigms for each tense.

2.2.4.1. Future

Two prefixes and three suffixes, in the combinations charted
below for each person of the paradigm, mark future.

1. (a-) -yá'
2. a- -yá'
3. ka- -yá'
1pl. ka-
2pl. -ya'i
3pl. ka- -yá'

2.2.4.1.1. Future with 1st singular: (a-)

(a-) optionally co-occurs with (-yá') to mark future tense with
1st singular subject. Where (a-) does co-occur with 1st singular
subject, (a-) precedes the vowelless allomorph of {ik-} '1st
singular subject'(see Morphophonemics 1.5.4.2.6.).
a-k-nawi-yá'    lo haré/I will make it
4i a-k-lani-yá' mañana aprenderé/tomorrow I will learn it
a-k-ni-yá'    moriré/I will die

1st singular subject without {a-}:

ik-skiti-yá' moleré/I will grind
ik-'ula-yá' pondré/I will put

2.2.4.1.2. Future with 2nd singular:   {a-}

{a -} co-occurs with {-ya'} to mark future tense with 2nd singular subject.

a-nawi-yá'    lo harás/you will make it
a-ni-yá'    morirás/you will die
a-skiti-yá'    lo molerás/you will grind it

Herzog reports that {a-} + {ik-}...{-ya:} marks future for 1st plural exclusive forms. My data do not confirm a distinction between inclusive/exclusive reference in the 1st plural subject forms. However two utterances were translated as 1st plural subject forms with {a-}.

4i a-k-lani-yá-w mañana aprenderemos/tomorrow we will learn it
a-k-ma'ni-ya-w u páš mataremos el puerco/we will kill the pig

All other future 1st plural forms I recorded are marked by {ka-} (see 2.2.4.1.3.).
2.2.4.1.3. Future with 3rd singular and plural: {ka-}

{ka-} in combination with future suffix { {-yá'} } marks future with 3rd singular and plural subject. {ka-} has allomorph {a-} before 1st object marker {ki-} (see Morphophonemics 1.5.4.2.7.).

- ka-lani-yá' aprenderá/he will learn it
- ka-ļtata-yá' dormirá/he will sleep
- ka-ta-kaca-yá' sabrán/they will know
- ka-ta-min-á' vendrán/they will come
- yuč a-ki-sakmi-yá' él me preguntará/he will ask me

2.2.4.1.4. Future with 1st plural: {ka-}

{ka-} co-occurs with aspectual suffix {-ya} 'continuative' (see Aspect 2.2.5.2.2.) to mark future tense with 1st plural subject.

- ka-sakmi-yá-w preguntaremos/we will ask
- ka-min-á-w vendremos/we will come

2.2.4.1.5. Future with singular and 3rd plural: {-yá'}

{-yá'} occurs with future prefixes {a-} and {ka-} as discussed above. {-yá'} is always word final and stressed (see Stress 1.3.). {-yá'} has allomorphs /-yá:/, /-á:/, /-á'/ and /-yá'/.

- /-yá:/ occurs before postclitic (č) 'punctual'; /-á:/ occurs before (č) after stems that end in consonant (see Morphophonemics 1.5.10.3.) /-á'/ occurs after stems that end in consonant (see Morphophonemics 1.5.4.2.5.). /-yá'/ occurs elsewhere.

- /-yá:/

  ni-yá: č moriré/I will die
ka-ta-kaca-yá: ē ellos sabrán/they will know

/-á:/

ik-'an-á: ē iré/I will go
ka-wahin-á: ē comerá/he will eat

/-á'/

a-k-non-á' diré/I will say
ka-ta-non-á' dirán/they will say

//-yá'/

a-k-nawi-yá' haré/I will make
a-nawi-yá' harás/you will make
ka-miswa-yá' sabrá/he will know
ka-ta-miswa-yá' sabrán/they will know

2.2.4.1.6. Future with 2nd plural: {-ya'i}

{-ya'i} is added directly to the verb stem. It co-occurs with {-tit} '2nd plural subject' and attendant 2nd subject consonant modifications (see Morphophonemics 1.5.9.) to mark future tense with 2nd plural subject. Herzog says that prefix {a-} also occurs in 2nd plural subject future forms. This is not confirmed by my data. {-ya'i} has allomorph /-a'i/ after stems that end in consonant (see Morphophonemics 1.5.4.2.5.).

ćeću-ya'i-tit fumaréis/you (pl.) will smoke
2.2.4.2. Preterit

Two suffixes mark preterit. 1st and 2nd plural subject are unmarked. These forms are distinguished as preterit by the conspicuous absence of {-ya} 'continuative'. Compare the following forms:

continuative: ik-ski(n)-ni-ya-w lo pedimos/we request it
preterit: ik-ski(n)-ni-w & ya lo pedimos/we requested it

continuative: ski(n)-ni-ya-tit lo pedis/you (pl.) request it
preterit: ski(n)-ni-tit lo pedisteis/you (pl.) requested it

All other subject persons are marked by one of two suffixes, here charted as a paradigm:

1. -ì
2. -ti
3. -ì

1pl.
2pl.
3pl. -ì
2.2.4.2.1. Preterit with 1st and 3rd singular, and 3rd plural:

(-¿) marks preterit tense with 1st and 3rd singular subject and 3rd plural subject. A morphophonemic alternant of (-¿) is /-lié/, a form which occurs after stems which underlyingly end in any consonant except /$/ (see Morphophonemics 1.5.2.). /-¿/ occurs elsewhere. Stem-final /n/ of /'aľun/ is deleted before (-¿) (see Morphophonemics 1.5.4.2.1.).

/-lié/

k-ğôt-lié  tomé/I drank
ğôt-lié  tomó/he drank
ta-ğôt-lié  tomaron/they drank

/-¿/

ik-ní-¿  morí/I died
ní-¿  murió/he died
ta-ní-¿  murieron/they died

k-ça'ś-¿  u kíw  corté la leña/I cut wood
ça'ś-¿  cortó/he cut wood
ta-ça'ś-¿  cortaron/they cut wood

k-'aḻû-¿  lloré/I cried
'aḻû-¿  lloró/he cried
ta-'aḻû-¿  lloraron/they cried
/-lič/ may be further analyzable as /-li/ 'preterit' plus /č/ 'punctual'. If this analysis is warranted /-li/ would always be followed by /č/ whereas /-ö/ is not.

2.2.4.2.2. Preterit with 2nd singular: {-ti}

{-ti} marks preterit tense with 2nd singular subject. {-ti} co-occurs with 2nd subject consonant modifications (see Morphophonemics 1.5.9.).

\[
\begin{align*}
\text{paš-ti} & \quad \text{u kutánc} \\
\text{bafiaste ayer} & \quad \text{you bathed} \\
\text{yesterday} \\
\text{wiž-ti} & \quad \text{viviste} \quad \text{you lived}
\end{align*}
\]

2.2.5. Aspect

Aspect is marked on the verb by means of affixes, each alone or in the combinations described below.

2.2.5.1. Imperfective

There seem to be two imperfectives, one consisting of {ša-} plus {-y(a)}, and the other of {iš-} plus {-y(a)}, charted here by subject person:

\[
\begin{align*}
1. & \quad \text{ša-} & \quad -y \\
2. & \quad \text{ša-} & \quad -y \\
3. & \quad \text{ša-} & \quad -y \\
\text{1pl. } & \quad \text{ša-} & \quad -ya
\end{align*}
\]
Herzog gives two glosses for the forms with {Sa-} that co-occur with the suffix {-y(a)} 'continuative' as follows: 1) 'imperfect' with 1st singular and 1st plural exclusive subject persons, 2) 'past continuous' with all subject persons. She gives one gloss for the forms with {iš-} plus {-y(a)}: 'imperfect' with 2nd singular, 1st plural inclusive, 2nd, and 3rd plural subject persons. My informants translated verb forms with {Sa-} and {iš-}, both for all subject persons, with Spanish imperfect or compound past continuatives of the form 'estar' + gerund. Without detailed analysis of these forms as they occur in texts I cannot determine the precise difference between {Sa-} and {iš-}. I gloss all the forms which follow with the Spanish imperfect.

2.2.5.1.1. Imperfect (1) with all subject persons: {Sa-}

{Sa-} combines with 'continuative' suffix {-y(a)}
2.2.5.2.) to mark imperfective aspect with all subject pronouns.
In 1st subject forms with {§a-} the vowelless allomorph of {ik-} occurs (see Morphophonemics 1.5.4.2.6.). {ik-} is obligatory with 1st plural subject in forms with {§a-}.

\[
\begin{align*}
\text{§a-k-miśpá-y} & \quad \text{(yo) cantaba/I sang} \\
\text{§a-miśpá-y} & \quad \text{cantabas/you sang} \\
\text{§a-miśpá-y} & \quad \text{(él) cantaba/he sang} \\
\text{§a-k-miśpa-yá-w} & \quad \text{cantábamos/we sang} \\
\text{§a-miśpa-yá-tit} & \quad \text{cantabais/you (pl.) sang} \\
\text{§a-ta-miśpá-y} & \quad \text{cantaban/they sing}
\end{align*}
\]

2.2.5.1.2. Imperfect (2) with all subject persons: {i§-}

{i§-} combines with {(-y(a)) 'continuative' (see 2.2.5.2.) to mark imperfective aspect with all subject pronouns. {i§-} is reduced to /§-/ after a vowel at word boundary (see Morphophonemics 1.5.4.2.6.). It is likely an accident of the data that I do not have an example of {i§-} with 2nd singular subject except in the vowelless form.

\[
\begin{align*}
i§-i(k)-kacá-y & \quad \text{(yo) sabía/I knew} \\
i§-kacá-y & \quad \text{(él) sabía/he knew} \\
i§-kaca-yá-w & \quad \text{sabíamos/we knew} \\
i§-kača-yá-tit & \quad \text{sabilité/you (pl.) knew} \\
i§-ta-kacá-y & \quad \text{sabían/they knew} \\
wá §-ik-tanqaná-y & \quad \text{(yo) estaba enfermo/I was sick} \\
wá §-tanqaná-y & \quad \text{estabas enfermo/you were sick} \\
wá §-ta-tanqaná-y & \quad \text{estaban enfermos/they were sick}
\end{align*}
\]
2.2.5.2. Continuative

The continuative is marked by {-y} or {-ya} depending on the subject person, as charted:

1. -y
2. -y
3. -y
1pl. -ya
2pl. -ya
3pl. -y

2.2.5.2.1. Continuative with singular and 3rd plural: {-y}

{-y} occurs alone with subject markers or in combination with (§a-) or (i§-) (see 2.2.5.1.). {-y} has allomorph (0) after stems that end in consonant. /-y/ occurs elsewhere. In the following forms with /mispá/ 'conocer/know' I use the English gloss 'know' in the sense of 'be familiar with'. Bower-Blount and Watters (1986) report that /mispá/ and /kaca/ 'saber/know' share the semantic complementarity described for Spanish 'conocer/saber'.

/ik-'a$un-y/ > [ik-'a$ûn] lloro/I cry
/ik-pâ$-y/ > [ik-pâ$] me baño/I bathe
/ta-wil-y/ > [ta-$îl] viven/they live

ik-mispá-y conozco/I know
mispá-y conoces/you know
mispá-y conoce/he knows
ta-mispá-y conocen/they know

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§a-k-mispá-y
conocia/I knew

iš-kacá-y
sabian/they knew

2.2.5.2.2. Continuative with 1st and 2nd plural: {-ya}

{-ya} is added directly to the stem to mark continuative aspect. Subject pronominal {-w} '1st plural' or {-tit} '2nd plural' follow. {-ya} may co-occur with tense/aspect markers {ka-} (see Tense 2.2.4.1.4.), or {§a-} and {iš-} 'imperfective' (see 2.2.5.1.). {-ya} does not occur in preterit, conditional or hortative forms. {-ya} has allomorph /-a/ after stems that end in consonant, /-ya/ elsewhere.

  k-'aɨun-á-w lloramos/we cry
  k-wayn-á-w comemos/we eat
  wayn-á-tit coméis/you (pl.) eat
  ik-maqêa-yá-w horneamos/we bake
  aša:ni-yá-w respiramos/we breathe
  ka-maqêa-yá-w hornearemos/we will bake
  iš- tôn-a-w ni-nín estabamos muriendo/we were dying
  'ačala-yá-tit corréis/you (pl.) run
  §a-kača-yá-tit sabiais/you (pl.) knew

2.2.5.3. Perfective

The perfective suffix is {-ta} for all singular subject persons. I have no data with plural subject persons.

  1. -ta
  2. -ta
3. -ta
1pl. no data
2pl. no data
3pl. no data

Herzog glosses this morpheme 'perfect' with singular and 3rd plural subject. (-ta) is always word-final and occurs after object pronoun (-yan) '2nd singular object' in the first example below. For loss of suffix-initial /y/ see Morphophonemics 1.5.4.2.6.

ik-hun-putun-án-ta quise decírtelo/I wanted to tell you
wa 'aítan-a-án-ta fue a caminar/he went walking
min-ta č ki-ski(n)-ni-ní' me vino pidiéndolo/he came requesting it of me
ta-min-ta hu ći-yáku vino con Diego/he came with Diego

Herzog also reports that (-ta) co-occurs with (ṣa-) to mark 'past perfect' with 1st singular subject, and that (iš-) marks 'past perfect' with 2nd and 3rd singular, and 3rd plural subjects. I do not have parallel forms.

2.2.5.4. Progressive (Gerundive)

Two suffixes added to verb stems yield gerundive forms. (-nú') is added to singular subject person forms; (-nín) is added to plural subject person forms. Gerundives, preceded by
appropriately inflected auxiliaries constitute progressive forms
(see also Complex Verb Forms 2.1.2.).

1.    -nymph
2.    -nymph
3.    -nymph
1pl.  -nin
2pl.  -nin
3pl.  -nin

2.2.5.4.1. Gerundive with singular subject: { -nymph }

The vowel of this suffix is a copy of the rightmost stem vowel.
{ -nymph } is always word-final and stressed (see Stress 1.3.).
Subject reference is not marked on gerundives, but object reference may be.

wa k-ti'an paš-ná'    estoy bañándome/I am bathing
inčič lakpuča'a-ná'  ¡Vete a lavar la cara!/Go wash your face!
iš-ťahun kaca-ná'  (él) estaba sabiendo/he was aware

In the following examples, { -nymph } follows { -nin } 'unspecified object' which is attached directly to the stem.

wa ša-k-ťahun hu(n)-ni(n)-ní'  estaba yo diciéndolo/
                                 I was saying it

min-ta č ki-ski(n)-ni(n)-ní'  me vino pidiéndolo/he came requesting it of me
2.2.5.4.2. Gerundive with plural subject: {-nín}

{-nín} is always word-final and stressed.

\[
\begin{align*}
\text{ik-} & \text{-t} \text{o} \text{n-a-w} \text{ kaca-nín} & \text{estamos sabiendo/we are aware} \\
\text{t} \text{o} \text{n-a-} \tilde{\text{t}} \text{i} \text{t} & \text{ maq} \tilde{\text{c}} \text{a-nín} & \text{estáis horneando/you (pl.) are baking} \\
\text{t} \text{a-'} \text{a-} \tilde{\text{i}} & \text{ pa} \text{s-nín} & \text{fueron bañándose/they were bathing}
\end{align*}
\]

I do not have forms with {-nín} preceded by {-nin} 'unspecified object' and I remain uncertain about possible connections between the two suffixes.

2.2.5.5. Customary

The customary suffix is {-nVn} for all subject persons. {-nVn} occurs with intransitive and detransitivized ({a-}) 'intransitivizer + transitive stem) verbs immediately following the stem (see Transitivity 2.2.2.). The suffix vowel is a copy of the rightmost stem vowel.

Intransitive stems with {-nVn}:

\[
\begin{align*}
\tilde{\text{a}} & \tilde{\text{t}} \text{a(n)}-\text{nán} & \text{camina/he walks} \\
\tilde{\text{a}} & \tilde{\text{t}} \text{i(n)}-\text{nín} & \text{baila/he dances} \\
\tilde{\text{a}} & \tilde{\text{t}} \text{u} \text{h-} \tilde{\text{nún}} & \text{brinca/he jumps}
\end{align*}
\]

Detransitivized stems with {-nVn}:

\[
\begin{align*}
\tilde{\text{a}} & \tilde{\text{l}} \text{o} \text{s} \text{i(n)}-\text{nín} & \text{guisa/he cooks} \\
\tilde{\text{a}} & \text{p} \text{a} : \tilde{\text{t}} \text{i:-} \text{nín} & \text{amarra/he gathers}
\end{align*}
\]

Subject pronouns and tense/aspect suffixes follow {-nVn}. The final /n/ of {-nVn} drops out before {-l̃} 'preterit'.

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2.2.5.6. Compleitive

The completive suffix is {-'o) for all subject persons. This suffix added directly to the stem emphasizes the exhaustive manner of an action. In the following forms {-'o) may be interpreted to correspond to English 'all of it'.

ni pa:®i:-'o  č ka-'á-w č   cuando amarres todo,
  ¡Vámonos!/when you gather all of it, let's go!

a-k-hun-'o-ya'  diré todo/I will tell all of it

2.2.5.7. Iterative

The iterative suffix is {-Co'o} for all subject persons. In English such forms can be glossed 'stem + again'. At least one tense/aspect suffix, {-y}, may follow it.

a-ki-'un-čo'o   ¡Dime otra vez!/Tell me again!

ik-min-čo'ó-y  regreso/I come again

ša-'an-čo'ó-y  regresabas/you came again

{-čo'o} appears to be related to {čo'o), a particle I gloss as English 'again' (see Adverbs 2.7.10.).
2.2.5.8. Durative

The durative suffix is {-pala} for all subject persons. In English such forms can be glossed 'continue to + stem'. The forms below show {-y} 'continuative', (-ya') 'future', and {-w} '1st plural subject' following {-pala}.

- tahu č ni wa 'ażum-палá-y ¿Por qué lloras?/Why do you continue to cry?
- tahu č ni wa mišpa-палá-y ¿Por qué cantas?/Why do you continue to sing?
- hu ӡi a-k-skiti-pala-yá' mañana moleré más/tomorrow I will continue to grind it
- k-'am-palá-w fuimos otra vez/we continued going

2.2.6. Mood

Mood affixes mark the attitude of the subject toward an event, state or action. Mood is marked on the verb by means of a prefix/suffix complex, except in hortative forms where a prefix only marks mood.

2.2.6.1. Conditional

The conditional, equivalent to English 'would', is marked by the following combination of prefixes and suffixes, by subject person.

1. a- -\( \mathfrak{I} \)

2. a- -\( \mathfrak{I} \)
3. ka- -ż
1pl. no data
2pl. no data
3pl. ka- -ż

Note that the prefixes of this set are identical in shape and
distribution to future prefixes; the suffixes that mark mood are
identical in shape and distribution to preterit suffixes in all
but the 2nd singular person (see Tense 2.2.4.).

2.2.6.1.1. Conditional with 1st and 2nd singular subject:
(a-...-ż)
(a-) co-occurs with (-ż) to mark conditional mood with 1st and
2nd singular subject. The vowelless variant of (ik-) '1st
subject' immediately follows (a-) before the stem (see
Morphophonemics 1.5.4.2.6.).
a-k-ti-mi-ż yo vendrìa/I would come
ha a-ta'û-ż ¿No te sentarías?/Wouldn't you
sit down?

2.2.6.1.2. Conditional with 3rd subject: (ka-...-ż)
(ka-) co-occurs with (-ż) to mark conditional mood with 3rd
subject. Pronominal (ta-) '3rd plural subject' immediately
follows (ka-) before the stem.
ka-ti-mi-ż él vendría/he would come
ka-ta-mi-ż vendrían/they would come

Herzog says that (-ż) occurs with aspe...
{iô-} to mark predicates as 'contrary to fact'. I lack data that confirm these occurrences.

2.2.6.2. Imperative

Imperative singular forms are marked by an obligatory prefix (a-) and an optional suffix (-ti). Imperative plural forms are marked by (a-) and (-tit), both obligatory.

2. a- (-ti)
2pl. a- -tit

2.2.6.2.1. Imperative with singular subject: (a-...(-ti))
(a-) and optionally (-ti) mark imperative mood for 2nd singular subject. Stem-final /n/ is deleted before (-ti) (see Morphophonemics 1.5.4.2.1.). Other rules of subject person marking consonant changes apply (see Morphophonemics 1.5.9.).

a-ťayá ¡Párate!/Stop!
han tu a-čiwin ¡No hables!/Don't speak!

a-tá-ti č ¡Ven!/Come!
a-pa:či:-ti č ¡Amárralo!/Gather it!
han tu a miłpá-ti č ¡No cantes!/Don't sing!

2.2.6.2.2. Imperative with plural subject: (a-...-tit)
(a-) co-occurs with (-tit) to mark imperative mood for 2nd plural subject. Other rules of consonant changes apply.

a- żtatá-tit ¡Os dormid!/Sleep!
hantu a-ťamá:-tit ¡No os acostéis!/Don't go to bed!

Enclitic (č) 'punctual' frequently follows imperative forms. The final /t/ of (-tit) coalesces with (č). In such cases the surface forms for singular and plural subject are identical.

sing.: /a-ťan-ťi č/ ~ [a-ťá-ťi č] ¡Ven!/Come!
plural: /a-ťan-ťit č/ ~ [a-ťá-ťi ] ¡Vended!/Come!

sing.: /a-miłpa-ťi č/ ~ [a-miłpá-ťi č] ¡Canta!/Sing!
plural: /a-miłpa-ťit č/ ~ [a-miłpá-ťi č] ¡Cantad!/Sing!

Herzog reports that (-ti) co-occurs with aspectual marker (iš-) 'imperfect' to mark predicates as 'contrary to fact'. I lack such data.

2.2.6.3. Hortative

The hortative prefix is (ka-) for 1st plural subject persons. I do not have data for 1st singular forms.

1. no data

1pl. ka-

(ka-) marks 1st plural hortative with 1st plural subject marker (-w). The conspicuous absence of (-ya) 'continuative' distinguishes 1st plural hortative forms from 1st plural future forms. Note that stem-final /n/ is deleted before (-w) in both of the following forms (see Morphophonemics 1.5.4.2.1.).

hortative: ka-ťá-w č ¡Vamonos!/Let's go!
future: ka-ťan-á-w č iremos/we will go
hortative: ka-wahi-w č ¡Comemos!/Let's eat!
future: ka-wayn-á-w č comeremos/we will eat

2.2.7. Other Verbal Affixes

Here I discuss six prefixes, by all appearances derivational, that can be added to verb stems.

2.2.7.1. {lak-}

Prefixed to verb stems, {lak-} adds a locative reference. It seems related to {laka-} which added to nouns corresponds to English 'in' or 'on'.

laka-putama:n lak-ma:-ítatá-y se acuesta en la cama/he goes to sleep in the bed

ik-lak-ma:-má:-y me acuesto adentro/I lie down in it

2.2.7.2. {pu-}

Utterances with prefix {pu-} added to verb stems follow. Herzog glosses {pu-} 'by this means' or 'instrumental'. The examples she gives indicate that it is not required that the speaker specify 'this means', the instrumental referent. The utterances here are accompanied by the glosses given me by my informants.

kitnan č ša- k- pu- 'an-á -w
'we' pt imp- isub-inst- 'go'-cont -1pl
ibamos a caballo/we went on horseback
wa pu- 'ačan u šká:n
cltc inst-'like' art 'water'
está jugando en el agua/he is playing in the water

na pu- či:s -ta ka kin-ča'á'
cltc inst 'dark' -pft 'still' 'my-house'
se hizo oscuro mi casa/my house is still darkened

2.2.7.3. {ii-}
Utterances with prefix {ii-} added to verb stems follow.
Herzog and Watters gloss {ii-} 'referent' which corresponds at
least in part to English 'of' or 'about'. The glosses offered by
my informants accompany each form.

hu ušinti na {ii-} 'a'katan u šá:pun
art 'you' ref- 'smell of' art 'soap'
tú hueles a jabón/you smell of soap

Kaća -ya'i -tit -č u ki- {ii-} maqni -putūn
'know' -ft -2plsub -pt art 1obj ref- 'kill' -'want to'
sabréis por qué me lo quiere matar/you (pl.) will know why he
wants to kill him for me

ša- k- {ii-} 'a- štaqni -ya -w hu iš-mángu
imp-1sub ref- ?- 'give' -cont -1pl art 'his-mangos'
por eso dábamos sus mangos/for that reason we gave away his
mangos

(ţi-) affixed to (min) 'venir/come' is translated as 'bring', hinting at a causative-like function.

ţi-min-ta u ki-š'òy trajo mi perro/he brought
   my dog

ta-ţi-min u iš-š'oy-'an los señores traen el perro/
   u lapanák the men bring their dog(s)

ţi-min hu i(š)-š'òy u su hermano trae su perro/his
   iš-la'âw brother brings his dog

2.2.7.4. (ta-)

This prefix adds the notion that the subject is accompanied by someone/something. (ta-) corresponds to English 'with X', 'along with X', or 'together (with X)'. 'X' may or may not be expressed as an adjunct. Subject pronouns precede (ta-).

wa k-tahun ta-čiwi(n)-nin estoy hablando con su hermano/I
   u iš-la'âw am talking with her brother

ta-min-ta hu ţi yāku vino con Diego/he came with
   Diego

ťa-ťa'ūč ě u yūč te sientas con él/you sit with
   him

lak-ťa-ťama:-ya-ṭit ě os acostáis con el puerco/you
   u pāš (pl.) lie down with the pig

wa k-ťa-čiwi(n)-nin hablo con él/I speak with him

hantu a-ťa-ťa'ūč

No te sentarías con él/You
   wouldn't sit with him
2.2.7.5. (ti-)

This prefix occurs with two verb stems ('an) 'ir/go' and (min) 'venir/come'. Although both ('an) and (min) function as auxiliaries as well as full verb roots, (ti-) occurs with ('an) only when the latter functions as an auxiliary and with (min) only when (min) functions as a full verb form (see Auxiliaries 2.3.2.). The function of (ti-) remains unclear. Note that the final /n/ of (min) is deleted before (-z) 'conditional' (see Morphophonemics 1.5.4.2.1.).

ha ti-'an maqqa'a-ná' ¿Vas lavando las manos?/Are you washing your hands?

hu kitin k-ti-'an ča'š-ná' yo voy cortando leña/I go cutting firewood

hantu a-k-ti-mí-z yo no vendría/I wouldn't go

hu yuč na tašanan hantu él tiene miedo, no vendría/he's afraid, he wouldn't go

ka-ti-mí-z

2.2.7.6. (la-)

The corpus contains the following utterance with (la-) which Bower-Blount translated as 'reciprocal'.

ik-lak-la-hun-á-w č decimos entre nosotros/we say among ourselves

2.3. Auxiliaries

Tepehua has auxiliaries which carry notions such as 'be in the process of', 'go to' and 'come to'. An auxiliary is that part of
a compound (gerundive) verb phrase which carries person, tense and number markings and immediately precedes a gerundive. A gerundive may be recognized by its {-nV'} (singular) or {-nin} (plural) ending (see Aspect 2.2.5.4.). Each of the auxiliaries I have identified is a verb root that accepts a full range of inflectional affixes. Two of these auxiliaries also participate in verb compounds described in section 2.5.

2.3.1. (tahun)

(tahun) has been translated 'be alive' by Herzog and Watters. I recorded three utterances in which (tahun) appears outside of a compound verb phrase:

na 'oš tahun u šká:n hay mucha tormenta/it's storming
hu čaway na tahun u šká:n ahora es temporada de lluvia/it's the rainy season
ta-tahun ka todavía viven/they still live

I gloss the following examples as progressive forms. My informants translated gerundive forms with (tahun) with Spanish compound continuatives of the form 'estar'+ present participle, some of which ring ungrammatical in Spanish and English. I translate Spanish 'saber' as English 'be aware' in order to minimize the awkwardness of the translations.

wa k-tahun ałtán-á' estoy caminando/I am walking
taxun qoť-nó' estás tomando/you are drinking
iš-tahun kaca-ná' estaba sabiendo/he was aware
\(\text{\$a-k-\texttt{t}on-a-w} \text{\$a-k-\texttt{n}in} \)  
estábamos sabiendo/we were aware

\(\text{\$a-i\texttt{s}-ton-a-tit} \text{\$a-k-\texttt{n}in} \)  
estabais sabiendo/you (pl.) were aware

\(\text{\texttt{ta-tahun} } \text{\$a-k-\texttt{n}in} \)  
están sabiendo/they are aware

\begin{enumerate}
\item \text{\texttt{'an}}
\item \text{\texttt{'an}} can be glossed as Spanish 'ir', (English 'go').
\begin{align*}
\text{ik-}'\text{an-á: } \& \quad \text{iré/I will go} \\
\text{hu yuč } '\text{án} \quad \text{él va/he goes}
\end{align*}
\end{enumerate}

Gerundive verb forms with \(\text{\texttt{'an}}\) can be translated as 'go + verb':

\begin{enumerate}
\item \text{lay-č 'an 'i(n)-ni' u i(\$)-\texttt{ská:n} \text{ya sabe ir a traer su agua/she is able to go get her water}
\item \text{hu yuč wa cača 'an čaqš-na' \text{él va siempre cortando leña/he always goes cutting firewood}
\item \text{hu yuč 'unč ta-a(n)-č paš-nin \text{ellos fueron bañándose/they went bathing}
\end{enumerate}

In the final example, the \text{/n/} of \text{\texttt{'an}} is deleted before \text{/-č/} 'preterit' (see Morphophonemics 1.5.4.2.1.).

The stem \text{\texttt{'an}} has an alternant \text{\texttt{'in}} (with apparent ablaut) in 2nd person forms (see Morphophonemics 1.5.1.1.).

\begin{enumerate}
\item \text{a-'in-a' ačqnu-nú' \text{iras a escribir/you will go write
\end{enumerate}

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a-'in-a' paš-ná'    irás a bañarte/you will go bathing

I analyze /'inčič/, glossed by my informants as '¡Vete!' ('Go!') as based on this allomorph of {'an}. Bower-Blount observed that /'inčič/ is analyzable as /'in/ + /čič/, a variant form of (č) 'punctual'. She also noted that the alternant form /pinčič/ is commonly used by older Tepehuas. I heard /'inčič/ as the standard among younger Tepehuas, including my 12 and 14 year-old informants. It is usually followed by a gerundive.

'/inčič laqči-ní'    ¡Vete a ver!/Go see!
'/inčič lakpuchaga-ná'    ¡Vete a lavar la cara!/Go wash your face!
'/inčič 'ula-'a(n)-ná'    ¡Vete a ponerlo!/Go put it down!

{'an} is frequently preceded by the prefix {ti-}. The function of {ti-} remains unclear (see Other Verb Affixes 2.2.7.4.).

hu yuč ti-'an maqča'a-ná'    él va lavando las manos/he is washing his hands

2.3.3. {min}

Forms such as

min-ta č ki-ski(n)-ni-ní'     me vino pidiéndolo/he came requesting it

suggest that {min} 'venir/come' is an auxiliary. {min} also
occurs in verb compounds in the same manner that /'an/ does (see Verb Compounding 2.5.2.).

2.4. Verb Clitics

Three clitics, (wa), (na) and (c), are tied phonologically to verb forms, each adding aspectoidal notions which are difficult to pinpoint. (c) also accompanies some nouns and uninflected words. These morphemes are always unstressed and by themselves cannot stand as utterances. The first two are proclitic, the third enclitic.

2.4.1. (wa) and (na)

Bower-Blount suggested to me that (wa) can be translated as 'just' or 'only'. She translated (na) as 'very'. My data indicate that (na), which occurs before verb forms, corresponds more closely to English 'really'. Whatever the most appropriate translation of these proclitics, (wa) and (na) show sometimes complementary distribution, sometimes free alternation. Thus:

1) (na) modifies expressions with /'alin/ 'haber/exist' but (wa) never does.

na 'alin šqán hay moscas/there are flies
na 'alin šumpiπi hay cucarachas/there are cockroaches

2) (wa) modifies noun phrases containing numerals, but (na) never does.
wa tam óra trabajé una hora/I worked
hu ša-k-čaľkat-nán for (just) one hour
wa laqa-tam u kin-kucilo no más tengo un cuchillo/I have only one knife

3) {na} modifies expressions that contain the quantifier /šu/ 'mucho/many', but {wa} never does.
na šu 'alin u čág hay muchos pajaritos/there are many small birds
na šu 'alin u kiw hay muchos árboles/there are many trees

4) {na} regularly modifies certain adjective-like words which {wa} does not.
na 'ós es bueno/it is good
na kán es sabroso/it is tasty
na žmá:n está largo/it is long

5) Otherwise {wa} and {na} occur in the same types of expressions, without apparent difference in meaning.
na ľtatá-y duerme
wa ľtatá-y duerme
ľtatá-y duerme
na čaľkat-nán él trabaja/he works
na čí'in ries/you laugh
na sáqs  está dulce/it is sweet
wa k-ta-la-nán  tengo miedo/I am afraid
wa miłpá-y  canta/he sings
wa skún  está tibio/it is warm

Consider, finally, the fact that {wa} and {na} may occur in
the same verb form:

wa na kan š-ta-š'ula-y u tórta  les parece sabrosa la
torta/they think the
bread is tasty

2.4.2. (č) "punctual"

This enclitic emphasizes the specific time at which an action
occurs. It parallels the distribution of Spanish 'ya' with past
predicates and 'ahorita' with non-past forms. (There is some
overlap of these two readings just as with English 'already' and
'now'.) Its distribution and frequency varies from speaker to
speaker.

ik-čapá-ž č  ya amarré/I already gathered
kacá-y č  ya sabes/you already know
a-laqći č  ¡Ve!/Look!
ka-ta-kaca-yá: č  ahorita sabrán/now they will
know
ča'á-w č  ya lavamos/we already bathed

Note that the function of (č) is not limited to that of verb
clitic. It may also accompany independent pronouns, nouns,
adverbial particles, deictics, interrogatives and negatives,
where it appears to mark the emphatic mood of the speaker.

kitin č puško-yá' yo buscare/I will look
lak-ška:n č k-mastu-yá' lo tirare en el agua/I will throw it in the water

aní č aquí/her
wačú č también/also
hántu č no/not/no
lay č puede/be able
kután č ayer/yesterday
na kán č está sabroso/it's good

2.5. Verb compounding

{'an) 'ir/go', (min) 'venir/come' and (putun) 'querer/want', all of which are verb roots that accept a full range of inflectional affixes, combine with other verb stems to form compound verb stems. {'an), (min) and (putun) are always the second member of the compound. Person, tense, aspect or mood suffixes follow. {'an) and possibly (min) also function as auxiliaries in compound verb forms (see Auxiliaries 2.3.).

2.5.1. {'an)

Compounds formed with /'an/ 'ir/go' correspond to English 'go' + present participle. Note that no gerundive is involved in these Tepehua forms. In the following examples /'an/ is added to /'aitán/ 'caminar/walk', following a connective affix (-a-). The function of (-a-) may be to prevent a */n'/ cluster, unattested
in my corpus (see Clusters 1.4.1.). I do not have examples of {'an) added to other stems. For loss of stem-final /n/ see Mophophonemics 1.5.4.2.1.

\[k-\'a\&tan-a-'an-\acute{\text{a}}\] iré a caminar/I will go walking
\[ta-\'a\&tan-a-'\acute{\text{a}}-\acute{\text{a}}\] fueron a caminar/they went walking

{'an) has stem alternant /'in/ in second person forms:
\[wa \ 'a\&tan-a-'\acute{\text{in}}-\acute{\text{a}}\] has ido a caminar/you have gone walking
\[\acute{\text{a}}\&tan-a-'\acute{\text{im}}-\acute{\text{pal}}\acute{\text{a}}-\acute{\text{y}}\] vas a seguir caminando/you still go walking

In the last example, the /n/ of /'in/ regularly assimilates to /p/ (see Morphophonemics 1.5.5.).

2.5.2. {min}

{min) 'venir/come' is added to a variety of stems. Such forms can be translated as English 'come' + present participle. Note that no gerundive is involved in the Tepehua forms. The final /n/ of /min/ is deleted before (-\acute{\text{a}}) 'preterit' (see Morphophonemics 1.5.4.2.1.).

\[ik-\'a\&\text{cala-}mi-\acute{\text{a}} \text{ani}\] corri aquí/I came here running
\[yu\&'i'-i-mi-\acute{\text{a}}\] vino riéndose/he came smiling

Even though I cannot translate {'aka), the form /'akamin/ 'oler/smell of' seems to be a compound formed with /min/. /'akamin/ shows the same stem alternations as /min/. That is, the form /tan/ replaces /min/ in second person forms (see Morphophonemics 1.5.1.2.).

\['aka-min-a-w u \&\text{\text{a}:}pun \] olemos a jabón/we smell of soap
'aka-tan u šá:pun        hueles a jabón/you smell of soap

2.5.3. {putun}

{putun} added directly to a variety of roots adds the notion 'want to':

yuč hantu mim-putún      él no quiere venir/he doesn't want to come
wa k-ma'ni-putun-án       quiero matarte/I want to kill you
ša-k-ţoţ-putun-á-w        queríamos sentarnos/we wanted to sit down

2.6. Noun forms

Nouns accept a limited number of inflectional and derivational affixes, but the principal criterion for distinguishing noun forms is their ability to accept possessive affixes. Plural is not marked except on nominals referring to people.

2.6.1. Possession

Nominal stems accept a limited set of affixes that mark possession for 1st, 2nd and 3rd persons, as charted below. The suffix (-'an) adds plural possessor reference and must co-occur with a possessive prefix.

1. kin-
2. min-
3. iš-
1pl. kin-    -'an
2pl. min- -'an
3pl. iš- -'an

{kin-} and {min-} have the following allomorphy:

(Cin-) ➔ /Cin-/ with nasal homorganic with stem-initial stop (see Morphophonemics 1.5.5.)
/Ci'-/ or /Ci'y-/ before vowels (see Morphophonemics 1.5.2.2.)
/Ci-/ elsewhere, that is, before continuants, resonants and glottal stop (see Morphophonemics 1.5.4.2.3.)

2.6.1.1. 1st person possessor: {kin-}

/kin-/: kim-piştú' mi cuello/my neck
     kin-kiw [kiN-kiw] mi leña/my firewood
     kin-qaqştá' [kiN-qaqştá'] mi labio/my lip
     kin-táku mi esposa/my wife
     kin-či:lá' mi pollo/my pullet
     kin-cinkákas mi piloncillo/my sugar

/kı'-/: ki'-a:tú' mi pierna/my leg
     kiy-a:tú'

/kı-/: ki-sima'át mi lengua/my tongue
     ki-ži-čážkat mi trabajo/my work
     ki-šká:n mi agua/my water
     ki-maká' mi mano/my hand
     ki-nát mi madre/my mother
     ki-la'áw mi hermano/my brother

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ki-wáyt mi comida/my food

2.6.1.2. 2nd person possessor: {min-}

/min-/: mim-pištù' tu cuello/your neck
min-kiw [miN-kiw] tu leña/your firewood
min-qaqštá' [miN-qaqštá'] tu labio/your lip
min-táku tu mujer/your woman
min-či:lá' tu pollo/your pullet
min-cinkákas tu piloncillo/your sugar

/mi'-/: mi'-a:tù' tu pierna/your leg
miy-a:tù'

/mi-/: mi-sima'át tu lengua/your tongue
mi-ži-čá̃kat tu trabajo/you work
mi-šká:n tu agua/your water
mi-maká' tu mano/your hand
mi-nát tu madre/your mother
mi-la'áw tu hermano/your brother
mi-wáyt tu comida/your food

2.6.1.3. 3rd person possessor: {iš-}

(iš-) is reduced to /š-/ after vowels at word boundary.

iš-kižčá:wt su barba/his beard
iš-'álkut su hueso/his bone
iš-pumpú' su ropa/his clothing

ži-min-ta hu š-ˈó:ya trajo su olla/he brought his pot
1a ṣ-putahun ṣa-k-muhú-y lo echaba en la cuna/I put her in the crib

2.6.1.4. Plural possessor: {-'an}

- ki-la'aw-'án nuestro hermano/our brother
- mi-la'aw-'án vuestro hermano/your (pl.) brother
- iš-la'aw-'án su hermano/their brother

2.6.2. Plural

A group of noun stems that refer to people show suffix {-nin} in forms translated as plural nouns. I do not have data demonstrating how or if {-nin} co-occurs with {-'an} 'plural possessor'. {-nin} has allomorph /-in/ after consonants, /-nin/ elsewhere (see Morphophonemics 1.5.4.2.4.). /la'aw/ shows a change in the stem for which I cannot account.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ča'awašt</td>
<td>ča'awašt-in</td>
</tr>
<tr>
<td>la'áw</td>
<td>'ala'aw-in</td>
</tr>
<tr>
<td>ací'</td>
<td>ací'-in</td>
</tr>
<tr>
<td>táku</td>
<td>taku-nin</td>
</tr>
<tr>
<td>pāpa</td>
<td>papa-nin</td>
</tr>
<tr>
<td>kaču:pin</td>
<td>kaču:pi(n)-nin</td>
</tr>
</tbody>
</table>

2.6.3. Other Nominal Affixes

Two affixes, (laka-) and (pu-...(-n)), may be added to noun stems with apparent case and derivational functions,
respectively.

2.6.3.1. Locative: \{laka-\}

\{laka-\} translates as English 'on' or 'in'. It has variants /lak-/ and /laka-/, the distribution of which remains unclear.

\begin{center}
\begin{tabular}{ll}
\text{laka-miša k-ma:-má:-yá'} & lo dejaré en la mesa/I will leave it on the table \\
\text{wa laka-\textsuperscript{tun} ša-ki-ma:má:-y} & él me acostaba en el suelo/he laid me down on the floor \\
\text{hantu atam ţin u lak-miša} & tú nunca vas a la misa/you never go to mass \\
\text{ma:-muštu-yan lak-šká:n} & te hace llevar el río/he makes you float away in the river \\
\text{ih-ki-tol-a-w u lak-\textsuperscript{'aykiwi:n}} & nos sentamos en el monte/we settled in the forest
\end{tabular}
\end{center}

Some compound noun stems can be analyzed as consisting of two roots and a morpheme /lak-/ seemingly related to \{laka-\}. The examples with /pu/ 'cara/face' which follow may be interpreted as 'X on the face'.

\begin{center}
\begin{tabular}{ll}
lak-pu-\textsuperscript{Kiw} & pómulo/cheekbone \\
'\textsuperscript{on-face-wood}' \\
lak-pu-\textsuperscript{čá:wt} & ceja;pestaña/eyebrow;eyelash
\end{tabular}
\end{center}
'on-face-hair'
lak-pu-stáp nña del ojo/pupil

'on-face-bean'
lak-pu-'aůt lágrima/tear

'on-face-cry?'

Another morpheme, {la-}, may also be related to {laka-}.
/la-/ immediately precedes possessed nouns and is translated 'in' or 'on'. In the second example {iš-} '3rd possessor' becomes /š-/ following /la-/.

a-tolá-ti-c
u la-mim-pu-tolán
la-š-putahun ša-k-muhû-y
ik-'ula-ni-ŧ u la-ki-maká'

¡Siéntate en tu asiento!/
Sit in your seat!
la echaba en la cuna/I put her in the crib
la pegué con la mano/I hit her with my hand

2.6.3.2. {pu-...(-n)}

This morpheme appears to nominalize verb forms, that is, a verb root marked with {pu-...(-n)} can accept possessive and case markers. {pu-...(-n)} may be related to the verbal affix {pu-} 'instrumental' (see 2.2.7.2.). Consider the following examples:

v. tamá: 'acostar/go to bed(sleep)'
n. pu-táma:-n 'cama/bed'

hu ušinti tahuš ni hantu tama:-putun u laka-putáma:n

¡Por qué no quieres acostarte en la cama?/Why don't you want to go to sleep in the bed?
v. ła'ula 'sentarse/sit down'

n. pu-tola-n 'asiento/chair; seat

ak-tol-a: čhu la-mim-putolán

me sentaré en tu asiento/I will sit in your seat

I also recorded the noun /pusantu/ inflected for 1st possessor:

pusántu 'altar/altar'

kim-pusántu 'mi altar/my altar'

I hypothesize that /pusantu/ may be analyzed as (pu-) + the Spanish loan (santu) 'santo/saint' meaning 'used for saint(s)'.

Connections between (pu-...(-n)) with noun forms and (pu-) with verb forms remain unclear.

2.7. Uninflected words

The corpus contains uninflected words that correspond to English particles, pronouns, conjunctions and adverbs. I have little or no morphological basis upon which to distinguish word classes among uninflected words because I concentrated on studying verb morphology while in the field. I divide uninflected words here largely by their translations and I am aware that these words await a thorough morpho-syntactic analysis I cannot attempt at this time. All of the following examples are glossed in English unless the Spanish is instructive.

2.7.1. Conjunctions

I identified three conjunctions in Tepehua: two Spanish
loanwords (pórke) 'porque/because' and (píru) 'pero/but'; and (čay) 'y/and'. These conjunctions join two clauses or smaller constituents.

2.7.1.1. (pórke) was ubiquitous in the speech of my principal informant Monica Francisco who as a rule borrowed Spanish lexical items liberally. I noted however, that she did not substitute Spanish interrogative 'por qué?' for the native interrogative (tahuš) (see 2.7.2.2.).

na pući:sta ka hu kin-ča'a' pórke ni wa ik-póvri č
my house is still darkened because I am poor

klah'ažunaw č pórke klahputunaw č u wá:t
we cry because we want tortillas

2.7.1.2. /píru/ 'pero/but' alternates freely with /pero/.

kintaša'alayan píru hantu šakqasmatáw
they greet us but we don't hear/understand

tahahun ka pero ni wa póvrič
they live still but (they) are poor

2.7.1.3. (čay) is translated by Herzog as 'and'. I recorded only two utterances with (čay):

hu yuč silia 'ažu-ž čay č hu anu mučač wariyu waču 'ažu-ž
Celia cried and that girl from the neighborhood also cried
And Mena also cried

2.7.2. Interrogative

Interrogatives {ha}, {tahûS}, and {taswanân} precede the constituent they modify.

2.7.2.1. {ha} marks the clause it modifies as a question, the answer to which is of the yes/no type.

- ha ača(n)-ni ni k-miřpá-y ¿Te gusta cuando canto?/Do you like it when I sing?
- ha tam-putun u ušinti ¿Tú quieres venir?/Do you want to come?

2.7.2.2. {tahûS} 'why?' is frequently followed by /ni/ (see 2.7.4.4.). When immediately followed by enclitic {č} 'punctual', the final /š/ of /tahûS/ is deleted (see Morphophonemics 1.5.10.4.).

- tahuš źi-akatan č u čukuláti: Why do you smell of chocolate?
- tahu č ni wa mi-agstú 'im-palá-y Why do you continue to go alone?
- tahu č ni wa 'ažún č Why do you cry?

2.7.2.3. {taswanân} 'when?'
taswanan č u ša-kila-y When did you go to market? u lakštamáy

taswanan u ša-min u yűč When did he come?

2.7.3. Negative

Negative particles (hántu) and (nin) precede a whole clause.

2.7.3.1. (hántu) adds the notion 'not' to clauses. It also corresponds to English 'no'. /hántu/ alternates freely with its reduced variant /tu/ (see Morphophonemics 1.5.3.4.).

\[
\begin{align*}
\text{hantu } & \text{kacá-y you don't know} \\
\text{hantu } & \text{a-ta'úč č you wouldn't sit down} \\
\text{(han)tu } & \text{ka k-manu-ya-w u mákiku still we do not have electricity} \\
\text{(han)tu } & \text{lay čiwi-nin u žima'at'amá' he doesn't know how to speak Tepehua}
\end{align*}
\]

(hántu) may stand alone as a full constituent and translates as the English negative response 'no'.

čunč u hántu yes or no

2.7.3.2. (nin) corresponds to Spanish 'ni' (English 'neither; nor; not') in the following utterances:

\[
\begin{align*}
\text{nin } & \text{ki-ška:n nin 'alin nin túwu ni mi agua ni hay, ni tubo/there is neither water, nor pipes}
\end{align*}
\]

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nin tu'u ša-k-ži-tahú-y
found nothing

2.7.4. Relativizers

Relative pronouns {hu} 'that; the one who', (tis) 'which',
{tisčaway} 'who' and {ni} 'when' precede a whole clause. (tis)
and {tisčaway} appear to be related. Both these morphemes may
mark the clause they precede as a question.

2.7.4.1. As a relativizer {hu} corresponds to English 'that' and
'the one who'. {hu} has allomorph /u/ after words that end in
consonant (see Morphophonemics 1.5.10.1.). /hu/ occurs
elsewhere.

{hu} leči yuč u wa de wótič
art 'milk' 'it is' 'that' 'from (the) bottle'
milk (that is) from the bottle

kim-papa u šma'nikán
'my-father' 'the one who' 'was killed'
My father was killed

'ač u 'minčo'öl
'he left' 'the one who' 'came back'
he came back and left (again)

{hu} ušinti hu šala'osošinín

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art 'you' 'the one who' 'was cooking'
You were (doing the) cooking

2.7.4.2. (tis) 'which'

\[
\begin{align*}
\text{tis hun-kán č} & \quad \text{What is he called?} \\
\text{tis kansyon č u mišpa-y} & \quad \text{Which song is the man singing?} \\
& \quad \text{u lapanák} \\
\text{hantu iš-kaca-y tis kansyon} & \quad \text{He didn't know which song} \\
& \quad \text{u mišpa-y u lapanák} \quad \text{the man was singing}
\end{align*}
\]

2.7.4.3. (tisčawáy) 'who'

\[
\begin{align*}
\text{tisčawáy č u mišpa-y} & \quad \text{Who is singing?} \\
\text{hu yuč hantu k-miska-y} & \quad \text{I don't know him,} \\
& \quad \text{who is he?} \\
\text{tisčawáy č} & \quad \text{he didn't know who} \\
\text{hantu iš-kaca-y tisčawáy} & \quad \text{was making it} \\
& \quad \text{u ša-’ułtú-y}
\end{align*}
\]

2.7.4.4. (ni) translates most frequently as 'when'. Bower-Blount suggested that it also translates as 'since' but I do not have data that confirm such translation.

\[
\begin{align*}
\text{ni šakmin ikačalamíł} & \quad \text{when I came, I came running} \\
\text{ni ţa:či:’o č ka’áw č} & \quad \text{when you gather it all, let's go} \\
\text{iKałtuñuń ni šKatinín} & \quad \text{I jumped when I was dancing}
\end{align*}
\]

There is a (ni) which often occurs after (tahûš) and (pórke) and may be a related morpheme. I cannot identify a function or provide a gloss for the morpheme, but two examples follow:
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tahuś ni tu lay č makaškiwikinín       Why don't you know how
to swim?

porke ni wa račán č                   because I like it

2.7.5.  {hu} 'article'

{hu} functions 1) as an article before nominal and adverbial
adjuncts and 2) as a relative pronoun (see 2.7.4.1.).  {hu}
corresponds to English 'that' as in:

that dog bit him
the dog that bit him

where the 'that' that modifies an NP is homophonous with the
'that' that relates a complement to its head noun.

As an article, {hu} is a syntactic marker which precedes
nominal and adverbial adjuncts. Its use is not obligatory with
isolated lexical items, such as I commonly elicited.  {hu}
'article' has the allomorphy of {hu} 'relativizer'.

wa kaśawayá: č u tonyo hu mákžku

'he will light it'  art 'Tonio'  art 'lamp'

Tonio will light the lamp

iktawil č u čáwáy

'I live'  art 'now'

I am living now
My house is still darkened

2.7.6. Deictics

(anú) 'that' and (unimá) 'this' precede an N-like constituent. They indicate the relative distance of an object from the speaker. These deictics follow the article {hu} and precede the head noun.

2.7.6.1. (anú)

hu anu mučač waryu waču 'ałúł
That girl from the barrio also cried

hu yuč u anu sewé:ł
It's she, that Isabel

2.7.6.2. (unimá)

hu unima aci' kin-ci'
this girl is my daughter

na kan hu unima léči
it's tasty this milk

2.7.6.3. (anú) and (unimá) also function as pronouns as follows:

işpapa č u anú her husband is that one

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2.7.7. Quantifiers

Quantifiers precede the constituent they modify.

2.7.7.1. (đu) occurs in the corpus most frequently in existential statements where it translates as 'many'. Compare the following:

na đu 'alin šumpipi there are many cockroaches
na 'alin šumpipi there are cockroaches
mati' đu hu kawáyu there are not many horses
mati' u kawáyu there are no horses

Based on these and similar data, it is not possible to determine if (đu) is a sister constituent of the verb form or the nominal. (đu) does not follow the article (hu) and so is unlikely to be a noun.

2.7.7.2. (paytát) 'half'

ikšaškatnaž anu paytat awičán
I worked half the day

2.7.7.3. (čuš) 'every'

hantu šaktolay čuš awičán
I wasn't here everyday
2.7.7.4. (tu'ú) 'some; any'

šakili'aštagniyaw u tu'u ẖi'ut

because of that we gave away some fruit

hantu tu'u šakinta'aštayhuyán

they didn't help us any

2.7.8. Independent pronouns

The following independent personal pronouns optionally accompany inflected verb forms.

1. kitin 1pl. kitnán
2. ušinti 2pl. ušitnán
3. yuč 3pl. yu'ûnč

Independent pronouns are always preceded by the article (hu) and occur before or after the verb form. They refer to both subject and object person.

Subject pronoun: hu kitin k-laka'ini-yán

art 'I' 'I-believe -you'

Object pronoun: k-laka'ini-yan hu ušinti

'I-believe -you' art 'you'

2.7.9. Prepositions

My informants borrowed three prepositions from Spanish, (kun) 'con/with', (para) 'para/for', and (pur) 'por/in exchange for'. These prepositions precede an N-like constituent. The article
(hu) can precede the preposition and its object.

2.7.9.1. (kun) 'with'

hantu toî-putun kun kitîn  he doesn’t want to sit with me

2.7.9.2. (para) 'for'

hu kitîn hantu k-çaîkat-nam-putun  I don’t want to work for him (on his behalf)
   u para yûč
ha ka-çaîkatnan-a-w u para yûč  Will we work for him?

2.7.9.3. (pur) 'in exchange for'

ik-çaîkatnan pur tûmi:n  I work for money
   ik-çaîkatnan pur ki-wáyt  I work for my food

2.7.10. Adverbs

A number of words which correspond to English adverbs occur in the data. I have grouped them into three semantic categories: time, place and manner. Each form is listed with a gloss and exemplified.

2.7.10.1. Time

(čawây) 'now', (kután) 'yesterday', and (ži) 'tomorrow' are frequently preceded by the article (hu).

(čawây) 'now'

hu čawây ni-ya’î-ît  now you (pl.) will die
ih-kaca-y č u čawây ni  I know now that it is true
wa só-ţi č
na 'oš tahun u ška:n it's storming now
u čawáy

(kután) 'yesterday'

My informants translated both /kutan/ and /kutančič/ as 'yesterday'. The latter form is more common.

hu ušinti ta-ti hu kután č you came yesterday
ik-paš-ž u kutánčič I bathed yesterday
hu kutánčič ik-paš-ž yesterday I bathed

(ži) 'tomorrow'

ži a-k-lani-yá' tomorrow I will learn
a-k-hun-an u ži I will tell you tomorrow

(tawanán) 'ever'

tawanán/ is modified by /hántu/ 'negative' in the following examples. My informants translated /hantu tawanán/ as Spanish 'nunca' (English 'never').

hantu tawanan čaškatnan u yűč él nunca trabaja/he never works
hu kitin hantu tawanan tolá-y nunca me siento/I never sit down
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{ka} 'todavía/still'
  hantu ka na k-żtata-putún ē I still do not want to
  sleep
  hu kihnan ka na k-wil-á-w we are still living
  wa čaľ kā he is still young

{astán} 'then;afterwards'
  astan kin-ta-čiwima'á:n ē then they summoned us
  astan ē ik-lak-la-hun-á-w ē afterwards we talk to one
      another

{atám} 'once'
  /hántu/ 'negative' precedes /atám/ in the following examples,
which my informants translated as 'nunca/never'. /atám/ may be
formed on /tam/ 'one'.
  hu yuč hantu atam a-la'ōši(n)-nīn él nunca hace de
      comer/he never cooks
  hu uşini hantu atam ūn ū tú nunca vas a la
      lak-misa iglesia/you never go to
  mass
  hu kītin hantu atam ik-'án yo nunca voy/I never go

{so'ón} 'early'
  Bower-Blount suggested that this morpheme also translates as
  'quickly'.
  wa so'ón ik-żtatá-y I go to sleep early

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I put the girl to bed early
we go to bed early

I always cut firewood
he always goes to bring firewood

2.7.10.2. Place

Two adverbs of place, (aní) 'here' and (anč) 'there', are commonly preceded by article (hu).

(aní) 'here'

ša-k-tol-a-w u aní we settled here
hu aní 'alin laqatam š'ó:y here is a dog

(anč) 'there'

hu yuč anč ka-puško-yá' there he will look for him
ih-kil-a-w č u anč we went there

(ča:) 'over there'

nin tu'u šakši'tahuyaw čá: we couldn't find anything over there
{tan} 'where'

My informants translated {tan} and {tančič} as 'where'. Bower-Blount said that in Huehuetla Tepehua {hunta}, often reduced to /ta/, translated as 'where'. I am unsure of the connections of these morphemes.

na k-ma'añh-n-a-w ta(n)  we were suffering where
ša-ki-tol-á-w  were living
tan č u kuštúy  Where do you work?

2.7.10.3. Manner

Adverbs of manner precede the constituent they modify, unless they occur in an adjunct marked by {hu} 'relativizer'.

{čó'o} 'again'

hu kižn na čo'o š-ik-'am-putúrn  I wanted to go again
čuš čo'o a-ki-'ún  Tell me everything again!

An aspectual marker (-čo'ó) marks iterative on verb forms (see Aspect 2.2.5.7.).

{lay} 'be able'

/lay/ adds the notion 'be able' or 'know how' to verb forms.

hu ušinti lay čiwinín  you know how to speak
yuč lay 'ačoqnuń žima'añ'amá'  he knows how to write Tepehua
(čunč) 'like so'


tu lay k-čiwi(n)-nin u čunč   I cannot speak like that
hantu čunč a-ki-laqći   Don't look at me like that

(čunč) also translates as 'yes'. Bower and Erickson 1967 gloss (čunč) as 'the same'.

(taçu) 'how'


na ʒi-ška-y taçu lay k-čiwinin   It's difficult how I speak
k-qasmat taçu non-kán   I understand how it is spoken

(waçu) 'also'


hu yu'unč waçu na ta-ʒi-'akamin   they also smell of soap
u šá:pun

waçu č ik-má:-y   I also lie down
yuč waçu č ta-má:-y   he also lies down

2.7.11. Other Uninflected Words

There are 53 uninflected words in the corpus that gloss as English adjectives. I prompted my informants with 'es' + adjective' or 'está' + adjective, (English 'it is' + adjective). Since 3rd subject is unmarked on Tepehua verbs, I cannot decide if these items are verbs. In texts such words may be preceded by the clitics (wa) and (na) suggesting verb root status. Further
elicitation and study will establish whether or not a grammatical class of adjectives needs to be established distinct from verbs. In the glossary I identify verbs as V, nouns as N, particles as P and clitics as C. I leave remaining words unidentified.

2.8. Numerals

Numerals are expressed with simple and compound stems. Bower-Blount 1948 provides the fullest treatment of Tepehua numerals and numeral affixes to date, including 16 numeral classifiers for Huehuetla Tepehua. Numbers 1-10 and 20 are monomorphemic; numbers 11-19 and 21-100 are compound forms. Numbers 11-19 are based on ten; numbers 21-100 are based on twenty.

2.8.1. Numerals 1 through 10 and the numeral 20 are single morphemes:

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>tam</td>
<td>one</td>
</tr>
<tr>
<td>tuy</td>
<td>two</td>
</tr>
<tr>
<td>ṭūtu</td>
<td>three</td>
</tr>
<tr>
<td>tá:ti</td>
<td>four</td>
</tr>
<tr>
<td>ki:s</td>
<td>five</td>
</tr>
<tr>
<td>čašán</td>
<td>six</td>
</tr>
<tr>
<td>tuhún</td>
<td>seven</td>
</tr>
<tr>
<td>cahín</td>
<td>eight</td>
</tr>
<tr>
<td>nahá:c</td>
<td>nine</td>
</tr>
<tr>
<td>ka:w</td>
<td>ten</td>
</tr>
<tr>
<td>pušám</td>
<td>twenty</td>
</tr>
</tbody>
</table>
In compound forms in which {tuy} is the first member, {tuy} has allomorph {tu}.

2.8.2. Numerals 11-19 are based on {ka:w} 'ten'. Their semantic value is equal to the sum of their constituent forms.

- ka:w-tám  eleven (10 + 1)
- ka:w-túy  twelve (10 + 2)
- ka:w-tútú  thirteen (10 + 3)
- ka:w-tá:ti  fourteen (10 + 4)
- ka:w-kí:s  fifteen (10 + 5)
- ka:w-čašán  sixteen (10 + 6)
- ka:w-tuhún  seventeen (10 + 7)
- ka:w-cahin  eighteen (10 + 8)
- ka:w-nahá:c  nineteen (10 + 9)

2.8.3. Numerals 21-39 are based on {pušám} 'twenty'. Their semantic value is equal to the sum of their constituent forms.

- pušám  twenty
- pušam-tám  twenty-one (20 + 1)
- pušam-túy  twenty-two (20 + 2)
  etc.
- pušam-ká:w  thirty (20 + 10)
- pušam-ka:w-kí:s  thirty-five (20 + 10 + 5)
  etc.
2.8.4. {pušám} also forms the base of numerals 40-100 as follows: the compound stem of numerals 21-39 is preceded by {tu}, {tuți} 'three', {ta:ti} 'four' or {ki:s} 'five'. The first member of the numerals 40-100 acts as the multiplier of the sum of the constituent values of the subsequent members of the form.

- tu-ponentsam forty (2 X (20))
- tu-ponentsam-ká:w fifty (2 X (20 + 10))
- tuți-ponentsam sixty (3 X (20))
- tuți-ponentsam-ká:w seventy (3 X (20 + 10))
- ta:ti-ponentsam eighty (4 X (20))
- ta:ti-ponentsam-ká:w ninety (4 X (20 + 10))
- ki:s-ponentsam one hundred (5 X (20))

My informants offered the form /tam syéntus/ (literally, 'one hundred'), based on the Spanish loan '-ciento/hundred', much more readily than /ki:s-ponentsam/.

2.8.5. Numeral classifiers

When numerals modify a noun in a noun phrase, they require the prefixation of classifiers as follows:

2.8.5.1. {0} numeral prefix

Numerals have no classifier when modifying Spanish loans /péšu/ 'peso', /óra/ 'hora/hour', /syéntus/ '-ciento/hundred', and /mii/ 'mil/one thousand'.

- tam péšu 1 peso/cent
- tuy péšu 2 pesos/cents

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tam óra 1 ora/hour
tam syéntus cien/one hundred
tam milh mil/one thousand

2.8.5.2. \{puma-\} is the numeral classifier when the head noun refers to humans and animals.

puma-\text{tuy} lapanák 2 hombres/men
puma-\text{tuy} ki-la'áw 2 hermanos míos/my 2 brothers
puma-ki:s kawayu 5 caballos/horses

2.8.5.3. \{qan-\} is the numeral classifier when the head noun refers to long, slender objects.

qan-ki:s ki-maká' 5 dedos míos/my 5 fingers
qan-ka:w kiw 10 árboles/trees

\text{/ali-maká'/} (lit. 'digit' + 'hand') is the form given for 'finger(s)' where no numeral accompanies the noun.

2.8.5.4. \{laqa-\} is the general numeral prefix.

laqa-\text{tutu} awilčán 3 días/days
laqa-\text{ta:ti} či:wis 4 pedazos/pieces
laqa-tam ţ'ôy 1 perro/dog
laqa-ka:w kiw 10 árboles/trees
Note that /ṣ'oy/ 'perro/dog' and /Kiwi/ 'árbol/tree' each occur with {laqa-} as well as with {puma-} (Sec. 2.8.5.2.) and {qan-} (Sec. 2.8.5.3.), respectively.

3.0. Sample Texts

These texts were given me by Monica Francisco and translated into Spanish by Tonio and Monica Quirino. I provide the English translation. Monica Francisco often interpolated Spanish lexical items and phrases in her Tepehua and several examples of that switching appear here. In the third text Monica makes reference to tortas, a sandwich made with bolillos, a wheat roll. Tortas and bolillos are still generally considered middle class fare. Thirty years ago, when Monica took the trip she describes, tortas were doubtlessly not a common item in her diet. She also refers to 'Nido' a brand name for powdered milk that is practically synonymous in Mexico with powdered milk in general.

1. Ya no se ve, está oscuro  
2. Tonio va a prender el candil  
3. Todavía no metemos la luz, la luz  
4. Está oscuro todavía en mi casa porque estoy pobre  
5. No puedo meter pronto mi luz porque estoy pobre  
6. Ni agua hay, ni tubo porque no hay dinero  
7. No hay dinero, por eso no podemos metérnoslos.

1. One can't see, it's already dark  
2. Tonio will light the lamp  
3. We still do not have electricity  
4. My house is still dark because I am poor  
5. I am not able to install electricity soon because I am poor  
6. There is neither water nor pipes because there is no money  
7. There is no money  
8. For this reason we can't install them.

II. 1. Somos pobres nosotros  
2. Sufrimos donde vivíamos en el monte.  
3. Nos sentamos en el monte  
4. Es como diez años en el monte  
5. No encontramos nada allá  
6. No encontré nada, ni dinero
7. Con gusto fui a comprar aquí pero sabía yo donde comprar
8. Está con trabajo que comprábamos 9. Ahorita descansamos aquí
13. Con gusto vivimos aquí 14. Con gusto comemos aquí 15. Con
gusto nosotros vivimos aquí en Mecapalapa.

1. We're poor 2. We suffered where we were living in the forest
3. We lived in the forest 4. About eighteen years we lived in
the forest 5. We didn't find anything over there 6. I found
nothing, not even money 7. Happily I shopped here but I knew
where to shop 8. It is with difficulty that we bought 9. Now we
rest here 10. We settled 11. I built my house 12. I rested
live here in Mecapalapa.


1. Menas went 2. Cilia went 3. Isabel went when we went 4. And
later Hipolita went 5. when we went there later 6. We cry because we want tortillas 7. "There aren't any tortillas 8. We want tortillas" 9. We were given tortas 10. Then we say to one another 11. "Don't you want to go home?" 12. I wanted to go home again 13. We were afraid 14. The people were gringos because they were very big 15. One was bearded 16. We were afraid 17. We couldn't sleep 18. The gringos were working 19. Two girls didn't cry because they thought the tortas tasty 20. The meat in them wasn't well cooked 21. Blood came out of it 22. We don't want them 23. Cilia cried and that girl from the barrio cried also 24. She cried because we were hungry 25. There were bananas 26. There was fruit 27. It didn't satisfy us 28. We cried 29. Milk from the bottle is tasty 30. There Nido was given 31. Only bolillos there, tortas, white bread 32. One suffers in the United States.
APPENDIX 1. SPANISH LOANWORDS

This list includes all of the Spanish loanwords found in my corpus. Stress follows the Spanish pattern in all but a few of these loans.

amígu  amigo/friend
asúř azul/blue
čukulá:ti chocolate
kačupí:n gachupín/foreigner
kawáyu caballo/horse
kompáli compadre/friend
kun con/with
lay leer/read
léči leche/milk
maltratála maltratar/mistreat
mángu mango/mango
miša mesa/table
mučáč muchacha/girl
mulínú molino/mill
nína niña/girl
pátuš pato/duck
pěšu peso/cent
píru pero/but
pólita Hipolita
pówri pobre/poor
pur por/for
pûrke  porque/because
pûru  puro/pure; only
ríku  rico/rich
šápu:n  jabón/soap
sawát  sábado/Saturday
sewéž  Isabel
silía  Celia
wánku  banco/bank

These two words may also be borrowed from Spanish.
waštíla  cuartilla/Spanish measure of volume
wóti: č  botella/bottle

The following words combine Spanish loans and Tepehua morphemes.

astalţič  Sp. 'hasta' + Tp. 'li č'
hasta mañana/until tomorrow
pusántu  Tp. 'pu-' + Sp. 'santo'
altaar/altar
tamliž  Tp. 'tam' + Sp. 'mil'
mil/one thousand
tamsyéntus  Tp. 'tam' + Sp. 'cientos'
cient/one hundred
lakmisa  Tp. 'lak-' + Sp. 'misa'
iglesia/church
### APPENDIX II. GLOSSARY OF ROOTS

<table>
<thead>
<tr>
<th>Root</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>'açalá</td>
<td>v. correr/run</td>
</tr>
<tr>
<td>'açognún</td>
<td>v. escribir/write</td>
</tr>
<tr>
<td>'aç</td>
<td>alegre/happy</td>
</tr>
<tr>
<td>'açán</td>
<td>v. be pleased</td>
</tr>
<tr>
<td>'acakú:nt</td>
<td>n. vida/life</td>
</tr>
<tr>
<td>'akamín</td>
<td>v. oler/smell of</td>
</tr>
<tr>
<td>'akšá:w</td>
<td>n. tina/jar</td>
</tr>
<tr>
<td>'açkulú:k</td>
<td>áspero/sour</td>
</tr>
<tr>
<td>'açtúh</td>
<td>v. brincar/jump</td>
</tr>
<tr>
<td>'açûn</td>
<td>v. llorar/cry</td>
</tr>
<tr>
<td>'alin</td>
<td>v. haber/exist</td>
</tr>
<tr>
<td>'altán</td>
<td>v. caminar/walk</td>
</tr>
<tr>
<td>'amananá'</td>
<td>n. fuego/fire</td>
</tr>
<tr>
<td>'an</td>
<td>v. ir/go</td>
</tr>
<tr>
<td>'agsto:Rá</td>
<td>v. brincar/jump over</td>
</tr>
<tr>
<td>'aš</td>
<td>n. jícara/jug</td>
</tr>
<tr>
<td>'aša:ní</td>
<td>v. respirar/breathe</td>
</tr>
<tr>
<td>'askakát</td>
<td>caliente/hot</td>
</tr>
<tr>
<td>'atín</td>
<td>v. bailar/dance</td>
</tr>
<tr>
<td>'ayákiwí:n</td>
<td>n. monte/bosque/hills/woods</td>
</tr>
<tr>
<td>'in</td>
<td>v. traer/bring</td>
</tr>
<tr>
<td>'oš</td>
<td>bueno/good</td>
</tr>
<tr>
<td>'ukšún</td>
<td>v. vagabundear/wander</td>
</tr>
<tr>
<td>'ulá</td>
<td>v. poner/place; put</td>
</tr>
<tr>
<td>'ulaní</td>
<td>v. pegar/hit</td>
</tr>
<tr>
<td>'ultur</td>
<td>v. hacer/make</td>
</tr>
<tr>
<td>a:tú'</td>
<td>n. pierna/leg</td>
</tr>
<tr>
<td>a'ala'ót</td>
<td>n. cuerno/horn</td>
</tr>
<tr>
<td>a'asőł</td>
<td>n. oreja/ear</td>
</tr>
<tr>
<td>ačatí:n</td>
<td>n. yerba/herb</td>
</tr>
<tr>
<td>ací'</td>
<td>joven/young</td>
</tr>
<tr>
<td>ahút</td>
<td>mojado/wet</td>
</tr>
<tr>
<td>akáž</td>
<td>n. sangre/blood</td>
</tr>
<tr>
<td>akání:t</td>
<td>n. piel/skin</td>
</tr>
<tr>
<td>akšpún</td>
<td>n. hombro/shoulder</td>
</tr>
<tr>
<td>akskítít</td>
<td>n. cerebro/brain</td>
</tr>
<tr>
<td>alášuś</td>
<td>n. naranja/orange</td>
</tr>
<tr>
<td>ašćán</td>
<td>n. barbada/chin</td>
</tr>
<tr>
<td>ašık</td>
<td>n. hoja de papel/paper</td>
</tr>
<tr>
<td>aštahú</td>
<td>v. ayudar/help</td>
</tr>
<tr>
<td>aštukanú'</td>
<td>n. espina/paper</td>
</tr>
<tr>
<td>ašùnu:t</td>
<td>n. corazón/heart</td>
</tr>
<tr>
<td>ališahá'</td>
<td>n. dedo del pie/toe</td>
</tr>
<tr>
<td>alimaká'</td>
<td>n. dedo de la mano/finger</td>
</tr>
<tr>
<td>alikt</td>
<td>n. hueso/bone</td>
</tr>
<tr>
<td>amaqštúł</td>
<td>n. basura/garbage</td>
</tr>
<tr>
<td>anč</td>
<td>p. allí/there</td>
</tr>
<tr>
<td>aní</td>
<td>p. aquí/here</td>
</tr>
</tbody>
</table>
anú p. ese/that
apáma:t n. pluma/feather
apuški:kní' n. sombra/shadow
aqći:s n. pulga/flea
aqcůž n. cabeza/head
aqšá:w n. tinaja/urn
áqstu n. mismo/self
aqstihún n. techo/roof
as'át n. muchacho/a/boy/girl
astakná v. descansar/rest
astán p. luego/afterwards; then
asúž azul/blue
atá:p sordo/deaf
atám p. una vez/once
atapákšat n. animal/animal
awí:ñ n. ratón/rat
awilčán n. día/sol/day/sun
awipi:sní' n. niebla/cloud
ay n. pelo/hair
aya'aná' n. ascuas/coals
aymoncán n. frente/forehead
ayšká:n n. río/river
čáča p. siempre/always
čáž n. hijo/child
čamán v. llenar/fill
či:s n. noche/night
čí'in n. reírse/laugh
čí'ít n. risa/laugh,smile
čílip:s n. perico/parrot
činki pesado/heavy
čo' n. pájaro/bird
čo'o:n n. Otomí
čucú v. fumar/suck
čukú:nk frio/cold
čunuqá v. perder/lose
čañá' n. pie/foot
čalág n. trastes/dishes
čalkát v. trabajar/work
čañ v. sembrar/sow
čapá v. agarrar/catch
čaqá v. lavar/wash
ču:n n. zopilote/skunk
čukú v. cortar/cut (with knife)
č c. 'punctual'
ča: v. cocer; madurar/cook; ripen
ča: p. allá/over there
ča:qštá' n. corteza de árbol/tree bark
ča'á' n. casa/house
ča'án n. hormiga/ant
ča'awáşt n. Totonaco
ča'út n. saliva/saliva
čankát n. caña/cane
<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>čaqš</td>
<td>v. cortar/cut</td>
</tr>
<tr>
<td>čawán</td>
<td>v. tener hambre/be hungry</td>
</tr>
<tr>
<td>čawáy</td>
<td>p. ahora/now</td>
</tr>
<tr>
<td>čawlá'</td>
<td>n. guajolote/turkey</td>
</tr>
<tr>
<td>čay</td>
<td>p. y/and</td>
</tr>
<tr>
<td>či:</td>
<td>v. amarrar/gather (see pa:či:)</td>
</tr>
<tr>
<td>čilá'</td>
<td>n. pollón/pullet</td>
</tr>
<tr>
<td>čiwima'án</td>
<td>v. llamar/summon</td>
</tr>
<tr>
<td>čiwín</td>
<td>v. hablar/talk</td>
</tr>
<tr>
<td>čiwš</td>
<td>n. piedra/stone</td>
</tr>
<tr>
<td>čó'o</td>
<td>p. otra vez/again</td>
</tr>
<tr>
<td>čunč</td>
<td>p. así/si/like so;yes</td>
</tr>
<tr>
<td>čuš</td>
<td>p. todo/all</td>
</tr>
<tr>
<td>capú:</td>
<td>n. gusano/worm</td>
</tr>
<tr>
<td>casná:t</td>
<td>n. fierro/iron</td>
</tr>
<tr>
<td>cinkákas</td>
<td>n. piloncillo/unrefined sugar</td>
</tr>
<tr>
<td>cógot</td>
<td>n. rodilla/knee</td>
</tr>
<tr>
<td>ha</td>
<td>p. interrogative</td>
</tr>
<tr>
<td>ha:k</td>
<td>n. plátano/banana</td>
</tr>
<tr>
<td>hántu</td>
<td>p. no/no/not</td>
</tr>
<tr>
<td>hip</td>
<td>n. lumbre/light?</td>
</tr>
<tr>
<td>hu</td>
<td>p. article;relativizer</td>
</tr>
<tr>
<td>hu:k</td>
<td>n. venado/deer</td>
</tr>
<tr>
<td>hu:m</td>
<td>n. chuparrosa/hummingbird</td>
</tr>
<tr>
<td>hukšp</td>
<td>n. lagarto/lizard</td>
</tr>
<tr>
<td>humá</td>
<td>n. abuela/grandmother</td>
</tr>
<tr>
<td>hun</td>
<td>v. contar (decir)/tell</td>
</tr>
<tr>
<td>hunt</td>
<td>v. estar/be</td>
</tr>
<tr>
<td>is'ací:n</td>
<td>n. paja/hay;fodder</td>
</tr>
<tr>
<td>ištá</td>
<td>v. salir/come out</td>
</tr>
<tr>
<td>ında</td>
<td>n. cola/tail</td>
</tr>
<tr>
<td>Ka:t</td>
<td>n. año/year</td>
</tr>
<tr>
<td>kacá</td>
<td>v. saber/know</td>
</tr>
<tr>
<td>Katán</td>
<td>n. fiesta/holiday</td>
</tr>
<tr>
<td>Katú</td>
<td>n. año/year</td>
</tr>
<tr>
<td>kiw</td>
<td>n. árbol;leña/tree;wood</td>
</tr>
<tr>
<td>ka</td>
<td>p. todavía/still</td>
</tr>
<tr>
<td>ká:na</td>
<td>n. este/east</td>
</tr>
<tr>
<td>kañnilu</td>
<td>n. chivo/goat</td>
</tr>
<tr>
<td>kan</td>
<td></td>
</tr>
<tr>
<td>kapuhúh</td>
<td>n. mucoso/brat</td>
</tr>
<tr>
<td>ki:w</td>
<td>n. espinosa/chayote</td>
</tr>
<tr>
<td>kilá</td>
<td>v. ir y regresar/come and go</td>
</tr>
<tr>
<td>kičáwt</td>
<td>n. barbo/chin</td>
</tr>
<tr>
<td>kičmákča:t</td>
<td>n. arco iris/rainbow</td>
</tr>
<tr>
<td>kični</td>
<td>n. boca/mouth</td>
</tr>
<tr>
<td>kičpát</td>
<td>n. orilla/edge</td>
</tr>
<tr>
<td>kičpatini:</td>
<td></td>
</tr>
<tr>
<td>kilí</td>
<td>v. ir y regresar/go and come</td>
</tr>
<tr>
<td>kin</td>
<td>n. tía/aunt</td>
</tr>
<tr>
<td>kingán</td>
<td>n. él mío/mine, exclusively</td>
</tr>
<tr>
<td>kitín</td>
<td>p. yo;me/I;me</td>
</tr>
</tbody>
</table>
kitnán  p. nosotros/we;us
kuč  n. medicina/medicine
kuh  v. despertar/awaken;rise
kůku  n. tío/uncle
kukšš  n. aguacate/avocado
kůku:  n. arena/sand
kumpalimpáy  n. padrino
kumpalinátn  n. madrina
kuš  n. maíz/maize
kuššú  v. escardar la milpa/work in the cornfield
kután  p. ayer/yesterday
la'añapúy  v. loco/crazy
la'añí  v. alegar/argue
la'áz  n. hermano/a/sibling
la'óší  v. hacerlo bien;guisar/make it well;cook
lači:sín  n. mañana/morning
lakšštamáw  n. plaza/market
lakpu'ážut  n. lágrima/tear
lakpučáwt  n. ceja; pestana/eyebrow; eyelash
lakpučškw  n. pómulo/cheekbone
lakpušštáp  n. niña del ojo/pupil
lakššán  n. mejilla/cheek
laktiyá:n  n. cielo/sky
laka'í  v. creer/believe
lakaskín  v. querer/want
lakčahúy  cerrado/closed
lakpučšaqá  v. lavar la cara/face-wash
laní  v. aprender/learn
lapanák  n. persona/person
laqčín  v. ver/see
laqčúž  n. ojo/eye
laxššú  v. escardar/weed
lay  p. poder/be able
čt'ulá  v. pensar de/think; consider
čahá  v. ganar/win
či  p. mañana/tomorrow
či'ič  calor/heat
či'ut  n. fruta/fruit
čima'añ'ámá'  n. lengua Tepehua/Tepehua language
čimín  v. traer/bring
čilawá:n  n. castellano/Castilian
čitahú  v. encontrar/find
čiway  n. carne/meat
čma:n  largo/long
čtalamaka'  n. palma de la mano/palm of the hand
čtukít  n. atole/cornemal mush
čtatá  v. dormir/sleep
ču  p. mucho/many
ču:  n. víbora/snake
ma:  v. acostar/lie down
ma:'aštán  v. manejar/make go
ma:ma: v. dejar/leave; put
ma'ał'amát n. Tepehua
ma'ałáh v. sufrir/suffer
ma'át
ma'čiskín v. pedir prestado/borrow
mačištág v. prestar/lend
mačaqša v. entender/understand
maká' n. mano/hand
maka'án v. mandar/send
mak'kulani v. poner la luz/turn on the lights
mák'ku n. luz/light
maknú v. meter a mano/install by hand
makskát n. agujito/sharp
mak'uk n. araña/spider
mak'kuyú' n. luna/moon
makťík n. puerta/door
mamiší v. apagar/turn off
manú v. meter; instalar/install
makťaqá v. lavar las manos/hand-wash
maqčá v. hornear; rostear/bake; burn
ma'ní v. matar/kill
maqš n. oeste/west
makšíwik v. nadar/swim
maqtaẖí v. recibir/receive
mašťú v. sacar/pull out
masú v. enseñar/teach
matí v. no haber/not exist
matupí:k n. mariposa/butterfly
mi:staw' n. gato/cat
nik n. hielo/ice
miłpá v. cantar/sing
miłpú'ut n. collar/necklace
min v. venir/come
minčo'ó v. regresar/come back
mispá v. conocer/know
moqšnú' n. tecolote/owl
mu:$ n. cambio/monkey
muhú v. echar/put
muştú v. flotar/float
na c. verb clitic
nahún v. decir/speak
nat n. madre/mother
nawí v. hacer/make
ni v. hacer/make
ni p. cuando/when
nin p. ni...ni/no; not; neither
nipš n. calabaza/squash
oč n. garganta/throat
oqé' n. luciérnaga/firefly
paqš v. quebrar/break
pas duro/hard
pínsti:lá' n. chile verde/green chile
pin
pa:ci: v. amarrar/gather; tie
pa'âch n. ala/wing
pahán n. barriga/belly
pamá:t n. pescado/fish
panimák n. algodón/cotton
pápa n. marido/husband
papá' n. macho/male
paqch n. jitomate/tomato
pa s v. bañarse/bathe
pastáq v. recordar; pensar en/remember; think of
pay n. padre/father
páytat p. medio/half
pičili' n. muela de juicio/wisdom tooth
pištú' n. cuello/neck
poq'úl viejo/old
poq' n. polvo/dust
pu n. cara/face
pu: n. copal
putáma:n n. cama/bed
putolán n. asiento/chair
puči:s v. oscurecer/be dark
pučahúy nublado/cloudy
puhún plano/flat
pulakán n. espalda/back
pučá'o' hueco/hollow
pumpú' n. ropa/clothing
pupá n. abuelo/grandfather
púput n. espuma/foam
puškahú v. buscar/look for
pušlimt n. primo/cousin
putaqá v. contar/count
putiča'o'úl n. suegra/mother-in-law
putihó'at n. suegro/father-in-law
qot v. tomar/drink
qahín n. tortuga/turtle
qalá:t n. avispa/wasp
qaqštá' n. labio/lip
qastú' n. codo/elbow
qâhi grande/big
qo:nt gordo/fat
qus bonito/pretty
s'olí v. chiflar/whistle
s'apatawa:t n. pan/bread
s'awáw amarillo/yellow
s'o:y n. perro/dog
š'op v. cansar/tire
š'oy n. hoja de árbol/tree leaf
šá:nti n. flor/flower
ša'alá v. saludar/greet
šanatičawlá' n. guajolote hembra/female turkey
šástak crudo/raw
<table>
<thead>
<tr>
<th>Term</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Siši</td>
<td>v. secar/dry</td>
</tr>
<tr>
<td>Škítí</td>
<td>n. murciélagos/bat</td>
</tr>
<tr>
<td>Ška</td>
<td>v. doler/hurt</td>
</tr>
<tr>
<td>Ška:n</td>
<td>n. agua/water</td>
</tr>
<tr>
<td>Škili:w</td>
<td>chorreado/filthy</td>
</tr>
<tr>
<td>Ško:ma'án</td>
<td>v. corretear/push off</td>
</tr>
<tr>
<td>Škupú'</td>
<td>n. kamayás/crayfish</td>
</tr>
<tr>
<td>Šma'astá'</td>
<td>n. cáscara/shell/husk</td>
</tr>
<tr>
<td>Šnapāp</td>
<td>blanco/white</td>
</tr>
<tr>
<td>Špiyóq</td>
<td>n. caracol/snail</td>
</tr>
<tr>
<td>Šqa:m</td>
<td>n. totomoxc/e/corn husk</td>
</tr>
<tr>
<td>Šqan</td>
<td>n. mosca/fly</td>
</tr>
<tr>
<td>Šqoyá:m</td>
<td>n. carbón/charcoal</td>
</tr>
<tr>
<td>Štá'at</td>
<td>n. metate/stone quern</td>
</tr>
<tr>
<td>Štaq</td>
<td>v. dar/give</td>
</tr>
<tr>
<td>Šumpípi</td>
<td>n. cucaracha/coakroach</td>
</tr>
<tr>
<td>Šunukčawlá'</td>
<td>n. hongo/mushroom</td>
</tr>
<tr>
<td>Šawá</td>
<td>v. quemar/burn</td>
</tr>
<tr>
<td>Sa</td>
<td>v. tocar/play (an instrument)</td>
</tr>
<tr>
<td>Sa:tálć</td>
<td>n. hueso de fruta/pit</td>
</tr>
<tr>
<td>Sakmi</td>
<td>v. preguntar/ask</td>
</tr>
<tr>
<td>Saqs</td>
<td>dulce/sweet</td>
</tr>
<tr>
<td>Sásti</td>
<td>nuevo/new</td>
</tr>
<tr>
<td>Si:ma'át</td>
<td>n. lengua/tongue</td>
</tr>
<tr>
<td>Sišáq</td>
<td>n. grillo/cricket</td>
</tr>
<tr>
<td>Siwik</td>
<td>n. raíz/root</td>
</tr>
<tr>
<td>Škaw</td>
<td>n. conejo/rabbit</td>
</tr>
<tr>
<td>Škin</td>
<td>v. pedir/ask for</td>
</tr>
<tr>
<td>Škun</td>
<td>tibio/warm</td>
</tr>
<tr>
<td>Škití</td>
<td>v. moler/grind</td>
</tr>
<tr>
<td>Škitít</td>
<td>v. masa/dough for torillas</td>
</tr>
<tr>
<td>Slapünk</td>
<td>liso/smooth</td>
</tr>
<tr>
<td>Slapúž</td>
<td>rojo/red</td>
</tr>
<tr>
<td>Slu:m</td>
<td>n. lagartija/lizard</td>
</tr>
<tr>
<td>So'ón</td>
<td>p. temprano/early</td>
</tr>
<tr>
<td>Sqa'tán</td>
<td>n. ciruela/plum</td>
</tr>
<tr>
<td>Sta</td>
<td>v. vender/sell</td>
</tr>
<tr>
<td>Stáku</td>
<td>n. estrella/star</td>
</tr>
<tr>
<td>Staw</td>
<td>verde/green</td>
</tr>
<tr>
<td>Stap</td>
<td>n. frijol/beans</td>
</tr>
<tr>
<td>Stikít</td>
<td>n. leche/milk</td>
</tr>
<tr>
<td>Su:n</td>
<td>amargo/bitter</td>
</tr>
<tr>
<td>Suntáw</td>
<td>n. dinero/money</td>
</tr>
<tr>
<td>Ta'apán</td>
<td>n. borracho/drunken</td>
</tr>
<tr>
<td>Ta'ulá</td>
<td>v. sentarse/sit down</td>
</tr>
<tr>
<td>Tangalín</td>
<td>n. canasta/basket</td>
</tr>
<tr>
<td>Tangán'á</td>
<td>v. estar enfermo/be sick</td>
</tr>
<tr>
<td>Tiksti</td>
<td>chico/small</td>
</tr>
<tr>
<td>Tin</td>
<td>n. semilla/seed</td>
</tr>
<tr>
<td>Ti:n</td>
<td>n. tierra/terreno/earth/land</td>
</tr>
<tr>
<td>Ta'osá</td>
<td>v. hacer la tarde/be afternoon</td>
</tr>
<tr>
<td>Tawil</td>
<td>v. vivir/sentar/live/settle</td>
</tr>
<tr>
<td>Word</td>
<td>Meaning</td>
</tr>
<tr>
<td>------</td>
<td>---------</td>
</tr>
<tr>
<td>tačapûy</td>
<td>fuerte/strong</td>
</tr>
<tr>
<td>táču</td>
<td>p. como/how/as</td>
</tr>
<tr>
<td>tacalá:t</td>
<td>n. diente/tooth</td>
</tr>
<tr>
<td>tahúš</td>
<td>p. por qué/why</td>
</tr>
<tr>
<td>takacán</td>
<td>n. espíritu/spirit</td>
</tr>
<tr>
<td>takú</td>
<td>n. esposa/wife</td>
</tr>
<tr>
<td>taž'amán</td>
<td>v. enojado/angry</td>
</tr>
<tr>
<td>tažán</td>
<td>v. temer/fear</td>
</tr>
<tr>
<td>tažmá:</td>
<td>hondo/deep</td>
</tr>
<tr>
<td>tažp</td>
<td>n. cerro/hill</td>
</tr>
<tr>
<td>tažtáhát</td>
<td>n. sudor/sweat</td>
</tr>
<tr>
<td>tamá:</td>
<td>v. acostar/go to bed</td>
</tr>
<tr>
<td>tamahú</td>
<td>v. comprar/buy</td>
</tr>
<tr>
<td>tan</td>
<td>p. donde/where</td>
</tr>
<tr>
<td>tanč</td>
<td>n. banco/bench</td>
</tr>
<tr>
<td>tančíkčík</td>
<td>n. pajarito/small bird</td>
</tr>
<tr>
<td>tankrák</td>
<td>n. pecho/chest</td>
</tr>
<tr>
<td>taštö'</td>
<td>n. cosa/thing</td>
</tr>
<tr>
<td>taštú</td>
<td>v. salir/come out</td>
</tr>
<tr>
<td>tasú</td>
<td>v. verse/be seen</td>
</tr>
<tr>
<td>taswanán</td>
<td>p. cuándo/when</td>
</tr>
<tr>
<td>tawanán</td>
<td>p. jamás/ever</td>
</tr>
<tr>
<td>tayá</td>
<td>v. parar/stand;raise</td>
</tr>
<tr>
<td>tensúm</td>
<td>n. chivo/goat</td>
</tr>
<tr>
<td>ti:</td>
<td>n. vereda/trail</td>
</tr>
<tr>
<td>tís</td>
<td>p. que; cual/what;which</td>
</tr>
<tr>
<td>tísčawáy</td>
<td>p. quien/who</td>
</tr>
<tr>
<td>tu'ú</td>
<td>p. algo; algún/some;any</td>
</tr>
<tr>
<td>tümi:n</td>
<td>n. dinero/money</td>
</tr>
<tr>
<td>tunkúh</td>
<td>v. amanecer/dawn</td>
</tr>
<tr>
<td>tunkúh</td>
<td>n. amanecer; medio dia/dawn; midday</td>
</tr>
<tr>
<td>u:n</td>
<td>n. viento/wind</td>
</tr>
<tr>
<td>ukstí:n</td>
<td>n. jefe/chief</td>
</tr>
<tr>
<td>'ulút</td>
<td>n. juntura/joint</td>
</tr>
<tr>
<td>unimá</td>
<td>p. este/this</td>
</tr>
<tr>
<td>ušínti</td>
<td>p. tú; tí/you</td>
</tr>
<tr>
<td>ušítnán</td>
<td>p. vosotros/you (pl.)</td>
</tr>
<tr>
<td>wa</td>
<td>c. verb clitic</td>
</tr>
<tr>
<td>wa:t</td>
<td>n. tortilla</td>
</tr>
<tr>
<td>wáču</td>
<td>p. también/also</td>
</tr>
<tr>
<td>wahín</td>
<td>v. comer/eat</td>
</tr>
<tr>
<td>wayt</td>
<td>n. comida/food</td>
</tr>
<tr>
<td>wénqen</td>
<td>n. rana/frog</td>
</tr>
<tr>
<td>wil</td>
<td>v. vivir/live</td>
</tr>
<tr>
<td>yá'a</td>
<td>v. guapo/beautiful</td>
</tr>
<tr>
<td>yu'unč</td>
<td>p. ellos/they;them</td>
</tr>
<tr>
<td>yuč</td>
<td>p. él/he/him</td>
</tr>
</tbody>
</table>


Hasler, Juan A. 1966. _La posición dialectológica del tepehua._ _Summa Antropológica: homenaje a Roberto J. Weitlaner,_ ed. by A. Pompa y Pompa, 533-40. (not seen)


