

## NOTES ON THE KEKCHÍ LANGUAGE

By ROBERT BURKITT

### I. THE ALPHABET

The Kekchí vowels are the same as in Spanish; they are distinctly uttered, whether accented or not.

*b* at the end of words is pronounced surd; e. g., *rib*, 'himself,' sounds much like the English 'reap,' ending in *p*. *b* never resembles *v*, as it may in Spanish.

*h* aspirates the vowel following, as in English.

In terminating a vowel sound Kekchí sometimes applies a catch produced by closing the vocal cords. This catch should rightly be represented by a letter—a silent consonant written after the vowel. Failing a suitable letter I write a dieresis over the vowel: *lä*, 'there'; *sï*, 'firewood'; *hä*, 'water'; *käib*, 'two.' The vowel itself is in no way altered; it may be indefinitely prolonged, as in crying '*Haa....a*,' 'Waa....ter,' but the end is sudden.

The catch is a mark of certain inflections; it also distinguishes some words from others, as *nä*, 'mother,' from *na*, 'perhaps'; *pö*, 'rot,' from *po*, 'moon.' In tracing the kinship of words it has the perpetuity of a consonant: *kë*, 'grind,' is allied to *kä*, 'grinding-stone,' 'molar tooth.' The vowel may vary, but the catch remains. The catch, when possible, ends its own syllable: *kë-leb*, 'mill'; *kä-bej*, 'two days hence.' Otherwise it is obscured.

*j* is pronounced as in Spanish: the guttural *ch* as in the Scotch *loch*.

*g* as in Spanish *agua*, English *go*.

*k* as in English.

*q*, a velar *k*: *gwanq dt*, 'be thou present,' is distinct from *gwank at*, 'thou art present.'

*l* is employed to express the fortis of *k* (somewhat as in English *click*), *p*, *q*, *r* (as in Spanish *burro*), and *t*. The character determines the difference between such words as *kam*, 'die,' *k'am*, 'take'; *pan*, 'toucan,' *p'an*, 'drug'; *qe*, 'ours,' *q'e*, 'time'; *jít*, 'accuse,' *jít!*, 'tighten'; *paq*, 'drown,' *paq!*, 'splash.'

*n* before a palatal becomes nazalized as in English *bank*, Spanish *zanja*: Kekchí *k'anjel*, 'work'; *kenq!*, 'bean.' Before *b* or *p*, *n* is often changed to *m*: *lan*, 'wrap'; *lambal*, 'wrapper.'

*w* as in English.

*x* as *sh* in English; thus, *tx* is pronounced as *tch* in English *match*.

*y* as *y* in English *yet*, usually with a vowel on one side or the other. In Carchá it slips into something like *x*; but Cabán turns it more to the semivowel *y* (or *i*) of English *toy*, Spanish *rey*, etc.

## II. EXAMPLES OF WRITTEN INDIAN

The following is a prayer to the Earth, before sowing. The translation is as literal as English grammar allows:

At loq! laj Tsul, loq! laj Taq!a,  
nak ul in qlet gwib rubel a gwoq,  
rubel a gwuq!, txi ru li loq! laj  
kutan loq! laj saqain, li n' in t!sama  
gwí sailal xt!xol jun mul áq kã mul  
áq l' in gwa li gwuk!ã, txi ru l' a  
t!xot!xel a sululil.

At loq! laj Tsul-taq!a, xxënil  
xtonal li rutx-i-t!xot!x, n' in t!sama  
ma jun ta-xaq l' a gwalq! txi t!xeoq  
re jun mul áq l' in gwa li gwuk!ã  
txi ru l' a t!xot!xel l' a sululel.

At l' in nã l' in yugwã, n' in t!sa-  
ma gwí txik út tx' a gwu, naq tx' a  
gwosöbtesi tá li gwawim in gwa  
gwuk!ã; naq s' a gwoq s' a gwuq!  
ta txalq sailal-t!xol li rilbal in  
kutan.

Thou holy Hill, holy Valley, I  
come and bow myself beneath thy  
feet, beneath thy hands, in eye of  
the holy day and holy light, in  
the which I beg health for one or  
two plants of my food and drink,  
on the face of thy earth and mud.

Thou holy 'Hill-valley,' root  
and trunk of the world, I beg that  
none of thy creatures may touch  
a single plant of my food and  
drink on the face of thy earth and  
mud.

Thou, my mother my father, I  
beg furthermore of thee, that thou  
mayest bless what I sow for my  
food and drink; as from thy feet  
and hands shall come health for  
seeing out my days.

## Notes

*loq!*, 'holy': costly, dear, worthy, goodly, highly-esteemed, holy. The root is the same in the word *loq!*, 'buy.'

*a t!xot!xel a sululil*; the endings *-el* and *-il* imply 'thy constituent earth and mud.' So elsewhere.

*Tsul-taq!a*; this compound is also used as a common noun, in the sense of 'landscape,' the complex of hill and valley.

*gwalq!*, 'creatures'; properly 'cattle'; pigs, turkeys, etc., kept by man. The wild animals are represented as 'cattle' of the *Tsul-taq!a*.

*At l' in nä l' in yugwä*; a common address to any superior.

*osöbtesi*, 'bless'; the primary meaning is 'bring to completion'; like that of our verb 'perfect.'

*s' a gwoq s' a gwuq!*, 'from thy feet and hands'; an example of archaic circumlocution. In common language it would simply be *a gwik!in*, 'from thee.'

There is no set form for such prayers. The following is a longer variant, from another Indian:

At loq! laj Tsul-taq!a; gwank  
fn rubel a gwoq a gwuq!; xin  
txal sä l' a tsulul a taqlaal txi  
xt!samankil tx' a gwe tx' a gwu, ä  
aj ban li xnimal a gwankil, naq  
tx' a banu tá l' a gwusilal a putu-  
nil sä in been; tx' a banu gwe l' a  
klial, jö gwī l' a txabilal a kīal  
gwe. Tx' in a gwuxtana tá, tx' in  
a temq!a tá, rik!in li bar! gwan  
na yola sä in t!xol.

Ma tá ra, ma tá t!xäaj tx' a  
gwek!a, rik!in li t' in banu sä a  
been.

Tx' a k!e tá jun áq in naaj,  
rik!in naq t' in tur!uba; rik!-  
in xyokbal xk!alenkil li loq! laj

Thou holy 'Hill-valley'; I am  
beneath thy feet and hands; I  
have betaken myself to thy heights  
and hollows to beg of thee, be-  
cause of the greatness of thy con-  
dition, that thou mayest do thy  
favor and kindness upon me; per-  
form for me thy might, also thy  
goodness and sweetness for me.  
Do thou be merciful to me and  
aid me, respecting whatever arises  
in my mind.

May no pain, no annoyance be  
felt by thee, from what I shall do  
upon thee.

Do thou give me a place, with  
a view to my laying it bare;  
with chopping and clearing the

klitxē jö gwī li loq! laj pim ; ä  
aj ban re l' in ketbal txi rutx a  
t!xot!x äin.

Ta gwaj út xyobtesinkil rawbal,  
sä l' a t!xot!x a sululel, l' in gwa  
gwuk!ä. Txi elq txi txabil. Txi  
gwanq tá loq! laj alab, loq! laj  
agwimq. Ink!ä tá txi xmausila  
éb li xxulel éb l' a tsulul a taq!aal.  
Tx' in molk!a ta-gwī, txi ma ra,  
txi ma loq!, li gwagwimq, sä tá l'  
a k!abä.

Gwank ín út ; t' in q!et gwib  
tx' a gwu ; gwaë út l' in mayej, li  
gwut!süuj l' in pom, t' in xaqab sä  
xbeen l' a t!xot!xel a sululel ; re-  
talil xsununkil li usilal tx' a banu  
gwe, aj ban naq a loq!il a yuamil.

Ma k!ä tá tx' in k!ul sä l' a mu-  
hebal a kli-txébal. T' in t!sama  
út tx' a gwu, txi antxal in t!xol,  
naq tx' a k!e tá li kawilal gwoq  
gwuq! ; jö gwī l' in musiq!. Xin  
a gwil tá, xin a kaya tá, sä l' in  
rail tiqob ; xa k!e tá xnimal in  
t!xol, t' in t!sama tx' a gwu, at in  
nä in yugwä.

worshipful forest and the worship-  
ful bush ; to the end of my main-  
tenance on the face of this earth.

And I desire the production and  
sowing, in thy earth and mud, of  
my food and drink. Let it turn  
out good. May there be goodly  
buds, goodly plants. May they  
not be injured by the animals of  
thy heights and hollows. And  
may I gather, without pain or cost,  
my crop, in thy name.

And here I am ; I bow myself  
before thee ; and lo, here my of-  
fering, my candle, my incense,  
that I set up and leave upon thy  
earth and mud ; its fragrance a  
sign of the favor thou shalt do me,  
by reason of thy virtue and life.

May nothing befall me in thy  
shady places and forest places.  
And I beg of thee, with all my  
heart, that thou mayest give me  
vigor of foot and hand ; also my  
breath. Mightest thou see me,  
mightest thou regard me, in my  
sore sweat ; mightest thou give  
me stoutness of heart, I beg of  
thee, thou my mother, my father.

#### Notes

*txi xt!samankil tx' a gwe tx' a gwu*, 'to beg of thee' ; lit-  
erally, 'to beg to thy mouth to thy face.' Ordinary speech  
would omit *tx' a gwe*.

*a gwusilal*, 'thy favor,' or 'goodness.' *us* is good, to some  
end, or toward somebody ; *txabil*, good intrinsically.

*k!ial*, 'might,' or 'grandeur.' *k!ial* is the "appertaining"  
form of *k!i*, grown, great, enlarged, 'heaps,' etc. Appertaining  
forms are frequently translatable by an English abstract ; as here,  
'might.'

*yola*, 'arises'; or 'starts into existence,' 'is born.' *yola*, middle voice of *yooó*, 'set going,' etc.; from the root *yo*.

*rik'in*, 'respecting'; sometimes, 'with a view to'; generally, 'with' or 'at.' The fundamental sense of */ik'in* is best rendered by the French *chez*.

*in ketbal*, 'my maintenance': *ket*, 'strike'; idiomatically, 'maintain.'

*rutx*, 'face of.' */utx*, obsolescent form of */u*.

*a(g)wimq*, 'plants,' 'crops,' that which is planted. From the root *aw*, sow, plant.

*xulel*, 'animals of'; the "appertaining" form implies 'animal denizens of,' 'fauna.'

The following are the words of a curse:

Sä xk!abä l' aj oxlaju xukub, oxlaju tsul-taqla, jö gwī li K!axtok!:

Txi xjunil éb li xul gwank éb xmay; k!antī, ik!xux, txakbolay, hom, kaqgwal, k!ambolay, raxk!aj, q!an-ixiij; multajenaq tá, tx' eb xmolob rib txi xjunil li xmay éb. Aq li k!opopö, kaqtuhuy, teken, txi xjunil xtepalil éb li sank; tx' eb xmoloban tá rib, txi xjunil l' aj may, txi xbeen a t!seqbetal gwinq aj — —; sä tá li xbeenik; li xgwa ruk!ä; txi xotk!oq tá; sä út xgwar!inik xk!amē tá ban l' Aj-tsa:

T' in tiw a t!xot!x äin. Txi yalöq tá li t' in banu sä xbeen; txi kehöq txi osöq sä xbeen; at!samirq tá txi xjunil k!ä gwank re; ä tá li K!axtok! txi iloq re. Kaaj äan t' in ye. Txi txupq txi osöq li xyuam.

In the name of him of thirteen horns, of thirteen hills and valleys, and of the Devil:

All the animals that have poison; snakes, (as) *ik!xux*, *txakbolay* *hom*, *kaqgwal*, *k!ambolay*, *raxk!aj*, *q!an-ixiij*; be they assembled, let all their poisons collect themselves. Also the toad, *kaq-tuhuy*, *teken*, the whole category of ants; may they collect themselves, all that have poison, upon that hateful man — —; be it in his walks; in his food and drink; may he be choked; and in his slumbers might he be taken by the enemy:

(For that) I bite this earth. What I am doing upon him may it come true; be it past and finished upon him; may everything that is his turn salt; may the Devil see to it. Only that shall I say. Let his life be quenched and ended.

## Notes

*ik!xux...q!an-ixiij*; certain snakes, for which I have no English names.

*kaq-tuhuy, teken*; certain ants, for which I have no English names.

*tepalil*, 'category,' or 'inclusion,' from *tēp*, 'field,' 'precinct,' 'area.' *Txi xjunil xtepalil* is just the translation of Milton's 'total kind of':

". . . as when the total kind  
Of birds, in orderly array on wing," etc.

(*Parad. Lost*, Bk. vi.)

*t!seqbetal*, 'hateful,' or 'despicable'; ultimately from *t!seq*, 'cast away,' 'pitch out.' A place where filth and refuse were thrown would be a *t!seqbetal*.

*aj* — —; here the victim's name is to be mentioned.

*rotk!oq*, 'be choked'; by something in the throat, not round the neck.

*xk!amē td*, 'might he be taken.' The perfect (*x*), with *td*, is equivalent to the Spanish "imperfect subjunctive"; '¡ Ojalá que fuera cojido!'

*l' Aj-tsa*, 'the Enemy'; or, loosely, 'the Devil.'

*T' in tiw*; here the speaker gets down and bites the ground.

*yalöq*, 'come true,' or 'be realized'; from *yäl*, 'true,' 'real.'

*li t' in banu*, 'what I am doing'; not these imprecations only, but also the accompanying magic; as going three times round the victim's house; burying a candle head-down in the direction of the door; burying images of beeswax, stuck full of thorns; etc.

*kehöq*, 'be past,' literally 'grow cold,' i. e., be utterly over and done. *kēhö*, Carchá for *kēö*, with intrusive *h*. *kē*, cold.

*at!samirq*, 'turn salt,'—formed like *memir*, 'turn dumb'; *yajer*, 'fall sick'; etc. The inceptive ending in *r* is less usual than that in *ö*, seen in *keö*, just above.

*K!axtok!*, 'Devil'; doubtless the name of some once dreaded deity. Curiously, as in other languages, there is a frequent avoidance of the full name; as in the common asseveration 'Na xnaw li *K!ax,*' 'The *Deuce* knows it' (i. e., it is positively true).

'Only that shall I say,' i. e., 'I shall say no more.'

The following is a sample of the quaint language of medicine talk. The doctor speaks to the sickness, or to the evil principle of it:

<p>Gwalal t!xin li bolay, nim li bolay,            gwank in kli, gwank in may;            äin l' aj nä, äin l' aj gwä,            naq t' in txup xxamlel a gwe,                xxamlel a gwu,            naq t' in satx a kli a may.</p>	<p>Son of mine is the small <i>bolay</i> and            the great <i>bolay</i>,            I have power, I have poison;            I am thy mother, I am thy father,            [one of authority] to quench thy            fires, to extinguish thy fires,            to annul thy power and thy poison.</p>
<p>Bar! xat sia, bar! xat yola?</p>	<p>Where wast thou begotten, where            wast thou born?</p>
<p>Rubel li saq i palaw, rax i palaw.            Bar! pë xa taw kat!xin a kli, kat!                xin a may?            Sä xjukub xbalam ke.</p>	<p>Under the white sea, the blue sea.            Where gottest thou thy little power,            thy little poison?            In the canoe of the demon of the            cold.</p>
<p>Äin l'aj nä, äin l'aj gwä,            naq t' in tuqub a gwe, t' in tuqub                a gwu,            naq t' in txup xxamlel a gwe,                xxamlel a gwu,            naq t' in satx a kli a may.</p>	<p>I am thy mother, I am thy father,            to still thee, to quiet thee,            to quench the fire that is thine, the            fire that is thine,            to destroy thy power and thy            poison.</p>
<p>Jun raxal tsul, jun raxal taq!a!</p>	<p>A green hill, a green valley [I in-            voke]!</p>
<p>Kat!xin xkli l' a gwe, kat!xin xkli                l' a gwu,            t' in töon txaq.            Oxlaju tx' ajgwal roq i hä!</p>	<p>a little of thy might, a little of thy            power,            shall I borrow.            Thirteen potent water courses! [I            invoke them]</p>

txupbal xxamlel a gwe, txupbal xxamlel a gwu, sä loq! laj kutan, sä loq! laj sa- qink, naq t' in tseq a kli a may.	to quench the fires of thee, to quench the fires of thine, in the holy day, in the holy time- of-light, that I cast out thy power and thy poison.
Oxlaju tsul, oxlaju taq!a! Arlan txal xmay a gwe, xmay a gwu, txi ru jun tx' ajgwal palaw ; ta gwap a gwe, ta gwap a gwu,  txi oxlaju tsul, txi oxlaju taq!a,  tx' ajgwal kik!, tx' ajgwal q!an-hä,  t' in txup xxamlel a gwe, xxamlel a gwu, t' in satx a kli a may.	Thirteen hills, thirteen valleys ! Thence cometh thy poison, thy poison, over a mighty sea ; I blow in thy mouth, I blow in thy face, with thirteen hills, with thirteen valleys, with potent blood, with potent 'lymph,' I quench thy fires, I extinguish thy fires, I annihilate thy power and thy poison.

*Notes*

'*Son of mine,*' etc. The doctor gives an alarming account of himself ; the most deadly snakes are his children ; he has formidable attributes, and warns the sickness that he is more than a match for it.

*t!xin li bolay, nim li bolay* ; modern speech would say '*t!xin a bolay, nim la bolay.*' *T!xin* and *nim* are among the few common adjectives which retain the primitive "predicate-subject" form of words, even when not really predicates, but attributes ; most words used attributively have an "attributive inflexion," the débris of the original article or similar word (*li, i, la, a,* etc.); but with *t!xin* and *nim* the form of the article persists, though its meaning is gone. Kekchí shows plainly, in various ways, that the "attributive" relation was not an independent device, but was evolved from the "predicate" relation.

*bolay.* In the modern language *bolay* is not found as a defi-

nite word, but only in composition, in the names of half a dozen snakes, of which the largest and most dreaded is the *ik!-bolay*, Sp. *vibora*.

*gwank*, in Cobán, would be 'gwan'; 'there is my power,' etc.; French *il-y-a*.

*may*, 'poison,' especially the venom of snakes, scorpions, ants, etc.

*äin*, 'I'; identical in form with *äin*, 'this.' *Äin*, *äat*, etc., are "intensive" pronouns, not to be confounded with the usual emphatic pronouns *lain*, *laat*, etc. The former begin with the intensive particle *ä*; the latter with an obsolete form (*la*) of the article.

*l' aj nä . . . l' aj gwä*, 'thy mother, thy father'; i. e., I have authority over thee. Cajabón style, for *l' a nä*, *l' a yugwä*, of Cobán and Carchá.

*xxamlel a gwe*, *xxamlel a gwu*; literally, 'fire of thy mouth, fire of thy face.' In archaic language, 'face' and 'mouth' are taken to describe the person, and make a sort of double pronoun. As English has no two ways of saying 'thee,' etc., I attempt to render the Indian repetition by varying the English verb 'quench,' and 'extinguish,' and so elsewhere.

*xamlel*, 'fire proper to' (thee)—"appertaining" form of *xaml*, 'fire.'

*satx*, 'annul,' or 'destroy,' 'ruin,' 'annihilate,' 'cancel.' The prime meaning of *satx* is 'lose'; or 'be lost,' 'perish'; '*naq t' in satx*,' literally 'when I shall annul.'

'*Where wast thou begotten*,' etc. The sickness is further overawed. Its antecedents are shown to be no mystery to the doctor; he disparages its powers and repeats his threats.

*Bar! xat sia*; more literally 'where hast thou been begotten.' Kekchí, like French, is partial to the perfect, frequently using it where English prefers the aorist, 'wast.' So elsewhere. The form *sia* is middle, as well as active. The active substantive

(answering to our "infinitive") is *siank*; regular. It should be said that *sia*, in precise language, would refer to a female progenitor, and might be rendered 'conceived.'

*palaw*, 'sea'; or any very large lake. The word curiously resembles the Latin *palus*. 'White sea, blue sea'; not two seas, but two descriptions of it. So Homer speaks of the sea as hoary and also wine-colored.

*pë*. This untranslatable particle gives a very conversational air to the question.

*balam*, 'demon,' 'presiding genius;' Latin *numen*. The principle of the sickness comes from a magic sea in a magical canoe.

*t' in tuqub a gwe, t' in tuqub a gwu*; in ordinary language it would be *t' at in tuqub*, 'I shall quiet thee.' See note to *xxamlel a gwe*, etc., p. 449.

*A green hill, a green valley*, etc. The doctor calls on the deities of the hills and streams; turning again to the sickness, in the last four lines.

*Oxlaju*. Thirteen is a favorite number in medicine-talk.

*ajgwal*, 'potent,' or 'lordly.' The Almighty is also usually described as '*Nim ajgwal*'; but otherwise the word is not current.

*loq!*, 'holy.' These medical rites are sacred in a way, and give something of that character to the time of their performance. (See note, p. 443.)

*Thirteen hills, thirteen valleys*, etc. Again the doctor calls upon the name of the *Tsul-taq!a* (represented as a godhead of thirteen), being the prime source of all mysterious powers; from thence, too, the sickness has come, by way of the sea, already mentioned. The thirteen hills enter into the doctor, and with their magical fluids of life he breathes on the sickness and annihilates it.

*txi ru*, 'over,' or 'along the face of.'

*gwap*, apocopated from *gwapu*, like *ban* for *banu* ('do'); *apu*, 'blow.'

*ta gwap a gwe, ta gwap a gwu*; here the doctor actually blows on the patient's body. Sometimes, as here, the literal translation 'mouth' and 'face' may be tolerated, though the expression means simply 'I blow on *thee*'; in modern phrase, *t' at gwapu*.

*kik! . . . q!an-hä*, 'blood' . . . 'lymph'; *q!an-hä*, literally, 'yellow-water.' These are the two bodily fluids recognized in medicine-talk.

Again, the doctor sometimes feels the patient's pulse, and talks to the vein:

<p>Ratinankil a gwe, ratinankil a gwu,          gwalal t!xin la it!x, nim la it!x,          klä xa klul, klä xa töon ?          K!ä xat sumenk ?          Ye! ajgwal kik!, ajgwal q!an-hä !          Ye txaq !          B' a muq a gwib, b' a balab a gwib,          naq na gwatina a gwe, na gwatina          a gwu,          sä loq! laj kutan, sä loq! laj sa-          qink,          naq t' in satx a kl!i a may.          Ink!ä xa naw bar! xin txal,          xin yokbak txaq :          Oxlaju tsul, oxlaju taq!a !          naq na 'n txap a gwe, na 'n txap a          gwu,          etc.</p>	<p>Speaking unto thee, speaking unto          thee,          lesser vein, or greater vein, my son,          what has befallen thee, what (harm)          hast thou borrowed ?          How answerest thou ?          Tell it! mighty blood, mighty          lymph !          Out with it !          Hide not thyself, seek no ambush,          when I speak to thee, when I speak          to thy face,          in the holy day, in the holy time-          of-light,          that I destroy thy power and thy          poison.          Thou knowest not whence I am          come,          (nor where) I have passed :          Thirteen hills, thirteen valleys ! [I          invoke]          as I seize thee, as I seize thee,          etc.</p>
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Selections like the foregoing may please the antiquary; and no pains have been spared to make the text right. But such

pieces are not samples of the language any more than nursery rhymes, perhaps, would be samples of current English.

For the better observation of Kekchí in continued discourse, the writer caused translations to be made from Spanish books. The following paragraphs are part of a treatise on tobacco-planting; translated by the most competent of Indians, Tiburcio Caal, of Cobán. His language is not a slavish imitation of the Spanish, and not so wordy. But attention to the Indian will show that nothing is lost.

*Falbanaaj.*

Us tá na k'li na yü li may txi ru txi xjunil éb li t!xot!x, kaj án li t!saqal t!saqal xt!xot!xel ä li rax t!xot!x, poq t!xot!x, jö na gwan gwí kat!xin áq gwakab t!xot!x.

Li awk na ux sä txaqi t!xot!x, t!xolt!xo naq jun gwa káj na t!xotman; ä út li na awman sä rax t!xot!x, nāno naq kā gwa, ox gwa, na t!xotē, gwí na awman sä li t!saqal xkutankil.

Li naajej bar! ta uxq gwí li awk, junxil áj na txamöbr!esiman ru-qlinkil; ut naq na xk!e rib xpo-qlenkil, na etxaniman li q!axal xninqal k!utul rib q!een jö li sik!bil ru may na el sä *Tabasco*, q!axom ru li numtajenaq txaq!al pay na el sä xyi-hä-t!xot!x *Cuba*.

Li awk na k'leman txi tsol; gwan xkáb *vara* gwí út öob k!utub be na kana; ut na k'leman oxib klutub xyank li junq ton, bar! xq!em t!xot!x; bar! ink!ä, käib k!utub t!saqal.

*Trasplante.*

Aunque el tabaco crece en todos los terrenos, sin embargo las tierras mas apropiadas son las húmedas, suaves, y que contengan al propio tiempo una pequeña cantidad de barro.

Las siembras que se hacen en los terrenos secos, por lo regular no producen mas que un solo corte; mientras que en lugares húmedos, por lo común, se logran dos ó tres; siempre que se practiquen las siembras en sus fechas apropiadas.

El terreno que se va á sembrar debe removerse profundamente de antemano; y cuando se le puede majalear, se obtendrá una hoja tan lucida y desarrollada como la del distinguido tabaco de Tabasco, competidor de las mejores calidades de la isla de Cuba.

La siembra se practica por surcos, de vara y media, ó vara y cuarta de calle, por tres cuartas de espacio entre mata y mata, en los terrenos muy feraces, y de media vara en los menos feraces.

Majī áq tiklaaq li awk, na hop-man li xjulel txi kok! q!esnal txë, gwan rox min xtxamal, na k!eman txi ru li rinrokil k!am k!utul re li xtsolam.

Na ru xtikibankil li awk naq na gulak lajeeb gwi káblaju xxaq li muun, jö xjalamutx jun txi nim la tumin *peso* ru. Äin na ru xbanunkil jö naq yo li häb ; gwi út ink!ä yo, na ru xkanajik re roibeninkil naq ta kubeeq moqon.

Gwi na kana txi but!bil xton li agwimq ölaju kutan junxil áj txi ru xraqik li häb, na tikla txi k!iik txi xhelbal rib sa xgwankil li xtxu-ke na kube txi ru li q!oq!yoin.

Nabal xyalal sä li awk txi k!emanq xxë li agwimq jun tik na ilok taq!a ; re bī út äan, txi muqmanq raj ton toj txi gulaq jun pak!al li xbeen käib txi xaq ; toj jö náq txi kelomanq kat!xin áq taqeq, txi nat!manq út txi us rikin uq!ej.

#### *Kä-agwink.*

Kahib öob áq kutan xnumik li awk na il man jar! ton ná x kam, re xkã-agwinkil txi tsol raj tsol.

Us tá txan ru na t!xolaniman li muun, ink!ä na moq txi jun-taq-et ; tento xbanunkil, jö sä li awk, jö sä li kä-agwib, gwi jun ka-xukut, gwi út jun *manzana*, txi awmanq muun jun áj xtxamal.

Antes de comenzar la siembra, se practican con estaca los agujeros, dándoles dos y media pulgada de profundidad, sobre un cordel que designe las líneas de los surcos.

La siembra se puede comenzar desde que el almacigo tiene de diez á doce hojas, cuyo vuelo contiene entonces el diámetro de la moneda de un peso fuerte ; procurando hacer esta operación en los días de lluvias, y suspendiéndola en los que no llueva, para proseguirla al volver las aguas.

En quedando calzada la siembra quince días antes que se retiren las lluvias la planta continuá su desarrollo á merced del sereno de las noches.

Es muy interesante en la siembra el que la raíz quede perfectamente recta hacia abajo ; para lo cual, se enterrará toda mata un poco mas de las dos primeras hojas, dándole un pequeño jalón en seguidas hacia arriba, y amacizándola fuertemente con las manos.

#### *Resiembra.*

Después de los cuatro ó cinco días posteriores á la siembra, se pueden reconocer ya todas las matas que hayan muerto, para practicar la resiembra surco por surco.

Como, á pesar de cualquier esmero, los almacigos nacen desaparejos, deberá procurarse, tanto en la siembra como en la resiembra, que las cuadras, ó manzanas, se practiquen con almacigo de igual tamaño.

*Aq!ink.*

Txalen sä li awk tixto sä li sik!ok, na ru raq!inkil li agwimq, jö txi sä, jö txi xk!atq, re naq b' e' tam li motsö; junes li may txi k!amoq xgwankil li t!xot!x, jö gwī txi xmusiqla xgwankil li iq!.

Gwan t!xot!x bar! kä gwa káj na ux gwī li aqlink; ut li t!saqal t!xolt!xo txi xtepal na raj oxib raq!inal, ramro kahib út gwī txik sä jun tenel.

*But!baton.*

Txi rix li xbeen aq!in, sä xk!ebal li xkä-numik, na but!man xton li agwimq, ä yal gwī txi xjunqal, gwī út txi tsol.

*Kapunink.*

Naq na gulak käblaju gwī kalaju xtxabil xaq txi xjunil, sä jumpat na ru xkapuninkil.

Gwi gwan xtonal q!axal lub-k!am-k!i éb, kaj gwī rusk!ul gwaq-xaqib xxaq na ru xkanabankil; ut li t!saqal yal-k!am-k!i lajeeb áj na kanabaman; käblaju re li num-tajenaq k!am-k!i.

Gwi na kanabaman bay-us xxaq li junq ton, jun-taq-et aj gwī na xik elq sä li xp!isbal, ä ban ink!ä ninq, txi mako txabil.

*Isink motsö.*

Txi xjar!-payil ru li pepem gwan, ma jun áq us re li may, ban äan nak eb molbek nak eb xk!ula li xt!seqom txi ru éb li xxaq;

*Limpías (i. e., Hoeing, etc.).*

Desde la siembra hasta la cosecha, debe mantenerse limpia la sementera y sus inmediaciones; para evitar la abundancia del gusano; y que solamente el tabaco aproveche los elementos de la tierra y de la atmósfera.

En algunos terrenos bastan solamente dos limpias; más en la generalidad se requieren tres 'raspados,' y en algunos pocos, cuatro.

*Calza (Earthing up).*

Después de la primera limpia, y al practicarse la segunda, debe calzarse la plantación, ya sea á cada mata de por sí, ó bien llevandola por surcos.

*Descogollado (Topping).*

Teniendo ya todas las matas de doce á catorce hojas buenas, debe entonces practicarse el descogollado.

A las matas endebles se les dejan ocho hojas solamente; á las medianas diez; y á las mas robustas doce.

Cuando se deja á las matas mayor numero de hojas, producen el mismo resultado final de peso, pero se tienen hojas de poco desarrollo y lucimiento.

*Desgusanado.*

Toda clase de mariposa es nociva al tabaco, por cuanto que ella deposita en sus hojas los óvulos de las larvas, que naciendo con

jumpat nak eb moq, nak eb ilok kutan, nak eb tsakan txi ru xxaq li may.

Txan tá ru yo xtxapbal li pepem rajlal kutan, gwan gwí txik k!i la t!xol re q!oq!yoín; jök án naq ink!ä na ru xkanajik jun kutan áq rilbal xmotsöil, jö rajlal tsol, jö rajlal ton.

Naq na tam li q!oq!yoínil pepem, jö gwí li pompor!í sä li agwimq, us xk!ebal nabal aq xam txi ru q!oq!yín, txi xjunil sä li awbil, re naq ar!an tx' ul eb kamq txi xtepal éb li pepem.

Li raxjoin rix motsö, 'primavera' xk!abä, äan li q!axal na xkle rib xtxapbal, ban jun elik gwan txi xkutankil, jö txi xsal, jö txi ru li may.

Ut li xkáb motsö, gwan jun xukub txi xpekem, mako num rax tá rix, 'cogollero' xk!abä, jun elik na tawman sä xt!sunt!sunuuj li may, bar! na xkabila na xhop gwí li rotxotx.

Eb li yal saqtuxjin rix motsö, yobtesimbil xban éb li pompor!íil pepem, ink!ä nabal nak eb xk!ut rib txi kutan jö tá txi ru q!oq!yín, ban nak eb xmuq rib sä t!xot!x naq na el li saqle.

Jun txi gwinq na ru na molk!ank re li pepem jö gwí li motsö, sä xkápak!al tsol, jun tsol txi xnim uq!, jö gwí jun tsol txi xt!se.

etc.

mucha violencia se alimentan y viven á espensas de las hojas del tabaco.

Mas como á pesar de todo el cuidado que puede tenerse por perseguir las mariposas, las hay nocturnas y de muchas variedades; es indispensable la operación del desgusanado diario, surco por surco y mata por mata.

Cuando la mariposa nocturna abunda, es conveniente distribuir bastantes lumbres por las noches en la plantación, en las cuales vienen á morir cantidades de mariposas.

El gusano llamado 'primavera,' de un color verde esmeralda, es mas fácil de cojer; pues siempre se encuentra visible por cualquier parte de la planta.

El 'cogollero,' de un color verde mas claro, con un cuerno en la frente, se encuentra siempre en el propio cogollo de la mata, donde labra su agujero de habitación.

Los gusanos de color gris, procedentes de las mariposas nocturnas, muy pocas veces se les encuentra de dia, como por la noche, y se esconden en la tierra á la salida del sol.

Una sola persona puede llevar la collecta de mariposas, y el desgusanado, en dos surcos á la vez, por derecha é izquierda.

etc.

The vocabulary of Kekchí is abundant. The expression is clear, rapid, and versatile. For dealing with matters of fact, the

language of the Indians suffers little by European comparison; it is much their most respectable monument.

### III. TWO LOST NUMERALS

The words for counting from one to twenty are as follows:

1, *jun*; 2, *käib* (originally, *käbib*); 3, *oxib*; 4, *käib*; 5, *öob*; 6, *gwaqib*; 7, *gwuqub*; 8, *gwaqxaqib*; 9, *beleeb*; 10, *lajeeb*; 11, *junlaju*; 12, *käblaju*; 13, *oxlaju*; 14, *kälaju*; 15, *ölaju*; 16, *gwaqlaju*; 17, *gwuqlaju*; 18, *gwaqxaqlaju*; 19, *belelaju*; 20, *jun-may*.

The word *may* means tobacco, which is always made into parcels of twenty leaves. Hence the term *jun-may*, 'one score.'

Counting goes on by scores; but the name *may* is replaced by *k!äl*: *kä-k!äl*, second score (40); *ox-k!äl*, third score (60); *kä-k!äl*, fourth score (80); *ö-k!äl*, fifth score (100); *belelaju k!äl*, nineteenth score (380). For twentieth score the name is not *jun-may k!äl*, but *jun oq!ob*, 'one 400'; and successive periods of 400 give the series: *käib oq!ob*, 2 x 400; *oxib oq!ob*, 3 x 400; *belelaju oq!ob*, 19 x 400; *jun-may oq!ob*, 20 x 400 (8000); and so onward indefinitely in the modern language, the *oq!ob* begin the highest unit extant.

But higher units there once were; at least so it appears from a Kekchí manuscript found a few years ago by the present writer in the sequestered village of Cajabón.

The manuscript is a body of sermons, of the missionary sort, with stories from the Old Testament. It comprises seventy folio pages; but the beginning and end are missing, and the date is unknown. The author, whoever he was, preaches against idols of wood and stone, as if they were yet worshipped. The language represents the style of Cajabón, and shows many archaic forms and some words which are quite forgotten — in particular, two numerals, *txuy* and *kalab*.

Instead of saying *jun-may oq!ob*, as above, the manuscript says *jun txuy*, 'one 8000'; and the *txuy* remains the major unit

up to *belelaju txuy*, 19 x 8000. And arriving at 20 x 8000, the term shown is *jun kalab*, 'one 160,000.'

The scheme is obvious. European counting gives simple names to the early powers of ten, as the English 'ten,' 'hundred,' 'thousand,' and the Greek 'myriad' (the fourth power). And twenty being the base of the Indian scale, fresh names come in with fresh powers of 20: *k!āl* (or *may*), 20; *oq!ob*, 20 x 20; *txuy*, 20 x 20 x 20; *kalab*, 20 x 20 x 20 x 20.

The words *k!āl* and *oq!ob* have no etymology in the language; and neither has *txuy*. *Txuy* may have been *t!xuy* (with the violent *t!*, and the vowel long or short); *chui* is the spelling of the manuscript. The word which it spells *calab* is likewise indefinite; the *c* might mean *k* or *k!*, *q* or *q!*. But calling it *k* allows a very plausible etymology.

Connected with the words *al*, 'young,' *ala*, 'bring forth,' etc., there is a word *alab*, meaning 'birth, product of birth, litter, new growth,' etc.; as in saying *Xkā alab äin*, 'This (is) her *fourth birth*.' It is easy to think that the numeral '*calab*' is *kālab*, by contraction for *kā alab*, 'fourth birth,' 'fourth product' — of 20, understood.

The arithmetical reader, not versed in these languages, would fancy, from what has been seen, that a notation like the Arabic might be adapted to Indian — writing 10 for *jun-may*, 20 for *kä-k!āl*, 30 for *ox-k!āl*, 100 for *jun-oq!ob*, and so on. The attempt fails, owing to the Indian description of intermediate numbers. To write '66' would answer to saying '3 score and 6'; but in Indian it is '6 of the fourth score.' The score mentioned is not the score behind, but that in which the remnant lies.

21 is called '1 of the second score' (*jun xkā k!al*); 39 is called '19 of the second score' (*belelaju xkā k!al*); 41 is called '1 of the third score' (*jun rox k!al*); 286 is called '6 of the fifteenth score' (*gwaqib röläju k!al*), the fifteenth score (*öläju k!al*) being complete at 300. And so on. The Indian way of

speaking tells where a number lies, but without representing it as a sum of parts, as we do.

The original notion of a number, in Kekchí, is not that of an aggregate, but of a point in the stages of a series. And in fact the simplest numerals of Kekchí are found in serial expressions, answering as near as may be to our '2nd,' '3rd,' '4th,' '5th,' etc.; as may be seen above. In the terms *xkã*, *rox*, *xka*, *rö*, the numeral forms employed are not *kä(b)ib*, *oxib*, etc., but the primitive *kä(b)*, *ox*, *kã*, *ö*. For reasons of grammar they get a certain "possessive" prefix here; *r* before a vowel, *x* before a consonant.

Passing 400, a number is said further to lie in such and such an *oq!ob*: 401 is '1 of the second 400' (*jun xkãb oq!ob*); 420 is '1 score of the second 400' (*jun-may xkãb oq!ob*); 425 is '5 of the second score, of the second 400' (*öob xkã k!al, xkãb oq!ob*); 825 is '5 of the second score, of the third 400' (*öob xkã k!al, rox oq!ob*).

And the Cajabón manuscript continues the method with the *txuy* and *kalab*. The highest number it mentions is *kã txuy, rö kalab*, 'fourth 8000 of the fifth 160,000,' i. e., 672,000 — being the number of sheep taken by the Israelites after a battle (Numbers, xxxi, 32). The authorized version says 675,000. The writer of the manuscript had no care to be exact; here and elsewhere he takes an Indian round number, near enough to the mark. 675,000, exactly, would be *lajeeb k!al, xgwaqxaq oq!ob, rö txuy, rö kalab*, '10 score, of the eighth 400, of the fifth 8000, of the fifth 160,000.'

With the *kalab* the way is plain for nineteen steps, ending with *belelaju kalab*,  $19 \times 160,000$ , or 3,040,000. The next new name we should expect would come with the fifth power of 20, or 3,200,000 — if Indian arithmetic had reached it.

#### IV. INDIAN SURNAMES

The Kekchí have hereditary surnames, some with a meaning in the language and some without. The latter may have a mean-

ing in some other language. It is easy to think that if lists of Central American surnames could be compared they might furnish a very substantial index to the movements and mixtures of these tribal groups.

I go on to present a collection of the surnames of the people who now speak Kekchí. Surnames, like other words, accent the last vowel. Long vowels are marked.

First, the surnames which have the sound of Kekchí words, or roots, and may be taken to have the meaning of them :

<i>Ak!</i> , new.	<i>Kej</i> , the large gray deer of the hot lands.
<i>Aktë</i> , Span. 'lancetillo,' a thorny palm tree.	<i>K'ib</i> , the edible part of any sort of palm, the green shoot of it.
<i>Āqam</i> , Span. 'cotuza,' an animal like a rabbit, but with short ears.	<i>K'il</i> , earthen pan (for baking tortillas), Span. 'comal.'
<i>Asij</i> , a sort of cicada.	<i>K'im</i> , straw ; thatch.
<i>Ax</i> , a tree, valuable for its hard red wood.	<i>K'oj</i> , mask (of wood, for the face used in various dances).
<i>Ba</i> , Span. 'taltuza,' a sort of mole.	<i>Kok</i> , tortoise.
<i>Baq</i> , bone.	<i>K'oy</i> , chew; (2) chewing-gum.
<i>Bat!s</i> , monkey.—Span. 'mono.'	<i>Kuk</i> , squirrel.
<i>Gwuq</i> , seven.	<i>Kum</i> , root of <i>kumub</i> , stub, cut short, break off short (an extremity). <i>kumku</i> , stubbed, etc.—(Not <i>k'um</i> , a squash.)
<i>Hö</i> , dung, filth, etc. (a word used in speaking to children ; not among grown people).	<i>Kus</i> , root of <i>kusku</i> , round, globose, (of persons) 'potato-headed.'
<i>Hol</i> , root of <i>holho</i> , bulging, sticking out (as the eyes of a frog, etc.).	<i>Luk</i> , root of <i>luklu</i> , hanging double, hanging over (as a snake on a stick, or a tablecloth)— <i>lukub</i> , etc.
<i>Hor!</i> , root of <i>hor!ob</i> , etc., bore (a hole) through.	<i>Maqs</i> , pumice.
<i>Ik</i> , chile (peppers).	<i>Max</i> , Span. 'mico,' a species of monkey; (2) a weevil, in corn, etc.
<i>It!s</i> , root of <i>it!sib</i> , crack (as the sun cracks wood)— <i>it!so</i> , etc.	<i>May</i> , poison ; tobacco.
<i>Ixim</i> , Indian corn in grain.	<i>Mes</i> , wipe, scrub.
<i>Folom</i> , head.	<i>Mö</i> , Span. 'guacamaya,' a large particolored parrot.
<i>Fuk</i> , root of <i>juku</i> , drag along.	
<i>Fukub</i> , canoe.	
<i>Kakaw</i> , cacao.	
<i>K!antï</i> , snake.	

*Ö*, five.

*Pan*, Span. 'cucharón,' a sort of toucan.

*Pap*, a green bird of the hot land about the bigness of a pigeon.

*Pek*, stone.

*Pix*, knot; wart; tomato.

*Pojok*, 'substantive' form of *poj*, fling, fling away, fling down. — (Not *poj*, sew.)

*Pök*, Span. 'miltomate,' a plant with much small fruit, used as a vegetable, like tomatoes.

*Pom*, roast; (2) any gum, etc., burnt as incense.

*Pöp*, mat, woven of straw.

*Poq*, name given to powdery magnesian limestone, or any similar looking deposit; (2) a tree, from which a bluish dye is had. — (Not *poq*, disembowel.)

*Q'an*, yellow.

*Q'een*, herb, any edible or medicinal leaf, or berry.

*Q'ol*, bead, necklace; (2) sticky gum (exuding from trees); (3) reap (Indian corn).

*Rax*, green, blue (the name includes both colors).

*Sakil*, the seed of plants like melons, squashes, etc.

*Sam*, snot.

*Seb*, clay. — (Not *sēb*, light).

*Sēl*, sort of pumpkin, of which the shell is used as a vessel to hold tortillas.

*Sī*, firewood.

*Sis*, Span. 'pisote,' a small animal, easily tamed as a pet.

*Sot's*, bat (the animal).

*Sub*, a thorn tree, with leaves like the mimosa, but not sensitive.

*Tok*!, flint.

*T'os*, slap, pat (a child, a dog, etc.).

*T'salam*, prison.

*T'sī*, dog.

*T'simāaj*, Span. 'yerba de coche,' a grass.

*T'sir*!, strike (fire, from a flint, etc.).

*T'sub*, suck; kiss.

*T'suk*!, stop at a stand, halt stock-still.

*T'sul*, plait. — (Not *tsūl*, hill.)

*T'suy*, root of *t'suyt'su*, dried up (as fruits drying up before maturity) — *t'suyub*, etc. — middle, *t'suya*.

*Tun*, a hollow cylindrical wooden instrument of music.

*Tux*, this is the Cobán form of *tuxm*, sprout, twig.

*T'xalib*, there is a tree of this name.

*Txē*, tree. — (Not *t'xe*, touch).

*T'xēn*, mosquito.

*Txiaq*, name of a place where the forage plant, *aq*, grows.

*T'xo*, mouse.

*Txoy*, finish.

*T'xub*, wasp.

*Txun*, lime.

*Xal*, gap or pass (between hills); fork (of a tree, of a road), etc.

*Xaq*, leaf; (2) root of *xaqab*, set upright, *xaqxo*, standing, etc.

*Xē*, root.

*Xol*, flute (musical instrument).

*Xoy*, there is a weed of this name.

*Xuk*, corner, angle.

*Yāt*, fly (insect).

*Yat's*, squeeze.

*Yoj*, root of *yojle*, or *yojob*, etc., rattle, shake together.

Only nine surnames above are identified with mere roots. The number is small, for the reason that most Kekchí roots occur also as definite words. Of course, in the foregoing list, some of the surnames may really have nothing to do with the words they simulate, but the identity is more or less plausible.

We now come to the surnames which cannot so be identified. Some of them contain no suggestion of meaning; again, like many English surnames, they may often be broken into syllables, one or more of them susceptible of meaning. And some of them are like puns. Blind and stumbling as such suggestions may be, yet to let the reader judge, I have thought it worth while to notice all that I could gather:

*Agwaleb.*

*Ak'al*; *k'al*, cornfield.

*Ak'alhä*; *hä*, water.

*Amaleb.*

*Ayü* (not *ayu!* 'go!'); *yü*, grow, lengthen.

*Balew*, there is a hamlet of this name, but it has no meaning.

*Bin.*

*Bö.*

*Bol* (not *böl*, cylinder, etc.).

*Botsok* (not *bot/sok*, substantive form of *bot/s*, extract, pull out).

*Büts.*

*Esem.*

*Gwalib*; *gwa*, food, tortilla.—*/alib*, daughter-in-law; *gwalib*, my daughter-in-law.

*Gwalibat*; *gwalib dt*, thou art my daughter-in-law.

*Gwalna*; *gwal*, my son; *na*, perhaps.

*Gwegwe*; *gwe*, my mouth.

*Gwits.*

*Hub* (not *jub*, fetch a blow at).

*Huk* (not *juk*; see last list).

*Hun* (not *jun*, one).

*Ibaj*, the names of some animals begin with *i*, as *inul*, rabbit; *iboy*, armadillo.

*Ik'al*; *k'al*, cornfield.

*Ikö*; *ik*, chile; *ö*, five; *kö*, sweetheart (if used by a man), daughter (if used by a woman).

*Itx* (not *it/x*, vein).

*Itxitx.*

*Falal*; *jal*, change.

*Folomna*; *jolom*, head; *na*, perhaps.

*Kabnal*; *kab*, sweet (-meat).

*K'ajbom*, this is also the name of the town which the Spanish, corruptly, call 'Cajabón.' *k'aj*, Indian-corn meal.

*Kakinam.*

*K'ätun*, see *Tun*, last list.

*Käw* (not *käw*, hard).

*K'limitx*, cf. *itx*, above.

*K'lu.*

*Kugwä*; *gwä*, father, sir.

- Kuk!ul* ; *k!ul*, receive; *kuk!um*, feather.
- Māas* ; *mā*, 'mister'; /*as*, elder brother of.
- Mak!in*.
- Maxena* ; *Max*, see last list.
- Muk!u* ; *mu*, shadow; *muk!*, root of *muk!mu*, drooping; etc.; /*u*, face of.
- Oxom* ; *ox*, three.
- Pāaw* ; *aw*, sow.
- Pakyul* ; *yul*, anoint, smear.
- Panā* ; *pan*, see last list; *nā*, mother. In compounds, *hā*, water, is often reduced to *ā* ; *nimā* for *nim-hā*.
- Paqay* (not *pākay*, a certain fruit).
- P!ēp!*.
- Pöow* ; *pö*, rot.
- P!ulum*.
- Putul* ; *tul*, plantain.
- Q!āal* ; *al*, young, boy.
- Q!aq*.
- Sagwi* ; *gwi*, where.
- Sakba* ; *ba*, see last list.
- Sakul*.
- Saqi* ; *saq*, white.
- Saq!ij*.
- Sagrab* ; /*ab*, hammock ; *rab*, his hammock.
- Tagaj* (not *Tag!aj*, Mazatenango); *ta qaj*, we desire it.
- Tēk*.
- Teni* ; *te*, open; *ten*, hammer.
- Teyul*, cf. *Pakyul* above.
- Tiul*.
- T!ot!*.
- T!ox*.
- Tsib* (not *t!sib*, root of *t!siba*, write).
- T!siboy* ; *boy*, genital parts of the female.
- Tsok!* (not *tsok*, root of *tsokak*, be hungry).
- Tsunhā* ; *tsun*, root of *tsuntsu*, quiet, stealthy; *hā*, water.
- T!üt*.
- Tupil* (not connected with *t!up*, break, snap).
- txamam* ; *txa*, ashes; *txam*, deep; /*mam*, grandchild of.
- Txaneb*.
- Txen* (not the *T!xēn* of last list).
- Txikin*, begins like the name of a place, with the preposition *txi*.
- Txoj*.
- T!xok* (not *txoq!*, cloud).
- T!xokōoj*.
- Txolom* (not *t!xolom*, of *t!xol*, clear, make plain, etc.).
- Txor*, there is a word *txornak*, urinate with difficulty.
- T!xuhun*, or *t!xūn* (not *t!xun*, a certain fruit; nor *txun*, see last list).
- Ukum* ; *kum*, see last list.—(*uk* is not *uk!*, drink.)
- Ul*.
- Xi*.
- Xo*, an exclamation; *Xo!* means Silence!
- Xux*, might be identified with *xuxb*, whistle, by dropping the final *b*.
- Yalibat*, cf. *Gwalibat*, above.
- Yaxkal* ; *yax*, pincers (of crabs, etc.).

The sounds of all these surnames, and the possible meanings, in both lists, have been scrutinized by competent Indians. Each

list, as it happens, comprises 87 surnames, 174 in all. I believe my collection is nearly, if not quite, complete.

It may be added that most places in the Kekchí country have Kekchí names, frequently taken from some plant or animal about the place. But some principal town-names have no meaning :

<i>K!ajbom</i> , Cajabón (see <i>K!ajbom</i> , last list).		<i>Köban</i> , Cobán (see <i>Ikö</i> , last list).
<i>Kartxa</i> , Carchá ( <i>kar</i> , fish ; <i>txa</i> , ashes).		<i>Lankin</i> , Lanquín ( <i>lan</i> , wrap).

Dr Stoll erroneously gives *Carchá* as meaning 'fish-ashes.' If the word meant anything in Kekchí, it would be the name of some fish, 'ash-fish.' But there is no such fish.

And there is no Kekchí meaning in the names of certain venerated mountains; though spoken of with the Kekchí prefixes *mä* (old man, 'mister'), *xään* (old woman, 'mistress'):

<i>Xään itsam</i> , northwest of Cajabón.		<i>Mä siyab</i> , west of Senahú.
<i>Mä kojaj</i> , north of Carchá.		<i>Mä xukaneb</i> , southeast of Cobán.

A few foreign towns are known by names which are neither Kekchí nor the names adopted by the Spanish: Poqom, *Chinaultla*; Taq!aj, *Mazatenango*; Xelajü, *Quezaltenango*.