



Language and Culture Archives

Bartholomew Collection of Unpublished Materials

SIL International - Mexico Branch

© SIL International

NOTICE

This document is part of the archive of **unpublished** language data created by members of the Mexico Branch of SIL International. While it does not meet SIL standards for publication, it is shared “as is” under the Creative Commons Attribution-NonCommercial-ShareAlike license (<http://creativecommons.org/licenses/by-nc-sa/4.0/>) to make the content available to the language community and to researchers.



SIL International claims copyright to the analysis and presentation of the data contained in this document, but not to the authorship of the original vernacular language content.

AVISO

*Este documento forma parte del archivo de datos lingüísticos **inéditos** creados por miembros de la filial de SIL International en México. Aunque no cumple con las normas de publicación de SIL, se presenta aquí tal cual de acuerdo con la licencia "Creative Commons Atribución-NoComercial-CompartirIgual" (<http://creativecommons.org/licenses/by-nc-sa/4.0/>) para que esté accesible a la comunidad y a los investigadores.*

Los derechos reservados por SIL International abarcan el análisis y la presentación de los datos incluidos en este documento, pero no abarcan los derechos de autor del contenido original en la lengua indígena.

-1-

1.

KINSHIP TERMS OF CHONTAL OF TABASCO

by Kathryn Keller

Summer Institute of Linguistics

A. List of terms with their meanings.

B. Text illustrating their use.

A. List of terms with their meanings.

²
pap --father; term of endearment in addressing small son;
used in addressing father-in-law. This morpheme is used
with vowel change in compounds referring to mammals. Note:
pap-bek'et, bull; pap-zimim, stallion. The form papi'
is used affectionately by children to their fathers.

na' --mother; term of endearment in addressing small daughter;
used in addressing mother-in-law. This term is used to
refer to female mammals, as na' wicu', mother dog.
The affectionate form used by children to their mothers
is nayo'.

it'ok --wife; husband.

ahlo' --son; boy; any male, even of the mammals. (ah-, masculine
indicator; lo', boy)

lo' --familiar term of address to boys or men, without the
preceding possessive particle.

i'ik ɕ'ok --daughter; girl. I have heard the following
variations: 1. yok i'ok, yok being small, and i'ok apparently
a contraction from the full form above. 2. yok i'ɕ'ok.
(i'ɕ-, feminine indicator; ɕ'ok, child; i'ik, woman)

- šok --familiar term of address to women or girls, without preceding possessive particle.
- lɛ'in --younger brother or sister.
- sakun --older brother.
- šio --older sister.
- š'ok --child; used to refer to young mammals, as š'ok bok'et, calf; used of immature plants and vegetables, as š'ok uranšas, unripe oranges; used to mean light or small in some instances, as š'ok ha', light rain.
- noši' pap --grandfather. (noši' means old) Used with the first person plural inclusive possessive this may mean Adam -- ka noši' papla.
- noši' na' --grandmother. ka noši' na'la may mean Eve; see under noši' pap.
- mam --grandfather-in-law; grandson; great uncle; term of respect for elderly men.
- nim --grandmother-in-law; granddaughter; great aunt; term of respect for elderly women.
- ša'mam --great grandfather; great grandson. (the morpheme ša' means two)
- ša'nim --great grandmother; great granddaughter.
- nolina' --aunt; mother-in-law. (nol means big; na' means mother.)
- šen --uncle; father-in-law.
- alib --daughter-in-law.
- ni'a --son-in-law.
- ni'ʔi --parents of your son or daughter-in-law.

lák' --niece; nephew.

natil lák' --grand niece; grand nephew. (natil, far).

noda --grand niece; grand nephew.

mu' -- sister-in-law or brother-in-law of the opposite sex.

ha'an --brother in law, men with men.

hawan --sister in law, women with women.

familia --borrowed from Spanish as a general cover-all term.

č'upap --godfather (č'uh, Church. pap, father).

č'uhna' --godmother (č'uh, Church. na', mother).

č'ubla --godchild.

kumale --term of respect used between the godmother and the mother of a child, adapted from the Spanish comadre.

kumpale --term of respect used between godfather and father of a child, adapted from Spanish compadre.

B. Text illustrating their use.

č'ahi káse' u č'osi u kahi ump'e familia
story how he raised his town a family

3. Ahni untu winik. Biči t'ok u pap, t'ok u

There was a man. He went with his father, with his
noči' pap, t'ok u noči' na', y t'ok u na', y t'ok
grandfather, with his grandmother, and with his mother, and with
u č'okob, y t'ok hit'ok. U yane' u kahi. Hink'in
his children, and with his wife. He changes his town. When
k'otihob u t'ak'ihob patan. Hi'pat lotohi u č'okob
they arrived they started work. Afterwards married his children

y lotohi tak^Λ u ʕ'okeb u sakun y u ʕ'okeb
 and married also his children his older brother and his children
 hiʕ'in uk'a k'etihob ya'i. Hi'pat nat'i k'in
 his younger brother its cause they arrived there. Afterwards many day
 hini winik k'oti ta kuʕt^Λ ya'i u ʕ'ubla Mon to'o u
 this man arrived to live there his godchild with all his
 pap y u na' hini u ʕ'ubla. Hi'pat lah lotohi
 father and his mother hhis his godchild. Afterwards all married
 u pete hiʕak'ob y lotohi tak^Λ u ʕ'ubla.
 its allness nephews and nieces and married also his godchild.
 Nahtak^Λ hink'in k'oti hini winik tiak'o hini kab,
 First when he arrived this man against this land,
 ʕ'ita' u familia. Hi'pat bon k'e'ni uk'a ya'an
 small his family. Afterwards always increased its reason there are
 u kumpale, u kumale, u mamob y u yok bit
 his godfather, his godmother, his grandchildren, and his little wee
 mam tuba hiʕak'ob. K'en u familia
 children of his nephews and nieces. Many his family
 bada. Ya'an u ni'^Λ, ya'an u ni'ʕi
 now. There is his son-in-law, there are his parents of his
 children-in-law.
 hiniʕiba kah, y k'en u noda.
 this same town, and many his grand nieces and nephews.
 Hi'pat ta' k'e'nihob uk'a la'ahni u
 Afterwards very much they increased its cause all there were his
 ʕa'mam lah lotohihob tak^Λ. Hi'pat uk'a
 great grandchildren all married also. Afterwards its cause

k'oti tak k'en u lotob y mas hi'pat
 came also many his friends and more afterwards
 čani hini winik koll u pete u familia
 died this man there was left its allness his family
 tiak'o hini kah. K'oti tak t kušt ya'i ča'tu
 against this town. There came also to live there two
 isik iste t' nat u kah. Hini isiktak ča'tu,
 women comers very far their town. These women two,
 untu yok isc'upim. Hini isc'upim t' u u k'ahalin
 one little old lady. This old lady very good her mind
 u taklen mačkatak k'oho y u lot tak u
 she helps the ones who are sick and her friend also good
 čič u k'ahalin tak uk'a u nune u taklen
 yes her mind also its cause she goes around she helps
 u čanen mačkatak k'oho. ya' čič čak
 she looks at the ones who are sick. Here exactly reaches
 hinda č'ahi, kabe' u č'osi u kahinob.
 this story, how they raised their town.

Free Translation:

Story of How a Family Started a New Town

There was a man who went with his father, with his grandfather, with his grandmother, with his mother, with his children, and with his wife to change his town. When they arrived they started work. Afterwards his children were married and the children of his brothers were married too because they arrived there. After many days this man's godchildren with their parents arrived to live there too.

Afterward all his nephews and nieces were married and his godchildren. When this man first arrived at this land, his family was small. Afterward his family kept increasing, for there was his compadre, his comadre, his grandchildren, and the little children of his nephews and nieces. Now his family was large. There were his sons-in-law and *the parents of his children in* law in this town, and many nieces and nephews. Afterward they greatly increased because there were his grandchildren and they all got married too. Afterward, since many friends of his came too and long afterward ~~this~~ man died, his whole family stayed in this town. Two women from a far off town came to live there too. Of these ~~two~~ women, one was a little old lady. This old lady was good hearted, as she helped people who were sick. Her friend also was goodhearted too because she went around to help look after the sick. This is as far as this story goes, how a town was started.

Footnotes

1. The Chontal are a branch of the Maya. The above material was collected in the village of Tapotzingo, near Nasaajuca, the chief informant being Zenon Luciano May, of about twenty five years of age. The text is a product of his imagination.
2. In direct address the possessive particle precedes the noun, as *ka pap*, "my father".
3. Some problems of word division remain to be worked out.