

parajes in and about the pueblo, while the barrios of *Calacohuayan* are apparently *Atla—itec*, *Tlacomulco*, *Atenco* and *Capolxitlan* according to f. 3v (cited above). Saints MARIA, MIGUEL and [LU]CIA are mentioned, as well as the principales D. BERNARDINO and D. GUILLERMO CHIMALPOCA, D. FELIPE DE SANTA MARIA, and D. AGUSTIN TEÇOCOMOCTZIN.

This codex was purchased in Mexico by the late ADOLPH SUTRO, a *San Francisco* magnate of variegated collecting tastes, whose voluminous purchases were stored in two warehouses in that city in 1906. One warehouse (full of medieval manuscripts) was burned; the other, with the codex, was spared. The contents of this second warehouse from the Sutro Library, are housed in the San Francisco Public Library building.²—
[R.H.B. & B. MCAFEE]

² The Sutro Library has published catalogues of some of the Lizardi Independence pamphlets in its collection: the Commonwealth and Reformation materials, of enormous interest, remain mostly unexplored. TLALOCAN is indebted to Miss Helen Bruner, Librarian of the Sutro Library, for permission to publish the Codex of Santa Maria Calacohuayan.

[N33 II:2] MIXE TOPONYMY.

Acatlan Grande—*Kaibyomp*

Alotepec—*NabΔ^ookp*

Atitlan—*Ni:ba^oaipy* (ni 'agua'; ba^oám 'al lado de')

Ayacastepec, San Pedrito—*Watykyech* (waty 'enredado')

Ayutla, San Pablo—*Tu^ougyomp*

Cacalotepec—*Hoikyuahkp* ('cerro del cacalote'; lit. 'cacalote su cerro'; hoiky, 'cacalote,' plus kyuahk, 'su cerro')

Camotlan, San Lucas—*Mun^ojai:py* ('lugar del camote'; lit. 'camote su lugar'; muny 'camote' plus cham 'su lugar' from tyam 'aca')

Coatlan—*Tsandyu^oam* ('lugar del camino del serpiente'; tsa^oañ 'culebra' plus tyu^ou 'su camino' plus suffix ^oam 'lugar de')

Cotzocon—*Kutsago:mp* (perhaps from *kuuts* 'cuando uno limpia ixtle')

Chimaltepec—*Panguahky* ('cerro del metate'; lit. 'metate su cerro'; pan 'metate' plus kuahk 'cerro')

Chisme, Sta. María—*Yuikypy* ('cuando uno mete alguna cosa entre o debajo de la tierra o ceniza, como elote debajo de la lumbre entre la ceniza')

Estancia de Guadalupe—*Uiñiipy* (ui 'trampa,' lit. 'arroyo de la trampa')

Huitepec, Sta. Margarita—*Mihkuahkp* ('cerro grande'; mih 'grande' plus kuahk 'cerro')

- Ixcuintepec, Santiago—Uk:uahkp ('cerro del perro'; lit. 'perro su cerro'; uk 'perro' plus kuaHK 'cerro')
- Ixtaltepec—Po^oobyukp ('monte o cerro blanco'; po^oop 'blanco' plus yuk 'monte o cerro')
- Jayacastepec, San Francisco—Winhupkuahkp (lit. 'cerro de la máscara'; winhup 'máscara' plus kuaHK 'cabeza', also used as 'cerro' of a mesa-like or knoll-like mountain)
- Juquila Mixes, San Juan—Kingi^oim
- Lachiguirí—Tixkyech (tix 'palma o murciélagó')
- Lachixila—Pixnyi^oiipy (pix 'algodón' plus nyi^oiipy 'desolviendo'. The Zapotec name Lachixila is said to mean 'trapo de algodón'.)
- Malacatepec—Tsin^oam ('lugar de ocote'; tsin 'ocote' plus ^oam 'lugar de')
- Mazatlán—Amaksta^oam
- Metaltepec—Pandihk:uahkp ('cerro de la casa del metate'; pan 'metate' plus tihk 'casa' plus kuaHK 'cerro')
- México—Ni:wimp (ni: 'agua'; wimp 'rincón')
- Mixistlan—E^opxkyixp
- Oaxaca—Wahkwimp (wahk 'huaje'; wimp 'rincón')
- Ocoatepec, San Pedro—Tixkyi^oim (tix 'murciélagó')
- Ozolotepec—Xohyo^oomp (xoh 'encino')
- Puzmetacan—Puhxtmadagam (puhxt 'fierro, machete')
- Quetzaltepec, San Miguel—Kinatsp
- Quiavicusas—Kimehy^oyai:py
- San Isidro—Pots^oa:m (pots 'cuando uno está haciendo pared')
- Tamazulapam—Tukniipy
- Tehuantepec—Kini:m
- Tepantlali—Kimoh:kypy
- Tlacolula—Paga^oam (pa^oak 'panela'; ^oam 'lugar de')
- Tlahuilottepec—Xamgixp
- Totontepec—Añkyuahkp
- Tutla—Mihmo^oogam ('lugar de maíz grande'; mih 'grande' plus mok 'maíz' plus ^oam 'lugar de')
- Xambao (La Casita) —Waż^ookp (wax 'zorra' plus ^ook 'después'. This is the place where Jesús Carranza was killed and where there is a monument and a bit of a jacal for passers-by to spend the night.)
- Xambao (El Río)—Maxpyñihoty (maxpy 'ciruela' plus ni: 'agua' plus hoty 'adentro'. This is the river between Tepuxtepec's ranchos and the monument mentioned just above. It is the last one just before the steep 'subida' to the monument.)

Yacoche—*Wi:dyvyimpy* (wi:ty 'cama' plus wimp 'rincón, esquina, punta')

Zacatepec—*Miigyixp* ('cerro de zacate'; mii 'zacate' plus kyixp 'su colima o cerro')—[Walter S. Miller, Summer Institute of Linguistics]

[N34 II:2] TONONAC CATEGORIES OF SMELL

In Totonac there is no general word to indicate that a thing smells. The exact shade of smell must be taken into account and a word chosen giving it. Eight distinct groups of stems have been observed pertaining to these many distinctions of smells. Although these stems each have a central "smell" meaning, some also include the idea of taste, desirability, etc. E.g., the stem used for a sour smell is also used for a sour taste. Sometimes the range of meaning of a stem overlaps with another, as in the case of words used in English to distinguish colors.

The phonetic symbolism involved in the play on the velar stops **k** and **q** and the fricatives **s**, **š** and **ʃ** cannot be correlated in terms of semantic correspondences. That is, it is not possible to reduce these phonetic similarities to one single sememe. There is no common denominator. It may be noted that a study of these groups will give us a small example of the phonetic symbolism that runs throughout the verb and adjectival stems of Totonac. E.g., *šuy* 'he skins an animal' and *su-y* 'he peels a potato or something similar'.

Each of the following groups has a basic underlying form whose semantic meaning is rather vague, and the definitions given here are not entirely adequate. The examples used are given in their most common form—as static verbal nouns and also as static adjectives. E.g., *mu-kʃuʔn šaʔnat* 'the flower is fragrant', *mu-ʔkʃuʔn-šaʔnat* 'the fragrant flower'.

I. Vegetation and good smells: Basic root *mu-ʔ—uʔn*.

mu-ʔkʃuʔn 'a pleasant smell as of flowers, food, etc.'

mu-ʔksuʔn 'smell of mint, parsley, tobacco and other herbs, as well as some medicines as Sloane's Liniment, incense'

mu-ʔqšuʔn 'smell of ground hominy (*masa*) that still smells strongly of the lime with which it is made'

mu-ʔquʔn/mu-ʔkuʔn 'smell of fresh vegetables, unripe fruit'

II. Bad smells: Basic root *puʔ-*. The final *-a* in this group and groups III-VI is a stem formative suffix.

puʔkʃa 'smell of human excrement, rotten things, a drunkard's breath, pulque'