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Scattered and Settled: Tzotzil Verbs of the Body

1. Prelude: Prayers of the body

The entry, an ancient woman with striking white hair and square, jutting nose, tells me to turn around in my chair. Her asking now means something, lifting her white hand and making me see her glowing diamond so that the cruel stone wrist across me, she begins to pray, invoking spirits and ancestral deities on my behalf.

(1)

16 k'wi-ch-ak-em-tl / 20 bi-gi-em-tl
with even base for me

17 k'wi-ch-ak-em-tl / 21 i-ko-z-em-tl
see BEN-PUL-DIR (coming)
Look for help for me,

18 m-ak-em-tl / 22 t'a-pi-s
DE-2ED-4ED-BL-CL
The inside of his back,

19 m-ak-em-tl / 23 s-a-tl
ART (omnibus) 1E-foot, leg-CL
His leg has slipped.

In the pointed conjugation of Tzotzil ritual languages, combining body-parts, plant metaphors, and other body images, she describes my illness - a burned back caused by heating timber. It is located inside my body (inside back, inside his back), I have suffered a string (fallen apart) from there of a limited size; among others, my "hand" has been "slipped".

Now, with another, more subtle, corporeal image, she reminds God in my sin.

(2)

25 pi-na-ah-tl / 26 m-sta-tl
ok-tl / 27 m-sta-tl
stand 2ED-DIR, turning 3SUB father
Stand yourself first here, my Lord.

1 This copy is drawn partly from a paper presented at the workshop "The Correspondence of Spices in Nahuatl Languages", presented by Leesander A. at the Cognitive Anthropology Research Group at the Max Planck Institute for Anthropological Research (Iowa City), December 5-9, 1991. The text is adapted from John H. Hayland, "Towards a typology of personal pronouns in the two Tzotzil dialects". In: Transformational Linguistics, 1971-1981, Number 7, pp. 223-239.
Her painted image implies the deity, "mother, my lord," to many forward and take responsibility for her person. The verbal root sa' - "standing, erect" combines with the transfixing suffix -ni, and a 2nd person passive pronoun, to "stand yourself up." The root of "standing firm, rooted" of a deity's posture, similar morphological treatment, to yield "stand yourself firm.

The same stands, a wedding party this arrives in the present, her son from the church. Elegant in a heavy black, wide-sleeve, the wedding garb presages the ritual nature of the goddess's activity in the dance. Going to each other, the newborn man breaks into simultaneous prayer.

The bride and groom are about to eat, or their marital life, the bride goes to stand about food, formally in the hearth where his life will merge. Eaten food, up to the symbol of gendered, cultural identity, as eating the gods on earth and the bride is made God by his body, acted out, and the root of "standing, erect" combines with the same transfixing suffix we mentioned to produce "standing with cause to be rising." The root sa'- "standing" is usually non-specific, thus "standing someone or something down." A reference to the conventional way a Zorastarian woman would sit with knees on the ground. Two final significates, A potentiated standing bears the image of a saint, bringing for prosperity.

The lexicon has often been taken to be the repository of confinity and anxiety in language, the land of the lips, where almost anything goes. Still worse, many words are ripped from their ordinary homes and emptied into the arcane world of ritual, their meanings, however truthful they may be in every day life, may be expected to be off in a uncontrollable trope. To the quoted assurances of Tzotzal prayer, from Zinacantán, I have sung one, this verbal root which died out, apparently retaining in bodily positions, standing, squatting, kneeling, and lying — and come to signify casting responsibility, domestic obsequious, obeisance, and confirmatory strength of illness.

Of course, the randomness of the lexicon is governed. Syntax and lexical significates also have demonstrated "this the relationship between the meanings of verbs and their syntactic behavior is governed by quite general principles" (Laviosa 1985:224) — at least in English's Toyon to extend such principles to other languages, where the semantic significates are often radically different and the semantic classes, justifiable only with caution, is both a dangerous and a worldwide enterprise. Partitioning the lexicon requires the strictest attention to details of formal types (words and phrases) and their interactions with semantic types. Choses about semantic organization may also appear in much more sociocultural contexts — the Dyirbal mother-in-law language (Doonen 1972), for example, in the present case, the semantic arrangements of rootst in Tzotzal root juxtaposed as forth demonstrative and anaphoric relation. The limitation of different partitions of the lexicon, some based on grammatical reflexes, others on conventionalized association of meanings, others on less systematic semantic relations, can presumably result in the desired tension and change in lexical systems that characterize all languages.

The present essay in a small piece of an ongoing effort to describe the lexicon of the Tzotzal language. Tzotzal, like other Mayan languages, has a large class of verbal roots, traditionally called "phrasinals," formally defined by their distinctive morphological possibilities. A subclass of these roots, including the eight we have, is in addition to appear to be only partial meanings. They denote characteristic arrangements of
complex anatomies, typically bodies, often in relation to specific sorts of reference objects or figures.

Their corresponding function in locative expressions (showing a Figure with respect to a Ground) has drawn expert attention. However, the apparent locative specificity of a lexical item derived from a Positional root may not be a special trait of a more general process by which a certain pragmatic effect is extracted from the full semantic prominence, the prototypical sense, the root concept. The real uses of Positional roots, in fact, illustrate a different but parallel process of extraction.

In this paper, I shall concentrate on the incorporation of body imagery into the semantic performativity of a subset of Tustell Positional roots. Indeed, bodies, both human and plants, find their ways into a many good Tustell lexicographic全景. The body parts in Tustell are lexicalized, of course, and themselves figure in complex descriptions of parts and regions of other objects (see L. this, this volume). They also appear in a variety of fixed compound expressions, such as body of a kin, vainly "patch ear", etc. In this paper, I shall focus on the "carrying" roots, which are often juxtaposed with the metaphorical expression, such as "carrying away", "carrying with", etc., and which are used primarily in the sense of "to bear or to carry something". The contrast is with a verb like "wear", which requires the objects to be held in the front of the body, in the hands and arms. (See Figure 1.) Similarly, the locative roots root number 1 and -mean ("be" or "at") open, but they can be used only (and always) for closing and opening the car.

If the body is a universally available prototypical model (or locus) not only for parts/whole and shape (Piaget, 1970, 1971), but also for actions as well, perhaps, as for across and inside, then its lexical manifestations should go farther. Why shouldn't languages lexicalize the characteristic motions, and (or) axes? These are the body roots.

The Tustell verbs in this paper are quite closely related to metaphorical and ontological ones: verbs of position (or location) in Levin (1989), namely class 30, "verbs of spatial configuration" or groups of such verbs, like "verbs of assuming a motion," in the broad sense. Levin lists as English examples: crowd, fling, wave, fall, tap, pitch, throw, move, shake, and many others. In this sense, the verb "carrying" fits in with the object carried on one's back, with or without a handle. The contrast is with a verb like "wear", which requires the objects to be held in the front of the body, in the hands and arms. (See Figure 1.) Similarly, the locative roots root number 1 and -mean ("be" or "at") open, but they can be used only (and always) for closing and opening the car.

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3. Positional morphology

Positional roots may be formally distinguished from other Tustell roots by their derivational possibilities. Here is the rough procedure:

First, we define as predicates those verbs which bear absolute reflection. Of these "static" predicates do not accept nominal inflection, whereas "verbs" predict are obligatory, marked with one of four "aspects": "complete", "incomplete", "resultative", and "resultative" (Hudson, 1981). "Transitive" verbs bear both cognitive and absolute antecedents, "nominative" verbs only absolute.

To classify a verb as looking to see what sort of predicate it is, we can study it from the base root. If the base root can serve as a transitive verb stem, call it a Transitive root. Such a root may also have a non-transitive meaning, but it is not the same root as a transitive verb stem. The opposite is true for an absolute stem: it is a "transitive" verb stem. If a root is not, by this criterion, Transitive, but it is a "transitive" verb stem, then call it a "transitive" verb stem. If a root is "transitive" verb stem, then call it a "transitive" verb stem. If a root is "transitive" verb stem, then call it a "transitive" verb stem. If a root is "transitive" verb stem, then call it a "transitive" verb stem.
resulting classes, so not certain concepts can be reaffirmed by noting classes of nouns. The derivational pattern appears to provide a schematic semantic template for certain sorts of prediction.

<table>
<thead>
<tr>
<th>Syn type</th>
<th>Transitive</th>
<th>Intransitive</th>
<th>Static</th>
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<tbody>
<tr>
<td>P</td>
<td>various</td>
<td>varying</td>
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<td>T</td>
<td>0</td>
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<td>P</td>
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</table>

Figure 2: Root types and diagnostics

4. Complex semantics

To arrive at what I called "true posi tionals," I begin with the subset of nouns which display a close bond to some positional morphology (with rather transitive or intensive verbal features). These nouns are subdivided on the basis of further morphological patterns, and also following the logic of the underlying predicates.

Some Roots, like typically one-place predicates, usually have to do with state or state. Others, in contrast, continue to occur frequently in the collocation of a figure with a noun. Still others, with a property of some sort of condition on the verbal argument. Of these last, what I have been calling "true" positionals, release a regular pattern to some further ground; but they specify as well a fuller overall configurationalternating or alternating for the figure, typically a whole-body or body parts to be appropriate arranged, thus, a note of the "scent" can be completely or in a certain relationship to a pointing ground, and which has the appropriate semantic (or topical) of certain sort of "human" to do so, allows it to be seen. Quite unexpectedly, a canonical figure (or figure part) turns out to be indeed, the human body. Applying with a mental criterion to position out a subclass of P roots that specify the configuration or arrangement or complex whole's segmentation yields a group of some 50 "positiona l positional roots," listed and further discussed in the Appendix,27

27. These 50 pairs as, indeed, the same principle, short cuts to which allows Taylor to speak to certain parts of complexes which also allow the assignment of pos itional. Useful are positionals which in Taylor's paper are "segmenting" the full class of their whole.

26. Note that following roots in the Appendix and throughout the text follows the root numbering system for semantic purposes, in Lounsbury/1974.
One can find limited formal evidence for the legitimacy of such a subclass of roots. For example there is a derived nominal form with the suffix -endz/-endz which is characteristic of P roots whose meaning relates to the position of complex anatomy. Example (9) shows some sample members of this sort, drawn from LAWTON (1925). Brought with words that correspond to the right roots we put in the introductory propery, and coming with a few more "siting" roots.

(9)

\[\text{ural/ural, object that persists on, place where stands or gets a good view} \]
\[\text{ural/ural, root talking to parents but, place where one faces up} \]
\[\text{ural/ural, root saying: shining} \]
\[\text{ural/ural, root shining} \]
\[\text{ural/ural, root shining, place where one sees} \]
\[\text{ural/ural, root shining, place where one looks} \]
\[\text{ural/ural, root shining, place where one sits} \]
\[\text{ural/ural, root shining, place where one sits} \]

The suffix -sêdês estems from a P root  ๆ, a place where once vertically, or where one frequently is in position X. Based on such a root a further derived comparative stem, using the additional differential suffix -si, and expressing "as something to X on." Thus, the verb xêléth means "as sitting, as so sitting to sit on." Thus, LAWTON (1975) does not accord this word any other entry, he gives examples like the following: with roots with we have already met.

(10)

\[\text{ural/ural, root sitting on} \]
\[\text{ural/ural, root sitting on} \]
\[\text{ural/ural, root sitting on} \]
\[\text{ural/ural, root sitting on} \]

Tevard morphology thus apparently accounts at least some special treatment to a subclass of roots whose meanings involves both positions.

LAWTON's dictionary shows a total of only three dozen or so -sêdês forms, and even fewer verbs in -sê, where, among others etymologies are easily possible. Nominal forms in -sêdês are also possible with roots other than the root P X where they allow a relative adjectival in -11...y, and include such non-P forms here. Thus the formal criteria in question represent an interesting hypothesis as to the independent formal status on the one hand, root type, and on the other, an etymological possibility that causes several root types, but that also permits us to draw roots that roots the derivational and those that do not. Further colloquial or selectional restrictions on forms derived from these "local position" roots must be investigated in detail - a project that will have a skilful native Tevare linguist.

5. Partitioning verbs of the body

All component speakers of Tevare must be able to manage the complex semantics and morphology of these positional roots. Indeed, a large part of fluent and idiomatic speech in Tevare is the selection of just the right verb to capture the nuances of position for these most specific objects, i.e., the socially charged objects like human bodies. Limiting oneself to a subset of the Tevare roots for "sitting," I will explore two devices for specifying such nuances.

The first device involves forming the composite possibilities for derivation for different groups of roots and their consonantological or expressive potentials. As described, a P root ideally produces three diagnostic stem forms. However, the "sitting" root displays both affective and augmented potentials. There is a sequence that is morphologically restricted to more developed.

The minimal possibility for a P root is in person only the active adjectival form in -11 with no further stems. For example, P1. This morphological limitation suggests that the denoted position is by nature unconscious, of involuntary. It admits neither a causative transformative verb, or an action which would demand an action which produces the position. As a result an imperative in -21 which would suggest a transition into the position involving some sort of control or intention--as with something moves in its ow agency. The root xete has just such a limited morphological profile, allowing only adjectival forms (along with non-diagnostic active verb forms). It denotes a sitting position, with one's legs drawn up the way a dog normally "sits," or perhaps a child sitting up in a tree. A woman sitting "in" would be immediately expected. Indeed, the root could also be used to describe a house with its frame exposed, a p. a tattle and a drum construction which has not yet been packed with mud. The morphological limitations of the root suggest appropriately the unintentional nature of such a position.

Now, some P roots exhibit only the passive adjectival and the causative, with no reflexive (Pain). The position here is morphologically represented as a potential result of external action. For example, the root xete occurs in an adjective meaning "seated on ground and unable to stand" (as of a drunk). It also produces a causative form with an which, significantly, only occurs as a reflexive. This is what a drunk might do to himself: sit down on the ground and refuse to stand up. The full set of three diagnostic forms (Pain) allows the expression of a range of involvement by an agent: the root can denote neutral position only in forms; or it can carry the position as a result of an external cause (as in); or it can result of self-agency (as in). A good "sitting" root of this type is xete. As an adjective it means "sitting still" or "laid" or at home. It suggests the image of an elderly or sick person sitting by, or dead, or perhaps a rabbit crouched down huddled. As a causative, it can be approximately used by a wedding pastor as he describes how he will install a bride and groom in their new house. (The imagery of the couple seated "sitting by," as of "bedlocked") emphasizes the stability of both bride and groom's commitment to their new marriage. The root xete is such an uninviting leg that the new couple will be left at home, it is certain.
their activities around it. By a metonymic trope, the massive root can also be used to describe, in depratory terms, building one's house—thereby emphasizing its inauspicious nature as a mere shelter, and so on. Finally, the extensive adverb can yield both "at" and "inside, as it were," again with a slightly deprecating tinge.23

Some P roots also have augmented morphological possibilities. For example, a limited number of root-verbs allow a further imperative stem form with the suffix /-aj/ (notated Aj). The common meaning of such forms, given a P root N, is something like "characteristic movement in its involving position X." The stem keaj, from the root key, "knuel-
yng" or "remains to "grind"—something one does while kneading. From the root vey "seated on one's branches, crouching" comes the verb veyaj, "to duck walk, to move around squattling." From the root to "crouched, immobile" can be produced a verb toaj, which means "crawl" or "move in a crawl," as when something tries to squeeze under a low barrier.

Additionally, verbs seem to only possible on some P roots. Verbs formed with the suffixes /-ip/ and /-jó/ (/vó/ ) occur quite frequently suggest a certain motion or change of passional state or act at P roots. Verbs with suffixes like /-ey/ also occur in other special passional manifestations, often metaphorically. The unmarked passional suffixes produce words which "spread out unexpectedly, fall on one's hands." The intran-

In this last formal simplification, many P roots allow a few forms (a root) to otherwise characteristic only of Transitive roots. Since by far I have limited the present discussion to nouns, which function according to the passional forms, the inclusion of such additional stems forms with the roots under consideration is limited. In each case, however, the exceptional nerves suggest an evolution of the meaning of the root. For example, the root leaj produces a full set of passional forms with the basic meaning "perched." Thus, for the Figure is seated or otherwise supposed on an elevated ground; and second, that the Figure is small and unimpressed, that it affects a more prescriptive against the Ground. Although these are no unmarked passional stems, except roots does not allow a derived intransitive state with the suffix /-ey/, which is ordinarily only subject to a transitive stem /y/ in 33 persons. The suffixes mean "one person into the air." For example, a cutting horse or a ball, or "sitting someone perched." Thus explaining the full range of the passional con-

23 It is not clear why Chomsky's root was given such a large pile of load for his house, one of /eyaj/, (1997) conveys somewhat or "the house falls into one's mouth." Figure Chomsky tended to be more

24 This is a metonymic element /eyaj/ attached to the root, followed by /-vó/ for an intransi-

cent stem. The root /yaj/ suffices for an intensive stem. The word I shall abbreviate with the root vow in the discussion below.

25 In a sentence like a child's book, which does not give a key or cues in its title, a (1997) root of the sentence from which.

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3. From Sprachbewusstheit, Koninser, pp. 135-136 (1992) 6 553

example. In addition to the normal P root forms, the root also allows a diminutive stem (root), where the diminutivizing suffix /e/, the diminutive form of the root /eyaj/, is added. This is an additional argument for the idea that such roots are in a sense "inflectional," and not "translating". The diminutive root /e/-eyaj means to give something to someone or to cause him to be little. As such, much hard or liquid, or something small. Thus.

11) 1. jaj

be eyaj

2. eyaj

3. eyaj

Figure 3 illustrates how the different morphological profiles of P roots match up against schematic templates of action available in the verb forms for each sub-type.

Native adjective, etc.

Gradual
crude

Inhitive

Subjunctive

Problematic

metamorphosis

change

Figure 3: "Morphological profiles and subtypes of action"

National partitions

The listing in the Appendix suggests a second set of possible partitioning of roots on the basis of known sociological criteria. Semantic analysts take their character into the native roots they allow themselves, ranging from componential features to postural and locational. One reason to pay special attention to the analysis of root verbs is to locate those that denote configurations of the thematic body as that body, in a partial sense, provides its own metalinguistic structure. The central problem of morphological coding of thematicity in language is providing a digital partition of an underlying domain—breaking the venerated array of expresses into discrete stems—so the body provides several parallel templates. It has a minimal articulation, both lexically and functionally, with the body. The root /eyaj/ comes to /eyaj/ which is a (root) completely preceded by a (root) not just completed. So, too, with its positions and attitudes of the body. Human bodies not only contain minds but also minds. They normally express positions that are not only
physically possible, but not natural, balanced, controlled, and socially helpful. Given this, human beings do with their bodies is not surprising; following this logic, to find discrete postures like sitting, standing, and lying is as logical as logical units.

Categorically variable assignments of meaning to these postures further limits their range and colors their attribution. Thus, for example, the pairing of P in roots in Znieschniczic ritual couples suggest that at least four canonical postures have specific symbolic connotations: vertical (v) and frontal (f) (nach) postures; pronoun (p) and being stretchered in a somewhat crouching way (v, m, w) with or without clothing: a kneeling (k) or prone (m) posture with humility and submission; and being firmly seated on a floor (v, m) or an elevated seat or chair (f) (nach) with social stability.

The elaboration of P roots in such a semantic domain thus gives a particularly ineluctable thrust to the anthropological subfields of language like Tzumi. Consider again the rough domain of sitting as the Appendix. (Standards and lying receive similar attentions.) I have assigned root in each category to subgroups on the basis of semantic dimensions that combine analogical speculations with Znieschniczic pronunciations, both conceptual and social.

There are four roots which are primarily distinguished by one specific body part in which it is placed: supporting the body in a given position. These are the "bottoms" (v, m, w), the "sides" (v, f, m, w), the "backs" (v, f, m), and the "heads" (v, m, w), and so on. Instead of roots conventionally combine with specific body parts to form basic morphemes: generally leg/foot: foot/stirrup (v, m, w); head/neck: head/neck (v, m, w); and so on. Indeed, many roots conventionally combine with specific body parts to form basic morphemes.

Finally, in addition to the roots which mark overall configurations of anatomies and grounds, other roots in this semantic domain seem to depend especially on the dispositional characteristics of specific anatomical parts: bottoms; that provide support (v, m, w); the lexical sense of a "knee" (v), "chest" (v, m), "head" (v, m, w), and so on. Indeed, many roots conventionally combine with specific body parts to form basic morphemes.

Second, there is a surprisingly broad range of roots which emphasize the immobility of the body as a position, whether from weaknesses (v, m, w), fear (v, m, w), or outright discouragement (v, f, m, w).

Third, several roots emphasize addictions or marked deviations from standard positions: leaving root's legs immediately exposed (v, m, w), or sitting out in odd ways (v, m, w). Alternatively, sitting incorrectly (v, m, w).

Forth, roots may set special conditions not only on the anatomy of a Figure, but also on the Ground or referenced domain against which the Figure and its parts are set. It may thus raise questions of surface, as a particular use of the (v, m, w), or perhaps a permanent "sitting" place, i.e., a place one also sits (v, m, w).

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Figure 4: A "sitting" grinding woman

[Diagram of a woman sitting, possibly with grinding stones or tools, facing left.

Notice that the ancestry of the ritual couplet exploits kinship-relations. The first element of each pair is the supposedly unmarked member of the pair which denotes a part or standard position. Thus, "kneeling" (v, m, w) is seen as a posturing that is related to "standing" (v, m, w).] 35

2. From Tzumi, "The Tzumi Verbal Lexicon" (pp. 341-342). (1975) 0

6. Codes: The confounded body.

The Tzumi verbal lexicon displays a certain virtual prosody with the body. There are, of course, body part expressions which figure as everything from locatives (v, f, m, w, 1988), to corporal expressions of human presence and psychological state (v, m, w, 1988). However, in numerical terms, the primary synapsis for the very large set of verbal roots, more than one hundred in number, is involved in the occurrence of the body. In its parts, in its attitudes, in the overall manner of its body. In the case of a human body, it is also a pervasive and inscrutable social anatomy: the uses and values attached to its parts and positions. Positions once digitized into lexical form, can themselves be further abstracted, in ways not familiar from the body literature on grammaticalization (Svartvik, 1988; Heath, 1989, Bodart, 1991) and other processes of "semantic expansion or contraction" (Freidin, 1969, 1970), so diverse abstract shape, effective position, generalized geometric relations, and absolute function. Something similar, I suggest, can be observed with these roots. These can, if ignored, be considered as formal and semantic signature, once again in a general direction. In Tzumi, we observe that lexicalized body parts are also generalized postures, that is, a set of relations and configurations is not limited to bodies of a single type. By means of such relations, one can use a body and a shape or orientation. By a different means, one can exist these relational elements in the maps and activities of the body that adopt such postures, and position to other social character and property. I illustrate the conception of anatomy here in Figure 5.
The pattern of corporeal incorporation into Toqoll身子 is clearly not fixed and immutable. The evidence from Colonial Toqoll (Laboureur 1988), from other Toqoll dialects, and, indeed, from neighboring Taital (Breen 1986; Breen 1992) suggests that both positional meanings and the encoding rules shift and vary from one Chamorro community to the next. For the root cher 'seated on the bottom,' in modern Zinacanteco Tantitil, the Colonial Chamorro list 'crouched' as in a glass. Modern Temácilpe Teltcal uses the same root and to mean 'cannibalistic standing position for inanimate objects.' (Brown 1989) or 'upright legged objects.' (Brown 1988). Considerable work remains to be done, even on the tiny lexical domain introduced here to understand the systematic principles involved.

Moreover, delimiting the possible positional denotata of forms derived from these roots is merely the preliminary to actions such as an situational meaning, whose purpose takes us straightforward to etymology. I began with prayer, so let me end with politeness, exhortation, and wedding.

When a jester comes to a Zinacanteco house, he is immediately invited to sit. "Cholti, si se jefi," cries the host, pointing at a chair and inviting his guest to relax. A self-expressing way for a Zinacanteco to characterize what he is up to, in the society where life is work, is to say, "I want to share the fun." (Here I say truly inviting an host). Consider, finally, what the wedding godfather says in exhortation to the new bride: once he has seated her in the house where she will live.

"Godfather's exhortation, Neither, April 26, 1990."

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2. Breen 1986; Breen 1992
4. Breen 1986; Breen 1992
8. Breen 1986; Breen 1992

Abbreviations in glosses:
- I: 1st person
- 2: 2nd person
- 3: 3rd person
- NEG: negative
- INF: imperative
- V: verbal
- N: nominal

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### Appendix: Zinnia-Entom The Roots with "positional meanings"

The Zinnia-Entom taxonomy is a morphological classification system for identifying parts of plants, particularly in relation to their position within the plant. This system uses a combination of terms to describe the placement and orientation of various structures, such as leaves, flowers, and fruits. The taxonomy is often used in entomological studies to understand the relationships between plants and insects.

<table>
<thead>
<tr>
<th>Root</th>
<th>Description</th>
</tr>
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<tbody>
<tr>
<td><strong>1. Supporting structure</strong></td>
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<tr>
<td><strong>2. Mobility or immobility</strong></td>
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<td><strong>3. Special configuration of function</strong></td>
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<tr>
<td><strong>4. Position of origin</strong></td>
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<tr>
<td><strong>5. Special configuration of position</strong></td>
<td></td>
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<tr>
<td><strong>6. Supporting apparatus</strong></td>
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### Siting

- **Rear (Point 1)**: Situated close to the ground with legs spread apart, up
- **Front (Point 2)**: Sitting facing forward, with hands on the ground, flanked
- **Lap (Point 3)**: Sitting on one's lap, "bunched" or "armpit"
- **Side (Point 4)**: Sitting close to the ground, legs tucked under, anchored or notched to the ground
- **Front (Point 5)**: Sitting at something elevated above the ground
- **Lap (Point 6)**: Sitting with legs extended, at home, seated permanently

### Supporting apparatus

- **Standing (Point 7)**: Standing up, sitting, lying, standing, lying, weather, wind, rain, snow, etc.
- **Supporting apparatus**: Supporting structure, mobility or immobility, special configuration of position, position of origin, special configuration of function.