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654 - COLLINS DOMINGUEZ

For many years, J. Richard Andrews's Introduction to Classical Nahuatl has been the standard reference work for scholars and students of Nahuatl, the language used by the ancient Aztecs and the Nahua Indians of Central Mexico. Andrews's work was the first book to make Nahuatl accessible as a coherent language system and to recognize such crucial linguistic features as vowel length and the glottal stop. Accompanied by a workbook, this long-awaited new edition is extensively revised, enlarged, and updated with the latest research. The revised edition is guided by the same intentions as those behind the first. Andrews's approach is "anthropological," teaching us to understand Nahuatl according to its own distinctive grammar and to reject translationalist descriptions based on English or Spanish notions of grammar. In particular, Andrews emphasizes the nonexistence of words in Nahuatl (except for the few so-called particles) and

stresses the nuclear clause as the basis for Nahuatl linguistic organization. Besides an increase in the number of chapters (from forty-eight to fifty-seven, including a more detailed treatment of place names), the new edition contains an innovative approach to personal names and the introduction of the square zero to indicate irregular morphological silence. The accompanying workbook provides exercises linked to the text, a key to the exercises, and an extensive vocabulary list.

Nahuatl drama, one of the most surprising results of the Catholic presence in colonial Mexico, merges medieval European religious theater with the language and performance traditions of the Aztec (Nahua) people of central Mexico. Franciscan missionaries, seeking effective tools for evangelization, fostered this new form of theater after observing the Nahuas' enthusiasm for elaborate performances. The plays became a controversial component of native Christianity, allowing Nahua performers to present

Christian discourse in ways that sometimes effected subtle changes in meaning. The Indians' enthusiastic embrace of alphabetic writing enabled the use of scripts, but the genre was so unorthodox that Spanish censors prevented the plays' publication. As a result, colonial Nahuatl drama survives only in scattered manuscripts, most of them anonymous, some of them passed down and recopied over generations. *Aztecs on Stage* presents accessible English translations of six of these seventeenth- and eighteenth-century Nahuatl plays. All are based on European dramatic traditions, such as the morality and passion plays; indigenous actors played the roles of saints, angels, devils—and even the Virgin Mary and Jesus Christ. Louise M. Burkhart's engaging introduction places the plays in historical context, while stage directions and annotations in the works provide insight into the Nahuas' production practices, which often incorporated elaborate sets, props, and special effects including fireworks and music. The translations facilitate classroom readings and performances while retaining significant artistic features of the Nahuatl originals. Spanning the full breadth of Mexico's long and storied past in one compact volume, *Epic Mexico* provides an unparalleled view of Mexican history, at once comprehensive, succinct, and consistently engaging. The book's story reaches from the days of the saber-tooth tiger to those of its perhaps more dangerous modern counterpart, the narco-trafficker; and from the time of the Olmec and the Aztec through the Spanish Conquest to the complex pluralistic society of contemporary Mexico. Although the book does not shrink from today's urgent issues—including public violence, environmental challenges, public health problems, and struggles with diversity—historian Terry

Rugeley underscores the many important accomplishments of the Mexican people over time, balancing political crises with genuine triumphs. Along with matters political and military, *Epic Mexico* addresses the development of the arts, including literature, music, and cinema. The volume also keeps an eye on the nation's long and often problematic relationship with its neighbor to the north. Though concise, *Epic Mexico* presents an inclusive portrait of Mexican history and society, exploring the varied roles and contributions of native ethnicities, Africans, women, immigrants, and peoples of different regional and religious orientations. It is the most thorough and thoroughly readable one-volume history of Mexico from antiquity to our day.

Annotation. Translated from the 1976 work in Spanish, partially revised by the author (whose work was cut short by her death in 1981); revisions were completed by the translator and editors. An analysis of the structure and elements of this Aztec language. Annotation copyrighted by Book News, Inc., Portland, OR.

A seminal 1921 work by the linguist Edward Sapir, outlining his influential ideas and hypotheses on language and its speakers.

A descendant of both Spanish settlers and Nahua (Aztec) rulers, Don Fernando de Alva Ixtlilxochitl (ca. 1578–1650) was an avid collector of indigenous pictorial and alphabetic texts and a prodigious chronicler of the history of pre-conquest and conquest-era Mexico. His magnum opus, here for the first time in English translation, is one of the liveliest, most accessible, and most influential accounts of the rise and fall of Aztec Mexico derived from indigenous sources and memories and written from a native perspec-

tive. Composed in the first half of the seventeenth century, a hundred years after the arrival of the Spanish conquerors in Mexico, the *History of the Chichimeca Nation* is based on native accounts but written in the medieval chronicle style. It is a gripping tale of adventure, romance, seduction, betrayal, war, heroism, misfortune, and tragedy. Written at a time when colonization and depopulation were devastating indigenous communities, its vivid descriptions of the cultural sophistication, courtly politics, and imperial grandeur of the Nahua world explicitly challenged European portrayals of native Mexico as a place of savagery and ignorance. Unpublished for centuries, it nonetheless became an important source for many of our most beloved and iconic memories of the Nahuas, widely consulted by scholars of Spanish American history, politics, literature, anthropology, and art. The manuscript of the *History*, lost in the 1820s, was only rediscovered in the 1980s. This volume is not only the first-ever English translation, but also the first edition in any language derived entirely from the original manuscript. Expertly rendered, with introduction and notes outlining the author's historiographical legacy, this translation at long last affords readers the opportunity to absorb the history of one of the Americas' greatest indigenous civilizations as told by one of its descendants. In February 1534, a radical group of Anabaptists, gripped with apocalyptic fervor, seized the city of Münster and established an idealistic communal government that quickly deteriorated into extreme inequality and theocratic totalitarianism. In response, troops hired by the city's prince-bishop laid siege to the city. Fifteen months later the besieged inhabitants were starving, and, in the dead of the night, five men slipped out. Se-

parated from his fellow escapees, Henry Gresbeck gambled with his life by approaching enemy troops. Taken prisoner, he collaborated with the enemy to devise a plan to recapture Münster, and later recorded the only eyewitness account of the Anabaptist kingdom of Münster. Gresbeck's account, which attempts to explain his role in the bizarre events, disappeared into the archives and was largely ignored for centuries. Before now, Gresbeck's account was only available in a heavily edited German copy adapted from inferior manuscripts. Christopher S. Mackay, who previously produced the only modern translation of the main Latin account of these events, has adhered closely to Gresbeck's own words to produce the first complete and accurate English translation of this important primary source.

The *Treatise* of Hernando Ruiz de Alarcón is one of the most important surviving documents of early colonial Mexico. It was written in 1629 as an aid to Roman Catholic churchmen in their efforts to root out the vestiges of pre-Columbian Aztec religious beliefs and practices. For the student of Aztec religion and culture is a valuable source of information. Hernando Ruiz de Alarcón was born in Taxco, Guerrero, Mexico, in the latter part of the sixteenth century. He attended the University of Mexico and later took holy orders. Sometime after he was assigned to the parish of Atenango, he began writing the *Treatise* for his fellow priests and church superiors to use as a guide in suppressing native "heresy." With great care and attention to detail Ruiz de Alarcón collected and recorded Aztec religious practices and incantations that had survived a century of Spanish domination (sometimes in his zeal extracting information from his informants through force and guile). He wrote down the in-

cantations in Nahuatl and translated them into Spanish for his readers. He recorded rites for such everyday activities as woodcutting, traveling, hunting, fishing, farming, harvesting, fortune telling, lovemaking, and the curing of many diseases, from toothache to scorpion stings. Although Ruiz de Alarcón was scornful of native medical practices, we know now that in many aspects of medicine the Aztec curers were far ahead of their European counterparts.

This title explains the use of Japanese words such as *wa*, *ga* and *mo* looking at the rules and meanings of words in their literary forms.

This volume presents ancient Mexican myths and sacred hymns, lyric poetry, rituals, drama, and various forms of prose, accompanied by informed criticism and comment. The selections come from the Aztecs, the Mayas, the Mixtecs and Zapotecs of Oaxaca, the Tarascans of Michoacan, the Otomís of central Mexico, and others. They have come down to us from inscriptions on stone, the codices, and accounts written, after the coming of Europeans, of oral traditions. It is Miguel León-Portilla's intention "to bring to contemporary readers an understanding of the marvelous world of symbolism which is the very substance of these early literatures." That he has succeeded is obvious to every reader.

This is a comprehensive modern dictionary of the major indigenous language of Mexico, the language of the Aztecs and many of their neighbors. Nahuatl speakers became literate within a generation of contact with Europeans, and a vast literature has been composed in Nahuatl beginning in the mid-sixteenth century and continuing to the present.

One of the earliest texts written in a Native American language, the Codex Sier-

ra is a sixteenth-century book of accounts from Santa Catalina Texupan, a community in the Mixteca region of the modern state of Oaxaca. Kevin Terraciano's transcription and translation, the first in more than a half century, combine with his deeply informed analysis to make this the most accurate, complete, and comprehensive English-language edition of this rare manuscript. The sixty-two-page manuscript, organized in parallel columns of Nahuatl alphabetic writing and hand-painted images, documents the expenditures and income of Texupan from 1550 to 1564. With the alphabetic column as a Rosetta stone for deciphering the phonetic glyphs, a picture emerges of indigenous pueblos taking part in the burgeoning Mexican silk industry—only to be buffeted by the opening of trade with China and the devastations of the great epidemics of the late 1500s. Terraciano uses a wide range of archival sources from the period to demonstrate how the community innovated and adapted to the challenges of the time, and how they were ultimately undermined by the actions and policies of colonial officials. The first known record of an indigenous population's integration into the transatlantic economy, and of the impact of the transpacific trade on a lucrative industry in the region, the Codex Sierra provides a unique window on the world of the Mixteca less than a generation after the conquest—a view rendered all the more precise, clear, and coherent by this new translation and commentary.

The foundation legend of the Mexican devotion to Our Lady of Guadalupe is one of the most appealing and beloved of all religious stories. In this volume, editors Barry D. Sell, Louise M. Burkhart, and Stafford Poole present the only known colonial Nahuatl-language dramas based

on the Virgin of Guadalupe story: the Dialogue of the Apparition of the Virgin Saint Mary of Guadalupe, an anonymous work from the late seventeenth or early eighteenth century, and The Mexican Portent, authored by creole priest Joseph Pérez de la Fuente in the early eighteenth century. The plays, never before published in English translation, are vital works in the history of the Guadalupe devotion, for they show how her story was presented to native people at a time when it was not universally known. Faithful transcriptions and translations of the plays are accompanied here by introductory essays by Poole and Burkhart and by three additional previously unpublished Guadalupean texts in Nahuatl. This volume is the second in a four-volume series titled Nahuatl Theater, edited by Sell and Burkhart.

This volume presents fifteen original papers dealing with various aspects of causative constructions ranging from morphology to semantics with emphasis on language data from Central and South America. Informed by a better understanding of how different constructions are positioned both synchronically (e.g., on a semantic map) and diachronically (e.g., through grammaticalization processes), the volume affords a comprehensive up-to-date perspective on the perennial issues in the grammar of causation such as the distribution of competing causative morphemes, the meaning distinctions among them, and the overall form-meaning correlation. Morphosyntactic interactions of causatives with other phenomena such as incorporation and applicativization receive focused attention as such basic issues as the semantic distinction between direct and indirect causation and the typology of causative constructions.

Náhuatl Stories is the first English transla-

tion of one of Mexican literature's classics. The Nahuas—backbone of the Aztec empire—were the pre-Hispanic indigenous people of central Mexico and the Náhuatl literature presented in this collection conveys the customs, traditions, rituals, and beliefs of a culture with a very complex sociopolitical structure. Their cosmology sees gods, human beings, and nature coexisting and interacting on a daily basis. Today, more than 1.5 million people still speak Náhuatl, the second most widely spoken language in Mexico after Spanish, but it is largely underrepresented in literature. These 14 stories were first collected by Pablo González Casanova in 1946, and this unique new edition presents the English translations facing the original Náhuatl texts and includes the author's introduction as well as an introduction by Miguel León-Portilla, an authority on Nahuatl history and literature.

The K'ichee'an languages—K'ichee', Kaqchikel, Tz'utujil, Sakapulteko, Achi, and Sipakapense—occupy a prominent place among the indigenous languages of the Americas because of both their historical significance and the number of speakers (more than one million total). Basic K'ichee' Grammar is an extensive and accurate survey of the principal grammatical structures of K'ichee'. Written in a clear, nontechnical style to facilitate the learning of the language, it is the only K'ichee' grammar available in English. A pedagogical rather than a reference grammar, the book is a thorough presentation of the basics of the K'ichee' Maya language organized around graded grammatical lessons accompanied by drills and exercises. Author James L. Mondloch spent ten years in K'ichee'-speaking communities and provides a complete analysis of the K'ichee' verb system based on the everyday speech of

the people and using a wealth of examples and detailed commentaries on actual usage. A guide for learning the K'ichee' language, *Basic K'ichee' Grammar* is a valuable resource for anyone seeking a speaking and reading knowledge of modern K'ichee', including linguists, anthropologists, and art historians, as well as nonacademics working in K'ichee' communities, such as physicians, dentists, community development workers, and educators.

What do all human languages have in common and in what ways are they different? How can language be used to trace different peoples and their past? Are certain languages similar because of common descent or language contact? Assuming no prior knowledge of linguistics, this textbook introduces readers to the rich diversity of human languages, familiarizing students with the variety and typology of languages around the world. Linguistic terms and concepts are explained, in the text and in the glossary, and illustrated with simple, accessible examples. Eighteen language maps and numerous language family charts enable students to place a language geographically or genealogically. A supporting website includes additional language maps and sound recordings that can be used to illustrate the peculiarities of the sound systems of various languages. 'Test yourself' questions throughout the book make it easier for students to analyze data from unfamiliar languages.

Now available to an English-speaking audience, this book is a comprehensive grammar of classical Nahuatl, the literary language of the Aztecs. It offers students of Nahuatl a complete and clear treatment of the language's structure, grammar, and vocabulary. It is divided into 35 chapters, beginning with basic syn-

tax and progressing gradually to more complex structures. Each grammatical concept is illustrated clearly with examples, exercises, and passages for translation. A key is provided to allow students to check their answers. By far the most approachable textbook of Nahuatl available, this book will be an excellent teaching tool both for classroom use and for readers pursuing independent study of the language. It will be an invaluable resource to anthropologists, ethnographers, historians, archaeologists, and linguists alike.

This book, based on many years of teaching the natural language, is a set of lessons that can be understood by students working alone or used in organized classes and contains an abundance of examples that serve as exercises.

The sixteen-volume *Handbook of Middle American Indians*, completed in 1976, has been acclaimed the world over as the single most valuable resource ever produced for those involved in the study of Mesoamerica. When it was determined in 1978 that the *Handbook* should be updated periodically, Victoria Reifler Bricker, well-known cultural anthropologist, was elected to be general editor. This third volume of the *Supplement* is devoted to the aboriginal literatures of Mesoamerica, a topic receiving little attention in the original *Handbook*. According to the general editor, "This volume does more than supplement and update the coverage of Middle American Indian literatures in the *Handbook*. It breaks new ground by defining the parameters of a new interdisciplinary field in Middle American Indian studies." The aim of the present volume is to consider literature from five Middle American Indian languages: Nahuatl, Yucatecan Maya, Quiche, Tzotzil, and Chorti. The first three literatures are well documented for

both the Classical and Modern variants of their languages and are obvious candidates for inclusion in this volume. The literatures of Tzotzil and Chorti, on the other hand, are oral, and heretofore little has been written of their genres and styles. Taken together, these essays represent a substantial contribution to the Handbook series, with the volume editor's introduction placing in geographic perspective the five literatures chosen as representative of the Middle American literary tradition.

In this first English-language translation of a significant corpus of Nahuatl poetry into English, Miguel León-Portilla was assisted in his rethinking, augmenting, and rewriting in English by Grace Lobanov. Biographies of fifteen composers of Nahuatl verse and analyses of their work are followed by their extant poems in Nahuatl and in English.

The dictionary expands on the original idea of Karttunen and Lockhart to map the usage of loans in Nahuatl, by using a much larger and diversified corpus of sources, and by including contextual use, missing in earlier studies. Most importantly, these sources enrich the colonial corpus with modern data - significantly expanding on our knowledge on language continuity and change.

Basing his analysis on a wide sample of languages, Stassen investigates cross-linguistic variation in one of the core domains of all natural languages - 'cognitive space' - the topography of which is the same for all languages.

This accessible textbook is the only introduction to linguistics in which each chapter is written by an expert who teaches courses on that topic, ensuring balanced and uniformly excellent coverage of the full range of modern linguistics. Assuming no prior knowledge the

text offers a clear introduction to the traditional topics of structural linguistics (theories of sound, form, meaning, and language change), and in addition provides full coverage of contextual linguistics, including separate chapters on discourse, dialect variation, language and culture, and the politics of language. There are also up-to-date separate chapters on language and the brain, computational linguistics, writing, child language acquisition, and second-language learning. The breadth of the textbook makes it ideal for introductory courses on language and linguistics offered by departments of English, sociology, anthropology, and communications, as well as by linguistics departments.

The Only Grammar Book You'll Ever Need is the ideal resource for everyone who wants to produce writing that is clear, concise, and grammatically excellent. Whether you're creating perfect professional documents, spectacular school papers, or effective personal letters, you'll find this handbook indispensable. From word choice to punctuation to organization, English teacher Susan Thurman guides you through getting your thoughts on paper with polish. Using dozens of examples, The Only Grammar Book You'll Ever Need provides guidelines for: Understanding the parts of speech and elements of a sentence Avoiding the most common grammar and punctuation mistakes Using correct punctuation in every sentence Writing clearly and directly Approaching writing projects, whether big or small Easy to follow and authoritative, The Only Grammar Book You'll Ever Need provides all the necessary tools to make you successful with every type of written expression. Now available to an English-speaking audience, this book is a comprehensive

grammar of classical Nahuatl, the literary language of the Aztecs. It offers students of Nahuatl a complete and clear treatment of the language's structure, grammar and vocabulary. It is divided into 35 chapters, beginning with basic syntax and progressing gradually to more complex structures. Each grammatical concept is illustrated clearly with examples, exercises and passages for translation. A key is provided to allow students to check their answers. By far the most approachable textbook of Nahuatl available, this book will be an excellent teaching tool both for classroom use and for readers pursuing independent study of the language. It will be an invaluable resource to anthropologists, ethnographers, historians, archaeologists and linguists alike.

Laack's study presents an innovative interpretation of Aztec religion and art of writing. She explores the Nahua sense of reality from the perspective of the aesthetics of religion and analyzes Indigenous semiotics and embodied meaning in Mesoamerican pictorial writing.

Communication is the basis for human societies, while contact between communities is the basis for translation. Whether by conflict or cooperation, translation has played a major role in the evolution of societies and it has evolved with them. This volume offers different perspectives on, and approaches to, similar topics and situations within different countries and cultures through the work of young scholars. Translation has a powerful effect on the relationships between peoples, and between people and power. Translation affects initial contacts between cultures, some of them made with the purpose of spreading religion, some of them with the purpose of learning about the other. Translation is affected by contexts of power and differences be-

tween peoples, raising questions such as "What is translated?", "Who does it?", and "Why?". Translation is an undeniable part of the global society, in which the retrieval and distribution of information becomes an institutional matter, despite the rise of English as a lingua franca. Translation is, in all cases, composed by the voice of the translators, a voice that is not always clearly distinguished but is always present. This volume examines the role of translators in different historical contexts, focusing particularly on how their work affected their surroundings, and on how the context surrounding them affected their work. The papers collected in this volume were originally presented at the 2013 conference "New Research in Translation and Intercultural Studies" and are arranged in chronological order, extending from 16th-century Mexico to 21st-century Japan.

Upon its publication in 2002, Josef Tropper's *Altäthiopisch: Grammatik des Gəʿəz mit Übungstexten und Glossar* was quickly recognized as the best modern grammar of Classical Ethiopic in any language. Now Eisenbrauns makes Tropper's grammar available for the first time in English, in this revised and expanded edition by Josef Tropper and Rebecca Hasselbach-Andee. Gəʿəz literature is diverse and of major importance for the study of early Christianity, Judaism, and the history of eastern Africa. The language of this rich literature, however, has been difficult to access until now. Designed to help language learners acquire competency with the script from the start, Classical Ethiopic provides a comprehensive treatment of Gəʿəz grammar, with detailed chapters on the language's writing system, phonology, morphology, morphosyntax, and syntax. Nu-

merous example sentences illustrate the grammatical concepts discussed, and each example is presented in Ethiopic script, transliteration, and English translation. The grammar concludes with an appendix presenting sample texts to be used as exercises, an English-Gəʕəz glossary, and an updated bibliography that takes into account the developments that have occurred in the study of Gəʕəz in the nearly two decades since Tropper's original publication. Appropriate for the classroom and for independent study, Classical Ethiopic is sure to become the standard reference in English for the study of the language.

The primary native language of central Mexico before and after the Spanish conquest, Nahuatl was used from the mid-sixteenth century forward in an astounding array of alphabetic written documents. James Lockhart, an eminent historian of early Latin America, is the leading interpreter of Nahuatl texts. One of his main tools of instruction has been Horacio Carochi's monumental 1645 *Arte de la lengua mexicana*, the most influential work ever published on Nahuatl grammar. This new edition includes the original Spanish and an English translation on facing pages. The corpus of examples, source of much of our knowledge about vowel quality and glottal stop in Nahuatl, is presented once in its original form, once in a rationalized manner. Copious footnotes provide explanatory commentary and more literal translations of some of Carochi's examples. The volume is an indispensable pedagogical tool and the first critical edition of the premier monument of Nahuatl grammatical literature.

Learn Nahuatl, the language used by the Mexica (Aztec) civilization and still preserved by over a million people in Mexico. This guide is not written for the ex-

pert linguist, but rather for the beginner. Included are hundreds of examples and dozens of practice sets. An emphasis is placed on the Huasteca variety of Chicontepec, Veracruz. This second edition presents with improved updates, more vocabulary sections, larger reference dictionary, and new included grammar sections.

Unique in scope, *An Introduction to the Languages of the World* introduces linguistics students to the variety of world's languages. Students will gain familiarity with concepts such as sound change, lexical borrowing, diglossia, and language diffusion, and the rich variety of linguistic structure in word order, morphological types, grammatical relations, gender, inflection, and derivation. It offers the opportunity to explore structures of varying and fascinating languages even with no prior acquaintance. A chapter is devoted to each of the world's continents, with in-depth analyses of representative languages of Europe, Asia, Africa, Oceania, and America, and separate chapters cover writing systems and pidgins and creoles. Each chapter contains exercises and recommendations for further reading. New to this edition are eleven original maps as well as sections on sign languages and language death and revitalization. For greater readability, basic language facts are now organized in tables, and language samples follow international standards for phonetic transcription and word-by-word glossing. There is an instructor's manual available for registered instructors on the book's companion website.

During the period of Aztec expansion and empire (ca. 1325–1525), scribes of high social standing used a pictographic writing system to paint hundreds of manuscripts detailing myriad aspects of

life, including historical, calendric, and religious information. Following the Spanish conquest, native and mestizo tlacuiloque (artist-scribes) of the sixteenth century continued to use pre-Hispanic pictorial writing systems to record information about native culture. Three of these manuscripts—Codex Boturini, Codex Azcatitlan, and Codex Aubin—document the origin and migration of the Mexica people, one of several indigenous groups often collectively referred to as “Aztec.” In *Portraying the Aztec Past*, Angela Herren Rajagopalan offers a thorough study of these closely linked manuscripts, articulating their narrative and formal connections and examining differences in format, style, and communicative strategies. Through analyses that focus on the materials, stylistic traits, facture, and narrative qualities of the codices, she places these annals in their historical and social contexts. Her work adds to our understanding of the production and function of these manuscripts and explores how Mexica identity is presented and framed after the conquest.

This accessible, hands-on text not only introduces students to the important topics in historical linguistics but also shows them how to apply the methods described and how to think about the issues; abundant examples and exercises allow students to focus on how to do historical linguistics. Distinctive to this text

is its integration of the standard topics with others now considered important to the field, including syntactic change, grammaticalization, sociolinguistic contributions to linguistic change, distant genetic relationships, areal linguistics, and linguistic prehistory. Examples are taken from a broad range of languages; those from the more familiar English, French, German, and Spanish make the topics more accessible, while those from non-Indo-European languages show the depth and range of the concepts they illustrate. This second edition features expanded explanations and examples as well as updates in light of recent work in linguistics, including a defense of the family tree model, a response to recent claims on lexical diffusion/frequency, and a section on why languages diversify and spread.

Nahuatl is the language used by the ancient Aztecs and the Nahua Indians of Central Mexico. This text introduces the language using an anthropological approach, teaching learners to understand Nahuatl according to its own distinctive grammar and to reject translationalist descriptions based on English or Spanish notions of grammar. In particular, the author emphasizes the nonexistence of words in Nahuatl (except for the few so-called particles) and stresses the nuclear clause as the basis for Nahuatl linguistic organization.