# COLONIAL ZAPOTEC



#### ARTE EN LENGUA ZAPOTECA

Examine Friar Juan de Condova's 18th contrey grammar of Colonial Valley Zapotec.

Examine manuscripts in Culonial Valley Zapotes:

#### HANDWRITTEN MANUSCRIPTS

## BIBLIOGRAPHICAL SOURCES

Look for related works on Colonial Valley Zaponio and its cultural context.

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#### THE PROJECT

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#### THE TEAM

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#### LINGUISTIC BACKGROUND

Zapotec is an extensive language family indigreeous to southern Mexico, which belongs to the larger Outsungueun family. Today, there are over 50 different Zapotec languages (iso code rap), most of which are endangrent. They are spoken primarily in the state of Ouxaca, Mexico, by a total of approximately 425,000 people
(INEGI 2010) within a much larger Zapotec ethnic community. Due to immigration, there are now Zapotec
speakers in many other parts of Mexico and the United States. Dialectal divergence between Zapotec-speaking
communities is extensive and complicated. Many varieties of Zapotec are mutually unintelligible with one
another. The Zapotec language family is on par with the Romanca language family in trens of time depth and
diversity of member languages.

The variety of Zapotec presented in Ticha represents the Zapotec of the colonial period of Mexico (1921-1821). During this period, hundreds of documents were written in Zapotec, including religious materials, last wills and testaments, deeds, and letters. Many of these documents were written by native speakers for use by native speakers, such as local administrative tests. Other tests were written to be used by Spanish speaking priests and were likely created in collaboration with Spanish speakers.

The texts currently available on Ticha are written in Zapotec from the Central branch, often referred to as Colonial Valley Zapotec. The Ticha Bibliography lists works written about Colonial Valley Zapotec.



















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#### CULTURAL CONTEXT

When the Spanish arrived on the coast of what they were to call New Spain—which included what is now modern day Mexico—the Zapotre people had already been writing for some 2,000 years. It was therefore not surprising that they quickly adopted the alphabetic writing system. Such writing was introduced as part of an expansive undertaking that had as its objective the conversion of the indigenous population to Christianity. This project arrand the need for a learning process anymodented in world history: describing and analyzing the multiple languages of Mesoamerica. The speaks of this project were numerous dictionaries, guarantees, and religious works created by Dominican frigts priying heavily on the collaboration of Zapotec speakers.

These independs communities began to utilize alphabetic writing to create documents in their own language for their own parposes, including wills, land titles, and wrogs. Researchers have identified colonial documents written in Central Zajonec, Cajoneo Zapenec, Nexitto Zaponec, and Sierra Indirya Zajonec, Today these texts are dispersed throughout local, state, national and international repositories and archives. Currently, Tarba provides access to colonial documents written in Central (Valley) Zajonec, such as the Arre, a book that necks to describe the structure of the Zajonec language, and many wills.

The indigenous language documents are invaluable sources in understanding the functional and cultural developments of Messamerican peoples from the beginning of the colonial period until the present day. Unlike Spanish texts, these native language documents describe the world using their own cultural categories. For example, in Zapotec with the textator might offer his soul to Gold to be extru and his body to be consumed by the earth; clear continuities of indigenous perceptions related to death. These texts, and as such the Ticha portal, are a window for contemporary indigenous communities and scholars alike to explore Zapotec history, language, and culture.

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#### COLONIAL ZAPOTEC TEXTS



#### ARTE EN LENGUA ZAPOTECA

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#### HANDWRITTEN TEXTS

Explore handwritten texts by matter Colonial Especia specialis.





#### DOCTRINA CHRISTIANA EN LENGUA CATELLANA Y CAPOTECA

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#### ARTE EN LENGUA ZAPOTECA

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orden de los Predica,

#### ABOUT THE ARTE EN LENGUA ZAPOTECA

The Arte is a grammar of Colonial Valley Zaporse published in 1578, a decade before the first grammar of English was published. It was written by Juan de Cordova, a Spanish priors in the Dominican codin; although, like other Spanish clergy working with indigrams languages. Combina order on the help of native speakers of Zapone. Uniformately, little is known about these helpers, which means that we do not know precisely what variety of Zapone the Arte records. Cordova wrose his Arte like a Latin grammar, making it difficult list modern readers to understand the structure of the text. In order to illuminate the context of the text, modern headings are given alongside Cordova's original section titles. Despite the Arte's shortcomings, it remains an important source for knowledge about Colonial Valley Zapotoc.

#### ARTE OUTLINE

her how Friar Jaan de Cordeva organized his 18th sentury grammar of Colonial Valley Zaponic.

#### ORIGINAL TRANSCRIPTION

Look at a full transcription of the Arte.

#### SAMPLE PAGES

Examine pages from the Arte, complete with linguistic analysis and translations in English and modern Spanish.

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#### **OUTLINE OF ARTE EN LENGUA ZAPOTECA**





















#### ARTE EN LENGUA ZAPOTECA











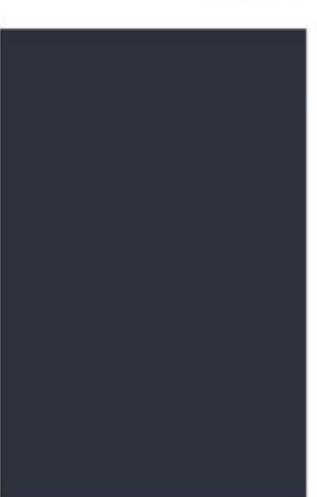








#### ARTE SAMPLE PAGE



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#### HANDWRITTEN MANUSCRIPTS

This area of the site is still in progress. We have images of over 100 manuscripts of documents written in Colonial Valley Zaponec that we will be posting to this website over the next year. For now, explore a sample manuscript from Tlacochahuaya, presented with images of the original manuscript, contemporaneous Spanish translation, and transcriptions of each. The first 28 manuscripts are available without transcriptions. As we transcribe and analyze these texts, they will be made available as well.

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#### AVAILABLE HANDWRITTEN MANUSCRIPTS



















#### SAMPLE MANUSCRIPT

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## TIMELINE OF COLONIAL VALLEY ZAPOTEC DOCUMENTS

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### DOCTRINA CHRISTIANA EN LENGUA CASTELLANA Y CAPOTECA

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#### ABOUT THE DOCTRINA

The Doctrina is a religious text published in 1567. It was written by Pedro de Feria, a Spanish friar in the Dominican order, but proposed with the help of native speakers of Zapotec. Unfortunately, little is known about these speakers, for instance, what variety of Zapotec they spoke or where they lived. The Doctrina is comprised of 233 pages, each with a column of Spanish text on the left and Zapotec on the right. The subject matter of the Doctrina is an explanation of Catholic doctrine. Because it contains long passages of text that span more impict than many of the handwritten documents, it is a valuable source for knowledge of Zapotec systax and semanucs. It also gives insight into Spanish religious beliefs at the time.

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#### ABOUT PEDRO DE FERIA

Pedro de Feria was a Dominican priest and missionary to Mexico. He was born in Spain around 1524. He became a priest in 1545, and spent his life thereafter in study, writing, and church administration. His primary mission was to the Zapotec, and he composed the longest early book in the Zapotec language, Doctrina Cristiana en lengua Castellana y çapoteca. (1567). Feria also wrote a Nahuatl-language doctrina, and served as the Bishop of Chiapas before his death in 1588.



















## DOCTRINA CHRISTIANA EN LENGUA CASTELLANA Y CAPOTECA



















#### DOCTRINA SAMPLE PAGE

Document: Doctrina christiana en lengua castellana e paputeca, Page: 304s. Sear: 1567: Publication Information: Mexico Ciri, En casa de Pedro Ocharte.

#### TRANSCRIPTION AND LINGUISTIC ANALYSIS

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