

A DIGITAL TEXT EXPLORER FOR COLONIAL ZAPOTEC

ARTE EN LENGUA ZAPOTECA

Examine Friar Juan de Cordova's 16th century grammar of Colonial Valley Zapotec.

Examine manuscripts in Colonial Valley Zapotec.

HANDWRITTEN MANUSCRIPTS

BIBLIOGRAPHICAL SOURCES

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

How to cite: Lillehaugen, Brook Danielle, George Aaron Broadwell, Michel R. Oudijk, & Laurie Allen. 2015. Ticha: a digital text explorer for Colonial Zapotec, first edition. Online: <http://ticha.haverford.edu/>

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THE PROJECT

Ticha is an online, digital explorer for a corpus of Colonial Zapotec texts. (The name *ticha* comes from the Colonial Valley Zapotec word for 'word', which also means 'language'.) Zapotec is an indigenous language family of Mexico, has a long record of alphabetic texts, the earliest dated 1565 (Oudijk 2008:230). Reading and interpreting these colonial documents can be extremely difficult because of the challenges of early Zapotec orthography, vocabulary, grammar, and printing conventions, yet the documents contain rich linguistic, historical, and anthropological information.

While currently in a mock-up stage, Ticha will eventually allow a user to access and explore many interlinked layers of these texts, including images of the original documents, transcriptions, translations into English and modern Spanish, linguistic analysis (including morphological interlinearization), and commentary. Ticha is innovative in bringing together data analyzed in FLEx (Fieldworks Language Explorer, fieldworks.sil.org) a system for lexical and grammatical analysis, with current TEI standards (Text Encoding Initiative, tei-c.org) for paleographic and translational representations of texts. This tool will make Colonial Zapotec texts accessible to scholars in diverse fields (including linguistics, anthropology, and history), Zapotec community members, and the general public.

VIDEOS



Professor Brook Lillehaugen on the Ticha Project from Haverford College Libraries on Vimeo.



Carolyn Anderson, Swarthmore Class of 2014 on the Ticha Project on Vimeo.



Janet Chávez Santiago on the Educational Value of Ticha from Haverford College Libraries on Vimeo.



May Plumb on the Ticha Project from Haverford College Libraries on Vimeo.



Michel R. Oudijk on the Ticha Project from Haverford College Libraries on Vimeo.



George Aaron Broadwell on the Ticha Project from Haverford College Libraries on Vimeo.

PRESENTATIONS

Lillehaugen, Brook Danielle, George Aaron Broadwell, Laurie Allen, and Michel R. Oudijk. 2015. Archives, morphological analysis, and XML encoding: interdisciplinary methods in the creation of a digital text explorer for Colonial Zapotec manuscripts. Presented at *Humanidades Digitales Hispánicas II: Congreso Internacional. Innovación, globalización e impacto*, Madrid. [Slides PDF]

How to cite: Lillehaugen, Brook Danielle, George Aaron Broadwell, Michel R. Oudijk, & Laurie Allen. 2015. Ticha: a digital text explorer for Colonial Zapotec. First edition. Online: <http://ticha.haverford.edu/>

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THE TEAM

an interdisciplinary team brings their diverse skill set to an archival corpus

Brook Danielle Lillehaugen ▶

Linguist – Assistant Professor, Haverford College



Brook Danielle Lillehaugen is Assistant Professor of linguistics at Haverford College, with joint appointments at Bryn Mawr and Swarthmore Colleges. She received her Ph.D. in linguistics from the University of California, Los Angeles in 2006 and has been working on colonial and modern Valley Zapotec since 1999. She is co-author of *Cali Chín? A Course on Tlaxcala Valley Zapotec* (Munro, Lillehaugen, and Lopez 2007) and publishes on the grammar of Zapotec in both its modern and colonial forms. In collaboration with other linguists, the Living Tongues Institute, and native Zapotec speakers, she is developing online *Talking Dictionaries* for Valley Zapotec language varieties. She received a NEH Summer Stipend in 2014 to translate the Zapotec language portions of *Cordova's Arte* and in August 2015 will begin a project translating a corpus of Colonial Valley Zapotec last wills and testaments supported by fellowships from the ACLS and the NEH.

George Aaron Broadwell ▶

Linguist – Professor, University at Albany, SUNY



George Aaron Broadwell is Professor in the Department of Anthropology and the Program in Linguistics and Cognitive Science at the University at Albany, State University of New York. His research focuses on the documentation of Native American languages, particularly in the southeastern United States and Oaxaca, Mexico. He has worked with Zapotec languages since 1989, with research on three modern varieties (Santa Ana del Valle, San Dionisio Ocotepec, and Macuilanguis) as well as Colonial Valley Zapotec materials. He is the author of numerous publications on Zapotec and also author/editor of *A Chucur Reference Grammar: The origin of the sun and moon: A Copala Triqui legend; and Nana nagan' r'haan n'ji s'ji ch'haan'*: Words of counsel for the Triqui people.

Michel R. Oudijk ▶

Ethnohistorian, Universidad Nacional Autónoma de México



Michel R. Oudijk is an historian/philologist whose main interest is Zapotec historiography and its relationship to present day communities. Since 1992 he has worked in three of the four main Zapotec regions and is renowned for his analysis of pictographic and alphabetic documents alike, relating historical information to present day landscapes and oral tradition. His work on the indigenous participation in the "Spanish" conquest of Mexico has opened up a whole new field of study called the New Conquest History. In 2000 he received his Ph.D. at Leiden University, after which he worked for a year in the National Archives of the Indies in Seville, Spain. From there he became full professor at the University of Copenhagen, Denmark, and since 2004 he is a researcher at the Institute of Philological Studies at the Universidad Nacional Autónoma de México (the National Autonomous University of Mexico). He has published seven books and over 40 articles and chapters in journals and volumes all over the world, and is a well-known speaker at international academic meetings and in local indigenous communities events.

Laurie Allen

Coordinator for Digital Scholarship and Services at Magill Library, Haverford College



Laurie Allen is Coordinator for Digital Scholarship & Services at Haverford College. She earned a Bachelor's Degree from Bard College and an MS in Library and Information Science from Simmons College. She worked for 6 years at the Social Science Data and Research & Instructional Services Department at the University of Pennsylvania before joining the Haverford College Libraries in 2008. Since 2011, Allen has led a team of students and staff within the Haverford Library as Coordinator for Digital Scholarship & Research Services. The *Digital Scholarship Group* supports faculty and student research projects with technical and infrastructural support. Allen and her team support several Drupal sites, databases, and mapping projects including The Global Terrorism Research Project and others. Allen has experience developing and training in Drupal, XML and TEI, and XSLT.

Current student research assistants

May Helena Plumb

(Haverford College '16); Summer 2015-Present



Plumb is a linguistics major and a math and Spanish minor at Haverford College. She works on transcribing and translating Cordova's *Arte* and is currently writing her senior thesis on coordination in Colonial Valley Zapotec.

How to cite: Lillehaugen, Brook Danielle, George Aaron Broadwell, Michel R. Oudijk, & Laurie Allen. 2015. *TicHA*, a digital tool explores the Colonial Zapotec. From authors: www.haverford.edu/ticHA

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All errors are, of course, our own. (If you note an error, please consider [dropping us a line](#).)

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LINGUISTIC BACKGROUND

Zapotec is an extensive language family indigenous to southern Mexico, which belongs to the larger **Oto-manguean family**. Today, there are over 50 different Zapotec languages (iso code **zap**), most of which are endangered. They are spoken primarily in the state of Oaxaca, 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 **Romance language family** in terms of time depth and diversity of member languages.

The variety of Zapotec presented in Ticha represents the Zapotec of the colonial period of Mexico (1521-1821). 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 texts. Other texts 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.

How to cite: Lillehaugen, Brook Danielle, George Aaron Broadwell, Michel R. Oudijk, & Laurie Allen. 2015. Ticha: a digital text explorer for Colonial Zapotec, first edition. Online: <http://ticha.haverford.edu/>

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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 Zapotec 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 created the need for a learning process unprecedented in world history: describing and analyzing the multiple languages of Mesoamerica. The results of this project were numerous dictionaries, grammars, and religious works created by Dominican friars relying heavily on the collaboration of Zapotec speakers.

These indigenous communities began to utilize alphabetic writing to create documents in their own language for their own purposes, including wills, land titles, and songs. Researchers have identified colonial documents written in Central Zapotec, Cajonos Zapotec, Nexitzo Zapotec, and Sierra Juárez Zapotec. Today these texts are dispersed throughout local, state, national and international repositories and archives. Currently, Ticha provides access to colonial documents written in Central (Valley) Zapotec, such as the *Arte*, a book that seeks to describe the structure of the Zapotec language, and many wills.

The indigenous language documents are invaluable sources in understanding the historical and cultural developments of Mesoamerican 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 wills the testator might offer his soul to God to be eaten 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.

How to cite: Lillehaugen, Brook Danielle, George Aaron Broadwell, Michel R. Oudijk, & Laurie Allen, 2015. Ticha: a digital text explorer for Colonial Zapotec, first edition. Online: <http://ticha.haverford.edu/>

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COLONIAL ZAPOTEC TEXTS



ARTE EN LENGUA ZAPOTECA

See how Friar Juan de Cordova organized his 16th century grammar of Colonial Valley Zapotec.

HANDWRITTEN TEXTS

Explore handwritten texts by native Colonial Zapotec speakers.



DOCTRINA CHRISTIANA EN LENGUA CATELLANA Y CAPOTECA

Learn more about Pedro de Faria's 16th century bilingual doctrine of the Catholic Faith.

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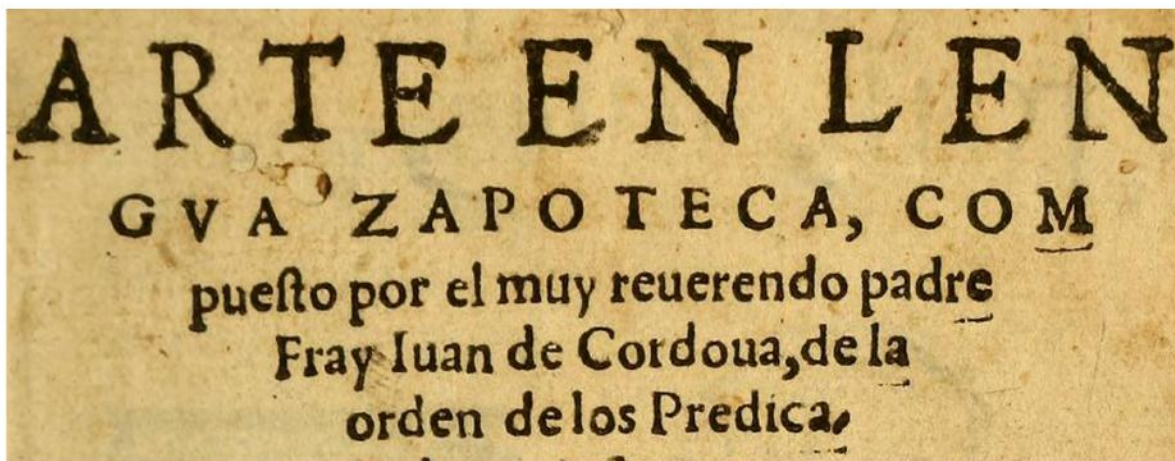


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ARTE EN LENGUA ZAPOTECA

a 16th century grammar of Colonial Valley Zapotec by Friar Juan de Cordova



ABOUT THE ARTE EN LENGUA ZAPOTECA

The Arte is a grammar of Colonial Valley Zapotec published in 1578, a decade before the first grammar of English was published. It was written by Juan de Cordova, a Spanish priest in the Dominican order, although, like other Spanish clergy working with indigenous languages, Cordova relied on the help of native speakers of Zapotec. Unfortunately, little is known about these helpers, which means that we do not know precisely what variety of Zapotec the Arte records. Cordova wrote his Arte like a Latin grammar, making it difficult for modern readers to understand the structure of the text. In order to illuminate the content 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 Zapotec.

ARTE OUTLINE

See how Friar Juan de Cordova organized his 16th century grammar of Colonial Valley Zapotec.

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.

How to cite: Lillehaugen, Brook Danielle, George Aaron Broadwell, Michel R. Oudijk, & Laurie Allen. 2015. Ticha: a digital text explorer for Colonial Zapotec, first edition. Online: <http://ticha.haverford.edu/>

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OUTLINE OF ARTE EN LENGUA ZAPOTECA



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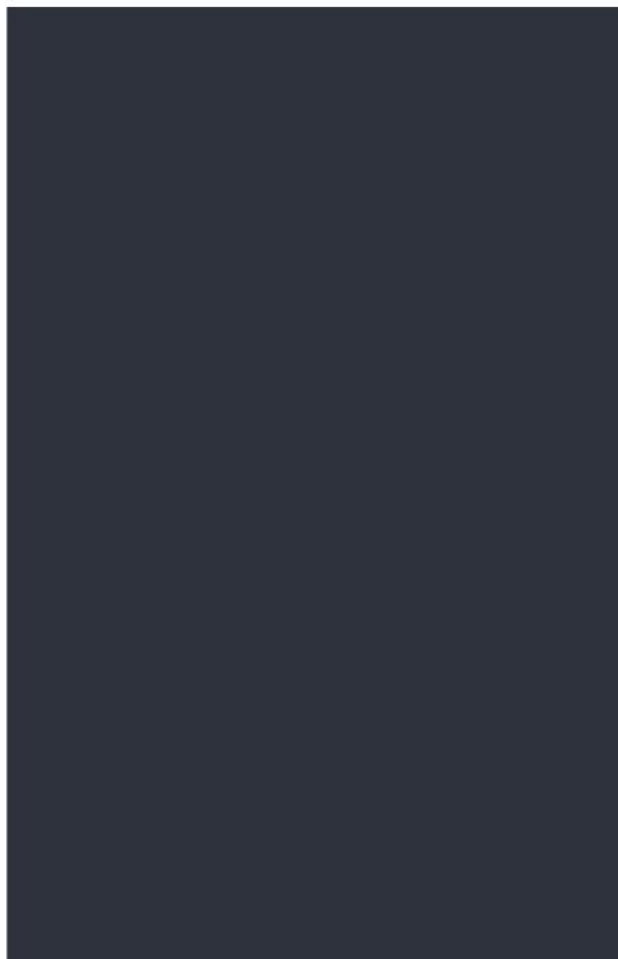
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ARTE SAMPLE PAGE



TRANSCRIPTION MODERN SPANISH ENGLISH

DE CONTAR 102

¶Ciēto y treíta yocho. *Cēgaayo, cēcaa caachelälle bichōna*. l. *cētōpacāca, qzāha, chāacaachelälle* 138

¶Ciēto y treynta y nueue. *Cēgaayo, cēcaa caache lällebitāpa*. l. *cētōbi caachelälle*. l. *cētōbi cāca,*

chāa, quizāha, caacheläle. 139

¶Ciento y quarenta. *Caachelälle.* 140

¶Ciento y quarēta y vno. *Caachelällebitōbi.* 141

¶Ciento y quarenta y dos. *Caachelällebitōpa.* 142

¶Ciēto y quarēta y tres. *Caachelällebichōna*. l. *caachelällebicāyo, &c. vtfu. hafta ciēto y cīquēta.* 143

¶Ciento y cinquenta. *Caachelällebichij.* 150

¶Ciento y cinquenta y vno. *Caachelällebichijbitōbi.* 151

¶Ciento y cinquenta y dos. *Caachelällebichijbitōpa.* 152

¶Ciento y cinquenta y tres. *Caachelällebichijbichōna*. l. *caachelälle bichijño.* 153

¶Ciento y cinquenta y quatro. *Cāchelälle bichijbitāpa*. l. *cāchelällebichijtāa.* 154

¶Ciēto ycinquēta ycinco. *Cēcaa, cēgaayo xōnolälle*. l. *cēcaayo cāca, quizāha, chāa, xōnolälle.* 155

¶Ciēto ycinquēta y feys. *Cēgaayo, cēcaaxoonolällebitōbi*. l. *cētāpacāca, qzāha, chāa, xōnolälle.* 156

¶Ciēto ycinquētayfiete. *Cēcaa, cēgaayo xōnolällebitōpa*. l. *cēchōnacāca, chāa, qzahaxōnolälle.* 157

¶Ciētoycīquē.yocho. *Cēcaa, cēgaayoxōnolällebichōna*. l. *cētōpa, cāca, chāa qzāhaxōnolälle.* 158

¶Ciento y cinquēta y nueue. *Cēcaa, cēgaayo xōnolälle*

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ORIGINAL TRANSCRIPTION OF THE ARTE EN LENGUA ZAPOTECA

1 [Front matter]

1.1 [Cover of book and preliminary pages]

► 1.2 [Title Page]

ARTE EN LENGUA
ZAPOTECA, COMO
pueſto por el muy reuerendo padre
Fray Iuan de Cordoua, de la
orden de los Predicadores de la
nueva Eſpaña.

EN MEXICO.
¶ En caſa de Pedro Balli.
Año de. 1578.

1.3 [Licencias]

► 1.3.1 Licencia del muy excelente señor Virrey [Don Martín Enriquez]

LICENCIA DEL
muy excelente ſeñor
Viſorey.

Don Martín Enriquez, Viſorey, Governador y Capitan General por ſu Mageſtad en eſta nueva Eſpaña, y preſidente de la audiēcia real que en ella reſide. &c. Por quanto por parte del reuerendo padre fray Iuā de Cordoua, de la orden de los predicadores, me a ſido fecha relacion, qeō mucho trabajo de ſu pñ. y con deſſeo de aprouechar a los naturales, de la naciō Zapoteca, y que los religiosos que ſe pueſſen a de prender la dicha lengua en ſu modo de hablar, tengan la pulſicia que conuiene. A compueſto en la dicha lengua vn Arte para bien hablar. El qual para conſeguyr el fructo de ſu deſſeo, querriaſe imprimieſſe, y me pidio le diſſe licēcia para ello. Y por mi viſto y atento que eſta viſto y examinado, por perſonas doctas a quien lo cometo el prouincial de la dicha orden, y lo aprouecharon por bueno. Y que el reuerendiſſimo obispo de la ciudad de Antequera eſta de parecerle imprima. Por la preſente doy licencia, a qualquier impreſor que el dicho fray Iuan de Cordoua ſeñalare, para que libremente pueda imprimir el dicho Arte, de lengua Zapoteca,

conforme al original q ſe le entregare por el autor, y mudo que en ello no ſe le ponga embargo ni impedimento alguno. Fecho en Mexico a primero de Julio de mil y quinientos y ſetenta y ocho años.
Don Martin Enriquez.

¶ Por mandado de ſu Excelencia,
Iuan de Cuenca.

► 1.3.2 Licencia del señor Obispo de Antequera [Don Fray Bernardo de Alburquerque]

LICENCIA DEL
ſeñor Obispo de Antequera.

Nos Don Fray Bernardo de Alburquerque, por la miſericordia diuina, Obispo de Antequera y del conſejo de ſu Mageſtad. &c. A vos el reuerendo padre fray Iuan de Cordoua, Religioſo de la orden de nueſtro padre ſancto Domingo. Salud en nueſtro ſeñor. Por quanto por vueſtra parte ſe nos a fecho relacion, que querays imprimir vn Arte de lengua Zapoteca deſte nueſtro obispado. Y porque allende de la buena diligēcia y cuydado que en ello auays pueſto. Ha ſido la dicha Arte examinada y aprouada, por los reuerendos padres fray Iuan Berrez, vicario de Tlacoahuaya, y fray Iuan de Villalobos, Vicario de Yzquin tepec, religiosos de la dicha orden, que ſaben bien la dicha lengua Zapoteca. Por la preſente damos licencia para que podays hazer imprimir la dicha Arte Zapoteca, porque juntamente con el vocabulario que agora citays imprimiendo de la dicha lengua, ſera cola muy ſtil y prouecheſa para los que la quieſſeren depender, para ayudar a eſta pobre gente Zapoteca deſte obispado. Que es fecha en Antequera en diez y ocho de Iunio de mil y quinientos y ſetenta y ocho Años.
Fr. B. Episcopos Antequerenſis.

From the: Lila Haugen, Brook Gardner, George Aaron Broadwell, Michel R. Gualdo, & Laura Allen, 2015. TicHA: a digital text explorer for Colonial Zapotec, first edition. Online: <http://ticha.haverford.edu/>

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Below is an excerpt from in-progress work: a modern Spanish version of Cordova's *Arte en lengua zapoteca*. The Spanish modernization is intended to make the original text more accessible to readers by modernizing spelling, word boundaries, and capitalization choices. Words are not modernized beyond spelling—so uncommon, archaic words or forms of words may be found. Word order is also not changed. Latin words are in italics and are currently untranslated. Zapotec words are in red, which links to morphological analysis where available. Feel free to offer suggestions via the [contact us link](#).

1 [Front matter]

1.1 [Cover of book and preliminary pages]

▶ 1.2 [Title Page]

ARTE EN LENGUA ZAPOTECA, Compuesto por el muy reverendo padre Fray Juan de Córdoba, de la orden de los Predicadores de esta nueva España.

EN MÉXICO. ¶En casa de Pedro Balli. Año de. 1578.

1.3 [Licencias]

▶ 1.3.1 Licencia del muy excelente señor Virrey [Don Martín Enriquez]

LICENCIA DEL muy excelente señor Virrey.

DON MARTÍN Enriquez, Virrey, Governador y Capitán General por su Majestad en esta nueva España, y presidente de la audiencia real que en ella reside. &c. Por cuanto por parte del reverendo padre fray Juan de Córdoba, de la orden de los predicadores, me ha sido hecha relación, que con mucho trabajo de su puño, y con deseo de aprovechar a los naturales, de la nación zapoteca, y que los religiosos que se pusieren a aprender la dicha lengua en su modo de hablar, tengan la pudicia que conviene. Ha compuesto en la dicha lengua un Arte para bien hablar. El cual para conseguir el fruto de su deseo, quería se imprimiese, y me pidió le diese licencia para ello. Y por mi visto y atento que esta visto y examinado, por personas doctas a quien lo cometiò el provincial de la dicha orden, y lo aprueban por bueno. Y que el reverendísimo obispo de la ciudad de Antequera está de parecer se imprima. Por la presente doy licencia, a cualquier impresor que el dicho fray Juan de Córdoba señalare, para que libremente pueda imprimir el dicho Arte, de lengua za

▶ poteca, conforme al original que se le entregare por el autor, y mando que en ello no se le ponga embargo ni impedimento alguno. Hecho en México a primero de julio de mil y quinientos y setenta y ocho años.

Don Martin Enriquez.

¶Por mandando de su Excelencia, Juan de Cueva.

▶ 1.3.2 Licencia del señor Obispo de Antequera [Don Fray Bernardo de Alburquerque]

LICENCIA DEL Se ñor Obispo de Antequera.

NOS DON FRAY Bernardo de Albarquerque, por la misericordia divina, Obispo de Antequera y del consejo de su Majestad. &c. A vos el reverendo padre fray Juan de Córdoba, Religioso de la orden de nuestro padre Santo Domingo. Salud en nuestro señor. Por cuanto por vuestra parte se nos ha hecho relación, que queréis imprimir un Arte de lengua zapoteca de este nuestro obispado. Y porque allende de la buena diligencia y cuidado que en ello habéis puesto. Ha sido la dicha Arte examinada y aprobada, por los reverendos padres fray Juan Berrez, vicario de Tlacuchihuiaya, y fray Juan de Villalobos, Vicario de Yaguitepec, religiosos de la dicha orden, que saben bien la dicha lengua zapoteca. Por la presente damos licencia para que podáis hacer imprimir la dicha Arte zapoteca, porque juntamente con el vocabulario que ahora estáis imprimiendo de la dicha lengua, será cosa muy útil y provechosa para los que la quisieren aprender, para ayudar a esta pobre gente zapoteca de este obispado. Que es fecha en Antequera en diez y ocho de junio de mil y quinientos y setenta y ocho años. Fr. B. Episcopus Antequerensis.

▶ 1.3.3 Licencia del señor Obispo de Antequera [Don Fray Bernardo de Alburquerque]

LICENCIA DEL padre Provincial

YO FRAY GABRIEL DE San Joseph, prior provincial de esta provincia de Santiago de la nueva España, de la orden de los Predicadores. Por la presente doy licencia al padre fray Juan de Córdoba, religioso de la dicha orden, y vicario provincial de la nación Mixteca, para que pueda imprimir un Arte para bien hablar en la lengua zapoteca que tiene hecho, atento que yo tengo cometido el examen de él a los reverendos padres fray Juan de Mata, vicario de Tezapotlan, y fray Juan Berrez, vicario de Tlacuchabaya, lenguas de la dicha nación zapoteca. Los cuales aprueban y dan fe que está bueno y se puede imprimir. Ytem le doy más la dicha mi licencia para que pueda imprimir un Confesionario breve, o modo de confesarse en la dicha lengua zapoteca, por ser útil y provechoso para los naturales de la dicha nación. En fe de lo cual lo firmo de mi nombre hecho en Santo Domingo de México a seis dias del mes de Abril de mil y quinientos y setenta y ocho años. Fray Gabriel de San Joseph. Provincial.

▶ 1.4 Aprobacion de los examinadores [Fray Juan Berrez y Fray Juan de Villalobos]

APROBACIÓN DE los examinadores.

NOS FRAY IVAN BErriz Vicario de Tlacuchauaya, y fray Juan de Villalobos, Vicario de Ycuintepec. Vimos y examinamos un Arte de la lengua zapoteca, compuesto por el muy Reverendo padre fray Juan de Cordova Vicario de la orden de Santo Domingo, por mandado de nuestro muy reverendo padre fray Gabriel de Sant Joseph, provincial de esta provincia de Santiago de esta nueva España. Y nos parece que es muy útil y provechoso para los que quieren aprender esta lengua peregrina, y no contiene cosa alguna contraria a nuestra santa fe católica. Por lo cual nos parece ser cosa conveniente que se imprima, en fe de lo cual dimos esta firmada de nuestros nombres que es fecha en Etla a diez y ocho dias del mes de junio de mil y quinientos y setenta y ocho años. Fray Juan Berrez. Fray Juan de Villalobos.

▶ 1.5 [Dedicacion]

AL MUY REVERENDO Padre nuestro, Fray Gabriel de sant José, Prior Provincial de esta Provincia de Santiago de la orden de los Predicadores de esta España. Fray Juan de Córdoba, &c. S. P. Opt. (?)

COMUN Opiniones. (Y no sin justa entre los hombres celebrada). El atribuir la gloria de una notable hazaña al principal autor de ella. Y esto porque sin el tal, no podía aquella obra conseguir su fin, ni alcanzar su debida perfección. Y así a este propósito decía. S. Pablo. Ego plātaui, apollo rigauit, empero Deus in cremenentum dedit. Atribuyendo a Dios como a principal actor, el aprovechamiento de sus trabajos. Sin cuya ayuda sabía que ningún fruto había de sacar de ellos. Pues siendo esto como es así (muy reverendo padre nuestro) y habiendo yo en mi pecho un enagenamiento de voluntad, para querer como



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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 Zapotec that we will be posting to this website over the next year. For now, explore a [sample manuscript from Tlacoahuaya](#), 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.

How to cite: Lillehaugen, Brook Danielle, George Aaron Broadwell, Michel R. Oudijk, & Laurie Allen. 2015. Ticha: a digital text explorer for Colonial Zapotec, first edition. Online: <http://ticha.haverford.edu/>

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SAMPLE MANUSCRIPT

METADATA PAGE IMAGES TRANSCRIPTIONS

BILL OF SALE FROM TLACOCCHAHUAYA, 1675

Archive:

Archivo General del Poder Ejecutivo del Estado de
Oaxaca, Oaxaca City, Mexico

Collection:

Alcaldías Mayores

Call Number:

Legajo 42, Exp 10, 1732

Pages:

4r (8r for Spanish Translation)

Year:

1675

Date:

March 14

Primary Parties:

Pedro Andres (seller), Gregorio Mendoza (buyer)

Witnesses:

Domingo Ramirez Bernabe

Scribe:

Juan Garcia

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METADATA PAGE IMAGES TRANSCRIPTIONS



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TIMELINE OF COLONIAL VALLEY ZAPOTEC DOCUMENTS



Archivo Histórico de Notarías del Estado de Oaxaca, Oaxaca City, Mexico, via [Ticha](#)

November 4, 1633

Oaxaca de Juárez

This is a testament from Oaxaca de Juárez. The testator was Juana Hernández.

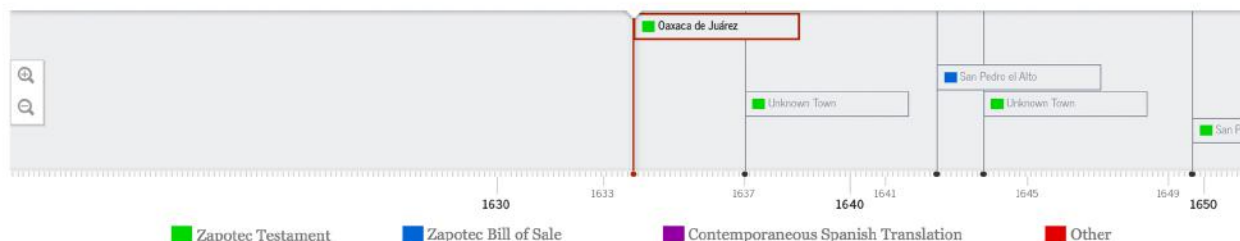
This document has a contemporaneous Spanish translation from an unknown year (the translation is not shown on this timeline).

This document is available on Ticha [here](#). The original document is at the Archivo Histórico de Notarías del Estado de Oaxaca, Oaxaca City, Mexico (Rodríguez, Joseph, No. 443, 1690-1691, 3r-4r).



1637

Unknown Town



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DOCTRINA CHRISTIANA EN LENGUA CASTELLANA Y CAPOTECA

a religious text in Colonial Valley Zapotec



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 prepared 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 topics than many of the handwritten documents, it is a valuable source for knowledge of Zapotec syntax and semantics. 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.

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DOCTRINA SAMPLE PAGE

Document: *Doctrina christiana en lengua castellana y çapoteca*. Page: 104v.

Year: 1567. Publication Information: Mexico City, En casa de Pedro Ocharte.

TRANSCRIPTION AND LINGUISTIC ANALYSIS

¶Siguffe el fe-
gundo sacramento.
El fegüdo
es la Confirmaciõ.
QUando el obif-
po cõfirma a al
guno, dos cosas fe
hazen. La vna es, q
le vnge con un liquor
muy preciado, compuesto
de dos liquores, q fon bal-
famo y azeyte: lo otro es,
q le haze la seña del cruz
X en la frente.

¶Entrambas estas dos
cosas significan la milicia
christiana, a que esta obli-
gado, y subyeto todo hõ-
bre, que ha recebido el
feto baptismo. Es seña-
do el christiano en la frõte
cõ la seña del cruz: X Æa
que entienda, y cognosca,
que no ha de esconder, ni ã
cubrir el ser que tiene de chri-
stiano,

¶Cetanalaga co-
topa Sacramento.
Cotopalaloo fa-
cramento nãca quela hue-
caape a bixoce obispo.
CHi tocaa pea bixo-
ce coqui Obispo
tõtilla beni, chicani to-
paloo taca: cotobiloo
tigàbini benî cani tobi
nocuana nachono tete, nino-
cha topa nocuana tobilâ aze-
te, cetobilâ balsamo, ticha casti-
lla. Cotopa loo tocaa bixoce O-
bispo bennabi cruz X loo lo-
cuua benicani.

¶Quitopa loo nitij tolo huini
quela coego christiano, ni coca-
ñeni, ni pigabañe quitaalij be-
ni, chicoxijniquelacotobaniça,
oalijca ticàpea beni Christiano
bennabi cruz X locuaani, nia-
ni quiyennini, cacapeani ticha
yanaquĩñati, cocachinilooque'
la Christiano xitenini,

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