

The following sentence shows another example of a habitual interpretation of the T aspect. Note that in this example, the shining of the sun and moon must be interpreted as habitual actions, not as ones that are currently in progress.

(5) *Tuacani naca cobicha tozanini chi,*
 tua cani n aca cobicha to- zani =ni chi
 in this STA be sun T:CAUS illuminate =3 when
tuacani nacà peo, pèlala, ni
 tua cani n acà peo pèle =la ni
 in this STA be moon star =and REL
tozanniniquela: tobixene tiniyaticha
 to- zanni =ni quela tobi xene ti- ni =ya ticha
 T:CAUS illuminate =3 night one be simple T say =1:s word
quitaaloo nipezaa B Dios nà quiebaa,
 quitaaloo ní pe- zaa B Dios n- à quiebaa
 all in REL PERF create lord God STA lie heaven

Broadwell uses Colonial Zapotec texts to provide evidence that the innovative progressive aspect prefix, characteristic of the Central Zapotec branch, must date to before 1300.

George Aaron Broadwell, "The Historical Development of the Progressive Aspect in Central Zapotec," *International Journal of American Linguistics* 81, no. 2 (April 2015): 151-185. DOI: 10.1086/680236.

Welcome to *Ticha*

A collection of Colonial Zapotec resources including transcribed texts, translations, and linguistic analyses.

Arte en Lengua Zapoteca

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

[Explore](#)

Handwritten Manuscripts

Examine manuscripts in Colonial Valley Zapotec.

[Explore](#)

Bibliographical Sources

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

[Explore](#)

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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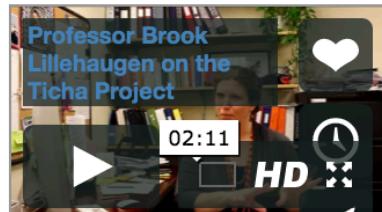
About the Project



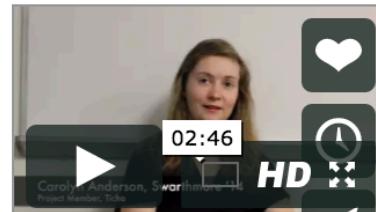
Ticha is an online, digital explorer for a corpus of Colonial Zapotec texts. (The name *ticha* comes from the Colonial Valley Zapotec word for ‘word’, which also means ‘language’.) Zapotec is an indigenous language family of Mexico, has a long record of alphabetic texts, the earliest dated 1565 (Oudijk 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.

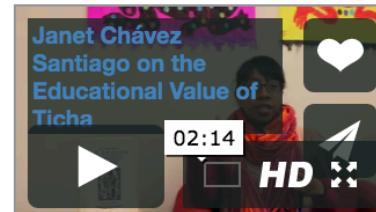
Videos



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

The Team

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

Brook Danielle Lillehaugen [webpage](#) 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 Chiu? A Course on Tlacolula 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.



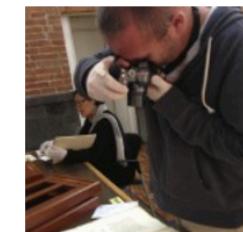
George Aaron Broadwell [webpage](#) Linguist– Professor, University at Albany, SUNY

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 Macuiltianguis) as well as Colonial Valley Zapotec materials. He is the author of numerous publications on Zapotec and also author/editor of A Choctaw Reference Grammar; The origin of the sun and moon: A Copala Triqui legend; and Nana naguan' rihaan nij sii chihaan': Words of counsel for the Triqui people.



Michel R. Oudijk [webpage](#) 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.



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- Haverford College
- Hurford Center for the Arts and Humanities at Haverford College
- Magill Library at Haverford College
- National Endowment for the Humanities*
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 - Lillehaugen 2015-2016 NEH Fellowship for College Teachers and Independent Scholars
- Tri-Co Digital Humanities

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• Marita Martín • Luisa Martínez • Olivia Martínez • Mercedes Montes de Oca • Julie Morgenlender
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• UCLA Zapotexts research group (led by Munro and Terraciano)

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

How to cite

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To receive email updates about Ticha, or to communicate a comment or suggestion, please use the form below.

- Name

 First Name Last Name

- E-mail

- Comments:

Type the characters

- you see here: *

-

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Linguistic background

Zapotec is an extensive language family indigenous to southern Mexico, which belongs to the larger **Otomanguean 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.

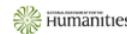
The texts currently available on Ticha are written in Zapotec from the Central branch, often referred to as Colonial Valley Zapotec. The **Ticha Bibliography** lists works written about Colonial Valley Zapotec.

How to cite

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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

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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.

[Explore](#)

Handwritten Texts

Explore handwritten texts by native Colonial Zapotec speakers.

[Explore](#)

Doctrina christiana en lengua castellana y çapoteca

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

[Explore](#)

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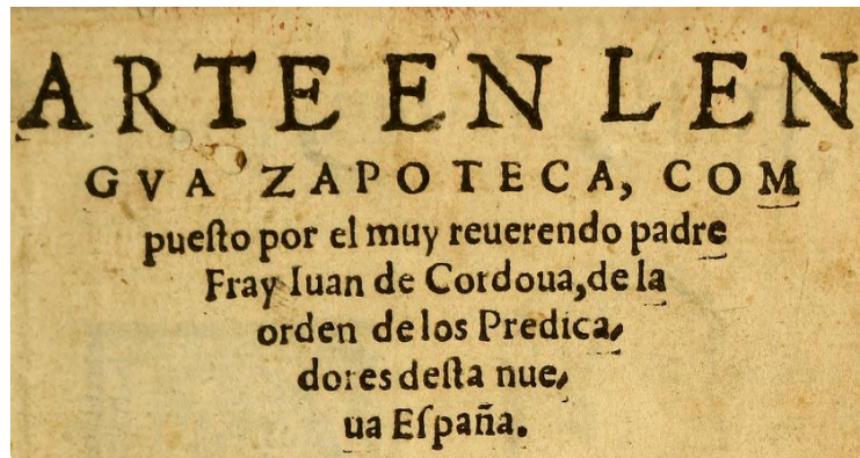
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Arte en lengua zapoteca

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.

[Explore](#)

Original Transcription

Look at a full transcription of the Arte.

[Explore](#)

Sample Pages

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

[Explore](#)

How to cite

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Outline of Arte en lengua zapoteca

Outline of Cordova's *Arte en lengva zapoteca*

George Aaron Broadwell, Victoria Kranz, Brook Danielle Lillehaugen & Michel R. Oudijk with I
June 18, 2014

Preface.

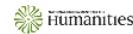
We present the sections of the *Arte* (Cordova, 1570) in outline form indicating the hierarchical organization.

How to cite

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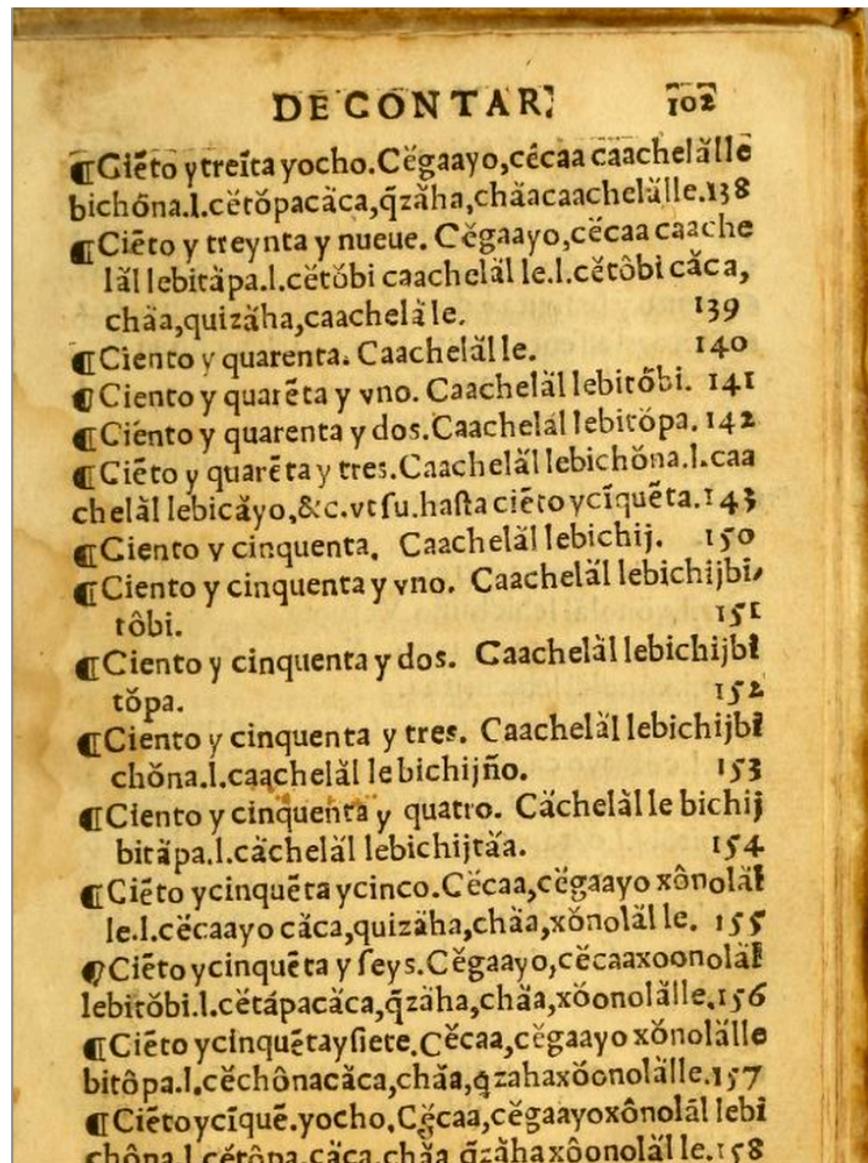
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Arte en lengua zapoteca



Arte Sample Page



Transcription	Modern Spanish	English	
DE CONTAR			102
¶ Ciéto y treíta y ocho. Cëgaayo, cécaa caachelälle bichöna.l.cétöpacäca, qzäha, chääacaachelälle	138		
¶ Ciéto y treynta y nueue. Cëgaayo, cécaa caache lällebitäpa.l.cétobi caachelälle. l. cétobi căca, chää, quizäha, caachelälle.	139		
¶ Ciento y quarenta. Caachelälle.	140		
¶ Ciento y quaréta y vno. Caachelällebitöbi.	141		
¶ Ciento y quarenta y dos. Caachelällebitöpa.	142		
¶ Ciéto y quaréta y tres. Caachelällebichöna. l. caa chelällebicäyo, &c. vtsu. hasta ciéto y cíqueta.	143		
¶ Ciento y cinquenta. Caachelällebichij.	150		
¶ Ciento y cinquenta y uno. Caachelällebichijbi- töbi.	151		
¶ Ciento y cinquenta y dos. Caachelällebichijbi töpa.	152		
¶ Ciento y cinquenta y tres. Caachelällebichijbi chöna. l. caachelälle bichijño.	153		
¶ Ciento y cinquenta y cuatro. Cächelälle bichij bitäpa. l. cächelällebichijtää.	154		
¶ Ciéto y cinquéta y cinco. Cëcaa, cëgaayo xönoläl le. l. cëcaa yäca, quizäha, chää, xönolälle.	155		
¶ Ciéto y cinquéta y seys. Cëgaayo, cëcaaxoonoläl lebitöbi. l. cétöpacäca, qzäha, chää, xönolälle.	156		
¶ Ciéto y cinquétaysiete. Cëcaa, cëgaayo xönolälle bitöpa. l. cëchönacäca, chää, qzahaxöonolälle.	157		
¶ Ciéto y cíquë. yoch. Cëcaa, cëgaayoxönolälle chöna. l. céröpa. căca. chää qzähaxöonolälle.	158		
¶ Ciento y cinquéta y nueue. Cëcaa, cëgaayo xöno lälle			

Original Transcription of the Arte en lengua zapoteca

1 [Front matter]

1.1 [Cover of book and preliminary pages]

page 4

1.2 [Title Page]

ARTE EN LEN
G V A Z A P O T E C A , C O M
puefto por el muy reuerendo padre
Fray luan de Cordoua, de la
orden de los Predica-
dores defta nue-
ua Eſpaña .

E N M E X I C O .
¶En cafa de Pedro Balli.
Año de. 1578.

1.3 [Licencias]

page 6

1.3.1 Licencia del muy excellente feñor Viforey [Don Martin Enriquez].

L I C E N C I A D E L
muy excellente feñor
Viforey.

D O N M A R T I N E N R I-
quez, Viforey, Gouernador y Ca-
pitan General por su Mageftad
en efta nueua Eſpaña, y prefiden-
te de la audiēcia real que en ella
refide. &c. Por quanto por par-
te del reuerendo padre fray Iuā
de Cordoua, de la orden de los
predicadores, me a fido fecha relacion, q̄cōmucho
trabajo de f pū, y con delfeo de aprouechar a los na-

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]

[page 4](#)

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]

[page 6](#)

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

LICENCIA DEL muy excelente señor Virrey.

DON MARTÍN Enriquez, Virrey, Gobernador y Capitán General por su Majestad en esta nueva España, y presidente de la audiencia real que en ella reside. &c. Por quanto 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 cometió 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 señale, para que libremente pueda imprimir el dicho Arte, de lengua za

[page 7](#)

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 Martín Enriquez.

¶Por mandando de su Excelencia, Juan de Cueva.



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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 Tlacochehuaya](#), 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

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Bill of Sale from San Antonio Ocotlán, 1731	1731	San Antonio Ocotlán	Archivo General del Poder Ejecutivo del Estado de Oaxaca	Bill of Sale	Zapotec
Bill of Sale from San Jerónimo Tlacoctahuaya, 1675	1675	San Jerónimo Tlacoctahuaya	Archivo General del Poder Ejecutivo del Estado de Oaxaca	Bill of Sale	Zapotec
Bill of Sale from San Miguel Talistaca, 1656	1656	San Miguel Talistaca	Archivo General del Poder Ejecutivo del Estado de Oaxaca	Bill of Sale	Zapotec
Bill of Sale from San Pedro el Alto, 1698	1698	San Pedro el Alto	Archivo General de la Nación	Bill of Sale	Zapotec
Bill of Sale from San Pedro el Alto, 1700	1700	San Pedro el Alto	Archivo General de la Nación	Bill of Sale	Zapotec
Bill of Sale from San Pedro el Alto, 1707	1707	San Pedro el Alto	Archivo General de la Nación	Bill of Sale	Zapotec
Bill of Sale from San Pedro el Alto, 1711	1711	San Pedro el Alto	Archivo General de la Nación	Bill of Sale	Zapotec
Bill of Sale from San Pedro el Alto, 1711	1711	San Pedro el Alto	Archivo General de la Nación	Bill of Sale	Zapotec
Bill of Sale from San Pedro el Alto, 1714	1714	San Pedro el Alto	Archivo General de la Nación	Bill of Sale	Zapotec
Complaint from Santo Domingo del Valle, 1725	1725		Archivo Histórico de Tlacolula de Matamoros Oaxaca	Complaint	Zapotec
Document from Huizo, 1639	1639	Huizo	Archivo General de la Nación	Unknown	Zapotec
Document from San Antonio Ocotlán,***		San Antonio Ocotlán	Archivo General del Poder Ejecutivo del Estado de Oaxaca	Unknown	Zapotec

Sample Manuscript

[Metadata](#)
[Page Images](#) ▾

[Transcriptions](#) ▾

Bill of sale from Tlacockahuaya, 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)

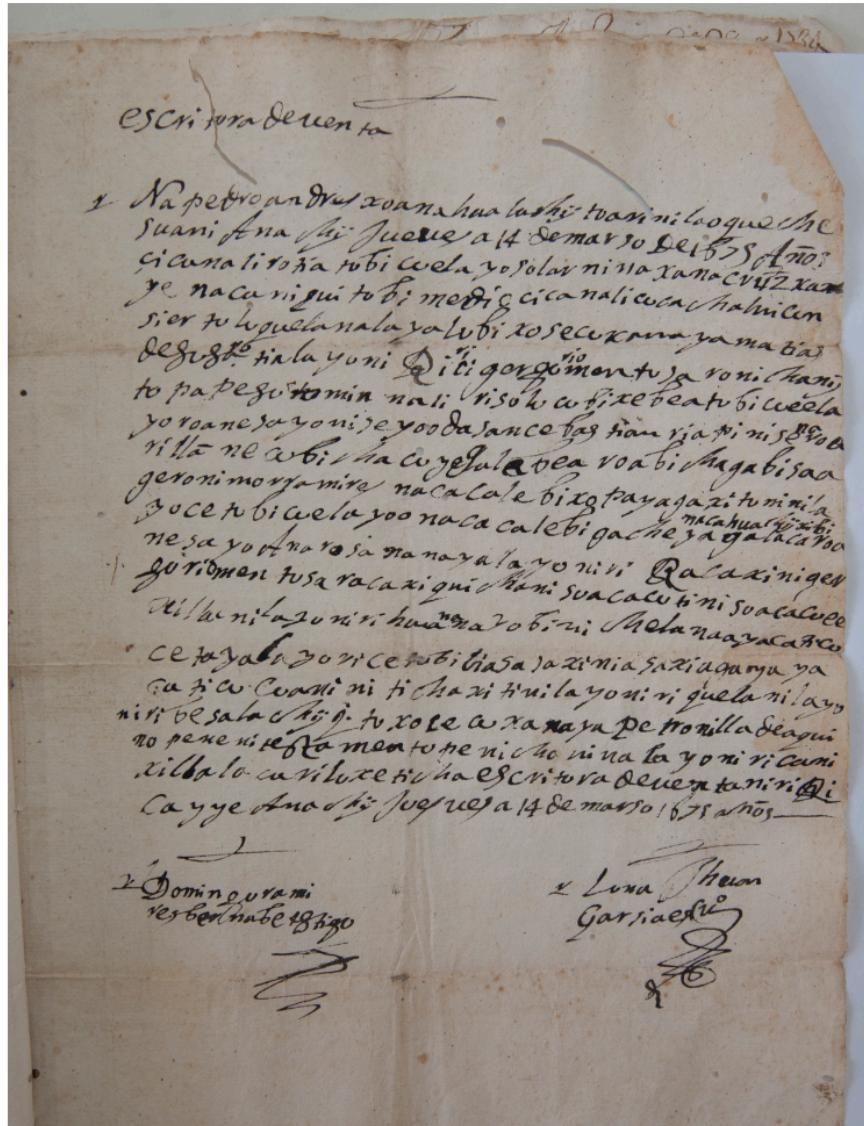
Witnesses:

Domingo Ramirez Bernabe

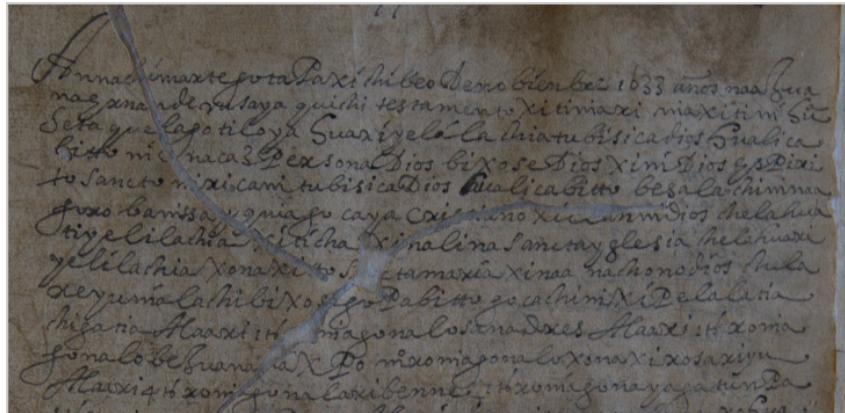
Scribe:

Juan Garcia

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Timeline of Colonial Valley Zapotec Documents



Archivo Histórico de Notarias 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 Notarias del Estado de Oaxaca, Oaxaca City, Mexico (Rodríguez, Joseph, No. 443, 1690-1691, 3r-4r).

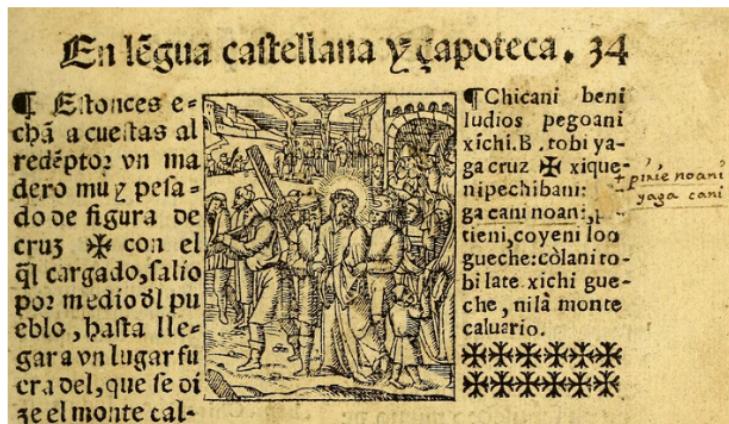


1637

Unknown Town

Doctrina christiana en lengua castellana y çapoteca

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.

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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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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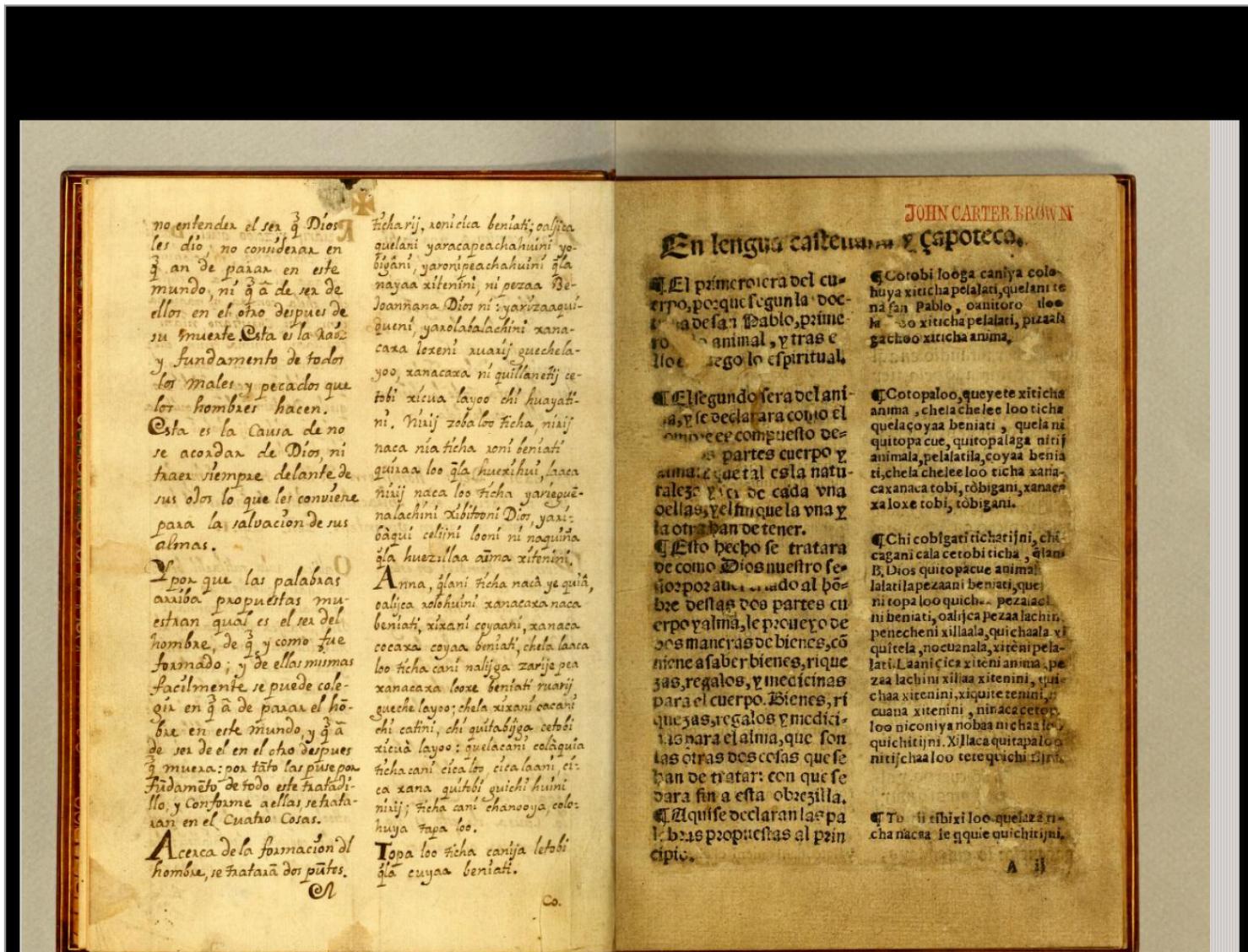


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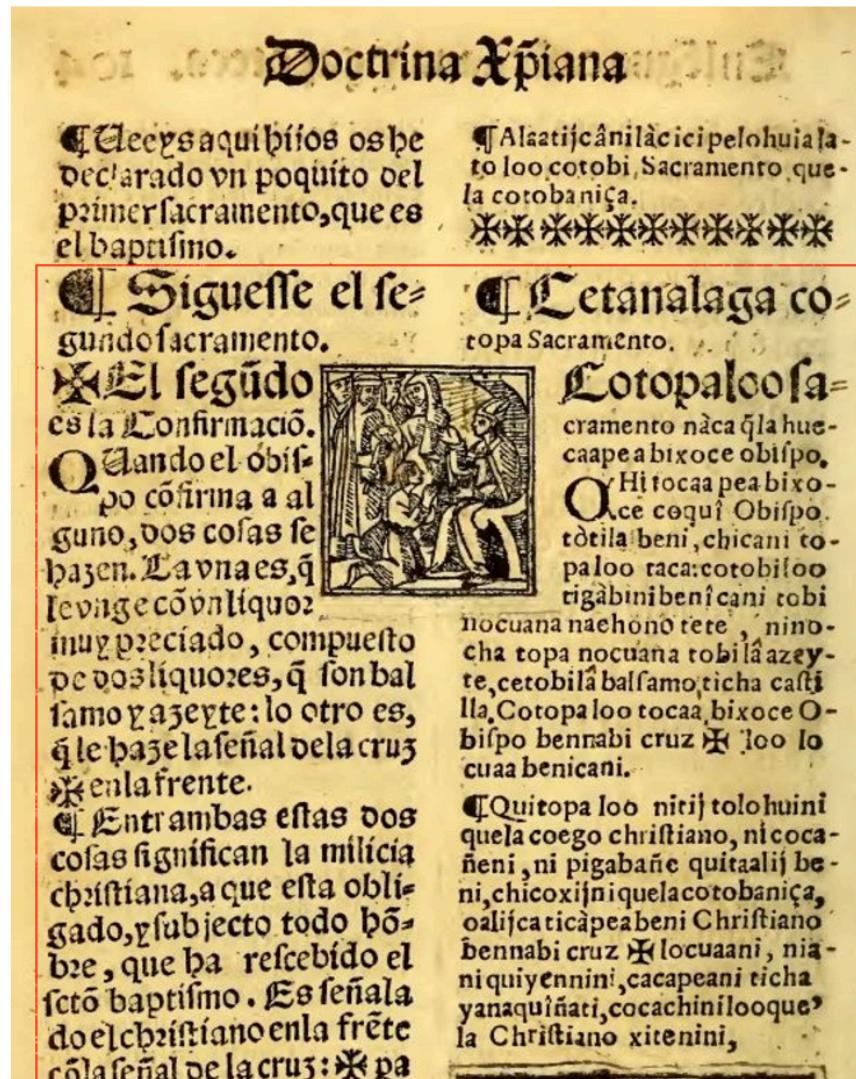
Doctrina christiana en lengua castellana y çapoteca



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

¶Siguesse el segundo sacramento.
¶El segûdo es la Confirmaciô. Quando el obispo cõfirma a alguno, dos cosas se hazen. La vna es, q le vinege cõvaliquor muy preciado, compuesto de dos liquores, q son balsamo y azeyte: lo otro es, q le haze la señal dela cruz X enla frente.

¶Entrambas estas dos cosas significan la milicia christiana, a que esta obligado, y subjecto todo hombre, que ha rescebido el scto baptismo. Es señala do el christiano en la frête cõla señal de la cruz: X □ que entienda, y cognozca, que no ha de esconder, ni cubrir el ser que tiene de christiano,

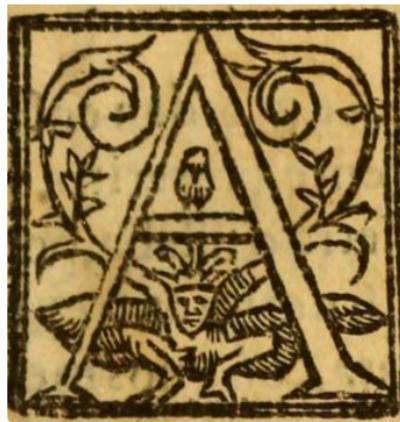
¶Cetanalaga copota Sacramento. Cotopalaloo sacramento nâca quela huecaape a bixoce obispo. Chi tocaa pea bixoce coquî Obispo tòtila beni, chicani topalo taca: cotobiloo tigabini benî cani tobi nocuana nachono tete, ninocha topa nocuana tobilâ azeyte, cetobilâ balsamo, ticha castilla, Cotopalo tocaa bixoce Obispo bennabi cruz X loo locuaan benicani.

¶Quitopa loo nitij tolo huini quela coego christiano, ni cocaneni, ni pigabañe quitaalij beni, chicoxiñi quelacotobaniça, oalijica ticapebeni Christiano bennabi cruz X locuaani, nianiquiennini, cacapeani ticha yanaquîñati, cocachinilooque' la Christiano xitenini,

chela

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