

Mixtec Place Names: Identity and Linguistic Revitalization

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Codex Añute



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MS. Arch. Selden. A. 2, fol. 1r

First Part

Mixtec Place Names

Indigenous Peoples

1) Time

- historical depth
- Cultural continuity

2) Space

- Where they have lived historically

3) Worldview

- Language
- Spiritual relationship with the landscape
- Self-determination - Identity

4) Colonialism (UNDRIP)

- Discrimination, human and natural exploitation
- Discourse (“orientalism”)
- Creation of the “other”

Sehe Ñuu Savi
Son of the People of the Rain





Gulf of California

Gulf of Mexico

Nassau
The Bahamas

Strait of Florida

Havana

Cuba

Cockburn Town

Mexico

Mexico City

Nuu Savi

Belize

Guatemala

Guatemala City

Honduras

Tegucigalpa

El Salvador

San Salvador

Nicaragua

Managua

Lake Nicaragua

San Jose

Panama

Panama

Gulf of Venezuela

Caribbean Sea

Jamaica

Kingston

Haiti

Port-au-Prince

Dominican Republic

Clipperton Island

2815 km

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US Dept of State Geographer
Image Landsat
Data SIO, NOAA, U.S. Navy, NGA, GEBCO

Google earth

15 R 335059.55 m E 2979627.45 m N elev -199 m eye alt 5446.45 km

Trauma

Spanish Conquest 1521 A.C.



**We bring
culture,
education and
progress**

Why are you using the sword, teacher?

José Vasconcelos



- La Raza Cósmica (*The Cosmic Race*)
- “The Indian has no other door to the future than the door of modern culture, no other way than the way cleared by the Latin civilization”.
- **Secretariat of Public Education (1921)**
- "Vasconcelos saw clearly the many aspects of Mexican problem: indigenous education to assimilate the marginal population..." (Ocampo López, 2005:147).



CDI

COMISIÓN NACIONAL
PARA EL DESARROLLO
DE LOS PUEBLOS INDÍGENAS

Mexico		
Total population	Indigenous population	PPI
112.336.538	11.132.562	9,91%

A phenomenon that can be observed is that to **speak** and **preserve** of indigenous languages are strongly related to **low levels of personal development and high poverty** (CDI,2016).



Cultural continuity

1. *Ñuu Savi* = People or Nation of the Rain

2. *Sahan Savi* = Language of the Rain

3. Cultural-Historical Heritage

- a) Precolonial settlements
- b) Pictorial manuscripts
- c) Colonial Mixtec literature
- d) Colonial maps
- e) Living Heritage
- g) Language



a



e

Colonization has destroyed, expropriated and fragmented our historical heritage as a whole, so much so that today indigenous communities are unlinked with their historical-cultural heritage.

Ñuu Savi (Mixtec) pictorial manuscripts – Pre-colonial period (?-1521 A.C.)

Codex Añute

Sacred Skin – Ñee Ñuhu

1. *Codex Iya Nacuaa I* (Mexico City)
2. *Codex Iya Nacuaa II* (Vienna, Austria)
3. *Codex Ñuu Tnoo – Ndisinu* (Oxford, UK)
4. *Codex Yuta Tnoho* (Vienna, Austria)
5. *Codex Tonindeye* (London, UK)
6. *Codex Añute* (London, UK)
7. *Codex Cochi* (Vienna, Austria)
8. *Codex Ñuu Ñaña* (London, UK)



Place Names Imposed

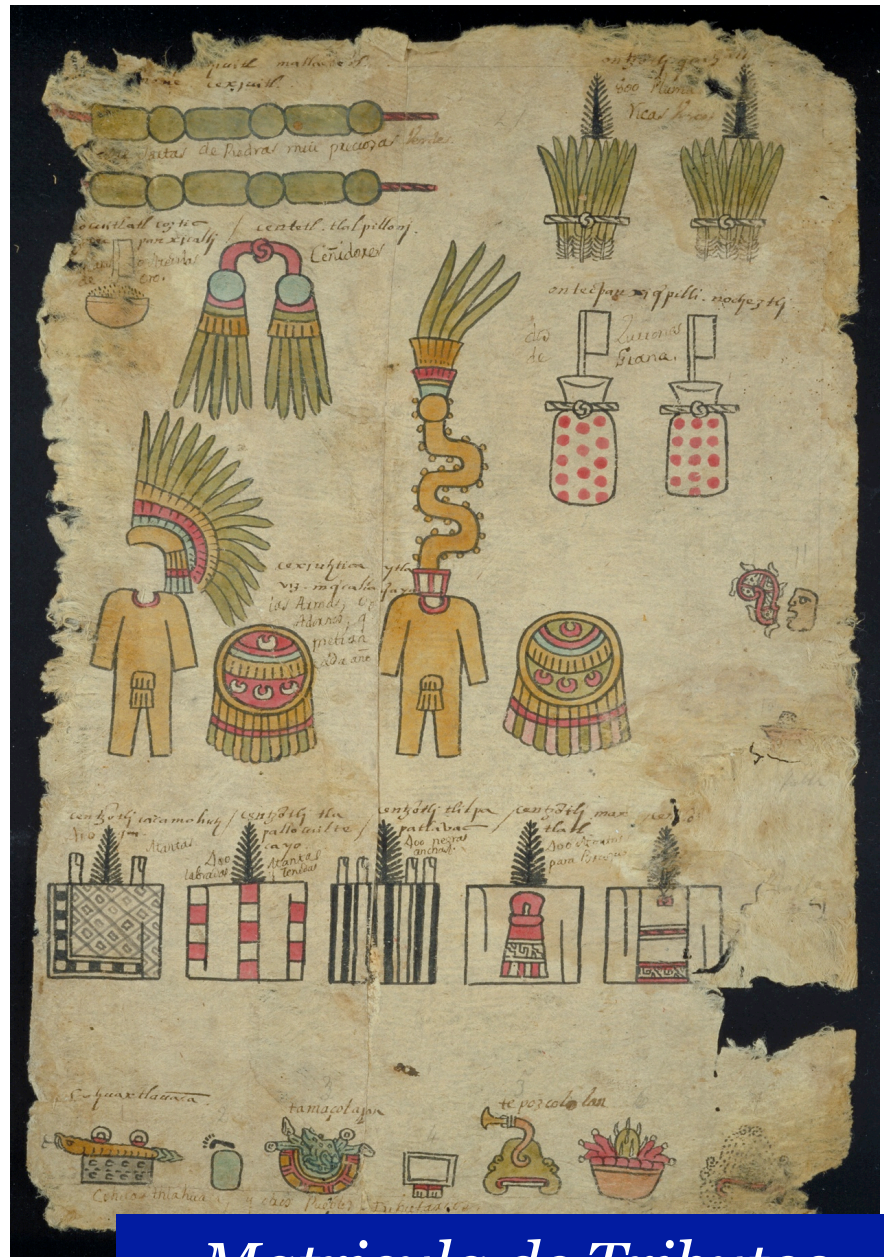
Ñuu Savi & Nahua Writing



Códice Tonindeye
(Nuttall)



Codex Mendoza



Matricula de Tributos

Colonial period (1521 – 1821)



Yuku
Mountain

Jehe
Foot

Jehe Yuku
Base of the mountain
Mountain-foot

Mixtec place names in Latin alphabet

Stouditaruo

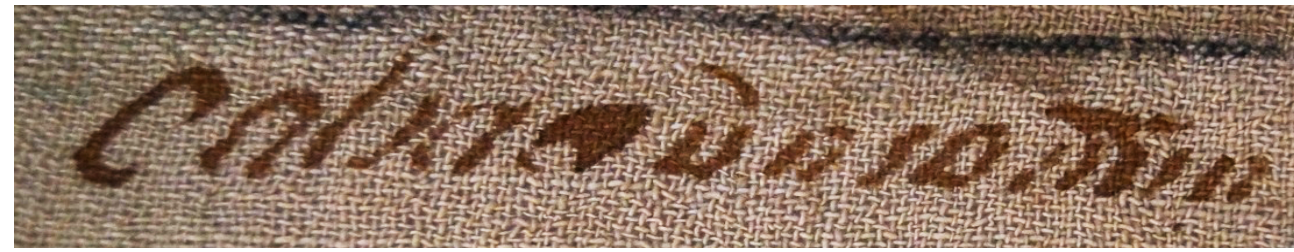
Hyacinth

Carlsbad, N. M.

Удостоверено

hui ndaa Cuitiyodja hui ca sinã, nooni
 sabayo sinã la ndaa Cuitinã, hui dja
 ka yia tomnẽmbio yia nde ke hui paade
 re cu hui yiam la andiya andi hui si hi
 muu na ye hui, yia do tasi sayondi toyo to
 cu sinã, yia yia yia yia yia. Cõno nã,
 dja hui yia tona ka ni Emp, —
 Nã na cubuiyo ca hui ni hi ndo noondi, Nã
 na cu hui dja hui dja muu macyo ca hui ndo, ye
 cubui ninoyo cu hui dja gh yni ndo yo ca hui
 ndo noondiyoba = hui ma na hui nde to
 candito tasi yosinoqua chi noondiyoba hui
 ma hui hui tasi dja na hui nã hui hui hui
 hi yo ho cubuiyo gh nda ca hui hui hui
 hi hui hui ca hui na ca dja cu hui ndo na
 qui hi hui hui gh no hui dja hui yia co hui
 hui ca ndo dja Solntado —

Kava Ndoso Ñuhun



The rock of the Firelord

Names of Colonial Towns



1. Catholic Community

- Santa María
- San José
- Santa Cruz
- San Esteban

2. Nauatl – Lingua Franca

- Atatlahuca
- Chalcatongo
- Mixtec
- Ocotepec
- Tlaxiaco

Santo Tomás Ocotepeque

16th Century

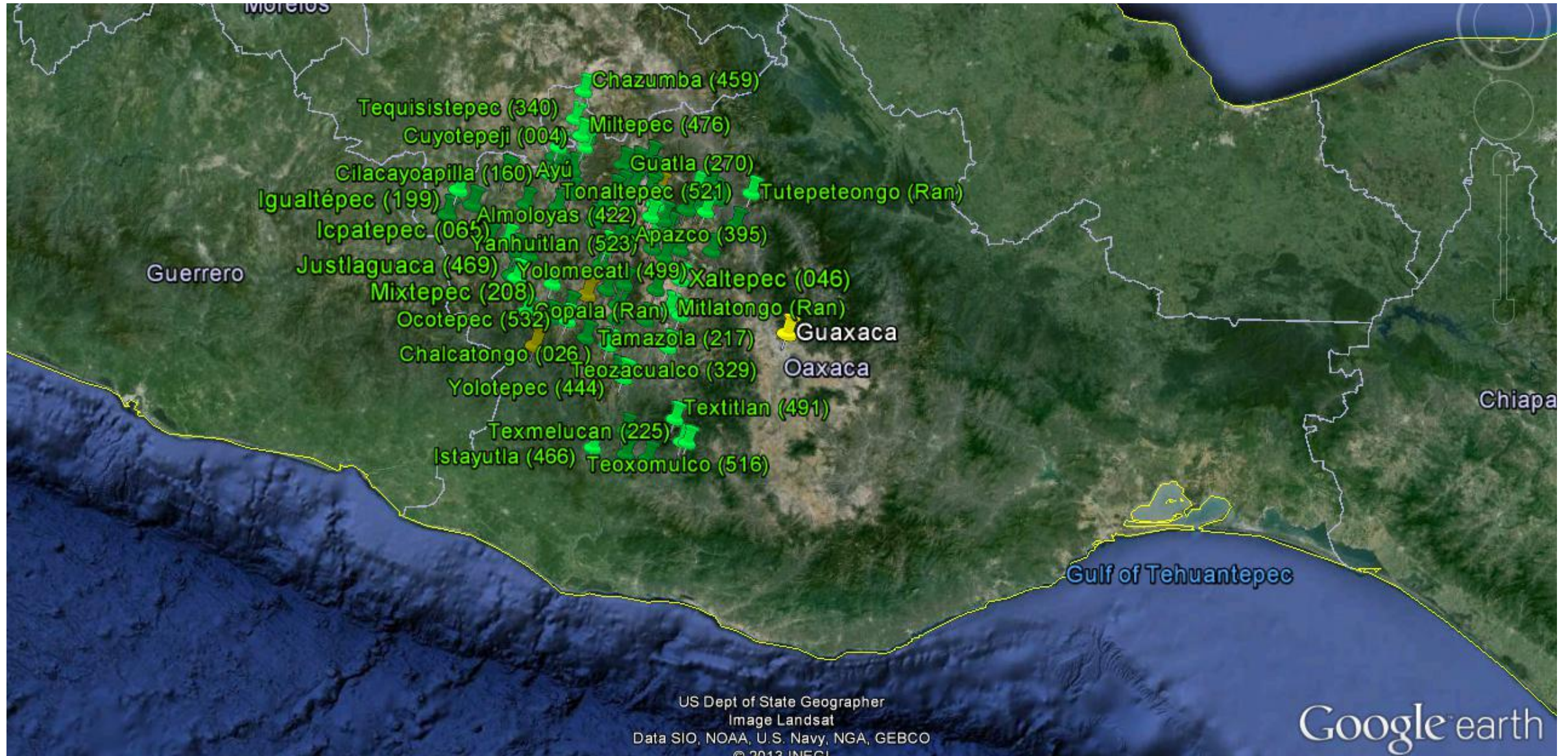
1. Santo Tomás Ocotepeque

18th Century

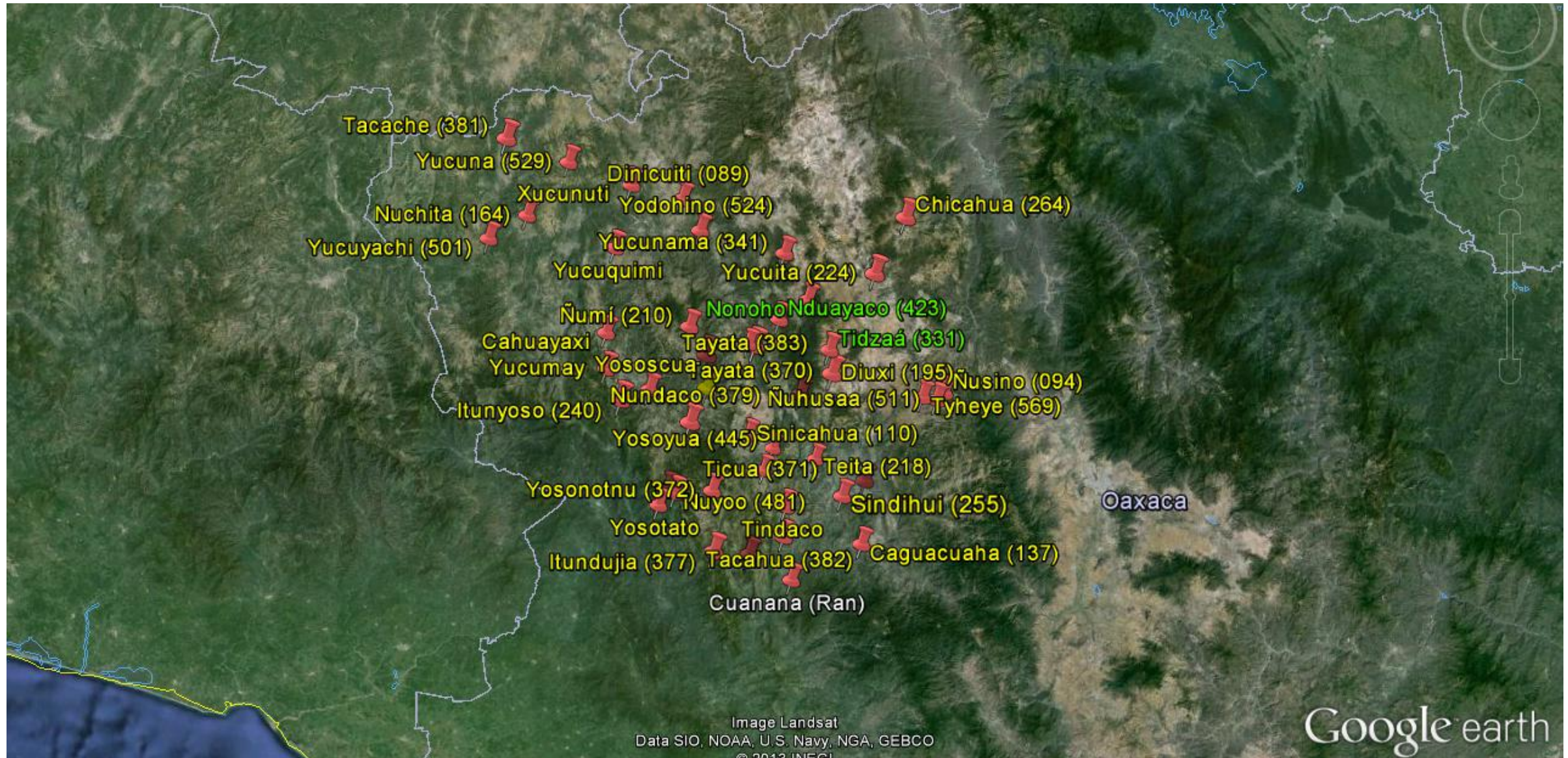
1. Santa María Yucuhiti
2. San Pedro Yosotato
3. Santiago Nuyoo
4. Santa Cruz Nundaco
5. Santiago Yosotichi



Colonial towns recognized in 16th Century - Nauatl Names

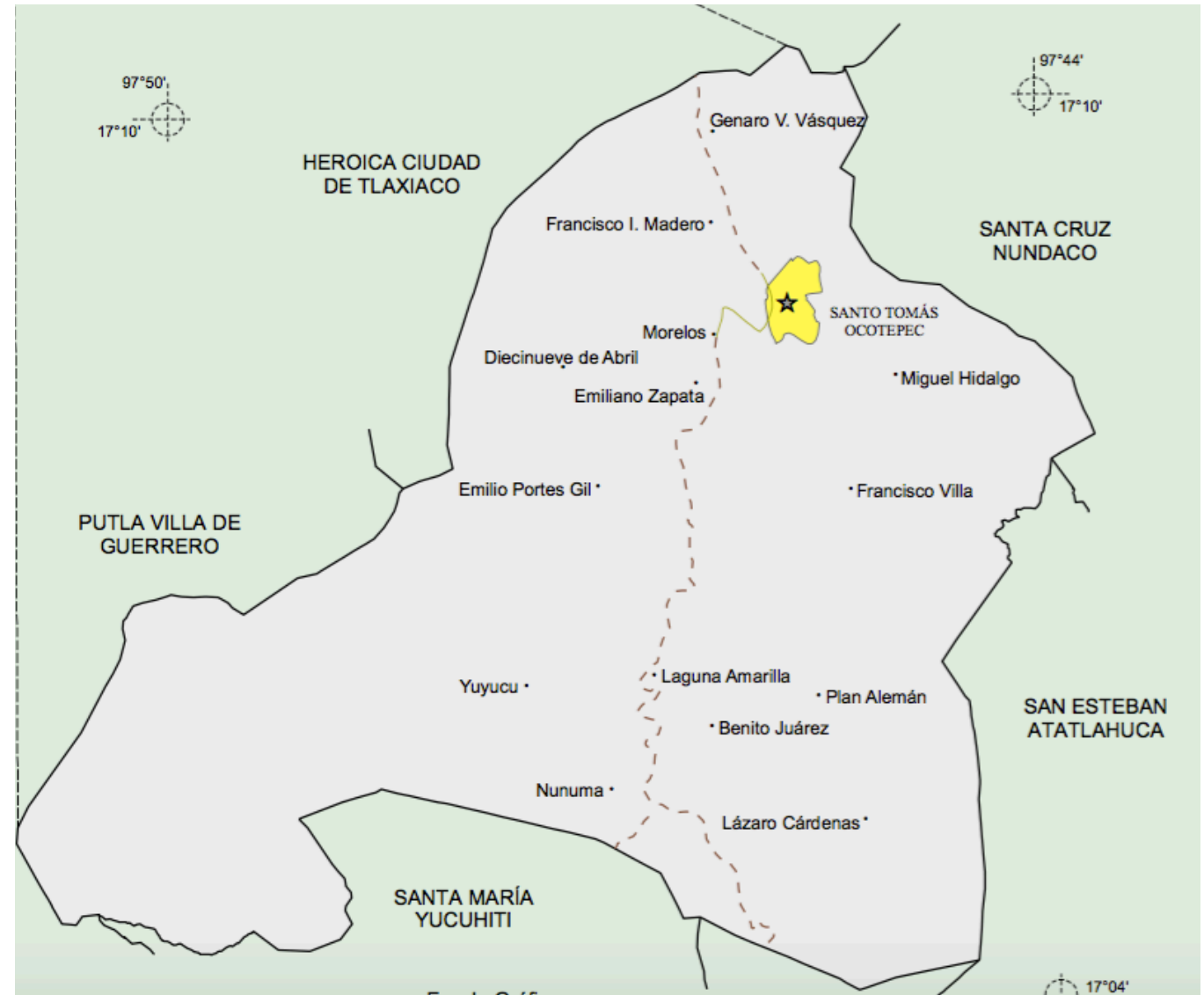


Colonial towns recognized after the 16th Century- Tuhun Savi Names



Independence period – National Heroes 1821-present

- Miguel Hidalgo
- Ignacio Allende
- José María Morelos
- Benito Juárez
- Francisco Villa
- Emiliano Zapata
- Francisco I. Madero
- Lázaro Cárdenas

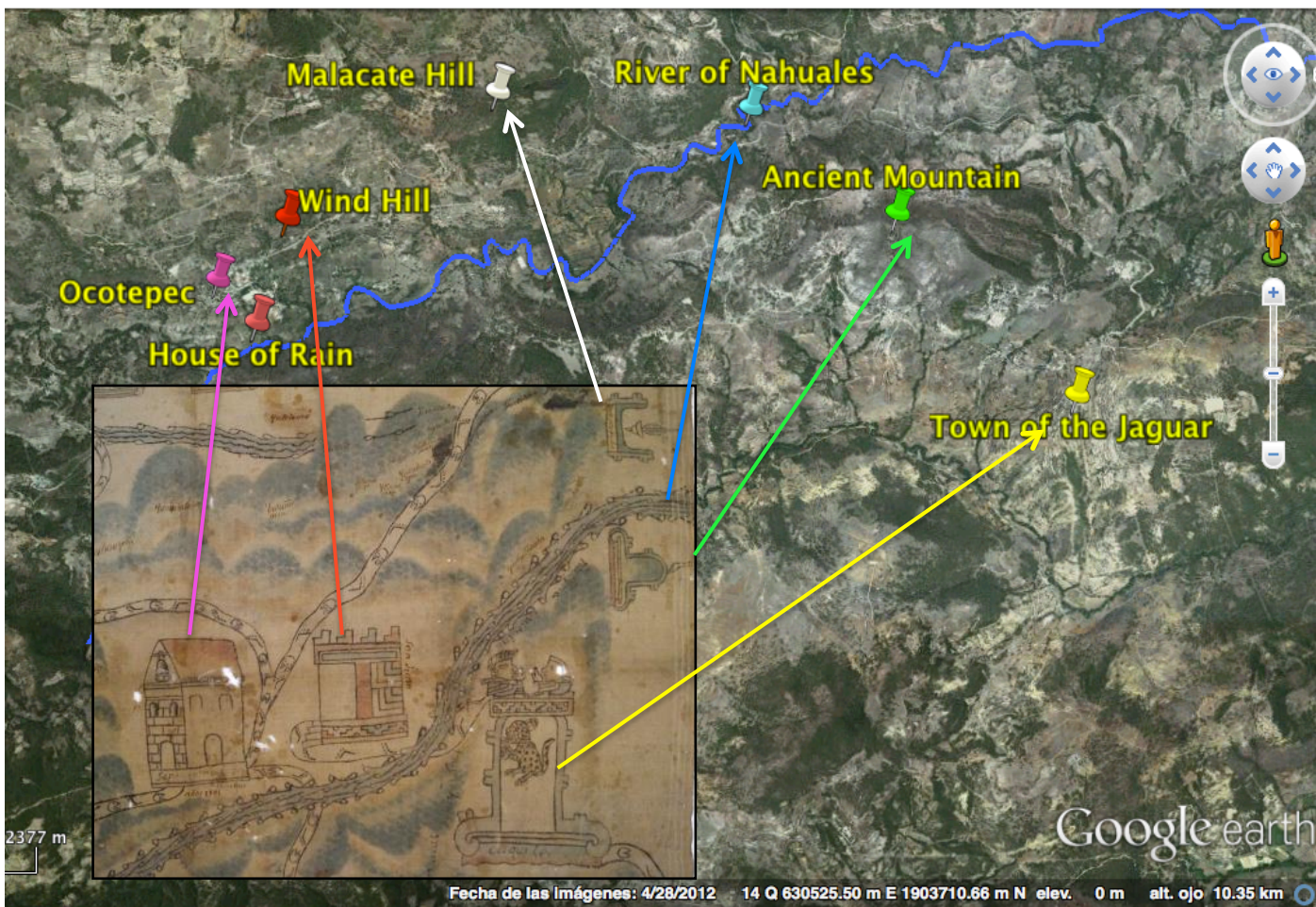


Second Part

Identity and Linguistic Revitalization

The sacred landscape of Santo Tomás Ocotepec

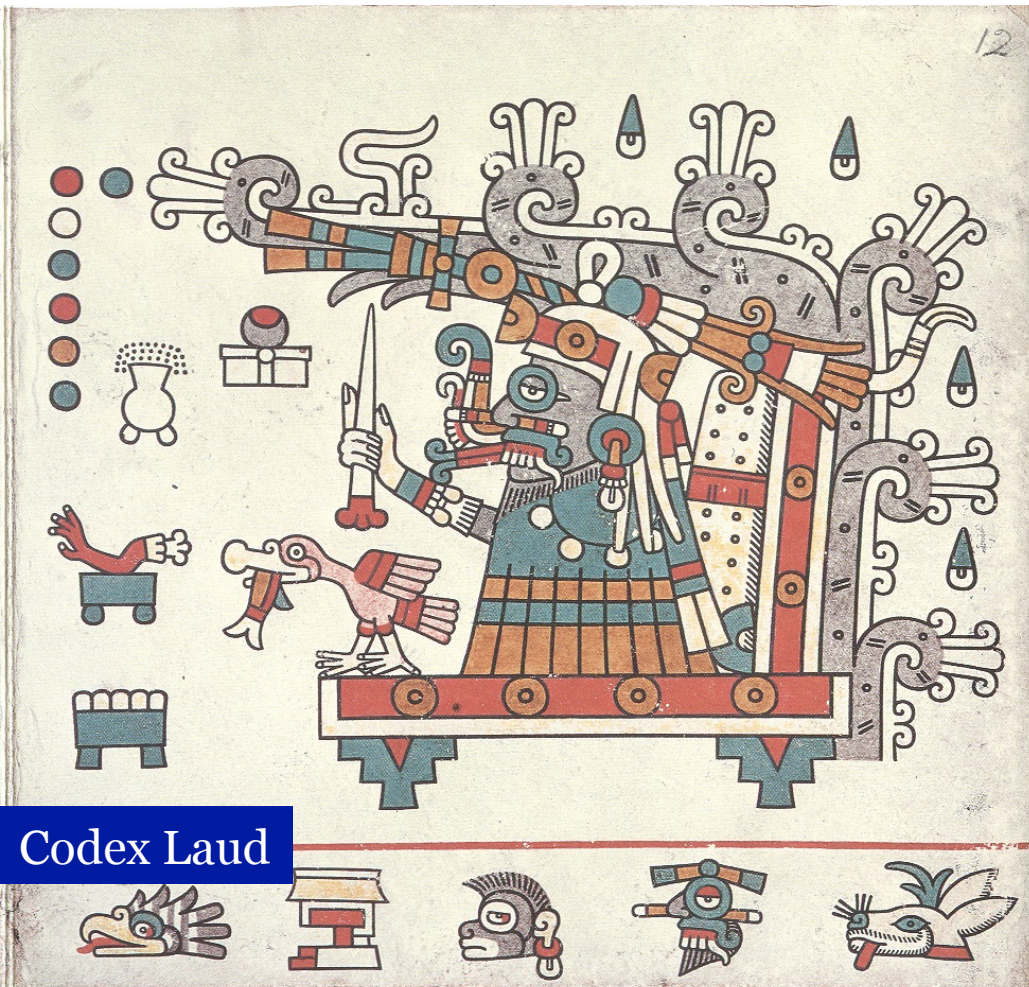
- The place signs identified in the colonial map are sacred places because they are related with rituals, narratives of origin, Gods and ancestors of Ocotepec.



- The map is the representation of a sacred landscape and a historical awareness that prevails today in the local communities, where the places represented are registered as sacred places in the Communal Statute of Santo Tomás Ocotepec.
- Ñuu Savi People don't live only the present, we live with different concepts of time. We live in a deeply historical and sacred landscape, in which we live together with our ancestors and deities.

Houses of Rain (Vehe Savi)

- The House of Rain is a Mesoamerican concept.
- There, our communities celebrate rituals to “ask for rain”.
- The houses of rain are today the most common shrines throughout the *Ñuu Savi* territory.



Codex Laud



Codex Tonindecye (Nuttall), pag, 8



Map of Ocotepec



Chalcatzingo, 900 B.C.

Houses of Rain in Santo Tomas Ocotepec

Four Houses of Rain are Sacred places in the Communal Statute of Ocotepec today.

1. *Vehe Savi Ndeskoyuyu*

2. *Vehe Savi Yute Suji*

3. *Vehe Savi Keniñí*

4. *Vehe Savi Yuu Ito*



Ñuu Savi – Nation of the Rain- Identity



Ñuu Sau

Ñuu Savi

People of
the Rain

Ñuu Dzahui

Ñuu Davu

Revitalization at the school level

1. Kinder

- Coloring pages
- Paint
- Puzzle

2. Elementary School

- Literacy of codices (Basic level)

3. High School

- Literary creation

4. Scholars (BA; MA, PhD, Postdoc)

. Deep understanding of signs,
concepts, scenes and themes contained in pre-colonial
pictorial manuscripts, colonial maps and cultural material



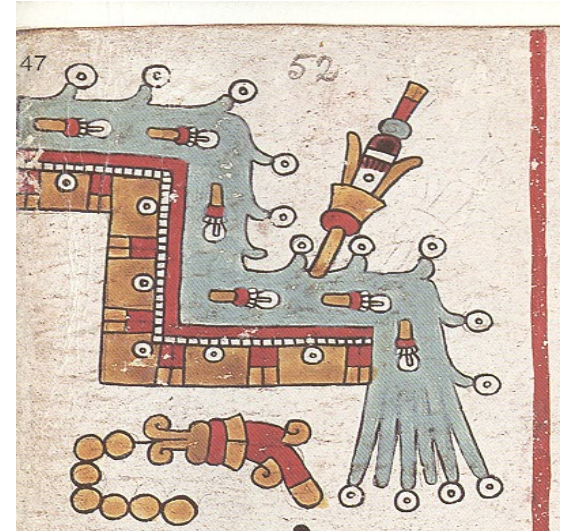
Yiki ii / sacred bone 203i
Tomb 7, Monte Alban
(Caso, 1969)

Place Names = Nouns + Adjective

Yuku = Mountain



Yute = River



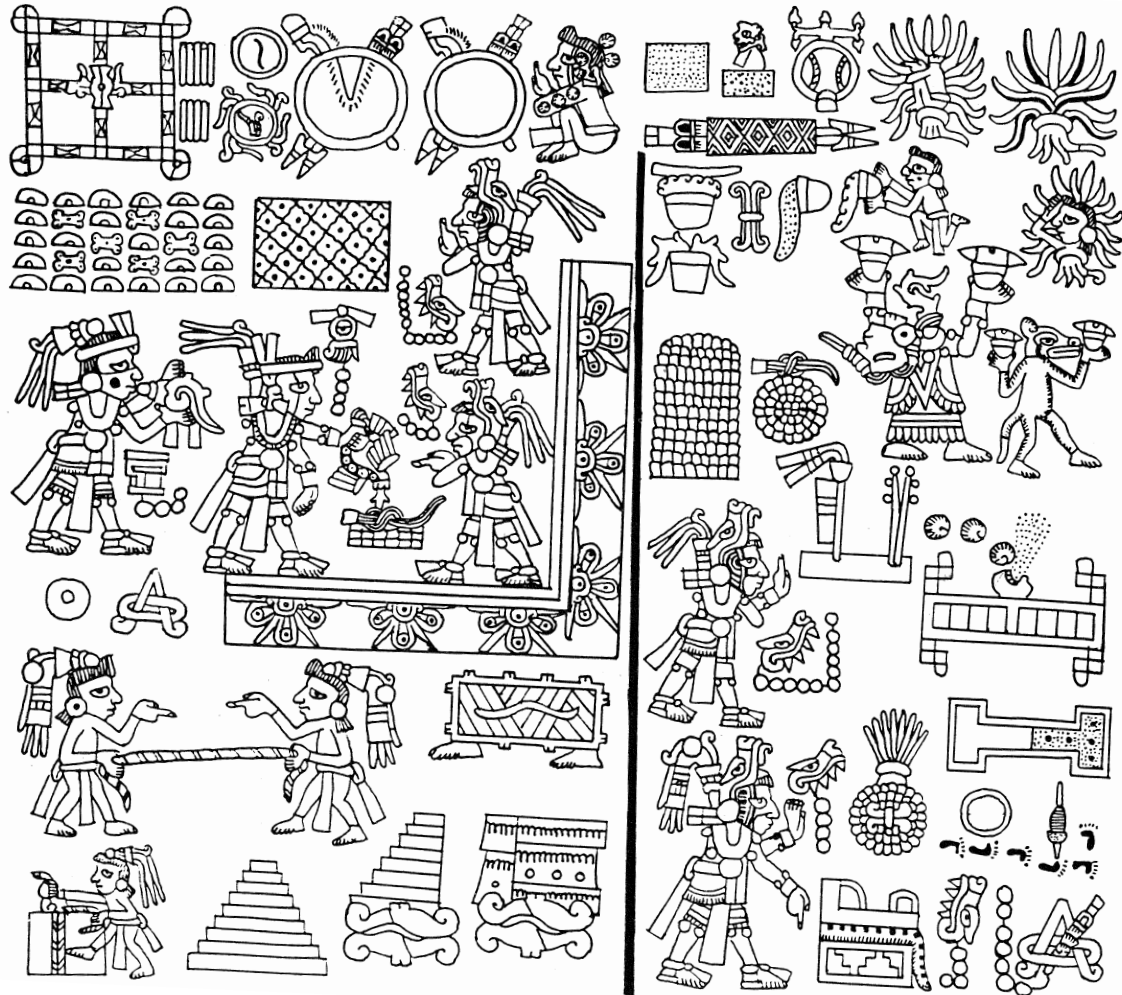
Yoso = Plains



Ñuu o nuu =
Land, Nation



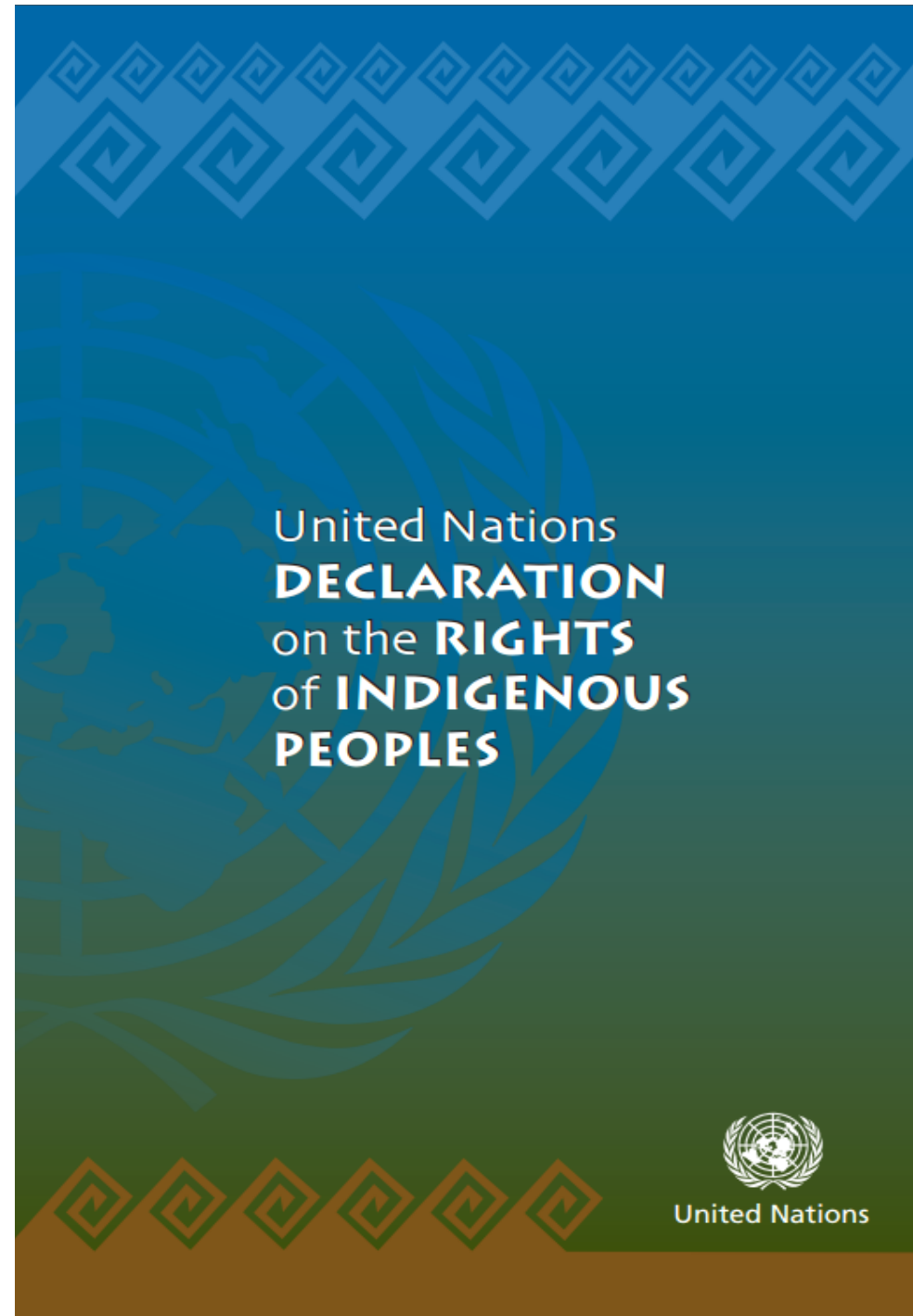
Coloring pages



Codex Yuta Tnoho (Vindobonensis), p. 20

Article 13

- 1. Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons. UNDRIP



The first man
and woman
on earth were
the children
of the Ñuu
Savi

Identity



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MS. Arch. Selden. A. 2, fol. 1r

Kutahvisa

Thank you

