

The Testaments of Culhuacan

Sarah Cline*

Over 400 years ago a devastating epidemic swept through central Mexico, killing tens of thousands of indigenous people. During that epidemic of 1578–82, sixty-five men and women in the relatively small, if famous, Nahuatl settlement of Culhuacan dictated their last wills and testaments to Nahuatl notaries. Many other Nahuatl settlements of the time have left substantial records in the native language, but Culhuacan is unique in that a solid corpus of wills, now known as The Testaments of Culhuacan, has survived from a period of only a year or two. This group of wills in Nahuatl has been a rich source of information on local-level processes from an indigenous perspective. It continues to inform our understanding of the impact of the Spanish presence on a single indigenous community while also demonstrating the resilience of Nahuatl culture.

History of the project. The Culhuacan collection of wills appeared seemingly out of nowhere, a completely new corpus of Nahuatl documentation previously unknown to the scholarly community. Sometime in the early 1970s, Dr. Ignacio Pérez Alonso brought the Culhuacan documents to Dr. Miguel León-Portilla, the doyen of Nahuatl studies in Mexico, and gave him permission to photocopy the documents before donating them to the Universidad Iberoamericana library in Mexico City.

Don Miguel published a description of the corpus, with some samples, in *Escritos de Culhuacan Nahuatl* (León-Portilla 1976). Around that time, after I had passed my doctoral qualifying exams at UCLA, the expectation was that I would write my dissertation on the early sixteenth-century Cuernavaca censuses. Jim Lockhart, my director, having great respect for the extraordinary difficulty and recalcitrance of that material, and also seeing the magnitude of the project of publishing the entire Testaments of Culhuacan, went to León-Portilla with a proposal to which the latter readily agreed: that I would be furnished photocopies of the testaments, that I would gradually transcribe and provisionally translate them toward an edition by myself and León-Portilla, and that at the same time I would use them as the primary basis for a dissertation in ethnohistory.

I had no clear idea of what I was getting into, but the project sounded intriguing. My experience in Jim's paleography class made the task of transcribing the testaments appear a relatively straightforward process. I say that because sixteenth-century Nahuatl material hands are quite legible compared to the Spanish notaries' scribbles. But colonial Nahuatl presents its own challenges with its lack of divisions between what we consider words, capricious or absent punctuation, and standardized as well as idiosyncratic abbreviations. I can't remember which document I started with, but I do remember the process: write out the transcription as best I could by hand, type it on my portable electric typewriter, keeping at any point my bundle of whole-but-is-revolutionary-invention-at-the-time(s), I would send these provisional transcriptions to Jim and wait for the

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