

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 crosses. 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' scripts. 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-cut (a revolutionary invention at the time!), I would send these provisional transcriptions to Jim and wait for the

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Testaments Of Culhuacan

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Testaments Of Culhuacan:

The Testaments of Culhuacan S. L. Cline, Miguel León Portilla, UCLA Latin American Center Publications (Firm), 1984

El Libro de Testamentos de Culhuacán: Vida y Muerte entre los Nahuas del México Central, siglo XVI Miguel León-Portilla, Sarah Cline, Juan Carlos Torres López, 2023-02-22 Esta publicación da a conocer los testamentos de Culhuacán encontrados en diferentes archivos ofrece una muestra de los mismos y destaca su significación como testimonios que proporcionan información de carácter cultural e histórico

Testaments of Toluca Caterina Pizzigoni, 2006-12-14 Testaments written in their own language Nahuatl have been crucial for reconstructing the everyday life of the indigenous people of central Mexico after Spanish contact Those published to date have largely been from the sixteenth and early seventeenth centuries Testaments of Toluca presents a large body of Nahuatl wills 98 from 1652 to 1783 from an important valley not much studied thus greatly enlarging our perspective on the evolution of indigenous society and culture in central Mexico Each testament is transcribed translated and accompanied by a commentary on the testator's situation and on interesting terminology A substantial introductory study fully analyzes the testamentary genre as seen in this corpus a first and summarizes the content of the documents in realms such as gender kinship household and land Wills are very human documents and the apparatus draws out this aspect telling us much of local indigenous life in central Mexico in the third century after Spanish contact so that the book is of potential interest to a broad spectrum of readers

Nahuatl as Written James Lockhart, 2001 This book based on many years of teaching the natural language is a set of lessons that can be understood by students working alone or used in organized classes and contains an abundance of examples that serve as exercises

The Aztecs at Independence Miriam Melton-Villanueva, 2022-06-14 This ethnohistory uses colonial era native language texts written by Nahuas to construct history from the indigenous point of view The book offers the first internal ethnographic view of central Mexican indigenous communities in the critical time of independence when modern Mexican Spanish developed its unique character founded on indigenous concepts of space time and grammar The Aztecs at Independence opens a window into the cultural life of writers leaders and worshippers Nahua women and men in the midst of creating a vibrant community

The Forgotten Diaspora Travis Jeffres, 2023-06 2023 Robert M Utley Award Winner Western History Association 2023 David J Weber Book Prize Finalist Western History Association 2024 Choice Outstanding Academic Title In The Forgotten Diaspora Travis Jeffres explores how Native Mexicans involved in the conquest of the Greater Southwest pursued hidden agendas deploying a covert agency that enabled them to reconstruct Indigenous communities and retain key components of their identities even as they were technically allied with and subordinate to Spaniards Resisting modifying and even flatly ignoring Spanish directives Indigenous Mexicans in diaspora co created the U S Mexico borderlands and laid enduring claims to the region Jeffres contends that tens of thousands perhaps hundreds of thousands of central Mexican Natives were indispensable to Spanish colonial expansion in the Greater Southwest in the

sixteenth and seventeenth centuries These vital allies populated frontier settlements assisted in converting local Indians to Christianity and provided essential labor in the mining industry that drove frontier expansion and catapulted Spain to global hegemony However Nahuatl records reveal that Indigenous migrants were no mere auxiliaries to European colonial causes they also subverted imperial aims and pursued their own agendas wresting lands privileges and even rights to self rule from the Spanish Crown Via Nahuatl language hidden transcripts of Native allies motivations and agendas The Forgotten Diaspora reimagines this critical yet neglected component of the hemispheric colonial era scattering of the Americas Indigenous peoples *Formations of Belief* Philip Nord, Katja Guenther, Max Weiss, 2019-09-17 For decades scholars and public intellectuals have been predicting the demise of religion in the face of secularization Yet religion is undergoing an unprecedented resurgence in modern life and secularization no longer appears so inevitable *Formations of Belief* brings together many of today's leading historians to shed critical light on secularism's origins its present crisis and whether it is as antithetical to religion as it is so often made out to be *Formations of Belief* offers a more nuanced understanding of the origins of secularist thought demonstrating how Reformed Christianity and the Enlightenment were not the sole vessels of a worldview based on rationalism and individual autonomy Taking readers from late antiquity to the contemporary era the contributors show how secularism itself can be a form of belief and yet how its crisis today has been brought on by its apparent incapacity to satisfy people's spiritual needs They explore the rise of the humanistic study of religion in Europe Jewish messianism atheism and last rites in the Soviet Union the cult of the saints in colonial Mexico religious minorities and Islamic identity in Pakistan the neuroscience of religion and more Based on the Shelby Cullom Davis Center Seminars at Princeton University this incisive book features illuminating essays by Peter Brown Yaacob Dweck Peter E Gordon Anthony Grafton Brad S Gregory Stefania Pastore Caterina Pizzigoni Victoria Smolkin Max Weiss and Muhammad Qasim Zaman

The Nahuas After the Conquest James Lockhart, 1994-09-01 A monumental achievement of scholarship this volume on the Nahua Indians of Central Mexico often called Aztecs constitutes our best understanding of any New World indigenous society in the period following European contact Simply put the purpose of this book is to throw light on the history of Nahua society and culture through the use of records in Nahuatl concentrating on the time when the bulk of the extant documents were written between about 1540-50 and the late eighteenth century At the same time the earliest records are full of implications for the very first years after contact and ultimately for the preconquest epoch as well both of which are touched on here in ways that are more than introductory or ancillary *Nahuas and Spaniards* James Lockhart, 1991 The Nahua Indians of central Mexico often misleadingly called Aztecs after the quite ephemeral confederation that existed among them in late pre-Hispanic times were the most populous of Mesoamerica's cultural linguistic groups at the time of the Spanish conquest They remained at the center of developments for centuries thereafter since the bulk of the Hispanic population settled among them and they bore the brunt of cultural contact This collection of thirteen essays five of them previously

unpublished by the leading authority on the postconquest Nahuas and Nahua Spanish interaction brings together pieces that reflect various facets of the author's research interests. Underlying most of the pieces is the author's pioneering large scale use of Nahua manuscripts to illuminate the society and culture of native Mexicans in the Spanish colonial period. The picture of the Nahuas that emerges shows them far less at odds with the colonial world than what is useful to them and far more capable of maintaining their own pre-conquest identity than has previously been suggested. **Translated Christianities**

Mark Z. Christensen, 2015-06-10. Beginning in the sixteenth century ecclesiastics and others created religious texts written in the native languages of the Nahua and Yucatec Maya. These texts played an important role in the evangelization of central Mexico and Yucatan. *Translated Christianities* is the first book to provide readers with English translations of a variety of Nahuatl and Maya religious texts. It pulls Nahuatl and Maya sermons, catechisms, and confessional manuals out of relative obscurity and presents them to the reader in a way that illustrates similarities, differences, and trends in religious text production throughout the colonial period. The texts included in this work are diverse. Their authors range from Spanish ecclesiastics to native assistants, from Catholics to Methodists, and from sixteenth century Nahuas to nineteenth century Maya. Although translated from its native language into English, each text illustrates the impact of European and native cultures on its content. Medieval tales popular in Europe are transformed to accommodate a New World native audience; biblical figures assume native identities; and texts admonishing Christian behavior are tailored to meet the demands of a colonial native population. Moreover, the book provides the first translation and analysis of a Methodist catechism written in Yucatec Maya to convert the Maya of Belize and Yucatan. Ultimately, readers are offered an uncommon opportunity to read for themselves the translated Christianities that Nahuatl and Maya texts contained. **Contesting Archives**

Nupur Chaudhuri, Sherry J. Katz, Mary Elizabeth Perry, 2010. *Contesting Archives* makes vivid and concrete the way historians must proceed when faced with partial or contradictory sources. Historians and anyone interested in how historians work will appreciate the author's strategies for and cautions about unearthing information about women from documents inside and outside the archive. Margaret Strobel, coeditor of *Expanding the Borders of Women's History*. **Nahuatl Theater: Death and life in colonial Nahua Mexico** Barry D. Sell, Louise M. Burkhart, Gregory Spira, 2004. *Death and Life in Colonial Nahua Mexico* presents seven dramas from the first truly American theater. Composed in Nahuatl during the sixteenth and seventeenth centuries, most of these plays survive only in later copies. Five are morality plays presenting Christian views of moral reform, death, judgment, and punishment for sin; they reveal how these themes were adapted into Nahua culture. The other two plays dramatize biblical narratives: the stories of Abraham and Isaac and of the three wise men. In this volume, Barry D. Sell and Louise M. Burkhart offer faithful transcriptions of the Nahuatl as well as new English translations of these remarkable dramas. Accompanying the plays are four interpretive essays and a foreword that broaden our understanding of these rare works. This volume is the first in a four-volume set entitled *Nahuatl Theater*, edited by Barry D. Sell and Louise M.

Burkhart Honor and Personhood in Early Modern Mexico Osvaldo F. Pardo, 2015-09-24 Osvaldo F Pardo examines the early dissemination of European views on law and justice among Mexico's native peoples Newly arrived from Spain in the sixteenth and seventeenth centuries mendicant friars brought not only their faith in the authority of the Catholic Church but also their reverence of the monarchy Drawing on a rich range of documents dating from this era including secular and ecclesiastical legislation legal and religious treatises bilingual catechisms grammars on indigenous languages historical accounts and official reports and correspondence Pardo finds that honor as well as related notions such as reputation came to play a central role in shaping the lives and social relations of colonists and indigenous Mexicans alike Following the application and adaptation of European ideas of justice and royal and religious power as they took hold in the New World Pardo sheds light on the formation of colonial legalities and long lasting views both secular and sacred that still inform attitudes toward authority in contemporary Mexican society

Angels, Demons and the New World Fernando Cervantes, Andrew Redden, 2013-02-07 When European notions about angels and demons were exported to the New World they underwent remarkable adaptations Angels and demons came to form an integral part of the Spanish American cosmology leading to the emergence of colonial urban and rural landscapes set within a strikingly theological framework Belief in celestial and demonic spirits soon regulated and affected the daily lives of Spanish Indigenous and Mestizo peoples while missionary networks circulated these practices to create a widespread and generally accepted system of belief that flourished in seventeenth century Baroque culture and spirituality This study of angels and demons opens a particularly illuminating window onto intellectual and cultural developments in the centuries that followed the European encounter with America The volume will be of interest to scholars and students of religious studies anthropology of religion history of ideas Latin American colonial history and church history

Postconquest Coyoacan Rebecca Horn, 1997 Nahua Spanish contact was not limited to formal political and economic settings The author describes the development of Spanish estates and the market economy which opened up a new arena of cultural contact in the countryside In bringing Nahuas and Spaniards together in this study the book explores the changing contours of their relationship in Central Mexico emphasizing informal interethnic contact in the making of both the Spanish colonial economy and postconquest Nahua society

Mesoamerican Voices Matthew Restall, Lisa Sousa, Kevin Terraciano, 2005-11-07 A 2006 collection of indigenous language writings from central Mexico and Guatemala written during the colonial period

UCLA Historical Journal, 1991

Colonial Culhuacan, 1580-1600 S. L. Cline, 1986 Social history of the Nahua Aztec people of Colonial Culhuacan based upon native wills and testaments Includes treatment on wealth social status and gender roles and land

Before Guadalupe Louise M. Burkhart, 2001 The introduction of the Virgin Mary to the native peoples of Mexico is often closely associated with Our Lady of Guadalupe the principal Mexican Marian devotion Historical evidence indicates that the Mexican shrine was not established until the 1560s the legend was virtually unknown until its initial publication in Spanish in 1648 and in Nahuatl

the following year and native people did not participate in the devotion to any extensive degree until after the mid seventeenth century How then was devotion to the Virgin actually introduced to Nahuas during the first decades of Christian evangelization This book addresses this question through the presentation of Nahuatl language devotional texts relating to Mary texts through which Nahuas learned about the Virgin and expressed their own developing devotion to her The wide range of Nahuatl literature on the Virgin shows that Nahuas were introduced to and to varying degrees participated in the full blown medieval and Renaissance devotion to Mary adapted into their own language Native scholars participated in the composition of much of this material Nahuatl text and English translation are presented in parallel columns Each text is preceded by introductory commentary that explicates the European background of the material and its new meanings and uses in the Mexican context

The Church in Colonial Latin America John F. Schwaller, 2000-03-01 The Church in Colonial Latin America is a collection of essays that include classic articles and pieces based on more modern research Containing essays that explore the Catholic Church's active social and political influence this volume provides the background necessary for students to grasp the importance of the Catholic Church in Latin America This text also presents a comprehensive analytic and descriptive history of the Church and its development during the colonial period From the evangelization of the New World by Spanish missionaries to the active influence of the Catholic Church on Latin American culture this book offers a complete picture of the Church in colonial Latin America The Church in Colonial Latin America is ideal for courses in the colonial period in Latin American history as well as courses in religion church history and missionary history

Decoding **Testaments Of Culhuacan**: Revealing the Captivating Potential of Verbal Expression

In a period characterized by interconnectedness and an insatiable thirst for knowledge, the captivating potential of verbal expression has emerged as a formidable force. Its ability to evoke sentiments, stimulate introspection, and incite profound transformations is genuinely awe-inspiring. Within the pages of "**Testaments Of Culhuacan**," a mesmerizing literary creation penned by way of a celebrated wordsmith, readers attempt an enlightening odyssey, unraveling the intricate significance of language and its enduring impact on our lives. In this appraisal, we shall explore the book's central themes, evaluate its distinctive writing style, and gauge its pervasive influence on the hearts and minds of its readership.

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Testaments Of Culhuacan Introduction

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