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**Here it is. A Nahuatl translation of European cosmology : context and contents of the Izcatqui manuscript in the Royal Tropical Institute, Amsterdam**

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**HERE IT IS**

**A Nahuatl Translation of European Cosmology: Context and Contents of  
the Izcatqui Manuscript in the Royal Tropical Institute, Amsterdam**

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Ilona Heijnen

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in 1984

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## A Note on Transcription and Translation

The dissertation presents a selection of transcriptions and translations of parts of ms 3523-2. Rather than providing a transcription spanning cover to cover, I have selected those fragments that to me have revealed the most significant information for each of the themes presented in the following text, according to my best ability to translate them. Furthermore, I have deliberately directed my selection process towards the respective aims of:

- 1) the identification of source texts; and thus similarities between ms 3523-2 and texts that were consulted prior and during the production of the manuscript;
- 2) adaptations or alterations: and thus dissimilarities between ms 3523-2 and source texts;
- 3) to try and understand how European texts were interpreted in a Mesoamerican context and exploring ways of how its makers dealt with the issue of “untranslatability” of foreign concepts.

Considering ms 3523-2 as a whole, translations that have not been presented in the transcription/translation format were just as much of value in order to understand its content; my rendering of them are presented in the format of a descriptive text. I am aware that the aims mentioned above, lead to a specific and subjective interpretation of *parts* of the manuscript under study.

Transcriptions are provided with several alterations to the original text with the aim to produce a text that is easy to follow, also for those who are not familiar with the language of Classical Nahuatl. I have omitted full stops; abbreviated words are written in full text and are indicated by [...]. I have added spacing between certain words that are glued together in the text itself (a common feature in Nahuatl writing) for reasons of readability; for example *yninmacehual* becomes *ynin macehual* [lit: this one commoner]. In addition, and also to enhance readability, I present transcriptions and translations as how I would read and understand sentences that make sense and are complete. I do present lines as they follow one another in the text. Thus, where one line stops and the next commences, I use a [/] so the reader is aware of the length of lines in the original text. Unreadable parts due to damages of the page are indicated by [/.../] and wherever I felt reconstructions could be made, I have added text in between [/.../] (for example *ygle/sia/*).

Translations are provided in English; my deepest gratitude to Dr. Raul Macuil Martínez, Dr. Søren Wichmann and Professor dr. Maarten Jansen for their help in both translations and corrections of my translations. Their contributions have been of tremendous value. I take full responsibility for any mistranslations of Raul's Spanish feedback as well as for mistranslations of the Nahuatl text that remain in my dissertation. For readability's sake, I have chosen to present transcriptions and translations in columns side by side, and to exclude a linguistic analysis. By doing so, I am implicitly asking the reader to trust my capabilities to translate this Nahuatl text. As a way of compensating this as well as illustrating how I have reached towards my translations, I have added three appendices that do include a linguistic analysis of Nahuatl.

