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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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Propositions

Stellingen behorend bij het proefschrift *Here It Is. A Nahuatl Translation of European Cosmology: Context and Contents of the Izcatqui Manuscript in the Royal Tropical Institute, Amsterdam* van Ilona Heijnen (Leiden 2020).

1. Paleographic study indicates that the Izcatqui manuscript (ms 3523-2 of the Royal Tropical Institute, Amsterdam) was made by at least six individuals in a single period before the 14th of October 1758. It was therefore an intentional collection of texts from different themes to form a single book.
2. Ms 3523-2 contains translations of several texts. These texts were at least a Holy Bull of the Holy Crusade; astrological almanacs or *reportorio de los tiempos*; a computational handbook as an aid to calculate Christian feast days and a medical encyclopedia that was originally written by Greek Pedianos Dioscorides in the first century AD.
3. The text contains borrowed Spanish nouns with Nahuatl phonetics and Spanish loanwords that are explained through a translation in Nahuatl or by relating it to its closest equivalent in Nahuatl. This combined with the lack of Spanish verbs suggests that the text was copied from an earlier text written in the second half of the 16th century.
4. The text replaced some of the items from the original source text to make the new text in Nahuatl more relatable to an indigenous readership, beyond the translation into Nahuatl itself.
5. The manuscripts in Nahuatl, Otomí and Yucatec Maya attest an intercultural communication, exchange and mutual interest between Old World and New World heritage of time reckoning, medicine, astrology/divination, religion and epistemology.
6. The manuscripts in Nahuatl, Otomí and Yucatec Maya are dated between the sixteenth and nineteenth century. Therefore the exchange and mutual interest covered a large geographical area and spanned centuries of time.
7. The corpus of manuscripts with calendrical, astrological, agricultural and religious information that are known today is smaller than what would have circulated in the colonial period. Others perished or are yet to be discovered in archives, libraries or private collections.
8. The study of colonial manuscripts is a complex network of knowledge contained in indigenous (and Spanish) languages, routes of migration, local and non-local literature, interaction and exchange.
9. Izcatqui is output from indigenous intellectuals and they should be credited for their effort; their presence and agency deserves to be studied and recognized.
10. Under circumstances of threat by a new colonial power to use local forms of divination, indigenous peoples incorporated new symbols presented to them.

11. Throughout the world, people seek for guidance in times of uncertainty, doubt, fear or a need to structure and better understand the world around them. Some turn to religion, divination, astrology or (psycho)therapy. The means/symbols are different, the reasons not always.
12. Expanding globalization within our world has led to a decreased level of cultural diversity. Without this diversity, the willingness and openness to learn about ways of going through life that are different from others, decreases too. The study of historical sources re-expands our ability to accept what is and was different from our own upbringing.