Record Nr. UNINA9910480068203321 Autore Christensen Mark Z. Titolo Translated Christianities: Nahuatl and Maya religious texts // Mark Z. Christensen Pubbl/distr/stampa University Park, Pennsylvania:,: Pennsylvania State University Press,, [2014] ©2014 **ISBN** 0-271-06551-6 Descrizione fisica 1 online resource (154 p.) Latin American originals Collana Disciplina 299.78452 Aztecs - Religion Soggetti Mayas - Religion Christian literature, Spanish Christianity and culture - Mexico - History Electronic books. Lingua di pubblicazione Inglese **Formato** Materiale a stampa Livello bibliografico Monografia Note generali Description based upon print version of record. Nota di bibliografia Includes bibliographical references and index. Nota di contenuto ""COVER Front""; ""Copyright Page""; ""Table of Contents""; ""Foreword""; ""List of Figures and Tables""; ""Acknowledgments""; ""A Note on the Translation""; ""Introduction: Native-Language Religious Texts""; ""Chapter 1: Saint Paul and Saint Sebastian in the a€œNahuatl Biblea €?""; ""Chapter 2: Maya Christian Tales""; ""Chapter 3: Nahuatl and Maya Baptismal Texts""; ""Chapter 4: Nahuatl and Maya Catechisms""; ""Chapter 5: Nahuatl and Maya Confessional Manuals""; ""Bibliography""; ""Index""; ""Series Page""; ""COVER Back"" Beginning in the sixteenth century, ecclesiastics and others created Sommario/riassunto 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.