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[illegible]



words which represent whole words (instead of phonemes or syllables), and logograms used only for their sound values (i.e. according to the rebus principle).[136] However, epigrapher Alfonso Lacadena has argued that by the eve of the Spanish invasion, one school of Nahuá scribes, those of Tetzcotl, had developed a fully syllabic script which was a more sophisticated system than the pictorially based Mayan script did.[137] Some other epigraphers have questioned the claim, arguing that although the syllabicity was clearly evident in some early colonial manuscripts, hardly any pre-colonial manuscripts could be interpreted as logograms inspired by Spanish literacy rather than a continuation of a pre-Columbian practice.[138] The Spanish introduced the Latin script, which was used to record a large body of Aztec prose, poetry and mundane documentation such as testaments, administrative documents, legal letters, etc. In a matter of decades pictorial writing was completely replaced with the Latin alphabet.[139] No standardized Latin orthography has been developed for Nahuatl, and no general consensus has arisen for the representation of many sounds in Nahuatl that are lacking in Spanish, such as long vowels and the glottal stop.[140] The orthography most accurately representing the phonemes of Nahuatl was developed in the 17th century by the Jesuit Horacio Carochi, building on the insights of another Jesuit in Antonio del Rincon.[141] Carochi's orthography used two different diacritics: a macron to represent long vowels and a grave for the saltillo, and sometimes an acute accent for short vowels.[142] This orthography did not achieve a wide following outside of the Jesuit community.[143][144] Illustrated Nahuatl alphabet When Nahuatl became the subject of focused linguistic studies in the 20th century, linguists acknowledged the need to represent all the phonemes of the language. Several practical orthographies were developed to transcribe the language, many using the Americanist transcription system. With the establishment of Mexico's Instituto Nacional de Lenguas Indígenas in 2004, new attempts to create standardized orthographies for the different dialects were resumed; however to this day there is no single official orthography for Nahuatl.[140] Apart from dialectal differences, major issues in transcribing Nahuatl include: whether to follow Spanish orthographic practice and write /k/ with c and qu, /kʰ/ with cu and uc, /s/ with c and z, or s, and /w/ with hu and uh, or u.[140] how to write the saltillo phoneme (in some dialects pronounced as a glottal stop [ʔ] and in others as an [h], which has been spelled with j, h, ʼ (apostrophe), or a grave accent on the preceding vowel, but which traditionally has often been omitted in writing [140] whether and how to represent vowel length, e.g. by double vowels or by the use of macrons [140] In 2018, Nahuá peoples from 16 states in the country began collaborating with INALI creating a new model orthography called Yanxwiktilahkwiloli.[145] designed to be the standardized orthography of Nahuatl in the coming years.[146][147] The modern writing has much greater use in the modern variants than in the classic variant, since the texts, documents and literary works of the time usually use the Jesuit one.[148] Nahuatl Orthographies[149] Analytic/Hasler/Aztec Congress Carochi/Andrews SEP/SIL Carochi/Launey Colonial Intitutive w hu-/uh u hu-/uh hu, uh, o, u gua/quo/gue/ güi, uh, u k quique, ca/co k, quique/ca/co quique, ca/co qu/quque, ca/co k, qu s cice/cazo/s cice/cazo cice/cazo, ç s, z, c, hʼ h,j, ʼ, é, é, j, h x x x x s, s, sh -é ee/- é -- Main article: Mesoamerican literature Among the Indigenous languages of the Americas, the extensive corpus of surviving literature in Nahuatl dating as far back as the 16th century may be considered unique.[150] Nahuatl literature encompasses a diverse array of genres and styles, the documents themselves composed under many different circumstances. Preconquest Nahuá had a distinction between tlāhtolli 'speech' and second cuicatl 'song', akin to the distinction between prose and poetry.[151][152] Nahuatl tlāhtolli prose has been preserved in different forms. Annals and chronicles recount history, normally written from the perspective of a particular atlepal (local polity) and often combining mythical accounts with real events. Important works in this genre include those from Chalcó written by Chimalpahin, from Tlaxcala by Diego Muñoz Camargo, from Mexico-Tenochtitlan by Fernando Alvarado Tezozomoc and those of Texcoco by Fernando Alva Ixtlilxochitl. Many annals recount history year-by-year and are normally written by anonymous authors. These works are sometimes evidently based on pre-Columbian pictorial year counts that existed, such as the Cuauhtlilan annals and the Anales de Tlatelolco. Purely mythological narratives are also found, like the "Legend of the Five Suns", the Aztec creation myth recounted in Codex Chimalpopoca.[153] One of the most important works of prose written in Nahuatl is the twelve-volume compilation generally known as the Florentine Codex, authored in the mid-16th century by the Franciscan missionary Bernardino de Sahagún and a number of Nahuá speakers.[154] With this work Sahagún bestowed enormous ethnographic description of the Nahuá, written in side-by-side translations of Nahuatl and Spanish and illustrated throughout by colored plates drawn by indigenous painters. Its volumes cover a diverse range of topics: Aztec history, material culture, social organization, religious and ceremonial life, rhetorical style and metaphors. The twelfth volume provides an Indigenous perspective on the conquest. Sahagún also made a point of trying to document the richness of the Nahuatl language, stating: This work is like a dragnet to bring to light all the words of this language with their exact and metaphorical meanings, and all their ways of speaking, and most of their practices good and evil.[155] Nahuatl poetry is principally preserved in two sources: the Cantares Mexicanos and the Romances de los señores de Nueva España, both collections of Aztec songs written down in the 16th and 17th centuries. Some songs may have been preserved through oral tradition from pre-conquest times until the time of their writing, for example the songs attributed to the poet-king of Texcoco, Nezahualcoyotl. Karttunen and Lockhart identify more than four distinct styles of songs, e.g. the icnocuicatl ('sad song'), the xopancuicatl ('song of spring'), melahuacuicatl ('plain song') and yaocuicatl ('song of war'), each with distinct stylistic traits.[152] Aztec poetry makes rich use of metaphoric imagery and themes and are lamentation of the brevity of human existence, the celebration of valiant warriors who die in battle, and the appreciation of the beauty of life.[156] The Aztecs distinguished between at least two social registers of language: the language of commoners (macehuallahtolli) and the language of the nobility (tepillaholli). The latter was marked by the use of a distinct rhetorical style. Since literacy was confined mainly to these higher social classes, most of the existing prose and poetical documents were written in this style. An important feature of this high rhetorical style of formal oratory was the use of parallelism,[157] whereby the orator structured their speech in couplets consisting of two parallel phrases. For example, ye maca timiquican 'May we not die' ye maca tipilhuican 'May we not perish'[158] Another kind of parallelism used is referred to by modern linguists as difrasismo, in which two phrases are symbolically combined to give a metaphorical reading. Classical Nahuatl was rich in such diffrastical metaphors, many of which are explicated by Sahagún in the Florentine Codex and by Andrés de Olmos in his Arte.[159] Such difrasismos include: [160] in xochitl, in cuicatl The flower, the song – meaning 'poetry in cup/pilli, in atlapalli 'the tail, the wing' – meaning 'the common people' in toptli, in petlacalli 'the chest, the box' – meaning 'something secret' in yollohtli, in eztli 'the heart, the blood' – meaning 'cacao' in iztlatzli, in tencuacatl 'the drool, the spittle' – meaning 'lies' Vocabulario manual de las lenguas castellana y mexicana – a Spanish–Nahuatl dictionary Vocabulario trilingüe – dictionary of Spanish, Latin, and Nahuatl – The Classical Nahuatl word náhuatl (noun stem náhuā + absolute-ti) is thought to mean 'a good, clear sound'.[6] This language name has several spellings, among them náhuatl (the standard in Spanish).[71] Naoatl, Nauatl, Nahuatl, and Nawatl. In a back-formation from the name of the language, the ethnic group of Nahuatl speakers are called Nahuá. By the provisions of Article IV: Las lenguas indígenas...y el español son lenguas nacionales...y tienen la misma validez en su territorio, localización y contexto en que se hablen. ("The indigenous languages ... and Spanish are national languages ... and have the same validity in their territory, location and context in which they are spoken.") ^ Canger 2000, p. 385: "General Aztec is a generally accepted term referring to the most shallow common stage, reconstructed for all present-day Nahuatl varieties; it does not include the Pochutec dialect." ^ Such as the 1996 adoption at a world linguistics conference in Barcelona of the Universal Declaration of Linguistic Rights, a declaration which "became a general reference point for the evolution and discussion of linguistic rights in Mexico" Pellicer, Cifuentes & Herrera 2006, p. 132 ^ Sischo 1979, p. 312 and Canger 2000 for a brief description of these phenomena in Michoacán and Durango Nahuatl, respectively. ^ All examples given in this section and these subsections are from Suárez 1983, pp. 61–63 unless otherwise noted. Glosses have been standardized. The words pero, entender, lo que, and en are all from Spanish. The use of the suffix -oa on a Spanish infinitive like entender, enabling the use of other Nahuatl verbal affixes, is standard. The sequence lo que then combines Spanish lo que 'what' with Nahuatl then (also meaning 'what') to mean (what else) 'what', en is a prepositional and heads a prepositional phrase; traditionally Nahuatl had postpositions or relational nouns rather than prepositions. The stem mexihka, related to the name mexihco, 'Mexico' is of Nahuatl origin, but the suffix -and is from Spanish, and it is probable that the whole word mexicano is a re-borrowing from Spanish back into Nahuatl. ^ While there is no real doubt that the word chocolate comes from Nahuatl, the commonly given Nahuatl etymology /çokola-tl/ 'bitter water' no longer seems to be tenable. Dakin & Wichmann 2000 suggest the correct etymology to be /ʔhokla-tl/ – a word found in several modern Nahuatl dialects. ^ The Mexico used the word for the Kaçhikel capital Iximche in central Guatemala, but the word was extended to the entire zone in colonial times; see Carmack 1981, p. 143. ^ "Mexikatahtolli/Nawaltāhtolli (náhuatl)". Secretaría de Cultura/Sistema de Información Cultural (in Spanish). Retrieved 20 June 2022. ^ Lenguas indígenas y hablantes de 3 años y más, 2020 INEGI. Censo de Población y Vivienda 2020. ^ "General Law of Linguistic Rights of Indigenous Peoples" (PDF) (in Spanish). Archived from the original (PDF) on 11 June 2008. ^ "Instituto Nacional de Lenguas Indígenas homepage". ^ Laurie Bauer, 2007, The Linguistics Student's Handbook, Edinburgh ^ Andrews 2003, pp. 578, 364, 398. ^ "Nahuatl" (in Spanish). rae.es. Retrieved 6 July 2012. ^ "Nahuatl Family". SIL Mexico. 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