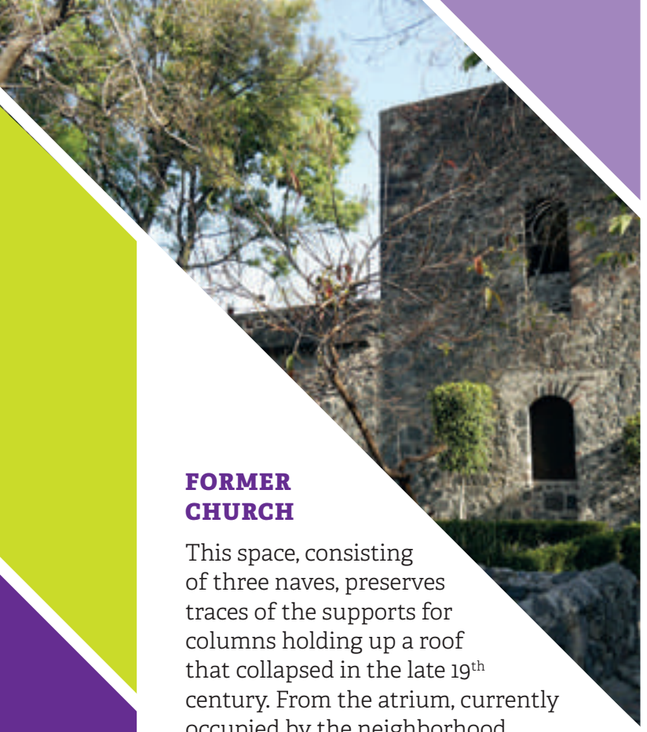


FORMER CHURCH

This space, consisting of three naves, preserves traces of the supports for columns holding up a roof that collapsed in the late 19th century. From the atrium, currently occupied by the neighborhood cemetery, you could see the doorway, the bell tower, and the portal of the original entrance.

SPACES

- A mural has been restored in the vestibule that depicts Saint Augustine of Hippo holding his cloak over members of the Order, who dedicated their lives to prayer and scholarship in the old world. In the lower cloister, you can see multicolored paintings referring to these activities, but in a new landscape.
- Although we know that not many friars lived in monasteries, there are several cells in the upper cloister, some of which house a small site museum. You can also see scenes from the life of Christ, the Order's martyrs, and Saint Nicholas of Tolentino, the first Augustinian to be canonized.
- The historical park, winner of an international award, was conceived to preserve the memory of a region that lived and grew on the shore of the Chalco-Xochimilco lake.



Address
Morelos No. 10, Col. Culhuacán,
Delegación Iztapalapa, Ciudad de México

Information
Closest Metro station: Atlalilco
Tel. 55 5608 0414
Free admission

Opening Hours
Tuesdays to Fridays from 10:00 a.m. to 5:00 p.m.

difusion.ccc@inah.gob.mx

CULTURA
SECRETARÍA DE CULTURA
INAH

MAIN ENTRANCE

The current entrance allows you to see how the two-story building was constructed with a volcanic stone called recinto (a kind of basalt). However, it was not the only one. Although it underwent several modifications, the discovery of a staircase leading to a pre-Hispanic dock in the historical park tells us there would have been another entrance from a subsidiary of the National Canal, which flowed from Xochimilco to Tenochtitlan.





WALLS OF VALUABLE ART

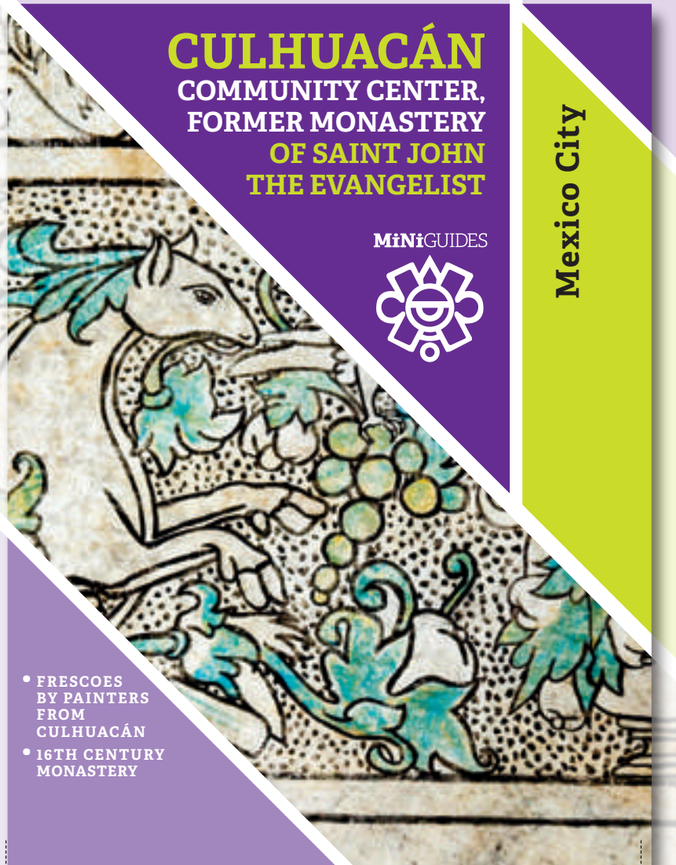
Mural painting was a valuable teaching tool for evangelization. The Augustinians filled the walls with scenes from the life of Jesus and pictures of the saints, as well as the principles of their Order such as their hermetic vocation and an inclination for scholarship, depicted in murals known as "Thebaids."

You may be interested to discover pre-Hispanic geometrical shapes framing some of the paintings. Traced by Tlacuilos (indigenous painters), these probably depict a curved hill, the symbol of the ancient wisdom of Quetzalcóatl.

CULHUACÁN
COMMUNITY CENTER, FORMER MONASTERY OF SAINT JOHN THE EVANGELIST

MiNiGUIDES

Mexico City



- FRESCOES BY PAINTERS FROM CULHUACÁN
- 16TH CENTURY MONASTERY

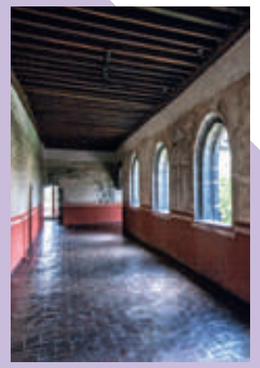
CULTURAL HERITAGE

Lying in the heart of Iztapalapa District, this monastery was built in the political and religious center of territory that had been inhabited since 300 B.C. and was heir to two cultural traditions: Teotihuacan and Tolteca-Chichimeca. A center for evangelization and learning languages such as Nahuatl, Otomi, and Spanish, it was built under the guidance of the Augustinians and thanks to the tribute and work of its indigenous people.

Its corridors bear frescoes displaying the skill of the ancient Tlacuilos (painters) from Culhuacán. As the monastery ceased to belong to the Augustinians in 1756, it suffered severe deterioration after its abandonment until being declared a historic monument in 1944. It was opened to the public as a Community Center in 1984.

YOUR MUSEUM MINI GUIDE

Four galleries of permanent exhibits were opened here in 1995, and most of the pieces on display were recovered during archeological excavation of the historical park. The museum examines the rule of Culhuacán and the lakeside environment, Toltec heritage, Mexica dominion, its importance as a religious center, and the beginnings of evangelization.







Chicomecoatl
The goddess of agricultural fertility, livelihood, and corn, her name means "seven serpents."

Gallery 3: Lineage and Power

This examines the complex relations between the Mexica empire and Culhuacán, which played a central role due to its lineage (although with less military might) in the context of large-scale confrontations.



Brazier in the shape of a maguey
Possibly used in the new fire ceremony due to its 52 chalchihuites (green stones), the number of years that made up a complete cycle.



Gallery 2: The Splendor

This displays objects that illustrate the valley's political and commercial dynamics, as well as the Teotihuacan and Toltec heritage explaining Culhuacán's prestige in the region.





Malacate
The name means spindle, and it represents the work done by women, as it was used to form threads for weaving cloth on backstrap looms.

Cup
Pulque was to be consumed on certain dates related to water gods. As well as being used for offerings, it could be drunk by priests, the elderly, and pregnant women.



Gallery 4: Augustinians

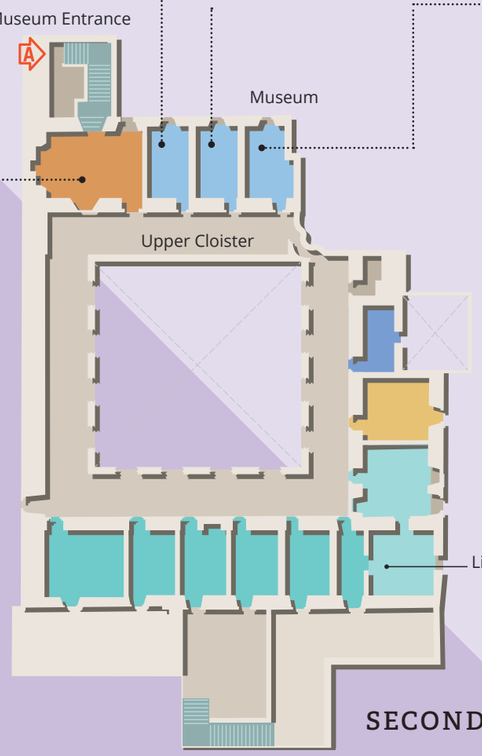
Located in the house chapel, where mass was held, we see the activities performed by the Augustinians related to evangelization, producing paper, and documents recording intermarriages.



Map of Culhuacán
Drawn up in 1580, it depicts the sacred hill, the political and religious center; roads and canals; and chapels, whose name was given to the neighborhoods or *calpultin*.



FIRST FLOOR



SECOND FLOOR

Gallery 1: Origins of Rule

This shows the first settlements in Culhuacán (300 B.C.), the location in the Valley of Mexico, and references to the site they considered sacred: Cerro de la Estrella (Star Hill).





NOT TO BE MISSED

A few meters away from this monument lie the preserved ruins of what was probably the first paper mill in the Americas, which was ordered to be built due to the abundance of water, as well as the scarcity of paper, an essential instrument for all kinds of religious and civil work.

CULHUACÁN OVER TIME

200 - 700
The site existed at the same time as Teotihuacan.



600 - 800
The people of Culhuacán settled on the western slope of Cerro de la Estrella and the northern shore of the Chalco-Xochimilco lake.

900 - 1200
The Mexica grew in strength and Culhuacán provided Tenochtitlan with its first sovereign.

1756
The monastery operated as such until the Spanish Crown took away most power from religious orders.



1944
The monastery was declared a monument and its restoration began.



1985
It was decided to open the museum as the Culhuacán Community Center.

