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UCLA Extension

# THE OAXACA-PACIFIC RIM INTERDISCIPLINARY PROJECT: CONTACT, COLONIALISM, AND RITUAL IN SOUTHERN MEXICO

*Course ID: ARCH XL 159*

*June 18-July 15, 2017*

## FIELD SCHOOL DIRECTORS:

*Dr. John M.D. Pohl*, California State University Los Angeles & UCLA ([jpohl@ucla.edu](mailto:jpohl@ucla.edu))

*Dr. Danny Zborover*, Institute for Field Research ([dzborover@ifrglobal.org](mailto:dzborover@ifrglobal.org))

## INSTRUCTORS:

*Dr. Veronica Pacheco*, (UCLA Ethnomusicology, 2015)



## INTRODUCTION

The role of the Pacific Ocean is taking on increasing importance in Pre-Columbian, Colonial, and Contemporary studies of the Indigenous peoples of the Americas. Recent research in regions as diverse as Mesoamerica, Central America, Ecuador, and the American Southwest are identifying significant forms of mutual social and economic interactions that are entirely changing our understanding of cultural transformations across the Americas. Lustrous turquoise, gold, and exotic shells; colorful dyes and feathers; and delicious cacao beans were extensively produced and exchanged between these cultural areas. Our project focuses on a key region within this vast system— the southern Mexican state of Oaxaca and its adjacent Pacific Coast— a rugged geography further shaped by millennia of population movements over land and sea.

Oaxaca is home to 16 distinct ethnolinguistic groups who speak over 200 dialects, the most ethnically complex and biologically diverse state in Mexico. Operating within these transnational sociocultural networks, for over two millennia Oaxacan Indigenous cultures constructed here monumental sites; ruled over vast city-states; invented complex writing systems and iconography; and crafted among the finest artistic traditions in the world, some of which are still perpetuated to this day. The clash of the Indigenous and the European worlds in the 16<sup>th</sup> century created a most unique culture, the legacy of which underlies the modern nation of Mexico. And yet, together with their distinct languages, each ethnic group maintains an autochthonous set of beliefs, festivals, music, and costumes, and preserve an

integrated market system together with other cultural forms such as the colorful Guelaguetza festival celebrated across the state.

By traveling from the bustling Oaxaca City through the valleys, mountains, and down to the Pacific Coast, we will continue with our ongoing explorations of the intricate connections between Oaxaca to Puebla and Central Mexico, and beyond to West Mexico and the American Southwest around 900 and 1600 CE. Rather than study these cultural regions as discrete units, this field program is particularly interested in how social, political, economic, and ritual networks operated through space and time in the formulation of long-distance monopolies. In particular, we will continue to expand our inquiries on the role that Indigenous contact and colonialism played in the formation of competing segmentary states, and the evolving relationships with European hegemonies after 1522.

To unravel these research questions, students will be introduced to southern Mexico's rich mosaic through introductory excursions and lectures in Oaxaca City and the Valley of Oaxaca. In addition to constructing the necessary geographical, chronological, and cultural frameworks for the project, students will learn to evaluate current anthropological hypotheses and debates ranging from Formative-period colonialism to Late Postclassic-Colonial world systems. This year we will return to the coastal region between the Port of Huatulco and The Isthmus of Tehuantepec, which our previous research has identified as a strategic hub from the Formative period and up until the 17<sup>th</sup> century (see a visual culture-history of Huatulco [here](#)). This was a dynamic arena where long-term colonial interests were negotiated between Indigenous and European powers such as the Zapotecs, Mixtecs, Aztecs, Pochutecs, Chontal, Huaves, Spanish and, even English, Dutch, and French Pirates! The fierce competition over the Pacific Rim first played out on the Coast of Oaxaca, and later climaxed with the Manila Galleon trade that made Mexico a significant player in the first global world system. Up until recently, the key role of these multi-cultural and transnational players in the transformation of southern Mesoamerica and New Spain has gone largely unnoticed. Comparing historical maps produced to serve these Indigenous and European colonial agendas to the archaeological and contemporary landscapes, we will attempt to reconstruct the historical geography of Huatulco and Tehuantepec and their transformation through time. We will further dedicate a week to the interdisciplinary documentation and interpretation of the annual festivity at the Chontal village of San Pedro Huamelula, a ritualized performance that encapsulates and reenacts this rich and millennial heritage along the Pacific Rim (in collaboration with ethnomusicologist Dr. Veronica Pacheco).

## **COURSE OBJECTIVES**

No single discipline or approach can completely untangle the multi-tiered relationships between cultural contact, colonialism, and ritual along the Oaxacan Pacific Coast. Accordingly, since 2009 the theoretical and methodological underpinnings of our program have been firmly based on a rigorous interdisciplinary training in the field, group and independent assignments, and the development of a research design through cultural immersion. In order to approach such complex themes in their proper cultural context, students will conduct interactive exercises in ceremonial centers and off-the-beaten track archaeological sites and museums, learn to decipher and employ Indigenous pictorial documents and European maps, experience urban and rural lifestyles in various geographical zones, visit sacred sites where rituals are still being performed today, and actively participate in local festivities (see video from past field seasons [here](#)). In the village of Huamelula, students will also experience first-hand the implementation of collaborative strategies with Indigenous stakeholders as an integral part of the research process. This year, our festivity documentation will directly contribute to the new community museum and cultural center of the village.

By bringing together archaeological, ethnohistorical, ethnographic, ethnomusicological, and art historical sources and approaches to shape method and theory, our students will be encouraged to

pursue their own interests. As it is our ongoing goal to promote future undergraduate and graduate research in this region, all students will be further familiarized with the institutional practicalities of conducting academic investigations in Mexico.

Finally, through the study of long-term cultural processes in southern Mexico, students will gain a better understanding of this fascinating modern nation-state and its direct impact on contemporary issues. Oaxaca currently has one of the highest indices of out-migration to the US, brought by the combined consequences of long-term colonialism and neo-colonial agendas. This stimulating study environment will therefore challenge students to question the nature of restrictive boundaries— disciplinary, geographical, cultural, political, and personal— that stand in the way of a truly ground-breaking anthropological scholarship.

The course is primarily intended for students in Anthropology, Archaeology, History, Art History, Latin American Studies, Chicana/o Studies, Religious Studies, Geography, Linguistics, Political Sciences, Interdisciplinary Studies, and all those others who are keenly interested in Mexico's past and present. Please note that in compliance with Mexican policies this field school does not involve an active participation in archaeological fieldwork. All data resulting from this project are historical and ethnographic in nature, intended to be integrated with published and observed archaeological records.

#### **ACADEMIC CREDIT UNITS & TRANSCRIPTS**

**Credit Units:** Attending students will be awarded 12 quarter credit units (equivalent to 8 semester units) through our academic partner, UCLA Extension. UCLA is a top ranked research university and its archaeology program is ranked amongst the best in the country. All IFR field schools instructors and curricula are approved both by the corresponding academic department and the Academic Senate at UCLA. This field school provides a minimum of 192 direct instructional hours.

**Transcripts:** Transcripts are available through UCLA UnEX and instructions for ordering transcripts may be found at <http://bit.ly/2bD0Z3E>. Grades will be posted and transcript available usually within six weeks after the end of this field school. All IFR field schools are designated XL classes – courses that are equivalent to undergraduate courses offered by the UCLA regular session. All XL courses are transferable for unit and subject credit toward the Bachelor's Degree at all campuses of the UC and CSU systems. Classes numbered 100 to 199 are considered upper division (junior/senior). For more information, go to <http://bit.ly/2bjAqmy>.

**UCLA students:** Students can take classes through UCLA Extension to complete requirements. However certain considerations must be taken into account. For more information, go to <http://bit.ly/2bJWeHK>.

**Credit Units Transfer:** Most universities accept UCLA credit units – there are very few exceptions. Students are strongly encouraged to discuss the transferability of the credit units with school officials BEFORE attending the field school.

#### **PREREQUISITES**

The ethnographic documentation of the Huamelula indigenous festivity obligates us to protect the rights of our Chontal collaborators. Students will have to comply with Institutional Review Board (IRB) requirements, including online training and certification. Further information will be provided to all enrolled students.

Students must be able to participate in day-long hikes and conduct research in hot weather. If you have any concerns regarding the physical difficulty of the program, please contact the program directors in advance ([dzborover@ifrglobal.org](mailto:dzborover@ifrglobal.org)). Although not a prerequisite, knowledge of Spanish is highly

desirable and we recommend learning as much as possible before leaving for Mexico. During the Huamelula festivity, each research team will be accompanied by at least one bilingual translator.

There are no other prerequisites for this field school.

### LEARNING OUTCOMES

Upon successful completion of this course, students will be able to:

- Obtain an advanced level of understanding of the major social, political, and economic changes that occurred in southern Mexico from Pre-Columbian to modern times, as well as how these affect contemporary issues in the US
- Learn to identify arguments in anthropological and historical scholarship and to evaluate them through data gathering and critical thinking skills
- Analyze primary sources and evaluate archaeological evidence
- Learn to develop an interdisciplinary research design, modeled on the integration of archaeological, documentary, ethnographic, and art historical lines of evidence
- Develop collaborative and teamwork skills in field exercises and final project
- Develop oral communication skills through group presentations
- Develop written communication skills through weekly assignments and a final written report

### DISCLAIMER – PLEASE READ CAREFULLY

Although it is exciting to travel and explore new places, this is neither a vacation nor spring break. This is a serious and demanding university course, with all that is implied. It is expected of students to attend all the scheduled activities, be punctual and come prepared, take daily notes, complete all the required assignments, and actively participate in discussions. If you are sick or unable to attend lectures or excursions for any other justified reason, you have to advise the staff in advance. Cheating, plagiarism, or any other form of academic dishonesty will not be tolerated and will be dealt with according to IFR policies.

Note that traveling in a large group and in a foreign country can be quite challenging, and field conditions are often rudimentary. The Pacific Coast is hot and humid, while rains are common during the afternoons. The food is a far cry from Taco Bell, and may require some time to get used to. Students can expect long hours of travel through winding roads, where active learning typically takes place. Internet connection can be spotty and often nonexistent.

Although culture shock is often inevitable, students are expected to demonstrate emotional maturity, flexibility, and behave respectfully to local people as well as to fellow students and staff. We will be living in and interacting with an indigenous community, and students will be further instructed on cultural relativism and sensitivity.

Zika is a concern on the coast as anywhere else below 6,500 feet, and students should protect themselves at all times with mosquito repellent. At the moment, pregnant women and those trying to get pregnant are not advised to travel to Mexico. At the same time, the Valley of Oaxaca and the Bays of Huatulco are among the most popular and [exciting](#) tourist destination in Mexico, and our students take full advantage of that!

If you have medical concerns, please discuss them with your doctor. All other concerns may be discussed with the project directors – as appropriate.

### GRADING MATRIX

Undergraduate Students:

1. Active participation (40%)

Graduate Students:

1. Active participation (40%)

2. Three field assignments (30%)
3. A final group project (30%)

2. Three field assignments (15%)
3. A final group project (30%)
4. A final research paper (15%).

Field assignments consist of short written reports, 2-3 pages each, designed to allow students to practice independent research design and interdisciplinary thinking. Ideally, these would follow the student’s existing and developing interests as can be accommodated within the project’s broader research agenda. Students are therefore encouraged to discuss any ongoing research interests with the staff well in advance. The final group project will be based on research themes assigned by the project directors during the first week of the program, and which each research team of 3-5 students will pursue and present (orally and in writing) during the last week of the project. Graduate research papers will consist of 10-15-page original work, on a theme decided together with the program staff and submitted up to two weeks after the program’s conclusion. Detailed guidelines will be provided during the orientation and throughout the program.



### TRAVEL & MEETING POINT

Students are responsible for making their own travel arrangements to the Xoxocotlán International Airport in Oaxaca City (OAX). Please plan to arrive to Oaxaca City on Sunday June 18, between 8 am and 6 pm. All students will meet with the project personnel at the airport and leave together to the designated hotel. Orientation and classes will begin promptly on Monday June 19, at 9 am.

If you missed your connection or your flight is delayed, please call, text or email project director immediately. Project cell phone number will be provided to all enrolled students.

### VISA REQUIREMENTS

US citizens do not require a visa to enter Mexico for less than 180 days but must have their passport valid for at least six months and have at least one blank page for the entry stamp. Travelers with passports that are found to be washed, mutilated, or damaged may be refused entry to Mexico.

Citizens of other countries are asked to check the Mexican Embassy website page in their home country for specific visa requirement.

## **ACCOMMODATIONS**

Students will be staying in hotels, local inns, and with host families while traveling through the different regions of Oaxaca and the Pacific Coast. All students will be sharing a room based on room size and availability. In Huamelula, students will be sleeping on inflatable beds and/or hammocks.

Oaxacan food is a wonderful blend of Indigenous and European cuisines, and dining is a cultural experience in itself. Breakfasts and dinners are usually taken in local restaurants and diners, and light lunches in the field mostly consist of sandwiches. Specialized diets (vegan, kosher, etc.) are difficult to maintain, and vegetarians might find options fairly limited. Breakfast, lunch, and dinner are provided by the program 6 days a week. Students are responsible for their meals on free days each weekend.

## **COURSE SCHEDULE\***

**\*Itinerary and timetable are subject to minor adjustments. See map below for locations marked in blue.**

### **WEEK 1- FROM THE VALLEY OF OAXACA TO THE PACIFIC COAST**

<b>Sun, 6/18</b>	Arrive to Oaxaca City (pickup at OAX airport); welcome dinner and orientation
<b>Mon, 6/19</b>	<i>Excursion:</i> Orientation of the historical center; Santo Domingo church; San Pablo ex-convent. <i>Classes:</i> Introduction to interdisciplinary methods and research institutions; Oaxacan archaeology, history, and ethnography <i>Readings:</i> Zborover 2015a; Zeitlin 2001
<b>Tus, 6/20</b>	<i>Excursion:</i> Monte Albán archaeological site. <i>Class and exercise:</i> Zapotec society and writing system; Pre-Columbian colonialism and imperialism <i>Readings:</i> Pohl 1999 (Ch.3); Marcus and Flannery 1996; Workinger and Joyce 2005
<b>Wed, 6/21</b>	<i>Excursion:</i> The Regional Museum of Oaxacan Cultures; Burgoa Library; Ethnobotanical Gardens. <i>Class and exercise:</i> Visual survey of Mesoamerican cultures; natural and cultural diversity <i>Readings:</i> Pohl et al. 2012
<b>Thr, 6/22</b>	Mitla archaeological site and area. <i>Class and exercise:</i> From Postclassic kings to contemporary ritual <i>Readings:</i> Pohl 1999 (Ch. 15)
<b>Fri, 6/23</b>	Travel to the Pacific Coast. <i>Class:</i> The Valley-Mountain-Coast cultural and natural mosaic <i>Readings:</i> Pohl 1999 (Ch. 17); Pohl 2016
<b>Sat, 6/24</b>	<i>Excursion:</i> Orientation of Huatulco Port and area. <i>Class:</i> Pochutecs to Pirates: cultures of the Pacific Coast; Indigenous and European cartographies. <u>Assigning final project teams and research themes; 1<sup>st</sup> field assignment due</u> <i>Readings:</i> Gerhard 2003 (Ch. 1 & 2); Zborover 2010, 2015b
<b>Sun, 6/25</b>	Free day in La Crucecita and beach

### **WEEK 2- DOCUMENTING THE HUAMELULA FESTIVITY**

<b>Mon, 6/26</b>	<i>Excursion:</i> Chontal Indigenous festivity in Huamelula. <i>Class and exercise:</i> Ethnographic
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	field methods; Chontal history and archaeology <i>Readings:</i> Gonzalez 2002; O'reilly (Ch. 4 and 5)
<b>Tus, 6/27</b>	Documenting the Huamelula festivity; <i>group presentations</i>
<b>Wed, 6/28</b>	Documenting the Huamelula festivity; <i>group presentations</i>
<b>Thr, 6/29</b>	Documenting the Huamelula festivity; <i>group presentations</i>
<b>Fri, 6/30</b>	Documenting the Huamelula festivity; <i>group presentations</i>
<b>Sat, 7/1</b>	Documenting the Huamelula festivity; <i>group presentations</i> . <u>2<sup>nd</sup> field assignment due</u>
<b>Sun, 7/2</b>	Free day in Huatulco

### **WEEK 3- HUATULCO AND THE ISTHMUS**

<b>Mon, 7/3</b>	<i>Excursion:</i> Pochutla regional market. <i>Class and exercise:</i> Rotating Indigenous market systems <i>Readings:</i> Joyce et al. 2004
<b>Tus, 7/4</b>	<i>Excursion:</i> Copalita eco-archaeological site. <i>Class and exercise:</i> Prehispanic and Colonial maritime trade routes
<b>Wed, 7/5</b>	<i>Excursion:</i> Huatulco National Park. <i>Class and exercise:</i> Forest-coastal natural resources and human interaction
<b>Thr, 7/6</b>	<i>Excursion:</i> Boat exploration of coastal historical sites. <i>Class and exercise:</i> Coastal documents and archaeology
<b>Fri, 7/7</b>	<i>Excursion:</i> Zapotec towns in the Isthmus of Tehuantepec. <i>Class and exercise:</i> The Isthmus Zapotecs migrations and wars <i>Readings:</i> Zeitlin 2001; Zeitlin 2005 (Ch. 1 & 2)
<b>Sat, 7/8</b>	<i>Excursion:</i> Huave Indigenous community and seascape. <i>Class and exercise:</i> Ritualism in traditional weaving, music, and economy. <u>3<sup>rd</sup> field assignment due</u> <i>Readings:</i> Pohl 1994
<b>Sun, 7/9</b>	Free Day in Juchitan (Zapotec town)

### **WEEK 4- ISTHMUS AND OAXACA VALLEY**

<b>Mon, 7/10</b>	<i>Excursion:</i> Guiengola archaeological site. <i>Class and exercise:</i> Ceremonial centers and sacred landscapes
<b>Tus, 7/11</b>	<i>Excursion:</i> Jalapa Valley land and boat exploration. <i>Class and exercise:</i> Ancient towns, modern development, and neo-colonialism
<b>Wed, 7/12</b>	Travel back to Oaxaca City. Preparation for final project presentations.
<b>Thr, 7/13</b>	<u>Group presentation of final projects</u> . Participation in the Guelaguetza festivities
<b>Fri, 7/14</b>	Free day in Oaxaca City; closing dinner
<b>Sat, 7/15</b>	Travel back home or continue explore Mexico on your own.

### **EQUIPMENT LIST**

Students will need to bring field notebooks and, preferably, some sort of audio-visual apparatus for basic field documentation (most smartphones, tablets, or digital cameras will do). Laptops or tablets to write assignment on are also recommended. There is no other specialized equipment needed to participate in this program, other than the usual items needed to travel and study abroad. An orientation packet with a detailed list of recommended equipment will be provided to all enrolled students prior to departure.

### **REQUIRED READINGS (will be provided to enrolled students prior to departure)**

- Gerhard, Peter  
2003 *Pirates of the Pacific, 1575-1742* (chapters 1 and 2, pp. 23-100). Dover Publications, New York.
- Gonzalez, Alicia Maria  
2002 *The Edge of Enchantment: Sovereignty and Ceremony in Huatulco, Mexico* (pp. 136-165). Smithsonian Institution, Washington DC.
- Joyce, Arthur A., Andrew G. Workinger, Byron Hamann, Peter Kroefges, Maxine Oland, and Stacie M. King  
2004 Lord 8 Deer “Jaguar Claw” and the Land of the Sky: The Archaeology and History of Tututepec. *Latin American Antiquity* 15(3):273-297.
- Marcus, Joyce, and Kent Flannery  
1996 Colonization and Conquest. In *Zapotec Civilization: How Urban Society Evolved in Mexico's Oaxaca Valley*, pp. 195-207. Thames and Hudson, London.
- O'Reilly, Karen.  
2012 *Ethnographic Methods* (pp. 55-88). Routledge, London and New York.
- Pohl, John M.D.  
1994 Weaving and Gift Exchange in the Mixtec Codices. In *Cloth and Curing: Continuity and Change in Oaxaca*, edited by Grace Johnson and Douglas Sharon, pp. 3-13. San Diego Museum Papers No. 32.  
1999 *Exploring Mesoamerica: Places in Time* (Ch. 3, 15, & 17). Oxford University Press, New York.  
2016 Transnational Tales: A Millennium of Indigenous Cultural Interaction between the United States and Mexico. In *The Forked Juniper: Critical perspectives on Rudolfo Anaya*. Edited by Roberto Cantú, pp. 253-288. University of Colorado Press, Norman.
- Pohl, John M. D., Virginia M. Fields, and Victoria I. Lyall  
2012 Children of the Plumed Serpent: The Legacy of Quetzalcoatl in Ancient Mexico. In *Children of the Plumed Serpent: The Legacy of Quetzalcoatl in Ancient Mexico*, edited by Virginia M. Fields, John M. D. Pohl, and Victoria I. Lyall, pp. 15-47. Scala Publishers/LACMA, London and Los Angeles.
- Workinger, Andrew, and Arthur A. Joyce  
2009 Reconsidering Warfare in Formative Period Oaxaca. In *Blood and Beauty: Organized Violence in the Art and Archaeology of Mesoamerica and Central America*, edited by Heather Orr and Rex Koontz, pp. 3-38. Cotsen Institute of Archaeology Press, Los Angeles.
- Zborover, Danny  
2010 Maps. In *Encyclopedia of Latin America, Vol. 1: Amerindians through Foreign Colonization*, edited by J. Michael Francis, pp. 192-194. Facts on File, New York.  
2015a From ‘1-Eye’ to Bruce Byland: Literate Societies and Integrative Approaches in Oaxaca. In *Bridging the Gaps: Integrating Archaeology and History in Oaxaca, Mexico*, edited by Danny Zborover and Peter Kroefges, pp. 1-53. University Press of Colorado, Boulder.  
2015b Decolonizing Historical Archaeology in Southern Oaxaca, and Beyond. In *Bridging the Gaps: Integrating Archaeology and History in Oaxaca, Mexico*, edited by Danny Zborover and Peter Kroefges, pp. 279-332. University Press of Colorado, Boulder.
- Zeitlin, Judith  
2005 *Cultural Politics in Colonial Tehuantepec: Community and State among the Isthmus Zapotec, 1500-1750* (pp. 1-88). Stanford University Press, Stanford.
- Zeitlin, Robert



2001 Oaxaca and Tehuantepec region. In *Archaeology of Ancient Mexico & Central America: an Encyclopedia*, edited by Susan Toby Evans and David Webster, pp. 537-546. Garland, New York.

**RECOMMENDED BOOKS (to learn more and flip through)**

Byland, Bruce E., and John M. D. Pohl.

1994 *In the Realm of Eight Deer: The Archaeology of the Mixtec Codices*. University of Oklahoma Press, Norman.

Chance, John K.

1989 *Conquest of the Sierra: Spaniards and Indians in Colonial Oaxaca*. University of Oklahoma Press, Norman.

Evans, Susan T.

2004 *Ancient Mexico and Central America: Archeology and Culture History*. Thames and Hudson, New York

Joyce, Arthur A.

2010 *Mixtecs, Zapotecs, and Chatinos: Ancient People of Southern Mexico*. Willey-Blackwell, Malaysia.

2013 *Polity and Ecology in Formative Period Coastal Oaxaca*. Edited by Arthur Joyce. University Press of Colorado, Boulder.

Levin Rojo, Danna

2014 *Return to Aztlan: Indians, Spaniards, and the Invention of Nuevo México*. University of Oklahoma Press, Norma.

Matthew, Laura E., and Michel R. Oudijk (editors)

2007 *Indian conquistadors: Indian Allies in the Conquest of Mesoamerica*. University of Oklahoma Press, Norman.

Marcus, George E.

1998 *Ethnography through Thick and Thin*. Princeton University Press, New Jersey.

Mundy, Barbara E.

1996 *The Mapping of New Spain: Indigenous Cartography and the Maps of the Relaciones Geográficas*. The University of Chicago Press, Chicago.

Pohl, John

1994 *The politics of symbolism in the Mixtec codices*. VUPA, Nashville.

1999 *Exploring Mesoamerica (Places in Time)*. Oxford University Press, New York

2007a *Narrative Mixtec Ceramics of Ancient Mexico*. Cuadernos 10. Princeton: Princeton University Program in Latin American Studies.

2007b *Sorcerers of the Fifth Heaven: Nahua Art and Ritual of Ancient Southern Mexico*. Princeton: Princeton University Program in Latin American Studies.

Ruiz Medrano, Ethelia

2010 *Mexico's Indigenous Communities: Their Land and Histories, 1500-2010*. University Press of Colorado, Boulder.

Smith, Linda Tuhiwai

2012 *Decolonizing Methodologies: Research and Indigenous Peoples*. Zed Books, New York.

Smith, Michael E., and Frances F. Berdan

2003 *The Postclassic Mesoamerican World*. University of Utah Press, Salt Lake City.

Spoes, Ronald, and Andrew Balkansky

2013 *The Mixtecs in Ancient and Colonial Times*. University of Oklahoma Press, Norman

Terraciano, Kevin

2001 *The Mixtecs of Colonial Oaxaca: Ñudzahui History, Sixteenth through Eighteenth Centuries*. Stanford University Press, Stanford.

Yannakakis, Yanna

2008 *The Art of Being In-Between: Native Intermediaries, Indian Identity, and Local Rule in Colonial Oaxaca*. Duke University Press, Durham.

#### **RECOMMENDED WEBSITES**

John Pohl's Mesoamerica

<http://www.famsi.org/research/pohl/index.html>

The Edge of Enchantment: Sovereignty & Ceremony in Huatulco, Oaxaca

[http://www.nmai.si.edu/exhibitions/edge/flash\\_eng.html](http://www.nmai.si.edu/exhibitions/edge/flash_eng.html)