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CONNECTICUT  
COLLEGE

# THE OAXACA-PACIFIC RIM INTERDISCIPLINARY PROJECT: CONTACT, CHANGE, AND CONTINUITY IN SOUTHERN MEXICO

*Course ID: ARCH 330A*

*June 14-July 11, 2020*

*Academic Credits: 8 Semester Credit Units (Equivalent to 12 Quarter Units)*

*School of Record: Connecticut College*

## FIELD SCHOOL DIRECTORS:

**Dr. Aaron Sonnenschein**, California State University Los Angeles ([asonnen@exchange.calstatela.edu](mailto:asonnen@exchange.calstatela.edu))

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## INTRODUCTION

The languages of the world are dying. Of the estimated 7,000 languages spoken in the world today, we estimate that at least half and up to 90% will no longer be spoken by the end of the current century. Along with this loss of linguistic diversity, we are seeing a concomitant loss of cultural diversity and loss of historical knowledge. Among the places where this can most drastically be seen is the Mexican state of Oaxaca. Home to 16 distinct ethnolinguistic groups who speak over 200 language varieties, Oaxaca is the most ethnically complex and biologically diverse state in Mexico. In this field school, students will have opportunities to assist in efforts to stem this loss of cultural and linguistic diversity while also contributing to on-going research on the history of the region. An important aspect of the program is related to language activism and cultural maintenance, working with and learning from community activists in connection with the Oaxacan state Center for the Study and Development for the Indigenous Languages of Oaxaca (CEDELIO) on language and culture related projects with community members in two communities, San Pedro Huamelula and Jalapa de Marques.

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 Acapulco-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, along with the implications for the shaping of contemporary transformations across the continent. We will further continue 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. This year we will continue to focus our attention to greater linguistic documentation, working with local activists, students, and teachers on projects intended to use the festivity as a site to strengthen the language and culture.

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 Pacific Coast— a rugged geography further shaped by millennia of population movements over land and sea and currently highly at risk for loss of language, culture, and history.



Project area

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 linguistic, social, political, economic, and ritual networks operate through space and time.

In particular, we will continue to expand our inquiries on the role that indigenous contact and colonialism have played in the

formation of the cultural mosaic of Oaxaca, and the evolving relationships with European hegemonies after 1522. This year we continue to expand our understanding of these topics with an exploration of language and cultural loss in the region, along with efforts to maintain languages and cultures.

To unravel these research questions, students will be introduced to southern Mexico’s rich mosaic of languages and cultures through introductory excursions and lectures in Oaxaca City and the Valley of Oaxaca. In addition to constructing the necessary geographical, chronological, linguistic, 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.

Furthermore, students will investigate how indigenous languages and cultures in this incredibly diverse area share common features with each other and maintain continuity with the past while changing over time and with contact.

#### ACADEMIC CREDIT UNITS & TRANSCRIPTS

**Credit Units:** Attending students will be awarded 8 semester credit units (equivalent to 12 quarter credit units) through our academic partner, Connecticut College. Connecticut College is a private, highly ranked liberal arts institution with a deep commitment to undergraduate education. Students will receive a letter grade for attending this field school (see grading assessment and matrix). This field school provides a minimum of 160 direct instructional hours. Students are encouraged to discuss the transferability of credit units with faculty and registrars at their home institution prior to attending this field school.

**Transcripts:** An official copy of transcripts will be mailed to the permanent address listed by students on their online application. One more transcript may be sent to the student home institution at no cost. Additional transcripts may be ordered at any time through the National Student Clearinghouse: <http://bit.ly/2hvurkl>.

#### PREREQUISITES

The ethnographic and linguistic documentation of the Huamelula indigenous festivity obligates us to protect the rights of our Chontal collaborators. All investigators and students will be covered by an IRB from CSULA and will have to participate in an on-line tutorial.

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. 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.

#### DISCLAIMER – PLEASE READ CAREFULLY

Our primary concern is with education. Traveling and conducting field research involve risk. Students interested in participating in IFR programs must weigh whether the potential risk is worth the value of education provided. While risk is inherent in everything we do, we do not take risk lightly. The IFR engages in intensive review of each field school location prior to approval. Once a program is accepted, the IFR reviews each program annually to make sure it complies with all our standards and policies, including student safety.

The IFR does not provide trip or travel cancellation insurance. We encourage students to explore such insurance on their own as it may be purchased at affordable prices. [insuremytrip.com](http://insuremytrip.com) or [travelguard.com](http://travelguard.com) are possible sites where field school participants may explore travel cancellation insurance quotes and policies. If you do purchase such insurance, make sure the policy covers the cost of both airfare and tuition. See this [Wall Street Journal article about travel insurance](#) that may help you to decide whether to purchase such insurance.

We do our best to follow schedule and activities as outlined in this syllabus. Yet local permitting agencies, political, environmental, personal, or weather conditions may force changes. This syllabus,

therefore, is only a general commitment. Students should allow flexibility and adaptability as research work is frequently subject to change.

Although it is exciting to travel and explore new places, this is neither a vacation nor spring break- it is a serious and demanding university course, with all that is implied. Students are expected to attend all 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 inexistent.

Culture shock is often inevitable but 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.

## **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, with an eye on continuity and change in the region and in Mesoamerica more generally. 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 and cultural areas, conduct basic linguistic research, visit sacred sites where rituals are still being performed today, and actively participate in local festivities (see videos from past field seasons [here](#)). In the village of Huamelula and the city of Juchitán, 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 in Huamelula will directly contribute to the new community museum and cultural center of the village and help to create an audiovisual documentation of the indigenous language as relating to the fiesta.

By bringing together archaeological, ethnohistorical, ethnographic, linguistic, 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.

In 2020, we plan to work with local youth and cultural activists in the town of Jalapa de Marques to provide initial documentation and increase visibility of the Zapotec language in this town. While the language spoken in Jalapa is nearly extinct, there are local towns where speakers still speak a related variant. Students will work with these speakers and with youth and cultural activists to create a program intended to make the language visible and hopefully recuperate the language in the town. Additionally, students will work on other issues in this culturally rich town.

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 Linguistics, Anthropology, Archaeology, History, Art History, Latin American Studies, Chicana/o Studies, Religious Studies, Gender Studies, Queer Studies, Geography, Political Science, Interdisciplinary Studies, and all those others who are keenly interested in Mexico's past, present, and future. **Please note that in compliance with Mexican policies, this field school does not involve an active archaeological excavation.** All data resulting from this project are historical, ethnographic, and linguistic in nature, intended to be integrated with published and observed archaeological records.

## 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
- Understand the basic tenets of linguistic description and documentation and create basic linguistic documentation and description
- Learn to develop an interdisciplinary research design, modeled on the integration of archaeological, documentary, ethnographic, linguistic, 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

## GRADING MATRIX

### Undergraduate Students:

1. Active participation (40%)
2. Three field assignments (30%)
3. A final group project (30%)

### Graduate Students:

1. Active participation (40%)
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**

Hold purchasing your airline ticket until six (6) weeks prior to departure date. Natural disasters, political changes, weather conditions and a range of other factors may require the cancelation of a field school. The IFR typically takes a close look at local conditions 6-7 weeks prior to program beginning and make Go/No Go decisions by then. This time frame still allows the purchase of discounted airline tickets while protecting students from potential loss of airline ticket costs if we decide to cancel a program.

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 14, 2020, between 8:00am and 6:00pm. All students will meet with project personnel at the airport and leave together to the designated hotel. Orientation and classes will begin promptly on Monday June 15, at 9:00am.

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\***

All IFR field schools begin with safety orientation. This orientation includes proper behavior at the field area, proper clothing, local cultural sensitivities and sensibilities, potential fauna and flora hazards, review of IFR harassment and discrimination policies, and review of the student Code of Conduct.

(\*Itinerary and timetable are subject to adjustments. See map above for locations marked in blue)

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

- Sun, 6/14** Arrive to Oaxaca City (pickup at OAX airport); welcome dinner and orientation
- Mon, 6/15** *Excursion:* Orientation of the historical center; Santo Domingo church; San Pablo ex-convent. *Classes:* Introduction to interdisciplinary methods and research institutions; Oaxacan archaeology, languages, history, and ethnography  
*Readings:* Campbell 2018; Zborover 2015a; Zeitlin 2001
- Tue, 6/16** *Excursion:* Monte Albán archaeological site. *Class and exercise:* Zapotec society and writing system; Pre-Columbian colonialism and imperialism  
*Readings:* Pohl 1999 (Ch.3); Marcus and Flannery 1996; Workinger and Joyce 2005
- Wed, 6/17** Travel to the Isthmus and Pacific Coast. *Class:* The Valley-Mountain-Coast cultural and natural mosaic  
*Readings:* Pohl 1999 (Ch. 17); Pohl 2016 (Huamelula)
- Thu, 6/18** Juchitán-Zapotec language classes/meetings with activists  
*Readings:* Stephen 2002; Zeitlin 2001
- Fri, 6/19** Juchitán-Zapotec language classes/meetings with activists  
*Readings:* Campbell 1990
- Sat, 6/20** Juchitán-Zapotec language classes/meetings with activists; 1<sup>st</sup> field assignment due  
*Readings:* De Korne 2016
- Sun, 6/21** Free day in the Isthmus

### **WEEK 2- THE PACIFIC COAST**

- Mon, 6/22** *Excursion:* Chontal Indigenous festivity in Huamelula. *Class and exercise:* Ethnographic field methods; Chontal history, language, and archaeology  
*Readings:* Gonzalez 2002; Himmelmann 2006; O'Connor 2007; O'Reilly (Ch. 4 and 5); Sonnenschein n.d.
- Tue, 6/23** Huamelula interviews
- Wed, 6/24** Huamelula interviews
- Thu, 6/25** Documenting the Huamelula festivity; *group discussion*
- Fri, 6/26** Documenting the Huamelula festivity; *group discussion*
- Sat, 6/27** Documenting the Huamelula festivity; *group discussion*
- Sun, 6/28** Documenting the Huamelula festivity; *group discussion*; 2<sup>nd</sup> field assignment due

### **WEEK 3- THE ISTHMUS**

- Mon, 6/29** Documenting the Huamelula festivity; *group discussion*
- Tue, 6/30** Documenting the Huamelula festivity; *group discussion*
- Wed, 7/1** Free day in Playa Cangrejo
- Thu, 7/2** *Excursion:* Guiengola archaeological site. *Class and exercise:* Ceremonial centers and sacred landscapes
- Fri, 7/3** *Excursion:* Jalapa Valley land and boat exploration. Jalapa field work. *Class and exercise:* Ancient towns, modern development, neo-colonialism, and language loss
- Sat, 7/4** Jalapa field work; 3<sup>rd</sup> field assignment due
- Sun, 7/5** Free Day in Tehuantepec

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

- Mon, 7/6** Jalapa field work
- Tue, 7/7** Travel back to Oaxaca City
- Wed, 7/8** Preparation for final project presentations
- Thu, 7/9** Group presentation of final projects. Participation in the Guelaguetza festivities

**Fri, 7/10** Free day in Oaxaca City; closing dinner  
**Sat, 7/11** 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)

Aguilar, Yásnaya

2016 Hablar Como Acto De Resistencia. *Revista Este País*. N.p., n.d. Web. 11 Mar. 2017

Campbell, Howard

1990 Juchitán: The Politics of Cultural Revivalism in an Isthmus Zapotec Community. *The Latin American Anthropology Review* 2(2):47-55.

Campbell, Lyle

2018 Mesoamerican Indian languages. *Britannica Online Academic Edition*, Encyclopædia Britannica, Inc. Online Resource.

De Korne, H.

2016 "A treasure" and "a legacy": Individual and Communal (Re)valuing of Isthmus Zapotec in Multilingual Mexico. *Working Papers in Educational Linguistics*, 31(1), 21.

Gerhard, Peter

2003 *Pirates of the Pacific, 1575-1742* (selected chapters). 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.

Himmelman, N.

2006 Language Documentation: What is it and what is it good for? In *Essentials of language documentation* (Trends in linguistics), edited by Himmelman, N., Gippert, J., Mosel, N., and Mosel, Ulrike. Studies and monographs 178. Berlin; New York: Mouton de Gruyter.

Kroefges, Peter C

2015 Prehispanic and Colonial Chontal Communities on the eastern Oaxaca Coast on the eve of the Spanish Conquest. In *Bridging the Gaps: Integrating Archaeology and History in Oaxaca, Mexico*, edited by Danny Zborover and Peter Kroefges, pp. 333-361. University Press of Colorado, Boulder.

Munro, Pamela, Kevin Terraciano, Michael Galant, Aaron Sonnenschein, Brook Danielle Lillehaugen, Xóchitl Flores Marcial, Lisa Sousa, and Maria Ornelas

2018 The Zapotec Language Testament of Sebastiana de Mendoza. *Tlalocan*.

O'Connor, Loretta, and Kroefges, Peter C.

2008 The Land Remembers: Landscape Terms and Place Names in Lowland Chontal of Oaxaca, Mexico. *Language Sciences*, 30(2-3), 291-3), p.291-315.

Pohl, John M.D.

1999 *Exploring Mesoamerica: Places in Time* (Ch. 3, 15). Oxford University Press, New York.

2004 The archaeology of history in Postclassic Oaxaca. In *Mesoamerican Archaeology: Theory and Practice*, edited by Julia Hendon and Rosemary Joyce, pp. 217-238. Blackwell, Cornwall.

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.
- Sonnenschein, Aaron  
 (To appear 2019) The Chontal Language Family. In *Mesoamerican Languages Handbook* (tentative title), edited by S. Wichmann. Mouton DeGruyter.
- Stephen, Lynn  
 2002 Sexualities and Genders in Zapotec Oaxaca. *Latin American Perspectives* 123, Vol. 29(2):41-59.
- Zborover, Danny  
 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
- Himmelman, N., Gippert, J., Mosel, N., and Mosel, Ulrike.  
 2006 Essentials of language documentation (Trends in linguistics. Studies and monographs 178). Berlin, New York: Mouton de Gruyter.
- Joyce, Arthur A.  
 2010 *Mixtecs, Zapotecs, and Chatinos: Ancient People of Southern Mexico*. Willey-Blackwell, Malaysia.  
 2013 *Polity and Ecology in Formative Period Costal 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.
- O'Connor, Loretta.  
2007 *Motion, transfer and transformation: The grammar of change in lowland Chontal (Studies in language companion series; v. 95)*. Amsterdam; Philadelphia: John Benjamins Pub.
- 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.
- Spores, 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>

Language Documentation and Revitalization Space at Cal State L.A. (LADORES)

<https://www.facebook.com/csula.ladores/>

Córdova

<http://www.iifilologicas.unam.mx/cordova/>

Ticha

<https://ticha.haverford.edu/>