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### **CURRICULUM VITAE - UCLA History**

Mesoamerican Voices by Matthew Restall, 9780521012218, available at Book Depository with free delivery worldwide.

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Mesoamerican Voices is a well organized collection of native writings. There is a lot of great material here if you are reading just out of interest or doing some low-intensity research for whatever reason. I'd give it five stars, but I feel that it could include even more documents than it currently does.

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A 2006 collection of indigenous-language writings from central Mexico and Guatemala, written during the colonial period.

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This volume presents a selection of translated public and private letters, written by Spanish officials, merchants, and ordinary settlers, aiming to illuminate the panorama of sixteenth-century

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Spanish American settler society and its genres of correspondence. Letters written by Native Americans, a few of whom at this time were beginning to practice European-style letter-writing, are also included. It is hoped that readers will feel the colorful humanity of the letter-writers, and also see the wide array of social types and functions during this era in the United States' Southwest.

The first single-authored comprehensive introduction to major contemporary research trends, issues, and debates on the anthropology of Latin America and the Caribbean. The text provides wide and historically informed coverage of key facets of Latin American and Caribbean societies and their cultural and historical development as well as the roles of power and inequality.

Cymeme Howe, Visiting Assistant Professor of Cornell University



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writes, “The text moves well and builds over time, paying close attention to balancing both the Caribbean and Latin America as geographic regions, Spanish and non-Spanish speaking countries, and historical and contemporary issues in the field. I found the geographic breadth to be especially impressive.” Jeffrey W. Mantz of California State University, Stanislaus, notes that the contents “reflect the insights of an anthropologist who knows Latin America intimately and extensively.”

Boyer lets these Mexican people speak for themselves about how they got into trouble with the Inquisition.

Exploring firsthand accounts written by Maya nobles from the sixteenth through the nineteenth centuries-many of them previously

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Yucatan and Guatemala offers the first Maya account of the conquest. The story holds surprising twists: The conquistadors were not only Spaniards but also Mayas, reconstructing their own governance and society, and the Spanish colonization of the Yucatan was part of an ongoing pattern of adaptation and survival for centuries.

Dangerous Speech is the first systematic treatment of blasphemous speech in colonial Mexico. This engaging social history examines the representation of blasphemy as a sin and a crime, and its repression by the Spanish Inquisition. The Spanish colonists viewed blasphemy not only as an insult against God but also as a dangerous misrepresentation of the deity, which could call down his wrath in a ruinous assault on the imperial enterprise. Why then, asks Villa-Flores, did Spaniards dare to blaspheme? Having mined the period's

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Yucatan And Guatemala as well as royal decrees and Inquisition treatises and trial records in Spanish, Mexican, and U.S. archives and research libraries-- Villa-Flores deftly interweaves images of daily life in colonial Mexico with vivid descriptions of human interactions to illustrate the complexity of a culture profoundly influenced by the Catholic Church. In entertaining and sometimes horrifying vignettes, the reader comes face to face with individuals who used language to assert or manipulate their identities within that repressive society. Villa-Flores offers an innovative interpretation of the social uses of blasphemous speech by focusing on specific groups--conquistadors, Spanish settlers, Spanish women, and slaves of both genders--as a lens to examine race, class, and gender relations in colonial Mexico. He finds that multiple motivations led people to resort to blasphemy through a

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gamut of practices ranging from catharsis and gender self-fashioning to religious rejection and active resistance. *Dangerous Speech* is a valuable resource for students and scholars of colonialism, the social history of language, Mexican history, and the changing relations of gender, class, and ethnicity in colonial Latin America.

Nahuatl drama, one of the most surprising results of the Catholic presence in colonial Mexico, merges medieval European religious theater with the language and performance traditions of the Aztec (Nahua) people of central Mexico. Franciscan missionaries, seeking effective tools for evangelization, fostered this new form of theater after observing the Nahuas' enthusiasm for elaborate performances. The plays became a controversial component of native Christianity,

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allowing Nahuatl performers to present Christian discourse in ways that sometimes effected subtle changes in meaning. The Indians' enthusiastic embrace of alphabetic writing enabled the use of scripts, but the genre was so unorthodox that Spanish censors prevented the plays' publication. As a result, colonial Nahuatl drama survives only in scattered manuscripts, most of them anonymous, some of them passed down and recopied over generations. *Aztec on Stage* presents accessible English translations of six of these seventeenth- and eighteenth-century Nahuatl plays. All are based on European dramatic traditions, such as the morality and passion plays; indigenous actors played the roles of saints, angels, devils—and even the Virgin Mary and Jesus Christ. Louise M. Burkhart's engaging introduction places the plays in historical context, while stage directions and annotations in the

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works provide insight into the Nahuas' production practices, which often incorporated elaborate sets, props, and special effects including fireworks and music. The translations facilitate classroom readings and performances while retaining significant artistic features of the Nahuatl originals.

This collection of essays by leading scholars in Mexican ethnohistory, edited by Susan Schroeder, Stephanie Wood, and Robert Haskett, examines the life experiences of Indian women in preconquest colonial Mexico. In this volume: "Introduction," Susan Schroeder; "Mexica Women on the Home Front," Louise M. Burkhart; "Aztec Wives," Arthur J. O. Anderson; "Indian-Spanish Marriages in the First Century of the Colony," Pedro Carrasco; "Gender and Social Identity," Rebecca Horn; "From Parallel and

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Equivalent to *Separate but Unequal: Tenochca Mexica Women, 1500-1700*, Susan Kellogg; "Activist or Adulteress/ The Life and Struggle of Doña Josefa Mará of Tepoztlan," Robert Haskett; "Matters of Life at Death," Stephanie Wood; "Mixteca Cacicas," Ronald Spores; "Women and Crime in Colonial Oaxaca," Lisa Mary Sousa; "Women, Rebellion, and the Moral Economy of Maya Peasants in Colonial Mexico," Kevin Gosner; "Work, Marriage, and Status: Maya Women of Colonial Yucatan," Marta Espejo-Ponce Hunt and Matthew Restall; "Double Jeopardy," Susan M. Deeds; "Women's Voices from the Frontier," Leslie S. Offutt; "Rethinking Malinche," Frances Karttunen; "Concluding Remarks," Stephanie Wood and Robert Haskett.

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