

A DESCRIPTIVE LIST OF  
**Master's Theses**  
IN ANTHROPOLOGY

in the Library of Mexico City College

Compiled and Annotated by DOUGLAS BUTTERWORTH

The anthropology Master's theses listed here are available for reference purposes in the library of Mexico City College. The list includes all theses prepared in anthropology at MCC during the period 1948-1962. Microfilm copies of some of the theses may be obtained at Mexico City College.

Abrams, H. Leon Jr. "A Commentary on the Colonial Section of the Codex Telleriano-Remensis with an Appendix of Comparative Tables of Events Compiled from Thirteen Colonial Annals from the Valley of Mexico." 1950. 73p.

The author feels that with his commentary on the colonial section of the Codex Telleriano-Remensis (the main part of the paper) and the comparative chart of important events compiled from the thirteen annals and codices from the Valley of Mexico (appendix to the thesis), one should be enabled to see more clearly the degree of acculturation that was taking place between the indigenous cultures and that which was introduced and imposed by the Spanish conquerors.

Ashby, Robert L. "Aztec Human Sacrifice: Some Psychological Observations." 1953. 43p.

The problem of this paper is to consider Aztec human sacrifice in the light of modern psychological theories. The sources on human sacrifice include writers from the sixteenth century to the present day. The sources for the psychological aspect of the paper are predominantly psychologists with anthropological orientations. Although no attempt is made to interpret the observations, the author believes that Fromm's ideas concerning man's relationship to society are the most valid for explaining Aztec human sacrifice.

Bagby, Lionel B. "Mesoamerican Figures of the Type Called Chac Mool." 1950. 114p.

Based on the evidence contained in this paper, the conclusions reached by the writer are: 1) The Chac Mool figures belong to the Toltec Period, and were spread by the Toltecs or contemporary or later Nahuatl people. The distribution of the Chac Mools is discussed in connection with this conclusion.

2) These figures represent neither gods nor persons, but served as receptacles for offerings before temples of the gods. They may exhibit certain characteristics of the god before whose temple they stand.

Baker, Genevieve. "Precolumbian Dress in the Valley of Oaxaca." 1959. 64p.

The thesis is an interpretation of the indigenous dress of the Zapotecs and Mixtecs before the arrival of the Spaniards. The sculpture, murals, and ceramics of the Valley people and the Mixtec codices were the main sources of information leading to a naturalistic visual interpretation of the costumed peoples as they must have appeared in their time — an interpretation based on present-day physical characteristics rather than the partially abstract representations of the precolumbian artists. An effort has been made to offer representations of dress from all Monte Albán periods.

Beaghler, Mary J. "A New Chronicle of the City of Mexico (1519-1564)." 1948. 46p.

This paper does not consist of original research, but rather aims to present a fantasy based on historical material which gives a unified picture of two contrasting cities of Mexico, one Aztec, the other Spanish. The work is limited to a description of the most notable ecclesiastical, civil, and private buildings which have disappeared through the centuries.

Brockington, Donald L. "Piedra Parada: A Comparative Study of a Site in Jamiltepec, Oaxaca." 1957. 137p.

The study concentrates upon placing the archeological site of Piedra Parada Jamiltepec in relation to the other archeological cultures of Mesoamerica. The author concludes that the site was occupied during late Preclassic (Monte Albán I and possibly II) times. A second occupation, either a continuation of the first or a new and different one, occurred during Classic or possibly early Postclassic times. Piedra Parada probably had affinities with Cerro de las Mesas during Classic or Postclassic periods. A unity with the coast of Oaxaca and possibly with the Valley is postulated by the author. Influence was received from Monte Albán during Monte Albán I.

Butterworth, Douglas S. "Drinking and Rural-Urban Migration. A Comparison of the Use of Alcohol in a Mixtec Community and among Mixtec Migrants in Mexico City. 1962. 150p.

The author contributes to the study of alcohol two bodies of information: 1) A description of drinking habits of a Mexican Indian community, and 2) a description of drinking among rural-urban migrants. The village studied is Tilantongo, Oaxaca. The migrants are former residents of that community. The writer finds that, contrary to expectations, drinking decreases after migration to Mexico City. This situation appears to be the result of a successful adaptation to urban life, based mainly upon retention of primary ties combined with a plastic adaptability to new situations.

Carmichael, Peter H. "A Study of Aztec Theophagy." 1961. ?p.

This thesis investigates the Aztec religious rite of "eating of the gods."

Chadwick, Robert E. Jr. "The 'Olmeca-Xicalanca' of Teotihuacan. A Preliminary Study." 1962. 74p.

The study combines the disciplines of history and anthropology, the author using the ancient historical sources as well as archeological and linguistic information. Although the work specifically covers in time the periods of Teotihuacan II-III and the first phase of Tula, Hidalgo, its ramifications are many. It might be said that the investigation touches on certain aspects of Mesoamerican prehistory and history which range from the Preclassic to shortly before the Spanish conquest. The writer concludes that it seems likely that Mixtecs, with perhaps other related linguistic groups, participated in the cultures of Teotihuacan II-III and Tula, Hidalgo. Furthermore, the author believes that it is highly plausible that the Mixtecs of Teotihuacan were in some way an antecedent of the Amanteca and Pochteca of Tenochtitlan. Evidence is given which tends to show that the Mixtecs were the carriers of many of the elements of Mesoamerican high culture, and that they were known in this role in the chronicles under varying names.

Cosgrove, Harold L. "Xochicalco, Morelos: A Descriptive Study of Some Ethnographic Aspects of a Mexican Village." 1961. 142p.

This is a limited descriptive study of a village located in the strongest Nahuatl-speaking municipality in the state of Morelos, Mexico. The purpose of the study is to record basic ethnographic data, to observe any cultural change occurring, and to provide such information as could be utilized by future investigators.

Custer, John L. "Excavation at Culhuacan." 1951. 190p.

This is an account of an excavation in the preconquest city of Culhuacan, now overlaid by El Barrio de San Francisco de Culhuacan, Mexico, D. F. The main emphasis of the thesis is a discussion of the pottery. Aztec I pottery was found by the investigator in every layer of the excavation.

Forster, James R. "Gingerbread Figurines of the Toltec-Mazapan Period." 1951. 76p.

The author points out that the identities which these figurines represent are still somewhat doubtful. The figurines do not have the identifiable characteristics which the later Aztec groups possessed. It is also considered possible that the same example might represent two different deities depending on how it was painted. Group comparisons are made with the figurines and type names are suggested. Rare male Mazapan Gingerbread figurines are shown. There is evidence for only three deities represented: The Fat God, Xochiquetzal, and Chalchihuitlicue.

Friedl, E. M. "The Legends of Quetzalcoatl." 1948. 38p.

This paper is intended to serve as an introductory study of the legends

of Quetzalcoatl. It is a compilation in English of a number of representative legends of the many that exist concerning Quetzalcoatl, as well as a number of interpretations of these legends by various authors. The writer finds that a majority of authors believe that Quetzalcoatl was a man who taught the Indians in certain regions of Mexico and Central America handicrafts, arts, and righteous living. A minority believe that the legend is purely fictional. The author suggests that perhaps archeological discoveries will settle the question.

Fuller, Justin K. "The Fishermen of Ambergris Cay, British Honduras; their Economy and Material Culture." 1955. 126p.

The author describes the functioning of the rural economic system of the Spanish-speaking Yucatecan fishing village of San Pedro, Ambergris Cay, in British Honduras. San Pedro is a self-supporting community, but its prosperity and welfare are dependent upon the economic health of the colony to which it belongs and the foreign markets upon which it must rely for a large part of its income. The author indicates the problems as well as the benefits proceeding from such close dependence on national and world markets.

Gormly, Mary. "The Rise of the Aztecs to Political Supremacy (1325-1428)." 1948. 27p.

The writer explains that before the war with Azcapotzalco in 1428, the Aztecs had no written history. When this war destroyed Tepaneca power in the Valley, the Aztecs set about writing their own history. The author places 1428 as the real beginning of the Aztecs as we know them today. Before that date were just another small group struggling for existence against the powerful towns surrounding Lake Texcoco. This study endeavors to show how the Aztecs rose from a small, poor, nomadic and warlike group to the strongest and most powerful group in the Valley of Mexico during the space of a little over one hundred years.

Griffin, William B. "A Survey of Present Day Seri Culture." 1955. 107p.

This is an analysis of the social and economic organization of the Seri Indians of Desemboque, Sonora. Several aspects of the Seri culture are thought by the author to be of special interest and stand out noticeably in the process of the acculturation of the tribe into Mexican national life. These are, principally, the introduction of a money economy, and the establishment of a semi-permanent settlement. A Mexican rural school and the presence of a Mexican Protestant Evangelist missionary also exert considerable influence on present Seri culture.

Guess, Francis M. "Report on Excavations at Pueblo Viejo, Tamaulapan, Oaxaca." 1953. 119p.

The material as shown in his report indicates that the site excavated was both late preconquest and early postconquest in nature. One excavation proved to be a dwelling area, and the other excavation was perhaps a relocated religious site, of preconquest times reused by the new posthispanic religion as

a temple site. (The material in this thesis is published, in part, in *Mesoamerican Notes*, No. 4 (Mexico City College).

Hennessee, Don A. "Oaxaca: An Annotated Bibliography of Anthropological Material." 1951. 148p.

The material contained in this bibliography covers slightly more than four hundred years, and is divided into four parts: archeology, ethnology, linguistics, and physical anthropology. Tourist literature, maps, newspaper articles, and unpublished material are not included. The annotations do not evaluate the literature, either from a scholarly point of view or from the standpoint of the material contained. They are brief statements telling what the articles and books are about. There are a number of entries which are not annotated. No codex material is included.

Horcasitas, Fernando. "An Analysis of the Deluge Myth in Mesoamerica." 1953. 67p.

This thesis resolves itself into an analysis and classification of accounts of the Flood as found in Mesoamerica. The classification is according to types. The author believes that such a classification will be of aid to the anthropologist in that it will present to him a series of clearly differentiated types of the Deluge myth, separated according to their plots (or combination of motifs). It will thus enable the anthropologist to classify material he may encounter in his field work — to place it in a definite series. The study is also valuable to the ethnologist in that it presents a series of unpublished, unknown texts which the author obtained from investigations in the field.

Joesink-Mandeville, Leroy V. "The Southeastern Frontier Region of Mesoamerica; Archeological Sequences." 1959. 185p.

The writer undertakes to correlate the local archeological sequences of Honduras, and then to place these cultures within the broader framework of Mesoamerican precolumbian chronology. In addition to formulating a chronology for this region, an attempt is made to reappraise the southern frontier of Mesoamerica, directing special attention to the coastal strip bordering the Caribbean Sea and the highlands which lie adjacent to this lowland zone.

Kemp, Fred E. III. "Warfare in Pre-Columbian Mesoamerica." 1954. 141p.

This study has two objectives: the consolidation of information and sources required for an understanding of the Mesoamerican complex, and the selection and isolation of the principal traits which distinguished the style of warfare common to Mesoamerica. Some of the conclusions reached by the author are: 1) The war complex existed, at one time or another, throughout Mesoamerica. 2) In spite of the great differences in environmental conditions, Mesoamerican indigenous groups retained an identical style of waging war. 3) There is the possibility that the use of poison, generally conceded to be a non-Mesoamerican trait, was practiced by certain groups. 4) Standing armies were maintained by some indigenous groups.

Kinman, Kathryn M. "Historiography of Human Sacrifice among the Aztecs and the Mayas." 1952. 104p.

This paper deals with the different attitudes that different centuries or cultural moments had towards the institution of human sacrifice. The study begins with the sixteenth century. It includes one chapter on the Mayas. Each century is presented as a unit. The viewpoints of each author are given separately within the chapter encompassing the century in which he wrote.

Lehr, Bruce R. "Descriptive Index of Prehispanic Personages in Northern Yucatan." 1960. 113p.

This biographical investigation is based on a selective study of ten principal documents from the late period in northern Yucatan. In general, those personages listed were born before the arrival of the Spaniards. This quest for the names of prehispanic personages and their subsequent identification has produced a list of more than two hundred and twenty-five names.

Mann, Charles E. "The Ethnography of the Lowland Mixe." 1958. 232p.

This presentation, the first study of the lowland Mixe, is mainly descriptive and contains only a summary comparison between the highland and the lowland Mixes — from which only a few basic conclusions are drawn. Of interest is the present day use among the lowland Mixe of both the prehispanic agricultural calendar of eighteen months of twenty days each and the ancient ritual calendar of 260 days. (The information on present-day use of ancient calendars was published in *Boletín de Estudios Oaxaqueños*, No. 19, December 1, 1960 (Mexico City College).

Meyer, Rodger L. "San Pablo Huixtepec: A Study of Social Class." 1959. 105p.

By examining the economy, dwellings, diet, clothing, education, government, religion, and festivals of the inhabitants, the writer concludes that two main social classes exist in San Pablo Huixtepec, Oaxaca. Each of the main social classes is composed of two sub-classes. Social stratification is based on eight criteria of prestige gain. No one factor is of sufficient importance to place a person in the top rank and neither are all eight necessary.

Middendorf, Anne. "An Area Study of the Distribution of Tombs in Mesoamerica." 1956. 126p.

The author has compiled and correlated scattered information on tomb design in Mesoamerica, describing and comparing the sites, the floor plans and architecture, and the tomb materials.

Moore, Frank W. "Excavations at Tetitla, Teotihuacan." 1952. 61p.

Rather than a presentation of new facts, this report may be useful as a

confirmation of earlier work at Teotihuacan. The evidence uncovered by the writer points to at least four major occupation levels of Tetitla. The author believes that it cannot be said with any certainty what caused the abandonment of one complex and the construction of the next.

Neris-Papagia, John A. "The Jaguar Complex in Meso-America." 1951. 101p.

This paper pretends in no way to be all-inclusive, but rather to be only an introduction to the jaguar complex and its significance. The distribution of the jaguar configuration clearly indicates that it encompassed all of Mesoamerica. The temporal dimension is equally saturated with the jaguar. The writer believes that the jaguar image originated from the Veracruz area where stylization as an art motif is most simple and realistic and lacks the ornate obtrusiveness so common in other areas and during later periods. The "Olmec Problem" is discussed in connection with the Jaguar complex.

Oliver, James P. "Architectural Similarities of Mitla and Yagul, with a Note on Pottery." 1955. 123p.

The comparisons contained in the author's study include the Palace at Yagul and the Hall of Columns at Mitla; the Arroyo Group and the Group of the Church at Mitla, and Patio 2 at Yagul; the Grecas; the Fortresses of Mitla and Yagul; the murals; the serpent stones; the tombs; and the pottery.

Owens, Richard T. "A Descriptive Analysis of Three Tombs at Yagul, Oaxaca." 1961. 63p.

Using three burial structures at Yagul as reference points and utilizing their architectural styles and dates, an extended search is undertaken in this study to locate others that present similar characteristics. Attention is also given the location of analogous structures both within Mesoamerica and within their respective ruins. The author concludes that when the final analysis of the tombs of the Oaxaca area is made, one of the basic floor plans that will be included is the true T-shape, such as Tombs 3 and 29 at Yagul.

Paddock, John G. "The Mixe: An Ethno-Demographic Study." 1953. 178p.

This study is largely devoted to the bringing together of factual material about the Mixe. The author's conclusions may be summarized in four statements: 1) By a process of trial and error, a method was worked out for the handling of census data so that the same task could now be performed dealing with another group in a fraction of the time required for this one. 2) Some new data are presented in description of the Mixe. 3) To get meaning from the data on the Mixe, it was necessary to do research on other groups of municipios in the state of Oaxaca in order to provide a context with which the Mixe data were related. This framework, with few alterations, would serve equally well in the study of another Oaxaca group. 4) Specific comments and recommendations both in the case of the Mixe and with regard to future

studies of them and of others are made in connection with applied anthropology.

(Chapter II, "Psychological Inferences," formed the basis of an article published in *América Indígena*, octubre, 1954, Vol. XIV, No. 4).

Peterson, Fredrick A. "The Ancient Mexican Fiesta of Toxcatl: An Essay in Prehispanic Ethnography." 1949. 172p.

The fiesta of Toxcatl was held in honor of the two major deities of Tenochtitlan: Huitzilopochtli and Tezcatlipoca. These two gods shared the same fiesta, each one having his own special ceremonies. Only those rituals and ceremonies pertaining to Tezcatlipoca are presented in this study, except when the author attempts to round out the whole picture. The writer states that the ceremony was held in May, principally to beg water from the sky and the gods for the crops. A general prayer-time was held also, to ask many things of the principal gods, and Tezcatlipoca was especially invoked and propitiated. The author describes the principal ceremony and the subordinate ceremonies of Toxcatl, and discusses detailed aspects of the ceremonies.

Riley, Frank. "Tempocentrism — Some Aspects of Time Consciousness in Cultures with Particular Reference to Contemporary Society in the United States." 1948. 107p.

The writer defines tempocentrism as a time distortion prevailing in a given culture or group. The conclusions reached by the author in connection with American society are: 1) In general, American historical consciousness does not reach beyond 1750. 2) In the period since 1750, three periods are favorably accentuated: a) the period around the Revolutionary War; b) the period 1890-1910; c) a period associated with the opening of the West, pioneering, inventions, etc. 3) Other periods since 1750 seem to be neglected: a) the period 1800-1825; b) the period 1860-1890; c) the 1920's, and 1930's. 4) In general, the centers of interest appear to be: a) the period around the foundation of the Republic; b) events associated with expansion, development, invention, pioneering before 1910; c) the Gay Nineties; d) Ante-bellum days in the South.

Ripley, June E. "A Survey of Published Texts in Nahuatl: 1890-1950." 1950. 136p.

This thesis is a survey of texts published in Nahuatl since the publication in 1892 of the Conde de la Viñaza's comprehensive bibliography of Indian languages in the New World. The scope is such as to include texts only, and even within this field, only printed materials (including facsimiles). The subject matter includes original literary works and Nahuatl translations of annals, legends, Biblical texts, and political proclamations. Grammars, dictionaries, and the numerous small pamphlets printed as aids in the teaching of Nahuatl have not been included unless they contain illustrative textual material. The texts are arranged in chronological order. Pertinent information such as



title, author, publisher, editor, dimensions, translation, and a brief resumé of the contents form the vital statistics of each work.

(An expanded version of Chapter III of the author's work appears in *Tlalocan* IV: 1).

Ross, Patricia F. "A Study of the History of Azcapotzalco." 1949. 101p.

This paper examines the origin of the Tepaneca, coordinates the history of Azcapotzalco with that of the other nations with which the Tepaneca came into contact, and considers their methods of conquest. In surveying the history of Azcapotzalco, the author covers its origins, dynasties, its rise and fall, and briefly summarizes its decline to the present day. Genealogical charts of the dynasties and a map of the Anahuac Valley are included.

Schultz, Donald S. "Goat Raising as a Means of Livelihood in Donaji, a Oaxaca Village." 1959. 86p.

This thesis endeavors to illustrate how goat raising fits into the life of the Mexican peasant. The author feels that by studying the goat-raising complex of a small village he can best portray its relation to other aspects of community life. Donaji, a small village in the Valley of Oaxaca, was chosen as the site for this study. The writer believes it to be representative of thousands of small villages in Mexico where goats are raised.

Simons, Bente B. "The Codex of Cholula: A Preliminary Study." 1962. ?p.

The author analyzes a heretofore unstudied codex, containing prehispanic information.

Spores, Ronald. "The Cacicazgo of Yanhuitlán in the Sixteenth Century." 1960. 129p.

This thesis deals specifically with the postconquest cacique system and other aspects of local pueblo government of Yanhuitlan during the sixteenth century. The writer's purpose is to present a case study of the functioning of the Indian nobility as a social class and political entity in a given locality during the period of early colonization and cultural amalgamation. It is demonstrated how native forms of government were absorbed where compatible into the Spanish system, and there is an examination of the rationale behind the post-conquest preservation of class lines, particularly as regards recognition of the nobility.

Welte, Cecil R. "Aztec Value Orientations." 1962. ?p.

The writer seeks to reconstruct the Aztec value system through careful analysis of extant source of precolumbian beliefs.

Wicke, Charles R. "The Ball Court at Yagul, Oaxaca: A Comparative Study." 1954. 79p.

The writer seeks to describe the ball court at Yagul and to see where that particular court fits into the overall picture when compared with similar structures. Excavation of the ball court revealed that close ties existed between Mitla and Yagul, as well as connections between Monte Albán and the latter site. Wedge shaped mosaic stones encountered in the Hall of Columns at Mitla were similar to those found at the Yagul ball court. Although the orientation of the Monte Albán ball court is different from that of Yagul, the similarities between the two structures leave no doubt as to the connections between the two archeological sites.

Wilkins, James. "Folk Medicine in Present Day Mexico." 1948. 24p.

The author discusses the prehispanic background of folk medicine beliefs, the extent of present day practice, those who practice it (shamans and curanderos) and reviews common diseases and their cures by folk medicine. He concludes that the roots of present day folk medicine lie in the well-developed medical practices of pre-conquest days. With the fall of indigenous culture after the Conquest, medicine passed from the hands of skilled practitioners to the popular curandero who combined it with a great deal of superstitious practice although retaining much valuable lore. The writer believes that it will be many years before the curandero and his use of ancient lore mixed with magical rites and superstitious practices will be supplanted by the modern doctor.

Winter, Robert E. "Report on the Excavations at Yatachio." 1952. 129p.

Five building periods were uncovered during the excavations at Yatachio, near Tamazulapan, Oaxaca, covering a period of over a thousand years — from about 200 B.C. to well after 950 A.D. The great cultural significance of Yatachio ended at the termination of Period IV. Period V, as can be noted by its degenerate qualities of construction, was a period of transition in the area before the powerful Mixtecs of the Monte Albán era came into dominance. Yatachio was abandoned as a cultural center long before the Spanish conquest. The decorated buff and cream ware, however, still flourished after the Classic Period and seems to be a tie between the early cultures of Yatachio and the later ones of Coixtlahuaca and Monte Albán.