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14 Attorneys for Plaintiffs

15 SUPERIOR COURT OF CALIFORNIA

16 COUNTY OF SAN DIEGO – CENTRAL DIVISION

17 CALIFORNIANS FOR EQUAL RIGHTS  
FOUNDATION, a California non-profit public  
18 benefit corporation; ERIC GONZALES, an  
19 individual; STEVE HOUBECK, an individual;  
JOSE VELAZQUEZ, an individual;

20 Plaintiffs,

21 v.

22 STATE OF CALIFORNIA, CALIFORNIA  
23 STATE BOARD OF EDUCATION,  
CALIFORNIA STATE DEPARTMENT OF  
24 EDUCATION, TONY THURMOND, in his  
official capacity as State Superintendent of Public  
25 Instruction, LINDA DARLING-HAMMOND, in  
her official capacity as President of the State Board  
26 of Education, and DOES 1-100,

27 Defendants.  
28

Case No.: 37-2021-00037896-CU-CR-CTL

**IMAGED FILED**

**DECLARATION OF ALAN R.  
SANDSTROM, PH.D. IN SUPPORT OF  
EX PARTE APPLICATION FOR  
TEMPORARY RESTRAINING  
ORDER, AND FOR ORDER TO SHOW  
CAUSE re: PRELIMINARY  
INJUNCTION**

Date: October 7, 2021

Time: 8:30 a.m.

Dept.: C-67

Judge: Hon. Eddie C. Sturgeon

Action Filed: September 3, 2021

1 I, ALAN R. SANDSTROM, declare:

2 1. I hold a Ph.D. in anthropology from Indiana University. I taught anthropology at the  
3 postsecondary level from 1974 through 2009, and from 2011 through 2014. I am now Professor  
4 Emeritus of Anthropology at Purdue University Fort Wayne. I have studied and conducted research  
5 on the Nahua culture, including religion, and have published peer-reviewed scholarship on the subject.  
6 I have also studied and published on other anthropological subjects, including the religious aspects of  
7 those subjects. My experience and training in this area is set forth more fully in my curriculum vitae,  
8 of which a true and accurate copy is attached to this declaration.

9 2. This declaration is based on my training and experience, as well as on my review of the  
10 “In Lak Ech” affirmation, including the material introducing it, in the Ethnic Studies Model  
11 Curriculum.

12 3. “Aztec” is an imprecise term because it has been given different meanings by different  
13 people. The people of the Mesoamerican civilization commonly known as “Aztec” used the name  
14 “Mexica” to refer to themselves. The term “Nahua” is also used. Following the Mexican Revolution  
15 in the early 20th century, “Aztec” became part of a nationalistic philosophy and identity, such that the  
16 term “Aztec” was used to refer to a variety of people, not all of whom had any association with the  
17 Mexica or Nahua. Although my declaration uses “Aztec” to refer to any or all of these, the terminology  
18 does not affect my evaluation.

19 4. The Aztec religion was and is a sophisticated religion. Aztec culture did not distinguish  
20 between religion, philosophy, cosmology, or mythic history; all were and are part of the religion or  
21 faith of the Aztec people. In this tradition, there is no clear division between sacred and secular. The  
22 Aztec religion has historically been used as a form of cultural resistance, but does not lose its religious  
23 character merely because it is used in this way.

24 5. Many of the terms are difficult to translate accurately into English, and do not  
25 correspond exactly to counterparts in Western religion. Aztec religious chants are not direct  
26 counterparts of Western prayers or chants. The Aztecs’ chanting or recitation constituted performances  
27 or orations for the spirit entities who were being invoked. The chants, even if translated into English,  
28 are not necessarily easily recognized as religious even though they are religious.

1           6.       Aztec religion experienced a decline as the result of the Spanish conquest and its  
2 aftermath, including the work of Christian missionaries. However, a form of the traditional religion  
3 continues to be practiced in a modified form by descendants of the Aztecs in Mexico. For example,  
4 the modern practice involves animal sacrifice, rather than human sacrifice as in the distant past. It is a  
5 living faith, and is not a cultural relic or a mere intellectual philosophy.

6           7.       A modern movement sometimes called Aztlán looks back to the mythic origin of the  
7 Aztecs and is based on the traditional Aztec religion. It can be described as a modern re-imagination  
8 of Aztec religion and culture. Its practitioners or followers incorporate elements of the traditional Aztec  
9 religion into their own religious and spiritual practices. Its practitioners are not necessarily descendants  
10 of the Aztecs, and it is much more associated with the modern Mexican national identity movement.  
11 Followers of Aztlán utilize prayers and chants as part of their spiritual practices.

12           8.       Having reviewed the “In Lak Ech” affirmation, I can say it is a modern creation that  
13 borrows elements of the Aztec religion. It would be of no real value in learning about the Aztec people  
14 or culture of the past or today.

15           9.       The introduction to the “In Lak Ech” affirmation describes *Nahui Ollin* as “Four  
16 Movements.” The term *Nahui Ollin* is taken from Nahuatl (the Aztec language), but in Aztec  
17 cosmology refers to the current or fifth age. Using it to refer to “Four Movements” or philosophical  
18 principles is not consistent with traditional or modern Aztec culture, but instead is a recent invention.

19           10.      I have reviewed the “Mesoamerican Indigenous Epistemologies and Pedagogies of  
20 Healing” portion of Curtis Acosta’s chapter “Regeneration and Transformation,” in *Rethinking Ethnic*  
21 *Studies* (pages 271–273). This understanding conflicts with what we know of Mesoamerican culture,  
22 and there is no evidence that it was or is part of traditional Mesoamerican indigenous belief.

23           11.      The “In Lak Ech” affirmation invokes five spiritual entities that are part of the Aztec  
24 religion and related religions, in some cases under alternate names. The appellations used for them  
25 refer to traditional titles, translated into English. For example, Tezkatlipoka is identified as “smoking  
26 mirror,” Quetzalcoatl is identified as the morning and evening star, and Huitzilopochtli is referred to  
27 as “hummingbird to the left.” The affirmation praises these entities and appeals to them for benefits  
28 such as blessed knowledge, enlightenment, creativity, healing, and power. The affirmation also

1 expresses gratitude and thanks to them.

2 12. Religious figures or things may take on secondary meanings and function as symbols  
3 of secular ideas. For example, the Roman God Cupid has become a symbol of romantic love, and the  
4 caduceus of Hermes has become accepted as a symbol of medicine and health care. The spirit entities  
5 named in the "In Lak Ech" affirmation, however, have not achieved widespread recognition as secular  
6 symbols. To the extent they have non-religious meaning, it is not common or easily recognized.

7 13. In content, the "In Lak Ech" affirmation contains a series of prayers to spiritual entities.  
8 The prayers are the kind that practitioners of Aztlan recite or chant as part of their religious practice.

9 14. While the "In Lak Ech" affirmation could be studied appropriately in a class (*e.g.*, as  
10 modern poetry), the introductory explanation does not suggest an appropriate use or include any  
11 disclaimers that might render the affirmation non-religious. Nothing distinguishes recitation or  
12 chanting of the affirmation from prayers or religious exercises.

13 15. I am very much in favor of the Model Curriculum's stated goals. However, I think its  
14 treatment of Mesoamerican culture in the "In Lak Ech" affirmation is a mistake. A wealth of  
15 information about the Aztec culture, including religion and ethics, is available and can be taught in  
16 schools. However, the "In Lak Ech" affirmation bypasses this and uses Aztec or Aztlan religious  
17 practice to convey a secondary modern message. In my view, there is no sound reason to invent an  
18 Aztec chant or to co-opt the elements of Aztec culture in this way. Doing so undermines genuine  
19 understanding and appreciation of these cultures.

20 16. I strongly believe that children can appropriately be taught about religion, and be taught  
21 to respect people of different faiths. However, I do not see the "In Lak Ech" affirmation as achieving  
22 that goal in an appropriate way. The affirmation as presented amounts to a religious activity that I think  
23 has no place in a public school.

24 I declare under penalty of perjury under the laws of the State of California that the foregoing is  
25 true and correct. Executed on September 23, 2021, at Pittsfield, Massachusetts.

26  
27 

28 ALAN R. SANDSTROM, Declarant

**Attachment**



## **BIOGRAPHICAL SKETCH**

### **ALAN R. SANDSTROM**

Alan R. Sandstrom is a sociocultural anthropologist with interests in cultural ecology, cultural materialism, economic anthropology, history and theory of anthropology, Native Americans, religion, ritual, and symbolism. He has conducted ethnographic field research among Tibetans in exile in Himachal Pradesh, India, and has engaged in long-term fieldwork over more than four decades in a single Nahua community in the Huasteca region of northern Veracruz, Mexico.

Prior to retiring from full-time teaching in 2009 as professor emeritus of anthropology at Indiana University–Purdue University Fort Wayne (now Purdue Fort Wayne), Alan served as chair of the Department of Anthropology. In retirement, he served as adjunct professor of anthropology at Massachusetts College of Liberal Arts (2011-2013) and Berkshire Community College (2013).

Editor of the *Nahua Newsletter* over most of the publication's 25 years in print, Alan has published books, journal articles, and chapters in edited volumes focused on the Indigenous peoples of Mexico, including *Traditional Papermaking and Paper Cult Figures of Mexico* (with Pamela Effrein Sandstrom) in 1986, and *Corn is Our Blood: Culture and Ethnic Identity in a Contemporary Aztec Indian Village* in 1991.

*Corn is Our Blood* received the honor of being chosen as the key ethnography describing Nahua culture by Yale University's Human Relations Area Files and included in the *eHRAF World Cultures* database in 2010. *Ethnic Identity in Nahua Mesoamerica: The View from Archaeology, Art History, Ethnohistory, and Contemporary Ethnography* (written with coauthors Frances F. Berdan, John K. Chance, Barbara L. Stark, James M. Taggart, and Emily Umberger) appeared in 2008.

He has coedited three volumes: *Mesoamerican Healers* with Brad R. Huber (Texas, 2001); *Holy Saints and Fiery Preachers: The Anthropology of Protestantism in Mexico and Central America* with James W. Dow (Praeger, 2001); and *Native Peoples of the Gulf Coast of Mexico* with E. Hugo García Valencia (Arizona, 2005).

During his career at IPFW, he was granted four sabbatical research leaves to continue long-term ethnographic research with the Nahua in northern Veracruz, Mexico. Fieldwork conducted during 2006–2007 focused on the milpa in Nahua cultural identity and the strategies employed by individual Nahua horticulturalists in response to changing national agrarian policy.

## **CURRICULUM VITAE**

**ALAN R. SANDSTROM**  
Professor Emeritus of Anthropology

**Academic affiliation** Department of Anthropology  
Purdue University Fort Wayne  
2101 East Coliseum Boulevard  
Fort Wayne, Indiana 46805

**Mailing address** 64 South Mountain Road  
Pittsfield, Massachusetts 01201

**Phone | email** 413-464-7160 | [sandstro@pfw.edu](mailto:sandstro@pfw.edu)

### **EDUCATION**

Indiana University, Bloomington, Indiana

Degree: Ph.D.

Field: Anthropology

Date: September 1975

Dissertation title: "Ecology, Economy, and the Realm of the Sacred: An Interpretation of Ritual in a Nahua Community of the Southern Huasteca, Mexico"

Indiana University, Bloomington, Indiana

Degree: M.A.

Field: Anthropology

Date: April 1971

Thesis title: "An Anthropological Analysis of the Concept of the Authoritarian Personality"

American International College, Springfield, Massachusetts

Degree: B.A.

Major field: Sociology/Anthropology

Date: June 1968

## CONTENTS

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SERVICE AS MANUSCRIPT REVIEWER / REFEREE  
OTHER PROFESSIONAL SERVICE  
WORKS IN PROGRESS  
PROFESSIONAL AFFILIATIONS

### ACADEMIC EMPLOYMENT

- |              |   |
|--------------|---|
| 2009-present | Professor Emeritus of Anthropology, Purdue University Fort Wayne, formerly Indiana University-Purdue University Fort Wayne (IPFW), Fort Wayne, IN   |
| 2011-2014    | Adjunct Professor of Anthropology, Massachusetts College of Liberal Arts (MCLA), North Adams, MA  |
| 1993-2009    | Professor of Anthropology, IPFW: served as Department of Anthropology Chair (2002-2009) after establishing independent department; also Department of Sociology Interim Chair (2007-2008); Department of Philosophy Interim Chair (2004-2005) |
| 1982-1993    | Associate Professor of Anthropology, IPFW: served as Anthropology Program Coordinator (1982-2002) within Department of Sociology and Anthropology   |
| 1975-1982    | Assistant Professor of Anthropology, IPFW: established (1980-1981) the four-field program in anthropology offering a bachelor's degree  |
| 1974-1975    | Instructor in Anthropology, Southeast Missouri State University, Cape Girardeau, MO   |



## ACADEMIC HONORS AND AWARDS

- 2021 Appointed as member of the graduate faculty, Universidad Nacional Autónoma de México (UNAM), Ciudad Universitaria, Mexico City
- 2010 Appointed by the American Anthropological Association to be external evaluator for the Department of Anthropology, University of Northern Colorado [see item 5.3 under REPORTS]
- 2008 IPFW College of Arts and Sciences Distinguished Lecture, "Anthropology Gets Religion: Shaman-Priests and Water Mountains in Mesoamerica" [see item 2.41 under ARTICLES, BOOK CHAPTERS, etc.]
- 2006-2007 Sabbatical leave to conduct ethnographic research among the Nahua of Mexico
- 2004 Invited to give Anita Lynn Forgach Keynote Award address to the Friends of Dard Hunter, an international society dedicated to the life and work of explorer and pioneer papermaker Dard Hunter [see item 2.40 under ARTICLES, BOOK CHAPTERS, etc.]
- 2003 Inducted into the Academia Mexicana de Ciencias Antropológicas (Mexican Academy of Anthropological Sciences)
- 2003 Appointed as member of the graduate faculty, University of Illinois, Chicago
- 2002-2005 Invited to serve for a three-year term on the governing board of the Institute for Advanced Studies of the Research and the University Graduate School of Indiana University-Bloomington
- 2002 Inducted in the Honor Society of Phi Kappa Phi
- 2001 Appointed to the Anthropology Fellowships Panel of the National Endowment for the Humanities
- 2001 IPFW Outstanding Research Award lecture, "Pilgrimage, Blood Sacrifice, and Ethnic Identity: Thirty Years of Field Research among the Nahua Indians of Mexico" [see item 9.45 under PRESENTATIONS]
- 2000 Appointed as member of the graduate faculty, Universidad Autónoma Metropolitana, Iztapalapa, Mexico City
- 1999 Selected for the Programa de visitas de profesores distinguidos (Visiting Distinguished Professor Program) 1999-2000 by the Academia Mexicana de Ciencias (Mexican Academy of Sciences) and the Centro de Investigaciones y Estudios Superiores en Antropología Social (CIESAS, Center for Research and Advanced Studies in Social Anthropology); the award involved a 10-day visit to Mexico to make four presentations, attend a professional conference, and consult

- with field researchers working in the Huasteca region of Mexico [see item 9.36 under PRESENTATIONS]
- 1997-1998 Appointed Profesor invitado (Invited Professor) by CIESAS, Mexico City
- 1997-1998 Sabbatical leave to conduct ethnographic fieldwork among the Nahua in Mexico
- 1996 Appointed by the American Anthropological Association to be external evaluator for the Department of Sociology and Anthropology, St. Cloud State University, St. Cloud, MN [see item 5.2 under REPORTS]
- 1995 Appointed by the American Anthropological Association to be external evaluator for the Department of Sociology, Anthropology, and Criminal Justice, Rutgers University–Camden, NJ [see item 5.1 under REPORTS]
- 1991-1994 Appointed as full member of the graduate schools of Indiana University (1991), Purdue University (1993), and Ball State University (1994)
- 1993 Appointed as member of the 1993-1994 review panel for the J. I. Staley Prize book award, School of American Research, Santa Fe, NM
- 1990 Sabbatical leave to conduct ethnographic fieldwork among the Nahua in Mexico
- 1983-1984 Sabbatical leave to conduct research on Mesoamerican ritual paper cutting; invited as Officer of the University and Research Associate in the Department of Anthropology and the Peabody Museum of Archaeology and Ethnology, Harvard University

#### **GRANTS TO SUPPORT RESEARCH**

- 2021 Fundación Stresser-Péan (Mexico) subvention grant to underwrite inclusion of color photographs in *Pilgrimage to Broken Mountain: Nahua Sacred Journeys to Mexico's Huasteca Veracruzana* (with Pamela Effrein Sandstrom), accepted for publication in 2022 by the University Press of Colorado
- 2010-2011 IPFW Office of Research and External Support (ORES) Grant-in-Aid of Research for graphic artist to create digital vector drawings of Mesoamerican sacred cut-paper figures (with Pamela Effrein Sandstrom)
- 2006 Indiana University International Projects and Activities Grant (IPAG) to support sabbatical research
- 2001 Foundation for the Advancement of Mesoamerican Studies, Inc. (FAMSI) Contingency Grant award #01001 to support ethnographic research among the Nahua of Mexico

- 2001 Indiana University Research and the University Graduate School (RUGS) Intercampus Travel grant to analyze collections in the Mathers Museum of World Cultures, Bloomington, IN
- 1999 Indiana University Overseas Conference Fund grant to participate in 68th Anglo-American Conference of Historians, University of London, School of Advanced Study
- 1997 American Council of Learned Societies (ACLS) Research Fellowship (award #A06-01-02 7301) to conduct ethnographic research among the Nahua of Mexico
- 1997 American Philosophical Society (APS) Research Grant to conduct ethnographic research among the Nahua of Mexico.
- 1997 Indiana University Research and the University Graduate School (RUGS) Research Project Initiation Expense Grant to conduct ethnographic research among the Nahua of Mexico
- 1995 Indiana University President's Council on International Programs (PCIP) translation grant for publication in Mexico of "The Weeping Baby and the Nahua Corn Spirit: The Human Body as Key Symbol in the Huasteca Veracruzana"
- 1994, 1996, 1999, 2002 Indiana University Office of International Programs, and Center for Latin American and Caribbean Studies (CLACS) subsidy grants to support publication of the *Nahua Newsletter*
- 1991 Office of the Dean of Arts and Sciences (IPFW) subsidy grant for publication of *Corn is Our Blood: Culture and Ethnic Identity in a Contemporary Aztec Indian Village*
- 1991 Inter-campus Research Travel Grant to use libraries on the Bloomington campus of Indiana University
- 1990 Indiana University President's Council on International Programs (PCIP) grant to support bilingual research assistants in transcribing and translating Nahua myths
- 1989 Indiana University President's Council on International Programs (PCIP) travel grant to conduct research at the Tozzer Library, Harvard University
- 1987 Indiana University President's Council for the Social Sciences (PCSS) research grant to support bilingual research assistant
- 1985-1986 Organization of American States (OAS) Regular Training Program Research Fellowship (award #F96735) to conduct ethnographic research among the Nahua

- 1985 Indiana University President's Council for the Social Sciences (PCSS) subsidy grant for publication of *Traditional Papermaking and Paper Cult Figures of Mexico*
- 1984 Fulbright Postdoctoral Research Fellowship, 1984-1985 (award #1035214, postponed to 1985-1986) to conduct ethnographic research among the Nahua of Mexico
- 1981 Indiana University President's Council for the Social Sciences (PCSS) and President's Council on International Programs (PCIP) subsidy grants to publish *Traditional Curing and Crop Fertility Rituals Among Otomí Indians of the Sierra de Puebla, Mexico: The Lopez Manuscripts*
- 1980 IPFW Summer Grant for Research to support ethnographic survey of Tibetan exile communities in Himachal Pradesh, India
- 1979-1980 Indiana University President's Council for the Social Sciences (PCSS), and President's Council on International Programs (PCIP) research grants to support ethnographic survey of Tibetan exile communities in Himachal Pradesh, India
- 1978 Co-recipient (with Emory Clark Whipple), Indiana Committee for the Humanities (ICH) grant to produce "The World of Music" series (52 half-hour programs) for public radio station WBNI 89.1 FM
- 1977 IPFW Summer Grant for Research to conduct ethnographic research on ritual paper cutting among the Nahua of Mexico
- 1973 Indiana University Mathers Museum of Anthropology Grant-in-Aid of Research for special project on Day of the Dead ceremonies in Northern Veracruz, Mexico
- 1973 Doctoral Grant-in-Aid of Research, Office of Research and Advanced Studies, Indiana University, to support dissertation research
- 1972-1973 National Defense Foreign Language (NDFL) Area Studies Fellowship to support ethnographic research among the Nahua of Mexico
- 1970 Indiana University Latin American Studies Program Fellowship and Ford International II grant to support ethnographic research among the Nahua of Mexico

#### **ETHNOGRAPHIC FIELDWORK**

- July 2006-  
June 2007 Ethnographic research on the changing context of milpa horticulture among the Nahua of northern Veracruz, Mexico (Sponsor: IPFW)
- June 2001 Ethnographic research on Nahua blood sacrifice and pilgrimage to the sacred mountain Postectli in Chicontepec, Veracruz, Mexico (Sponsor: FAMSI)

- August 1997- July 1998 Ethnographic research on milpa horticulture among the Nahua of northern Veracruz, Mexico (Sponsors: IPFW, American Council of Learned Societies, American Philosophical Society, CIESAS, Instituto de Antropología, Universidad Veracruzana, Xalapa, Veracruz, Mexico)
- January-June 1990 Ethnographic research on myth, oral narratives, and ritual among the Nahua of northern Veracruz, Mexico (Sponsors: IPFW and the Instituto de Antropología, Universidad Veracruzana, Xalapa, Veracruz, Mexico)
- July 1985- July 1986 Ethnographic research on ethnic identity and culture change among the Nahua, of northern Veracruz, Mexico (Sponsors: Fulbright Program, Organization of American States, and the Instituto de Antropología, Universidad Veracruzana, Xalapa, Veracruz, Mexico)
- January- August 1980 Ethnographic survey of the Tibetan exile communities in Himachal Pradesh, northern India (Sponsors: IPFW and Indiana University)
- May- August 1977 Ethnographic research on ritual paper cutting among Indigenous people (Nahua, Otomí, and Tepehua) of the Huasteca and Sierra Norte de Puebla, Mexico (Sponsor: IPFW)
- December 1975 Ethnographic research on the winter solstice ritual (Tlakatelilis) of the Huastecan Nahua (Sponsor: IPFW)
- October 1973 Ethnographic research on Day of the Dead ceremonies in northern Veracruz, Mexico (Sponsors: Mathers Museum of Anthropology, Indiana University)
- Summer 1970, May 1972- August 1973 Dissertation research in Amatlán (pseudonym), *municipio* of Ixhuatlán de Madero, Veracruz, Mexico (Sponsors: Indiana University, NDFL, Ford International II, Instituto de Antropología, Universidad Veracruzana, Xalapa, Veracruz, Mexico)
- 1966-1968 Undergraduate field assistant, archaeological survey of the Connecticut River Valley (Directed by Prof. Robert Lowrie, American International College, Springfield, Massachusetts)
- Summer 1967 Six-week undergraduate archaeological field school in western Pennsylvania (Sponsor: Clarion State University)

## 1. BOOKS, MONOGRAPHS, EDITED VOLUMES

- [1.9] In preparation "Pilgrimage to Broken Mountain: Nahua Sacred Journeys in Mexico's Huasteca Veracruzana," by Alan R. Sandstrom and Pamela Efrein Sandstrom, an ethnographic analysis of five pilgrimages with 375 color photographs, 320 vector drawings of ritual paper cuttings, and translated chants in Nahuatl linked to audio recordings [900-page ms. available, including text + illustrations], accepted for publication in 2022 by the University Press of Colorado.
- [1.8] 2008 *Ethnic Identity in Nahua Mesoamerica: The View from Archaeology, Art History, Ethnohistory, and Contemporary Ethnography*, by Frances F. Berdan, John K. Chance, Alan R. Sandstrom, Barbara L. Stark, James M. Taggart, and Emily Umberger. Salt Lake City: University of Utah Press [ISBN 987-0-87480-917-6, xiii+266 pp.]; includes chapters "Blood Sacrifice, Curing, and Ethnic Identity Among Contemporary Nahua of Northern Veracruz, Mexico," by Alan R. Sandstrom, pp. 150-82; and "Some Finishing Thoughts and Unfinished Business," by Alan R. Sandstrom and Frances F. Berdan, pp. 204-20.
- [1.7] 2005 *Native Peoples of the Gulf Coast of Mexico*, edited by Alan R. Sandstrom and E. Hugo García Valencia. Native Peoples of the Americas, Laurie Weinstein, series editor. Tucson: University of Arizona Press [ISBN 0-8165-2411-4, xi+335 pp.]; includes chapter "The Indigenous Cultures of Gulf Coast Mexico," by Alan R. Sandstrom, pp. 3-21.
- [1.6] 2001 *Holy Saints and Fiery Preachers: The Anthropology of Protestantism in Mexico and Central America*, edited by James W. Dow and Alan R. Sandstrom. Religion in the Age of Transformation, Anson Shupe, series editor. Westport, Conn.: Praeger Publishers [ISBN 0-275-95852-3, xiv+298 pp.]; includes chapters "Preface," by James W. Dow and Alan R. Sandstrom, pp. ix-xiv; and "Conclusion: Anthropological Perspectives on Protestant Conversion in Mesoamerica," by Alan R. Sandstrom, pp. 263-89.
- [1.5] 2001 *Mesoamerican Healers*, edited by Brad R. Huber and Alan R. Sandstrom. Austin: University of Texas Press [ISBN 0-292-73454-9, xiii+403 pp.]; includes chapters "Recruitment, Training, and Practice of Indigenous Midwives: From the Mexico-United States Border to the Isthmus of Tehuantepec," by Brad R. Huber and Alan R. Sandstrom, pp. 139-78; and "Mesoamerican Healers and Medical Anthropology: Summary and Concluding Remarks," by Alan R. Sandstrom, pp. 307-29; translated portion of "Recruitment" chapter published as "Reclutamiento, capacitación y práctica de las parteras indígenas." In *Las culturas indígenas de México: Atlas nacional de etnografía*. Saúl Millán, ed., pp. 377-94. Mexico City: Instituto Nacional de Antropología e Historia, 2018.
- [1.4] 1991 *Corn is Our Blood: Culture and Ethnic Identity in a Contemporary Aztec Indian Village*. Civilization of the American Indian Series, vol. 206. Norman: University of Oklahoma Press [ISBN 0-8061-2399-0, xxvii+420 pp.; 2nd printing August 1994; 3rd printing March 2000; 4th printing March 2009]; issued as netLibrary ebook, April 2000; excerpted as "Ethnic Identity and its

Attributes in a Contemporary Mexican Indian Village," in *The Indian in Latin American History: Resistance, Resilience, and Acculturation*, edited by John E. Kicza, pp. 269-82, Wilmington, DE: SR Books (2000); *Outline of Cultural Materials (OCM)* indexed edition (indexing analyst, Teferi Abate Adem) in *eHRAF World Cultures, Nahua Collection NU46*, New Haven, Conn.: Human Relations Area Files, Yale University (2010), available through institutional license at <http://ehrafworldcultures.yale.edu/ehrafe/>; Spanish edition *El maíz es nuestra sangre: Cultura e identidad étnica en un pueblo indio azteca contemporáneo* (translated by Zofia Aneta Piotrowska-Kretkiewicz, William H. Klemme, David L. Oberstar, and Rosalva García Meléndez), Mexico City: Centro de Investigaciones y Estudios Superiores in Antropología Social (CIESAS) (2010) [ISBN 978-607-486-103-7, 533 pp.]; an Internet Archive edition (2012) [ISBN 978-0-9882580-0-6, copyright the author] available at <https://archive.org/details/cornisourbloodcu00sand>.

- [1.3] 1986 *Traditional Papermaking and Paper Cult Figures of Mexico*, by Alan R. Sandstrom and Pamela Effrein Sandstrom. Norman: University of Oklahoma Press [ISBN 0-8061-1972, xxv+327 pp.]; an Internet Archive edition (2012) [ISBN 978-0-9882580-1-3, copyright the authors] available at <https://archive.org/details/traditionalpape00sand>.
- [1.2] 1981 *Traditional Curing and Crop Fertility Rituals Among Otomí Indians of the Sierra de Puebla, Mexico: The Lopez Manuscripts*. Indiana University Publications, Occasional Papers and Monographs, no. 3. Bloomington: Indiana University Museum. [ISBN 0-9605982-0-0, vi+110 pp.]
- [1.1] 1978 *The Image of Disease: Medical Practices of Nahua Indians of the Huasteca*. Monographs in Anthropology, no. 3. Columbia: Department of Anthropology, University of Missouri-Columbia. [ISBN 0-913134-88-0, ii+60 pp.]

## 2. ARTICLES, BOOK CHAPTERS, JOURNAL SPECIAL ISSUES, SCHOLARLY COMMENTARY, & MUSICAL RECORDINGS

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### 3. ARCHIVED RESEARCH COLLECTIONS & AUDIO RECORDINGS

- [3.4] In preparation "HRAF Nahua Photograph Collection," by Alan R. Sandstrom and Pamela Effrein Sandstrom [1,051 ethnographic photographs deposited in 2018 to amplify the *Nahua Collection NU46* documents in the Human Relations Area Files *eHRAF World Cultures* database, available through institutional license at <http://ehrafworldcultures.yale.edu/ehrafe/>.
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### 4. SELECTED POPULAR PRESS CONTRIBUTIONS

- [4.14] 2021 "Episode 2: The Aztecs: From Empire to A.I." *Overheard at National Geographic* podcast, posted August 10, 2021. The episode features contributions by Alan and Pamela Sandstrom and colleagues who relate stories about the contemporary descendants of the Nahuatl-speaking people of Mesoamerica, accompanied by a soundtrack recorded in the village of Amatlán; available at <https://www.nationalgeographic.com/podcasts/article/episode-2-the-aztecs-from-empire-to-ai>
- [4.13] 2021 "Why Did the Aztecs Like to Chant So Much?" [essay for middle-school students, solicited by editor Ian Mursell] (with Pamela Effrein Sandstrom), *Mexicolore* (U.K.) website; available at <http://www.mexicolore.co.uk/>

- [4.12] 2018 "Trees" [solicited essay], *Mexicolore* (U.K.) website; available at <http://www.mexicolore.co.uk/aztecs/flora-and-fauna/trees>
- [4.11] 2016 "Aztec Papermaking" (with Pamela Effein Sandstrom); also "The Aztec Military Defeat at the Hands of the Spanish Invaders" [solicited essays] *Mexicolore* (U.K.) website; available at <http://www.mexicolore.co.uk/aztecs/>.
- [4.10] 2014 "Do You Know the Names of All the Aztec Gods?" [solicited essay] available at <http://www.mexicolore.co.uk/aztecs/ask-experts/do-you-know-the-names-of-all-the-aztec-gods>; contributed to "How Would the World be Different Today if the Aztecs had Defeated the Conquistadors?" [multi-author essay] *Mexicolore* (U.K.) website; available at <http://www.mexicolore.co.uk/aztecs/spanish-conquest/what-if-the-aztecs-had-defeated-the-spanish>.
- [4.9] 2012 "Pilgrimage to Broken Mountain: A Nahua Ritual for Abundant Crops" [solicited essay], *Mexicolore* (U.K.) website; available at <http://www.mexicolore.co.uk/aztecs/home/modern-nahua-pilgrimage>
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Sandstrom, Paul Jean Provost, and Pamela Effrein Sandstrom, with report by Byron Spice, "Visit to refugees gives a glimpse into Tibetan life" [news account, in conjunction with IPFW photographic exhibit and lecture by Thubten Jigme Norbu, Professor of Tibetan Studies, Indiana University; brother of H. H. the Dalai Lama]. *The Fort Wayne Journal Gazette* (November 12):1C, 12C.

## 5. REPORTS

- [5.3] 2010 "External Review: University of Northern Colorado, Department of Anthropology."
- [5.2] 1996 "External Review: St. Cloud State University Anthropology Program, Department of Sociology and Anthropology" (with Nancy Parezo).
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## 6. UNPUBLISHED MANUSCRIPTS

- [6.2] 2001 "The Recruitment of Midwives in a Nahuatl-Speaking Community of Mexico and the Likelihood of Their Cooperating with Biomedical Practitioners," by Brad Huber, Antonio Toribio Martínez, and Alan R. Sandstrom; 25pp. ms. available at <http://huberb.people.cofc.edu/www/Selected%20Publications/Huber%20Toribio%20Martinez%20Sandstrom%20Hueyapans%20Midwives.pdf>
- [6.1] 1970 "Economy, Ecology, and Religion in a Nahuatl Community: Some Preliminary Considerations," 27pp. ms. on file in the archives of the Instituto de Antropología, Universidad Veracruzana, Xalapa, Veracruz, Mexico.

## 7. BOOK REVIEWS

- [7.37] 2021 *The Rain Gods' Rebellion: The Cultural Basis of a Nahua Insurgency*, by James M. Taggart. *Estudios de Cultura Nahuatl* 61:265-70.
- [7.36] 2020 *Dialogue with Europe, Dialogue with the Past: Colonial Nahua and Quechua Elites in Their Own Words*, edited by Justyna Olko, John Sullivan, and Jan Szeminski. *Journal of the Royal Anthropological Institute* [in preparation].
- [7.35] 2016 *The Huasteca: Culture, History, and Interregional Exchange*, edited by Katherine A. Faust and Kim N. Richter. *Winterthur Portfolio* 50(2/3):202-3.



- [7.34] 2013 *Chimalpahin's Conquest: A Nahua Historian's Rewriting of Francisco López de Gómara's La conquista de México*, by Susan Schroeder, Anne J. Cruz, Cristián Roa-de-la-Carrera, and David E. Tavárez. *Colonial Latin American Review* 22(3):443-45.
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- [7.31] 2010 *A World of Difference: Encountering and Contesting Development*, by Eric Sheppard, Philip W. Porter, David R. Faust, and Richa Nagar. *Diaspora, Indigenous, and Minority Education: An International Journal* 4(3):213-15.
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- [7.29] 2009 *A Zapotec Natural History: Trees, Herbs and Flowers, Birds, Beasts and Bugs in the Life of San Juan Gbëë*, by Eugene S. Hunn. *Revista europea de estudios latinoamericanos y del caribe / European Review of Latin American and Caribbean Studies* 88:117-18.
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- [7.27] 2009 *Feeding Chilapa: The Birth, Life, and Death of a Mexican Region*, by Chris Kyle. *American Anthropologist* 111(2):255-56.
- [7.26] 2008 *For Gods, Ghosts, and Ancestors: The Chinese Tradition of Paper Offerings*, by Janet Lee Scott. *American Anthropologist* 110(3):394-95.
- [7.25] 2006 *Markets and Cultural Voices: Liberty vs. Power in the Lives of Mexican Amate Painters*, by Tyler Cowen. *Museum Anthropology Review* 1(1):71.
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- [7.23] 2005 *The World Below: Body and Cosmos in Otomí Indian Ritual*, by Jacques Galinier. *Journal of the Royal Anthropological Institute* (N.S.) 11(4):891.

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- [7.20] 2001 *The Bear and His Sons: Masculinity in Spanish and Mexican Folktales*, by James M. Taggart. *Ethnohistory* 48(3):534-36.
- [7.19] 2001 *The Flayed God: The Mesoamerican Mythological Tradition: Sacred Texts and Images from Pre-Columbian Mexico and Central America*, by Roberta H. Markman and Peter T. Markman. *American Indian Quarterly* 25(2):322-23.
- [7.18] 1997 *A Land Without Gods: Process Theory, Maldevelopment and the Mexican Nahuas*, by Jacques M. Chevalier and Daniel Buckles. *Development and Change* 28(4):799-800.
- [7.17] 1997 *The Natural History of the Soul in Ancient Mexico*, by Jill Leslie McKeever Furst. *Journal of the Royal Anthropological Institute* 3(1):188-89.
- [7.16] 1996 *The Covenants with Earth and Rain: Exchange, Sacrifice, and Revelation in Mixtec Sociality*, by John Monaghan. *Nahua Newsletter* 21:22-26; available at <http://www.nahuanewsletter.org>.
- [7.15] 1996 *Fieldwork Among the Maya: Reflections on the Harvard Chiapas Project*, by Even Z. Vogt. *Journal of the Royal Anthropological Institute* 2(2):375-76.
- [7.14] 1994 *Exits from the Labyrinth: Culture and Ideology in the Mexican National Space*, by Claudio Lomnitz-Adler. *Nahua Newsletter* 18:16-19; available at <http://www.nahuanewsletter.org>.
- [7.13] 1994 *Bloodsucking Witchcraft: An Epistemological Study of Anthropomorphic Supernaturalism in Rural Tlaxcala*, by Hugo G. Nutini and John M. Roberts. *Ethnohistory* 41(4):692-94.
- [7.12] 1993 *The Mixe of Oaxaca: Religion, Ritual, and Healing*, by Frank J. Lipp. *Journal for the Scientific Study of Religion* 32(2):202-3.
- [7.11] 1992 *Sixth Palenque Round Table, 1986*, edited by Virginia M. Fields. *Latin American Anthropology Review* 4(1):34.
- [7.10] 1992 *Aztecs: An Interpretation*, by Inga Clendinnen. *Nahua Newsletter* 13:7-9; available at <http://www.nahuanewsletter.org>.
- [7.9] 1992 *Perspectives on Behavioral Science: The Colorado Lectures*, edited by Richard Jessor (with Pamela Effrein Sandstrom). *Library Quarterly* 62(2):225-27.

- [7.8] 1991 *Conquest of the Sierra: Spaniards and Indians in Colonial Oaxaca*, by John Chance. *American Indian Quarterly* 15(3):409-10.
- [7.7] 1991 *Familiar Strangers: Gypsy Life in America*, by Marlene Sway. *Journal of Contemporary Ethnography* 20(1):111-14.
- [7.6] 1989 *Middle American Indians: A Guide to the Manuscript Collection at Tozzer Library*, Harvard University, by John M. Weeks. *American Indian Quarterly* 13(1):107-8.
- [7.5] 1989 *Aztec Warfare: Imperial Expansion and Political Control*, by Ross Hassig. *Latin American Anthropology Review* 1(1):18.
- [7.4] 1987 *Shamanism, Colonialism, and the Wild Man: A Study in Terror and Healing*, by Michael Taussig, and *Tsewa's Gift: Magic and Meaning in an Amazonian Society*, by Michael F. Brown. *Anthropology and Humanism Quarterly* 12(3-4):91-92.
- [7.3] 1985 *The Social Anthropology of Peasantry*, edited by Joan Mencher. *Anthropology and Humanism Quarterly* 10(2):51-52.
- [7.2] 1982 *Cultural Materialism: The Struggle for a Science of Culture*, by Marvin Harris. *Clio: A Journal of Literature, History, & the Philosophy of History* 11(3):315-16.
- [7.1] 1979 *Society Against Nature*, by Serge Moscovici. *Clio: A Journal of Literature, History, and the Philosophy of History* 8(3):477-78.

## 8. SYMPOSIA ORGANIZED

- [8.11] 2004 "Sacred Mountains in the Religious Ideology of Indigenous Peoples of Mesoamerica" symposium organizer (with David Grove); prepared paper "Pilgrimage to Postectli: Sacred Mountains Among the Nahua of Northern Veracruz," American Anthropological Association annual meeting, San Francisco" (December meeting canceled due to labor dispute).
- [8.10] 2004 "Theory and Method in Cultural Anthropology" symposium organizer, Central States Anthropological Society annual meeting, Milwaukee, WI (April).
- [8.9] 2002 "Marvin Harris and the Controversy Surrounding Cultural Materialism: Retrospective and Future Potential" symposium organizer (with Lawrence Kuznar); read paper "Cultural Materialism and the Paradox of Ethnography: Marvin Harris and the Struggle for Science in Anthropology," Central States Anthropological Society annual meeting, Lansing, MI (March) [see item 2.33 under ARTICLES, BOOK CHAPTERS, etc.].

- [8.8] 1998 "Comparative Research on Mesoamerican Healers" symposium organizer (with Brad Huber); read paper "Curing Through Blood Sacrifice Among Contemporary Nahuas of Mexico," American Anthropological Association annual meeting, Philadelphia (December).
- [8.7] 1996 "Mexican and Chicano Family, Marriage, and Gender in a Changing World" symposium organizer (with James M. Taggart); read paper (coauthored with James M. Taggart) "The Father in Nahua Society," American Anthropological Association annual meeting, San Francisco (November).
- [8.6] 1993 "Ethnic Identity and the Clash of Cultures" symposium organizer (with Lawrence Kuznar); read paper "Tradition and Custom as a Response to Domination: The Case of Nahua Indian Ethnic Identity in Rural Mexico," Central States Anthropological Society annual meeting, Beloit, WI (March).
- [8.5] 1988 "Encountering the Aztecs: Five Centuries of Nahua Culture, History, and Language" symposium organizer (with Louise Burkhart); read paper "Kinship and Family Organization in a Modern Nahua Village," American Anthropological Association annual meeting, Phoenix, AZ (November).
- [8.4] 1988 "Folk and Formal Interpretations" symposium organizer; read paper "Sin and the Fate of the Soul Among the Modern Aztecs," Central States Anthropological Society annual meeting, St. Louis (March).
- [8.3] 1987 "Aztec Adaptations from Colonialism to Modernization" symposium organizer, American Anthropological Association annual meeting, Chicago (November).
- [8.2] 1983 "Anthropological Perspectives on the Tibetans in Exile" symposium organizer, American Anthropological Association annual meeting, Chicago (November).
- [8.1] 1983 "Anthropology" symposium organizer, Indiana Academy of the Social Sciences annual meeting, Gary, IN (October).

## 9. SELECTED INVITED PRESENTATIONS, MUSEUM EXHIBITS, & PAPERS READ

- [9.82] 2019 "Flowers in the Religious Ideology of Contemporary Nahua of the Southern Huasteca, Mexico," presented at the annual meeting of the Society of American Archaeology, Albuquerque, NM (April 12); prepared for "Flowering World" seminar organized by Michael Mathiowetz and Andrew Turner, Amerind Foundation, Dragoon, AZ (September 15-20) [see item 2.50 under ARTICLES, BOOK CHAPTERS, etc.].
- [9.81] 2018 "Following the Straight Path: Ethics and Pilgrimage among the Nahua of Northern Veracruz, Mexico" (with Pamela Effrein Sandstrom), presented at an invited session on Nahua Moral Thought Past and Present, organized by James Maffie for the XXXVI International Congress of the Latin American Studies Association (LASA), Barcelona, Spain (June 24).

- [9.80] 2016 "Culture and Religion of the Huastecan Nahua" for Nahuatl Language Program, Yale University (July 28).
- [9.79] 2015 "The Behavioral Economics of Contemporary Nahua Religion and Ritual" (with Pamela Effrein Sandstrom), prepared for the "Economics of Empire: Circulating Goods in the Aztec World" seminar organized by Michael E. Smith, Deborah Nichols, and Frances Berdan, Amerind Foundation, Dragoon, AZ (September 16-19) [see item 2.46 under ARTICLES, BOOK CHAPTERS, etc.]
- [9.78] 2015 "Why Pilgrimage? The Ethnography and Archaeology of Journeys to the Center," at the annual meeting of the Society of American Archaeology, San Francisco (April 17).
- [9.77] 2014 "Nahua Sorcery and the Problem of Evil" (with Pamela Effrein Sandstrom), at the 2014 Northeastern Group of Nahuatl Studies Conference, Yale University (May 9).
- [9.76] 2014 Discussant for "Recent Work in Nahua Studies" conference, University of Maryland, College Park, MD (March 8).
- [9.75] 2013 "Nahua and Otomí Paper Cutouts for Ritual Use and as Tourist Art" (with Pamela Effrein Sandstrom), curated an exhibit for the Berkshire Museum (Pittsfield, MA), in conjunction with the museum's 110th anniversary exhibition, "PaperWorks" (June-October).
- [9.74] 2013 "Ochpantli: The Nahua Sweep Away Disorder in a Diminishing World" (with Pamela Effrein Sandstrom), at the 2013 Northeastern Group of Nahuatl Studies Conference, Yale University (May 11).
- [9.73] 2012 Invited presenter of two seminars on "Continuities in Nahua Culture and Identity" and "Contemporary Nahua Culture and Identity" (Mexico City, June 27-28) in National Endowment for the Humanities-funded NEH Summer Institute on "Mesoamerican and the Southwest: A New History for an Ancient Land," held in Mexico City, Flagstaff, AZ, and Santa Fe, NM (June 17-July 23).
- [9.72] 2012 Workshop presenter of the Nahua story of Seven Flower–Chicomexochitl as told by Jesús Bautista Hernández, transcribed and translated by John Sullivan and Nahua assistants, Instituto de Docencia e Investigación Etnológica de Zacatecas (IDIEZ), for the 2012 Northeastern Group of Nahuatl Studies Conference, Yale University (May 4).
- [9.71] 2011 Chaired invited roundtable on "Long-Term Fieldwork: A Celebration and a Critique," and presented "The Long and the Short of Ethnographic Research among the Nahua of Northern Veracruz, Mexico" (with Pamela Effrein Sandstrom) in session organized by James M. Taggart (sponsored by Society for Humanistic Anthropology), American Anthropological Association, Montreal, Quebec (November 17).

- [9.70] 2011 "Water Mountains and Blood Sacrifice: The Cultural Ecology of Contemporary Aztec Religion" (with Pamela Effrein Sandstrom), invited presentation at Franklin and Marshall College, Lancaster, PA (November 8).
- [9.69] 2010 "Pantheism and Sacred Water Mountains: The Cultural Ecology of Contemporary Aztec Religion," keynote address at meeting of the Indiana University Minority Languages and Cultures Program of the Folklore Institute, Indiana University, Bloomington, IN (May 20).
- [9.68] 2010 "Pantheistic Religion and the Cognized Model of the Environment among the Nahua of Northern Veracruz, Mexico," at annual meeting of the Central States Anthropological Society, University of Wisconsin, Madison, WI (April 10).
- [9.67] 2009 "Huastecan Nahua Ethnic Identity, Processes of Globalization, and the Protestant Invasion" (with Pamela Effrein Sandstrom), invited presentation at symposium on "Issues in Nahua Identity and Language: Past and Present," University of Maryland, College Park, MD (May 2).
- [9.66] 2009 "Commitment and Ethnographic Research: The Work of Fieldwork among the Huastecan Nahua in Mexico" (with Pamela Effrein Sandstrom), at annual meeting of the Central States Anthropological Society, University of Illinois, Urbana-Champaign, IL (April 2).
- [9.65] 2008 "The Long and the Short of Conducting Ethnographic Research Among the Nahua of Northern Veracruz, Mexico," at annual meeting of the American Anthropological Association, San Francisco (November 23).
- [9.64] 2008 Respuestas de la religión huasteca nahua a la globalización y la invasión protestante" ("Responses of Huastecan Nahua Religion to Globalization and the Protestant Invasion"), at the international colloquium "San Juan Diego y la Pachamama: Nuevas vías del catolicismo y de la religiosidad indígena en América Latina" ("San Juan Diego and Pachamama: New Avenues of Catholicism and Indigenous Religiosity in Latin America"), jointly organized by the University of Rome "La Sapienza" and University of Veracruz; Rome, Italy (October 24) [see item 2.37 under ARTICLES, BOOK CHAPTERS, etc.].
- [9.63] 2008 "Anthropology Gets Religion: Shaman-Priests and Water Mountains in Mesoamerica," IPFW College of Arts and Sciences Distinguished Lecture, Fort Wayne, IN (April 22) [see item 2.41 under ARTICLES, BOOK CHAPTERS, etc.]; available at <https://www.youtube.com/watch?v=sku1808reu4..>
- [9.62] 2008 "Water Mountains and Blood Sacrifice in Contemporary Nahua Religion" (with Pamela Effrein Sandstrom), at Midwest Mesoamericanists annual meeting, Purdue University, West Lafayette, IN (March 15).
- [9.61] 2007 "Curers Who Kill: Medicine and Sorcery among the Nahua of Northern Veracruz, Mexico" (with Pamela Effrein Sandstrom), invited presentation at the Princeton University Museum of Art, in conjunction with the exhibit "Sorcerers

of the Fifth Heaven: Nahua Art and Ritual of Ancient Southern Mexico" (March 2); including artifacts and photographs from field research in Mexico displayed and reproduced in John M. D. Pohl's accompanying exhibit catalog *Sorcerers of the Fifth Heaven: Nahua Art and Ritual of Ancient Southern Mexico* (Princeton University Program in Latin American Studies, 2007) at <https://artmuseum.princeton.edu/legacy-projects/Sorcerers/index.html>.

- [9.60] 2006 "Ecología cultural, religión panteísta, y el modelo cognitivo del medio ambiente entre los nahuas del norte de Veracruz, México," at XIV Encuentro de Investigadores de la Huasteca, Papantla, Veracruz (September 4-8) [see item 2.35 under ARTICLES, BOOK CHAPTERS, etc.].
- [9.59] 2006 "Paper and Blood: Ritual Sacrifice Among Native Americans of Mexico," invited keynote address in conjunction with "Ancient Mesoamerican Craft of Ritual Paper Cutting" (hands-on workshop presented by Pamela Effrein Sandstrom), for "Paper Soul: Indigenous Bookcrafts of Mexico" symposium organized by curator Tom Leech of the Press at the Palace of the Governors, Santa Fe, NM (July 15-16).
- [9.58] 2006 "Curing Rituals, Blood Sacrifice, and Sacred Paper Figures Among the Nahua of Northern Veracruz, Mexico," in connection with "The Art of Folk Healing" exhibition of Nahua and Otomí ritual paper cutting at the Museo de las Americas, Denver, CO (February 2-May 22); presented (with Pamela Effrein Sandstrom) at invited symposium (May 13).
- [9.57] 2006 "Economy, Ecology, and the Realm of the Sacred: Ritual Exchange Among the Nahua of Northern Veracruz, Mexico" for invited advanced seminar on "Ritual Economy: Untethered by Space, Time, or Economic Form," held at the Cotsen Institute of Archaeology at UCLA, Los Angeles, CA (March 1-4) [see item 2.34 under ARTICLES, BOOK CHAPTERS, etc.).
- [9.56] 2006 "Sacred Paper Figures of the Contemporary Nahua of Northern Veracruz, Mexico: The Art and Iconography of Native American Ritual Paper Cutting" (with Pamela Effrein Sandstrom) at invited Braunstein symposium on "Figurines of Ancient Mesoamerica: Power and Guidance" at the University of Nevada Las Vegas Marjorie Barrick Museum of Natural History, Las Vegas, NV (January 14-15).
- [9.55] 2005 "Tlazoltéotl and Contemporary Nahua Curing Rituals: Ethnohistory Meets Ethnography in Northern Veracruz" read at the annual meeting of the American Society of Ethnohistory, Santa Fe, NM (November 17-20).
- [9.54] 2005 "Ethnic Identity as Resistance to Domination: Ritual Response to Climate Change Among the Nahua of Northern Veracruz, Mexico" read at annual meeting of the American Anthropological Association, Washington, D.C. (November 30-December 4).

- [9.53] 2005 "Blood Sacrifice, Curing, and Ethnic Identity Among Contemporary Nahua of Mexico" for "Ethnicity in Mesoamerica" seminar organized by Barbara L. Stark and Frances F. Berdan at Arizona State University, Tempe, AZ (February 1-5) [see item 1.8 under BOOKS, MONOGRAPHS, EDITED VOLUMES].
- [9.52] 2004 "Blood and Paper: Dard Hunter and Ritual Sacrifice Among Native Americans of Mexico," the Anita Lynn Forgach Keynote Award presentation at the annual meeting of Friends of Dard Hunter, San Antonio, Texas (October) [see item 2.40 under ARTICLES, BOOK CHAPTERS, etc.].
- [9.51] 2004 "Peregrinación a Postectli: Altares y montañas sagradas entre los nahuas del norte de Veracruz" XIII Encuentro de Investigadores de la Huasteca, Jalpan, Querétaro, Mexico (September 5-11) [see item 2.31 under ARTICLES, BOOK CHAPTERS, etc.].
- [9.50] 2003 "Blood Sacrifice and the Cave-Pyramid Complex Among the Contemporary Nahua of Northern Veracruz, Mexico," Department of Anthropology speaker series, University of Illinois Chicago, Chicago (March).
- [9.49] 2003 "Indio and Mestizo: Ethnicity, Race, and Class in Northern Veracruz, Mexico" read at American Anthropological Association annual meeting, Chicago (November).
- [9.48] 2002 "Rituales de curación entre los nahuas del norte de Veracruz: Algunas consideraciones preliminares" read at XII Encuentro de Investigadores de la Huasteca, Huejutla de Reyes, Hidalgo, Mexico (October 28-31).
- [9.47] 2002 "Sacred Mountains and Miniature Worlds: Altar Design Among Nahua Indians of Northern Veracruz, Mexico" read at symposium entitled "Shamanism, Mesas, and Cosmologies in Mesoamerica," 11th Latin American Symposium, San Diego Museum of Man, San Diego (March 16) [see item 2.27 under ARTICLES, BOOK CHAPTERS, etc.].
- [9.46] 2001 "Ethnography, Ethnohistory, and Empirical Anthropology," read at American Anthropological Association annual meeting, Washington, D.C. (November).
- [9.45] 2001 "Pilgrimage, Blood Sacrifice, and Ethnic Identity: Thirty Years of Field Research among the Nahua Indians of Mexico," IPFW Outstanding Research Award lecture, Fort Wayne, IN (September 13).
- [9.44] 2001 "The Upside and the Downside of Families in the Field," paper read at Central States Anthropological Society meeting, Lexington, KY (March 30).
- [9.43] 2001 "Blood Sacrifice, Curing, and Ethnic Identity Among Contemporary Nahuas of Mexico," seminar presentation at the Center for U.S.–Mexican Studies, University of California, San Diego (March 7).



- [9.42] 2000 "When the Corn Spirit Wept: Narratives of Resistance Among Nahuas of Northern Veracruz," at American Anthropological Association annual meeting, San Francisco (November).
- [9.41] 2000 "Nahua Ethnography," "Nahua Ethnicity," and "Nahua Religion," three lectures at Nahuatl Summer Institute III, Yale University, New Haven, CT (July 5-7).
- [9.40] 2000 "The Science Wars in Anthropology: Where Do We Go from Here?" (with Robert Sussman), at Central States Anthropological Society meeting, Bloomington, IN (April 23).
- [9.39] 2000 "Analyzing Curing Rituals Among Nahuas of Northern Veracruz," and presenter at panel on "Anthropology as a Rite of Passage," at Central States Anthropological Society meeting, Bloomington, IN (April 21).
- [9.38] 2000 "A Nahua Appeal for Rain: Blood Sacrifice and Curing Among the Modern Aztecs," at Midwest Mesoamericanists annual meeting, University of Illinois, Urbana-Champaign, IL (March 25).
- [9.37] 2000 "History of Pre-Columbian Papermaking and Paper Use Among Contemporary Peoples of Mexico" and "An Offering to Appeal for Rain: Blood Sacrifice Among Nahua Indians of Northern Veracruz, Mexico" (with Pamela Effrein Sandstrom ) at Washington College, Chestertown, MD (April 27).
- [9.36] 1999 Four invited presentations as part of the Mexican Academy of Sciences and CIESAS Visiting Distinguished Professor Program 1999-2000: (1) "Investigación etnográfica entre los nahuas del sur de la Huasteca" ("Ethnographic Research among Nahuas of the South Huasteca"); (2) "Curación por sacrificio sangriento entre los nahuas contemporáneos de México" ("Curing through Blood Sacrifice among Contemporary Nahuas of Mexico"); and (3) "Ofrenda para pedir lluvia: Una peregrinación Nahua-Otomí al cerro sagrado Postectli, Chicontepec, Veracruz" ("Offering to Appeal for Rain: A Nahua-Otomí Pilgrimage to the Sacred Hill Postectli, Chicontepec, Veracruz") [commentary on ethnographic video], delivered at CIESAS, Tlalpan, Mexico City (December 6); and (4) "Identidad étnica indígena contemporánea: El caso de los nahuas del norte de Veracruz" ("Contemporary Native American Ethnic Identity: The Case of the Nahuas of Northern Veracruz," delivered at the Colegio de San Luis Potosí, San Luis Potosí (December 8) [see also item 2.28 under ARTICLES, BOOK CHAPTERS, etc.].
- [9.35] 1999 "An Offering to Appeal for Rain: A Nahua-Otomí Pilgrimage to the Sacred Hill Postectli, Chicontepec, Veracruz, Mexico" (with Pamela Effrein Sandstrom) at Grand Valley State University, Grand Rapids, MI (October).
- [9.34] 1999 "Native American Ethnic Identity in Mexico: The Case of the Nahuas of Northern Veracruz," at symposium on "Ethnic Identity in Mexico: Pre-Columbian to Modern Times" (conference theme on Race and Ethnicity), at the Anglo-American Conference of Historians, School of Advanced Study,

University of London, England (July) [see item 1.8 under BOOKS, MONOGRAPHS, EDITED VOLUMES.]

- [9.33] 1999 "NAFTA, GATT, and Mexico: The View from the Provinces" (with Pamela Effrein Sandstrom) at Fort Wayne International Affairs Forum, Fort Wayne, IN (March 16).
- [9.32] 1998 "Grupos toponímicos y organización doméstica entre los Nahuas del norte de Veracruz, México," at "Familia y parentesco en México y Mesoamérica" symposium, Universidad Iberoamericana, Mexico City (February) [see item 2.21 under ARTICLES, BOOK CHAPTERS, etc.].
- [9.31] 1997 "The Human Face of Scientific Ethnography," at Central States Anthropological Society annual meeting, Milwaukee (April).
- [9.30] 1997 "Overview of Cultural Areas and Language Groups" and "The Modern Aztecs" in "Contrasting Cultures: A Survey of America's Native People Teachers' Workshop," Fort Wayne Museum of Art, Fort Wayne, IN (February).
- [9.29] 1996 "Opening Up the 'House': A Dialogue Across the Discipline," symposium discussant at American Anthropological Association annual meeting, San Francisco (November) [see item 2.21 under ARTICLES, BOOK CHAPTERS, etc.].
- [9.28] 1995 "Paper as a Sacred Substance in Contemporary Mexican Native American Religion," and "After NAFTA: Indiana, Mexico and the Impact of Free Trade," member of panel in "Crossroads of Culture, Mexico in the Twentieth Century," program sponsored by the Indiana Humanities Council at the University of Southern Indiana, Evansville, IN (March).
- [9.27] 1995 "The Perseverance of Mexico's Indigenous Peoples," at "A Seminar for Educators and the Public: The Art and Culture of Mexico," sponsored by the Fort Wayne Museum of Art, Fort Wayne, IN (February 11).
- [9.26] 1993 "Center and Periphery in the Social Organization of Contemporary Nahuas of Mexico," at the American Anthropological Association annual meeting Washington, D.C. (November) [see item 2.15 under ARTICLES, BOOK CHAPTERS, etc.].
- [9.25] 1992 "Ethnic Identity and Authentic Culture: A Case Study of Contemporary Nahua Indians of Northern Veracruz, Mexico," at the Central States Anthropological Society annual meeting, Cleveland (March).
- [9.24] 1991 "Protestant Conversion and the Transformation of Ethnic Identity in a Nahua Village of Northern Veracruz, Mexico," at the American Anthropological Association annual meeting, Chicago (November).

- [9.23] 1991 "Ethnic Identity and the Persistence of Traditional Religion in a Contemporary Nahua Village," at the 47th International Congress of Americanists, New Orleans (July) [see item 2.9 under ARTICLES, BOOK CHAPTERS, etc.].
- [9.22] 1990 "The Weeping Baby and the Nahua Corn Spirit," at the American Anthropological Association annual meeting, New Orleans (November) [see item 2.18 under ARTICLES, BOOK CHAPTERS, etc.].
- [9.21] 1989 "Making the Transition: Understanding Yourself and Culture Shock," at National Conference of Librarians and International Development meeting, Bloomington, IN (May).
- [9.20] 1989 "Protestant Missionaries in Contemporary Mexico," at Central States Anthropological Society annual meeting, Notre Dame, IN (March).
- [9.19] 1988 "The Nature of Heaven in Modern Aztec Religious Thought," at Midwest Association for Latin American Studies annual meeting, Bloomington, IN (October).
- [9.18] 1987 "Corn is Our Blood: The Nature of Being Human in Modern Aztec Religious Thought," and "Disease Concepts, Social Control, and Ecological Balance Among Modern Aztec Indians of Mexico," at the University of Tennessee, Anthropology Visiting Lecturer Program, Knoxville, TN (November).
- [9.17] 1986 "Concepts of Symbolic Pollution Among Nahua Indians of Mexico," at the Indiana University Center for Latin American and Caribbean Studies, Diálogos Colloquium Series, Bloomington, IN (November).
- [9.16] 1986 "The Face of the Devil: Concepts of Pollution Among Nahuas of Northern Veracruz, Mexico," at American Anthropological Association annual meeting, Philadelphia (December) [see item 2.8 under ARTICLES, BOOK CHAPTERS, etc.].
- [9.15] 1985 "Dealing with the Spirits: Ritual as Social Exchange Among Nahua Indians of Mexico," at American Ethnological Society meeting, Toronto (May).
- [9.14] 1984 "Sacred Iconography of the Indians of Eastern Mexico," at Indiana Academy of the Social Sciences annual meeting, Hanover, IN (October).
- [9.13] 1984 "Paper Cult Figures of Mexico," at Social Anthropology Colloquia Series, Department of Anthropology, Harvard University, Cambridge, MA (April).
- [9.12] 1983 "Some Aspects of Nahuatl Cosmology," guest lecture at Freshman Seminar on Mexican Indian Cosmologies (taught by Even Z. Vogt), Harvard University, Cambridge, MA (October 24).
- [9.11] 1983 "Conscious Choice and Culture Change Among the Tibetans in Exile," at Central States Anthropological Society annual meeting, Cleveland (April).

- [9.10] 1982 "Limited Good or Limited Woods: The Ecological Basis of Nahua Indian World View," at Indiana Academy of the Social Sciences annual meeting, Crawfordsville, IN (October).
- [9.9] 1981 "Factors for Culture Change and Continuity in the Tibetan Exile Community of Northern India" (with Paul Jean Provost), at Indiana Academy of the Social Sciences annual meeting, Terre Haute, IN (October).
- [9.8] 1981 "Sequence in Modern Aztec Curing Rituals," at Central States Anthropological Society annual meeting, Cincinnati (April).
- [9.7] 1979 "Modern Aztec Sacrifice," at American Anthropological Association annual meeting, Cincinnati (November).
- [9.6] 1979 "Paradises and Hells in Chinese and Mexican Civilizations: A Structural Comparison" (with Tsai Wen-Hui), at International Society for the Comparative Study of Civilization annual meeting, California State University, Northridge, (March) [see item 2.14 under ARTICLES, BOOK CHAPTERS, etc.].
- [9.5] 1977 "Preliminary Analysis of Religious Iconography in Nahua, Otomí, and Tepehua Paper Cuttings," at Indiana Academy of the Social Sciences, Indianapolis (October).
- [9.4] 1976 "Symbolic Expression through Ritual Paper Cutting in the Huasteca Region of Mexico," at American Anthropological Association annual meeting, Washington, D.C. (December).
- [9.3] 1975 "Anthropological Inquiries into Mother Worship," symposium discussant at American Anthropological Association annual meeting, San Francisco (December).
- [9.2] 1975 "Christmas in the Huasteca: Symbolic Forms in Nahua Indian Rituals," at Indiana Academy of Sciences annual meeting, Indianapolis (October).
- [9.1] 1974 "Tlakatelilis: Ritual and Social Exchange Among Nahua Indians of the Southern Huasteca," at American Anthropological Association annual meeting, Mexico City (November).

#### **SERVICE AS MANUSCRIPT REVIEWER / REFEREE**

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*Journal of Latin American Anthropology*  
 INAH (Instituto Nacional de Antropología e Historia, Mexico)  
 Indiana University Press  
 Israel Science Foundation  
*Itinerarios: Revista del Instituto de Estudios Ibéricos e Iberoamericanos de la Universidad de Varsovia*  
*Latin American Antiquity*  
*Mesoamerica*  
*Museum Anthropology*  
 National Endowment for the Humanities  
 National Geographic Society  
 National Science Foundation  
*Revista europea de estudios latinoamericanos y del caribe / European Review of Latin American and Caribbean Studies*  
*Social Science and Medicine*  
 Social Sciences and Humanities Research Council of Canada  
*Times Higher Education* (U.K.)  
*TLA, The Latin Americanist*  
*Tlalocan*  
 University of Arizona Press  
 University of New Mexico Press  
 University of Oklahoma Press  
 University of Pennsylvania Museum of Archaeology and Anthropology Publications  
 University of Texas Press  
 University of Toronto Press  
 University of Utah Press

University Press of Colorado  
Wadsworth Publishing  
Wenner–Gren Foundation for Anthropological Research

## **OTHER PROFESSIONAL SERVICE**

Editor of the *Nahua Newsletter* (1990-2011), a biannual international newsletter for scholars researching the history, language, and culture of Nahuatl-speaking peoples. Published through 2011 by the IPFW Department of Anthropology in conjunction with Indiana University's Center for Latin American and Caribbean Studies, the mailing list (at last printed issue, February 2009) included more than 425 subscribers in 15 countries. Publication is currently suspended, but back issues of the *Nahua Newsletter* are freely available at <http://www.nahuanewsletter.org>.

Listed among the "Panel of Experts" (2010 to present) on Mexicolore website (U.K.) at <http://www.mexicolore.co.uk/aztecs/ask-experts/who-are-the-experts>; Mexicolore characterizes its mission as "a small, independent, artefact-based teaching team providing in-school visits and teaching resources on Mexico, the Mexica (Aztecs) and the Maya."

IPFW chapter Sigma Xi, served as First Vice President (2003-2004), President (2004-2005).

Central States Anthropological Society (CSAS), served term as Second Vice President (1998-1999), First Vice President (1999-2000), President (2000-2001), Past President (2001-2002).

CSAS Nominations Committee, elected for two-year terms (1995-1998 and 2008-2010).

CSAS Executive Committee member, elected for three-year term (1988-1991), and chaired Membership Committee.

Member of advisory board of *EthnoQuest: An Interactive Multimedia Simulation for Cultural Anthropology Fieldwork*, developed by Frances Berdan (California State University San Bernardino), with Edward A. Stark and Carey Van Loon; instructional CD produced by Prentice–Hall, 2002; Pearson Higher Education, 2005.

Senior Director (1983-1984) and Director (1982-1983), Anthropology Section, Indiana Academy of the Social Sciences (IASS).

## **WORKS IN PROGRESS**

Preparing an ethnographic informatics database (with Pamela Effrein Sandstrom) to include approximately 10,000 ethnographic field photographs and 1,000 vector drawings of Nahua, Otomí, and Tepehua ritual paper cuttings (rendered by graphic artist Ana Myers), indexed with records from museum collections and published iconographic information.

## **PROFESSIONAL AFFILIATIONS**

American Anthropological Association (Fellow)  
Society for Economic Anthropology  
Society for Anthropological Sciences  
Central States Anthropological Society

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