Historical Archaeology in Central and Northern Mesoamerica: Development and Current Status

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Introduction

Mesoamerica, an indigenous New World culture area (compare definitions in Adams [2005], Kirchhoff [1943], Weaver [1993], and West [1964]) (Fig. 1), is characterized by the presence of state-level societies, with highly differentiated cultures and linguistically separated peoples in a geographical area of substantial environmental variation (Carmack, 1996). The region is one of great interest to scholars investigating early emergent civilizations through comparative studies. As a consequence, substantially more research has been conducted on the Prehispanic civilizations than on the developments after contact with Old World civilizations in the sixteenth century. For the purposes of this chapter, we are using the boundaries of Mesoamerica as present in the sixteenth century.

After 1521 C.E., Mesoamerica, with its peoples and cultures, through several imperial administrative units (Audiencias of Guatemala, Mexico, and Guadalajara), was incorporated as a lower-level node into the Spanish worldwide empire. For Mesoamerica, that externally imposed empire persisted about 300 years, at which time regional national revolutions resulted in independence from Spain for several emergent nation-states of Hispanic origin. One exception is the nation-state of Belize, a former British colony on the Caribbean that gained its independence through legislative means in the late twentieth century.

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Mesoamerica today falls within the nation-states of Mexico, Belize, Guatemala, El Salvador, and in parts of Honduras, Nicaragua, and Costa Rica. In this presentation, we include those areas of Mesoamerica falling outside of the Maya region in the sixteenth century. As a result, the section of Mesoamerica included here falls entirely within Mexico. It excludes those parts that fall in Mexico's Yucatan Peninsula and state of Chiapas (except for the Pacific coast), and the parts found in the Central American countries of Belize, Guatemala, El Salvador, and in sections of Honduras, Nicaragua, and Costa Rica (see Fowler, this volume).

Included in our study are the Soconusco area along the Pacific coast of Chiapas, the Isthmus of Tehuantepec, the western section of the State of Tabasco and the Gulf Coast to the west and north up to and including the Huasteca, and areas to the west and north including Oaxaca, the Mesa Central, West Mexico, and the Pacific coastal plain and adjacent Sierra Madre Occidental into northwest Mexico. The northern borders are defined by the limits of complex, agriculturally based societies (see Kirchhoff [1943] and Sauer [1941] as summarized in West [1964:366]).

Just as the boundaries of the Audiencias did not coincide with the boundaries of Mesoamerica, neither did the greatest extension and impact of Hispanic peoples and culture north or south of Mesoamerica. The Spanish imperial system present in Mesoamerica extended outside that culture area and incorporated non-Mesoamerican peoples, both agriculturists and hunter-gatherers, from the Californias to Texas, and east to Florida (Audiencia of Santo Domingo) in what is now the United States, as well as the northern lands

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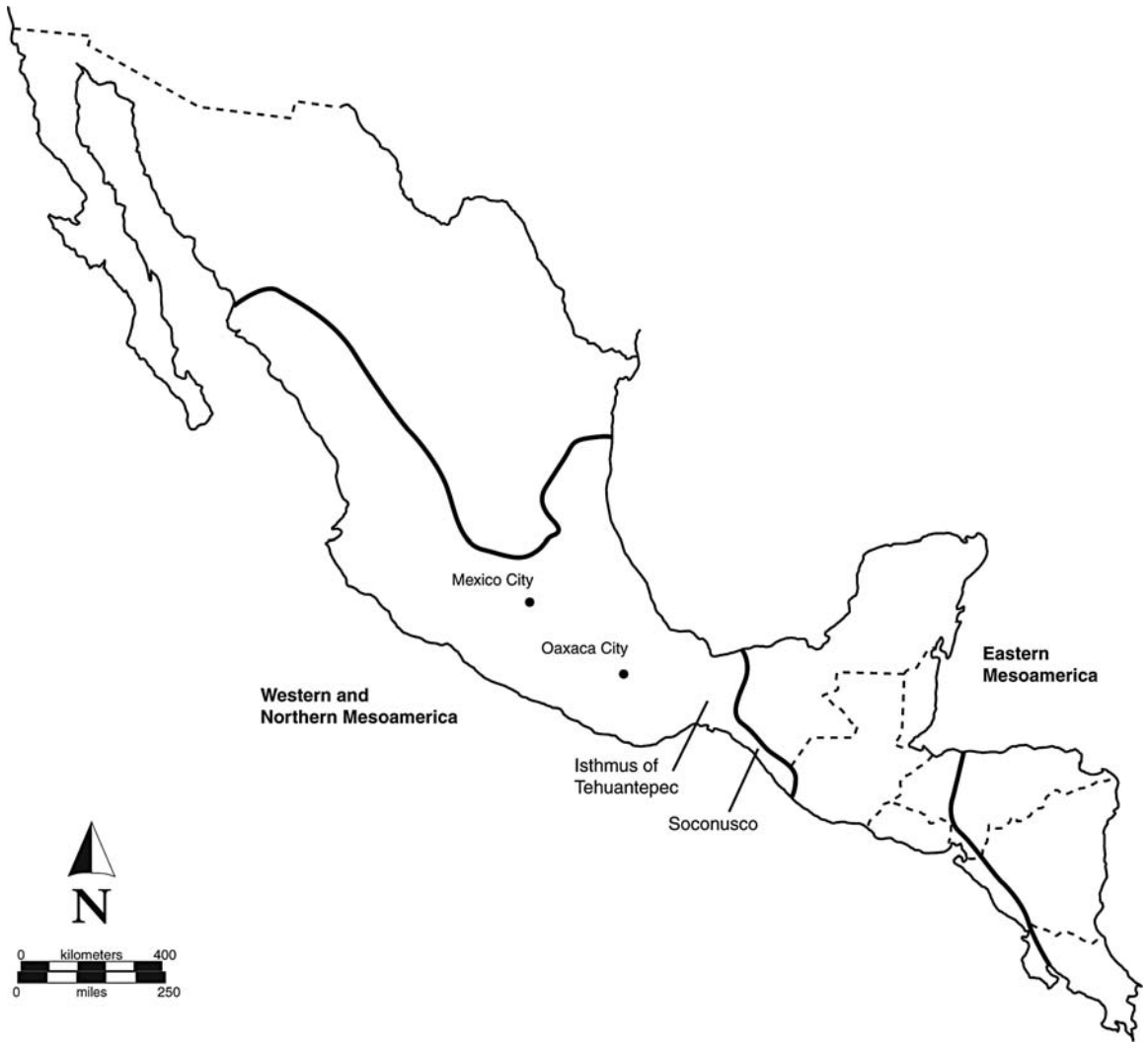

Fig. 1 Mesoamerica with subareas and important places mentioned in the text

of present-day Mexico, stretching from Baja California to the state of Tamaulipas.

Beginning in the late eighteenth century, many of the lands outside of Mesoamerica, which reflected the northernmost expansion of Hispanic power and culture, became alienated first from the Spanish Empire and, after 1821 C.E., from Mexico (the nation-state successor to the Hispanic Empire in this area), all as the result of American territorial expansion (Weber, 1992). The Hispanic-influenced areas presently held by the United States were the loci of early historical and historical archaeological investigations that influenced studies later carried out in western and northern (Mexican) Mesoamerica.

Historical Archaeology in Mexican Mesoamerica: A Brief Review

Historical archaeology within the areas of Mesoamerica considered here is a relatively recent phenomenon, due in substantial part to the archaeological attention paid to the still impressive remains of the Preconquest Mesoamerican cultures. The Postconquest period is usually studied by historians and ethnohistorians using documentary sources of various kinds including official Spanish records and those of indigenous communities, but not through archaeology.

As we and others have noted (Charlton, 2002; Charlton and Fournier, 2008; Fournier, 1985, 2003;

Fournier and Miranda, 1992; Gasco, 1996a; Hernández Pons, 1998), those scholars pursuing the archaeology of Late Postclassic, but still Preconquest, Mesoamerican cultures (e.g., Purépecha: Pollard, 1993; Aztec: Charlton, 2000; Vaillant, 1938; Zapotec and Mixtec: Pohl and Byland, 1990; Soconusco: Voorhies and Gasco, 2004) with available textual sources are practicing, in essence, historical archaeology. In this chapter, however, we restrict historical archaeology in Mesoamerica to those investigations conducted using both archaeology and relevant textual materials for the Colonial (1521–1820 C.E.) and Independence periods (1821 C.E.–present). The focus of these studies is on the processes and results of cultural changes in indigenous Mesoamerican cultures, in the cultures of Hispanic and other Old World origins introduced into Mesoamerica, and in those newly emerging syncretic cultures that developed with various combinations of traits of Mesoamerican and Old World cultures, occurring at any time from the Spanish conquest in the early sixteenth century to the present.

Roots of Historical Archaeology in Mesoamerica

There are three major sources or influences associated with the introduction of historical archaeology into those regions of Mesoamerica considered here.

The Influences of American Interests in the Spanish Legacy

Historical archaeological research in those areas of the United States formerly held by Spain and/or Mexico developed as part of both popular and scholarly American interest in "The Spanish Legacy and Historical Imagination" (Weber, 1992:335–360). Robert Jackson's work (e.g., 2005) shows a continued historical interest and the three volumes edited by Thomas (1989, 1990, 1991) present recent archaeological approaches in the Borderlands as well as in the Maya area of Mesoamerica. Because Skrowronek (this volume) deals with the historical archaeology of the Northern Borderlands and the Pacific, those extra-Mesoamerican but Hispanic-influenced areas of northern Mexico and the United States, we will note only a few examples of such research here as background to Mesoamerican historical archaeology.

The excavations (1937–1939) at the seventeenth-century Franciscan mission of Awatovi in northeastern Arizona (Montgomery et al., 1949) are accompanied by detailed histories, descriptions, and distributional studies of tiles, murals, and ceramics in central Mexico and Spain (Smith, 1949), to a great extent based on research carried out by persons interested in Hispanic ceramics. These were not archaeological studies per se, but involved methods used by historical archaeologists in Mesoamerica: the careful identification of ceramics used in architectural contexts (e.g., Fournier, 1992). The same is true for comparative studies of Franciscan religious structures (Montgomery, 1949), where additional information on which to base interpretations was sought in both Mexican Colonial documentation and in descriptions of extant religious buildings in Mexico City.

Similar interest in Spanish missions had been expressed by Carl Sauer, a cultural geographer, and his students (West, 1979). Although incorporating environmental and ecological studies, archaeological settlement pattern surveys, and detailed mapping, Sauer and his students concentrated on missions and other settlements in northern Mexico (Sonora, Baja California), enfolding these into the available historical documentation and recognizing the expansion of Hispanic culture out of central Mexico. Excavations do not seem to have been part of their investigative techniques (Meigs, 1935; Sauer and Meigs, 1927). Similar settlement pattern surveys are still carried out in north Mexico by cultural geographers (e.g., Doolittle, 1988).

A further example of American interests in Hispanic objects resulting in historical archaeology being introduced to Mesoamerica may be seen in the work of John Goggin (1968). Goggin carried out a major comparative study of majolica, a ceramic ware of Hispanic origin and New World production, which appeared in Hispanic sites in the United States. As a collectible art work majolica had long been the subject of studies in the United States, especially by the Hispanic Society of America (e.g., Barber, 1908, 1911). Goggin (1968:5–15) pointed out that similar studies had been carried out on majolica in Spain

and in Mexico, but that in Mexico as a whole there was little interest in Colonial archaeology.

Goggin carried out archaeological investigations in Mesoamerica in 1951 as part of his study, focusing on the Basin of Mexico and adjacent Puebla in the central highlands with excursions to the states of Oaxaca, Michoacan, and Hidalgo (Goggin, 1968:50–51). The field research concentrated on Colonial structures, usually churches and their residential complexes, with surface collections and, in some cases, stratigraphic excavations (Goggin, 1968:93–101). In addition, Goggin had access to public and private collections of majolica (Goggin, 1968:ix). All research was conducted through the Instituto Nacional de Antropología e Historia (INAH).

Some Mexican scholars were beginning to publish on Colonial period ceramics. Eduardo Noguera had encountered and identified historical-period ceramics during his research into the ceramics of the Prehispanic Templo Mayor in Mexico City (1934). Barlow (1946) discussed Colonial figurines in museum collections. DuSolier (1949) and Franco (1949) both described some Colonial period Aztec ceramics. Barlow (1951) published one of the few Colonial period codices that described ceramics (Cuauhtitlan). Nevertheless, Goggin's research would appear to be the first definitive historical archaeological fieldwork project designed to recover, through surface reconnaissance, surface collections, and stratigraphic excavations, Colonial and Independence period materials in Mesoamerica west and north of the Maya area.

Contributions of American and Mexican Restoration and Salvage Archaeology

Several developments in the 1960s came together to form a second major factor in influencing the development of historical archaeology in Mesoamerica. Previous influences were related to the priority of lay and scholarly interests in the Hispanic legacy in the United States, such interests being crucial to the formation of historical archaeology there.

Following its initial development, historical archaeology in the United States became more widespread and better supported financially after World War II (e.g., Goggin, 1968) when it and prehistoric archaeology were included as necessary studies to be implemented whenever building restoration, demolition, new construction, and earthmoving activities might affect historical and indigenous archaeological deposits and structures in the 1960s.

An analogous development occurred in Mexico. In Mesoamerica (outside the Maya area) as well as in the northern Mexican borderlands, historical-period buildings, particularly religious buildings including churches, missions, monasteries, and convents, whose titles are all held by Mexico, had been maintained and restored with scant attention paid to the archaeological materials encountered during these activities before the 1960s. In some cases, such as that of the Augustinian Monastery at Calvario Acolman in the Teotihuacan Valley and a similar complex at Tepeapulco to the northeast, historical-period ceramics, presumably found during restoration, had been placed on display.

Pioneering work in historical archaeology was carried out in Michoacan and in the Metropolitan Cathedral in Mexico City in the 1960s (Peña, 1988), followed by intensive archaeological projects associated with major construction activities (Arana and Cepeda, 1969; Fournier and Miranda, 1992). By 1972, Mexican law required that archaeologists be present when such activities were being conducted to protect any indigenous and historical remains encountered.

Contributions of Problem-Oriented Prehispanic Archaeology

A third source for the origins of historical archaeology in Mesoamerica outside of the Maya region is to be found in the inclusion of archaeological data from post–1521 C.E. by archaeologists whose primary interests previously were solely in Prehispanic civilizations. They realized in the 1960s that archaeologists no longer needed to leave the study of the Colonial and later periods to the historians and ethnohistorians, as scholars such as Gamio (1922) had done in his study of the Teotihuacan Valley from its earliest times to the 1920s. The field methods used for the investigations of Prehispanic civilizations worked equally well for the archaeology of the post–1521 C.E. historical periods.

These included surface survey with and without surface collections and excavations of strata pits and of structures and domestic middens.

In 1966, Charlton (1969) initiated a survey and excavation project designed to continue and complete the archaeological sequence in the Teotihuacan Valley from the Late Aztec period, the chronological terminus of Sanders' Teotihuacan Valley Project (Sanders, 1965), up to the present (Charlton, 1973). At the same time, Ronald Spores started the Nochixtlan Valley Project (Spores, 1972, 1974) that combined, in effect, a complete study of the Prehispanic periods and continuing through the Postconquest periods to the present. These studies had been influenced by the development of historical archaeology in the United States, by the development of processual archaeology, by the settlement pattern approach, and by familiarity with the relevant available documents, published and unpublished.

Institutional Contexts of Mesoamerican Historical Archaeology

Historical archaeology in Mexican Mesoamerica is carried out by investigators with diverse institutional affiliations. Those affiliated with INAH in Mexico City and in INAH regional offices throughout the country are responsible for salvage investigations as mandated by law. These data have been used to address questions of contact, acculturation, the structure of social systems, social identities, social meanings, as well as the politics and economics of the Colonial and Independence periods. Similar questions are raised by academically situated archaeologists, whether domestic or foreign, on regular or salvage projects. Such studies provide material correlates to the documentary record (e.g., Fournier, 1990, in Mexico City).

Historical Archaeology in Mesoamerica: 1960s to the Present

Historical archaeology is a relatively young but extremely vital subdiscipline. As practiced in Mesoamerica today it retains many characteristics derived from the diversity of its origins. There is no uniform set of problems to be resolved or sets of data to be recovered. The subject matter and the questions asked by Mesoamerican historical archaeologists are like those of historical archaeology elsewhere (Charlton and Fournier, 2008; Fernández Dávila and Gómez Serafín, 1998a; Fournier and Miranda, 1992; Hernández Pons, 1998). In the following sections, we describe some of the main characteristics of such studies since the 1960s. Most investigations involve multiple foci and goals, and although we categorize them, we do not intend to imply that any one is restricted to the category or categories we use.

Ceramics in Central Mexico: Recognition and Chronological Importance

Artifactual studies reflecting the temporal, ethnic, economic, and social dimensions of the post–1492 C.E. cultures of diverse origins are ubiquitous throughout the New World. Among those artifacts are the ceramic assemblages of the indigenous cultures, the intrusive cultures, and the new syncretic cultures of Mesoamerica. Eduardo Noguera's (1934) prescient study described Colonial period ceramics, both glazed and unglazed, from excavations near the Aztec Templo Mayor in Mexico City. Vaillant (1944) and Tolstoy (1958) recognized the possibility of Postconquest ceramics in their collections, but usually with reference to glazed ceramics. The unglazed materials were lumped with Aztec ceramics and the glazed, without evidence of indigenous form or design, with the materials of the twentieth century (Charlton, 1972), thus effectively eliminating the Colonial and Independence period occupations.

Goggin's (1968) venture in the 1950s into Mesoamerican historical archaeology was in pursuit of dated or datable sequences of ceramics (majolicas) to be used to date the occupations in Hispanic sites within the United States and elsewhere. Although he describes the categories of glazed earthenwares and unglazed ceramics found, he was primarily interested in developing a chronologically arranged set of majolica styles that could be used as "index fossils" to date the Hispanic presence

in the mainly mission sites in the Borderlands within the United States. He was not interested in developing a central Mexican sequence, but rather in documenting the Postconquest Hispanic introduction of, and later developments in, the majolica tradition, an Old World type.

Developing research in Mesoamerican historical archaeology in the 1960s, Charlton came from a different direction. He and Charles Fletcher had participated in William Sanders' Teotihuacan Valley Project (Sanders, 1965) in the early 1960s, and thus knew that the Prehispanic ceramic sequence had been critical for the project that used broad areas of settlement pattern surveys identifying occupations through the diagnostic ceramics found on them. They had seen very little evidence of Colonial-introduced changes in the then-defined Late Aztec ceramic complex. Jeffrey Parsons's (1966) dissertation defining the Aztec ceramic sequence also noted the lack of information on this sequence, but made some perceptive suggestions based on his survey experience.

This was distinctly odd since most communities remained occupied until 1603–1620 C.E. even as the population plummeted (Seifert, 1977). The absence of sixteenth-century majolica from Spain or from sixteenth-century Mexican production was noted by Goggin (1968:98) in sites he examined Central Mexico. The studies by Lister and Lister (1982) on majolica from the Metropolitan Cathedral in Mexico City and ours on ceramics from Cortés's Palace in Cuernavaca (Charlton et al., 1987) did record sixteenth-century majolicas of Peninsular and Mexican origins. Continued work in the Otumba city-state (Charlton and Otis Charlton, 1998) located small quantities of sixteenth-century glazed earthenwares, late-sixteenth-century oriental porcelains and majolicas, and Aztec IV Black-on-Orange, a Colonial period development, all in good contexts.

In 1966 (with Charles Fletcher) and 1967, when Charlton initiated his investigations into Postconquest archaeology in the Basin of Mexico, he approached it from the point of view of determining changes within the ceramic complex in indigenous communities starting with the known Late Aztec period ceramics. Gónzalez Rul (1988) took a similar approach at about the same time in his research at Tlatelolco. Charlton and Charles Fletcher in 1966 initially carried out surveys with surface collections in Colonial period religious sites similar to those of John Goggin 15 years earlier. Charlton (1968) added resurveys and collections from Late Aztec period sites known from archaeological surveys and documents in the Basin of Mexico, and in 1967, also visited sites and museums in New Mexico and Arizona to determine the extent to which datable ceramic complexes had been identified in the Borderlands.

In 1968, after determining that there was no extant body of knowledge on Basin of Mexico Postconquest archaeology apart from materials inadvertently encountered in salvage operations, Charlton initiated the Postconquest Developments in the Teotihuacan Valley Project (Charlton, 1973). Fieldwork involving excavations and survey collections in the 1968 and 1969 field seasons recovered substantial amounts of ceramics dating from the late Aztec period to 1969. A general Postconquest ceramic sequence for the eastern Teotihuacan Valley was formulated using indigenous, modified indigenous, European, modified European, and modern ceramics (Charlton, 1972, 1973, 1975, 1976, 1979, 1980, 1996). Similar chronologies using numerous ceramic wares as above have been proposed for Tlaxcala and Puebla (Müller, 1981), Oaxaca (Gómez Serafín and Fernández Dávila, 2005), and for Mexico City (Aguirre, 1997; Beristáin Bravo, 1988; Charlton et al., 2006; Gónzalez Rul, 1988; López Cervantes, 1976, 1982).

In addition to the above general syntheses of regional ceramic sequences making use of a number of ceramic wares, there have been studies focusing on specific ceramic wares of the Postconquest sequence in the Teotihuacan Valley, Mexico City, the surrounding Basin of Mexico, and other areas of Central Mexico, primarily in urban contexts. In the Teotihuacan Valley some detailed studies have been carried out on majolica (Seifert, 1975, 1977) and whiteware (Borg, 1975). Seifert's work defined the central Mexican majolica complex for the nineteenth century. Other majolica studies include those of Lister and Lister (1978, 1982) in Mexico City, ours at the Templo Mayor and Tlatelolco (Fournier 1998; Fournier and Charlton, 1998) and the Palacio de Cortés in Cuernavaca (Fig. 2) (Charlton et al., 1987), and those in Spain (Lister and Lister, 1987). In addition, majolica was also studied in Puebla (Aguirre et al.,

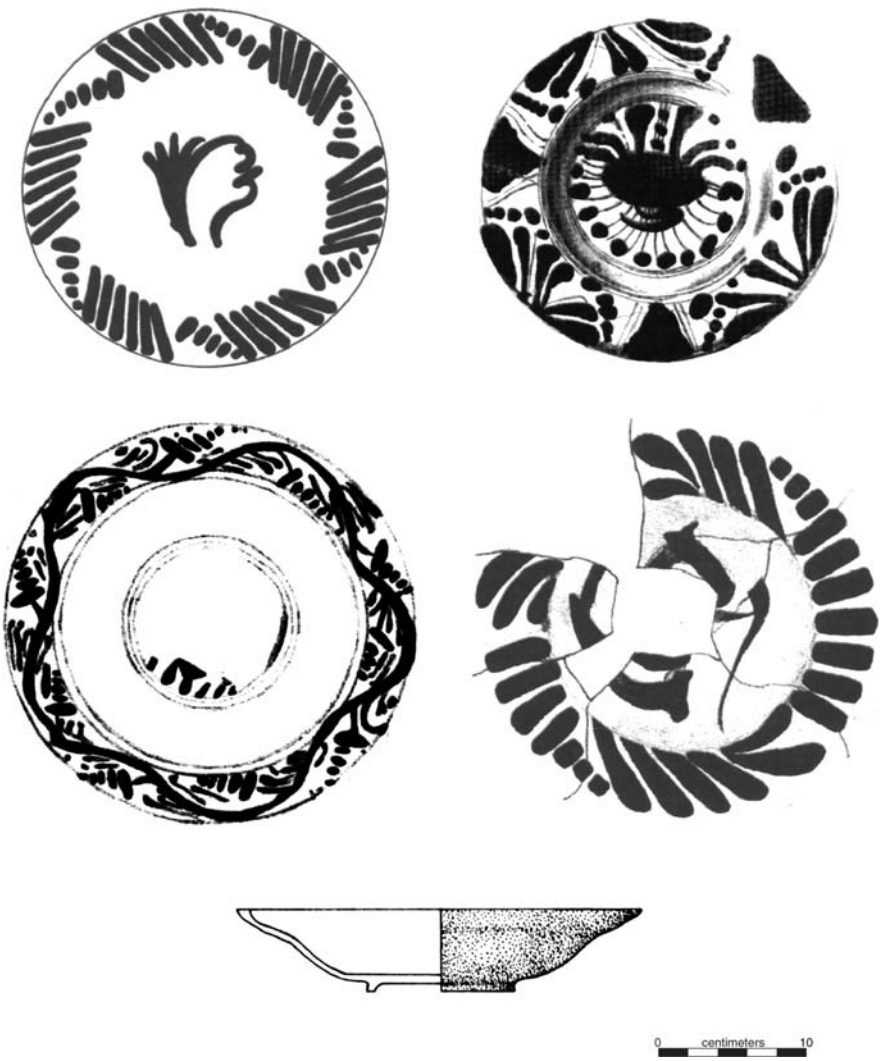

Fig. 2 Early Colonial period majolica plates from Tlatelolco. From *left* to *right*, *top* to *bottom*: Mexico City Blue on Cream, San Luis Polychrome, La Traza Polychrome, Mexico City Green on Cream, general plate vessel form (illustrations by Carolina Chairez)

1996–1997), Guanajuato (Castañeda et al., 2002; Cohen-Williams, 1992), Sayula (Schöndube, 1989), and Oaxaca (Gómez Serafín and Fernández Dávila, 1998a). Fournier and Charlton (1998) present a general overview of archaeological majolicas in Mexico.

European and Oriental ceramics including porcelains and whiteware from the ex-Convento of San Jerónimo in the Mexico City were studied by Fournier (1987, 1990), while majolicas from the same site were treated in the B.A. thesis of M.S. Corcuera (1987). Glazed earthenwares, the ubiquitous and most abundant type of ceramic, with a technique of glazing transmitted quite early to indigenous potters, have also been studied, both with reference to the transfer of the techniques of glazing and wheel-throwing as well as a series of new forms (Fig. 3) (López Palacios, 1990, 1998; Sodi, 1994). Porcelains from Europe and Asia found in Mexico City were studied by López Cervantes (1974, 1977) and Fournier (1990), and those in the former convent of Santo Domingo (Oaxaca) by Gómez Serafín (1994).

A number of studies include information on the changes occurring in the decorated indigenous ceramics in the Basin of Mexico (Fig. 4). Decorated wares include the Black-on-Orange and Red Ware ceramics within the Aztec ceramic tradition. Research at Otumba (Charlton and Otis Charlton,

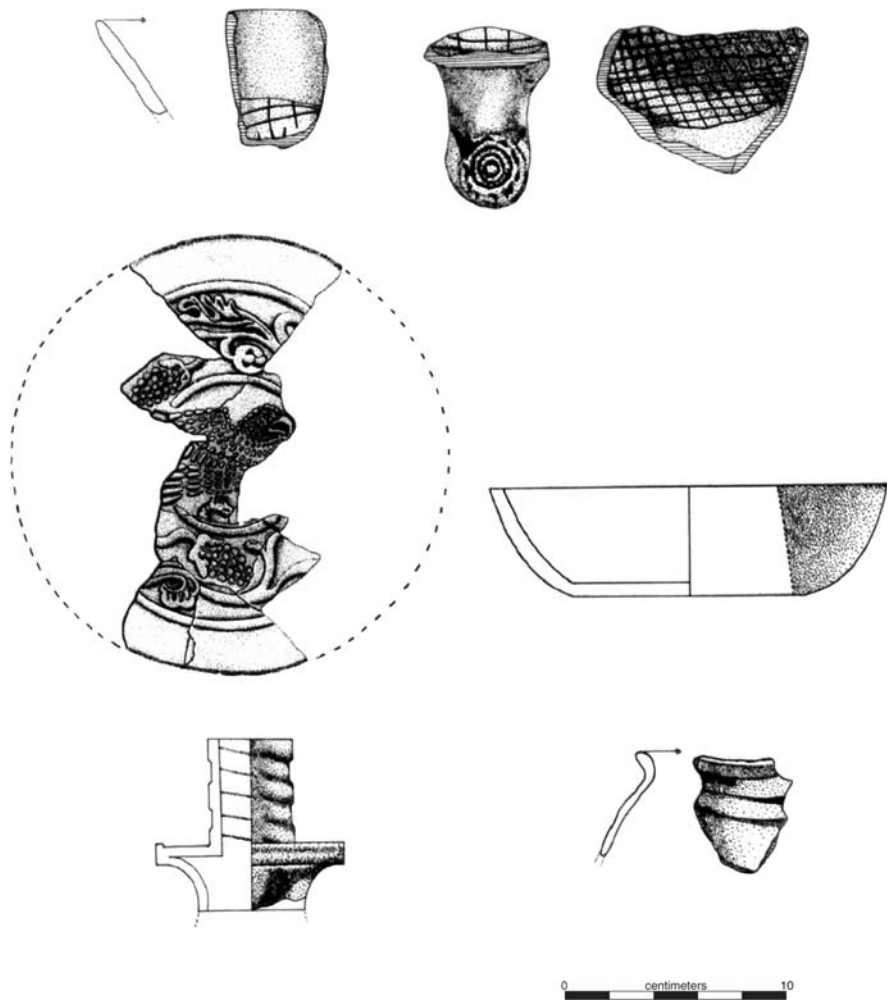

Fig. 3 Colonial glazed wares from the Templo Mayor and Tlatelolco collections. From *left* to *right*, *top* to *bottom*: fragments of tripod grinding bowls (*molcajetes*); stamped bowl (*cajete*), pattern with an eagle and bowl form; fragments of a wheel-thrown candle holder and an olla (illustrations by Carolina Chiarez)

1998) confirmed the Postconquest presence of monochrome glazed earthenwares with Aztec IV Black-on-Orange ceramics (see Fig. 3). Similarly the study of a sixteenth-century Colonial period obsidian workshop at the Cerro de las Navajas obsidian source (Fournier et al., 1998; Pastrana and Fournier, 1998) supported this chronological placement of the style. Changes in the *molcajete*, an indigenous tripod grinding bowl form, have been studied by Temple Sánchez (1998a).

Aztec Red Ware has also been studied in the Basin of Mexico, both rural and urban occurrences (Fig. 5) (Barlow, 1951; Charlton, 1996; Charlton and Fournier, 1993; Charlton et al., 1995; López Cervantes, 1976; Pastrana and Fournier, 1998, Rodríguez-Alegría, 2003, 2005a, 2005b), as well as in Puebla and Tlaxcala (Müller, 1973, 1981) and in Cuernavaca (Charlton et al., 1987). The current data indicate that these changes occurred much earlier in urban contexts (Charlton and Fournier, 1993).

Another example of the study of the chronology and function of a still enigmatic ceramic type introduced during the Colonial period, primarily, although not exclusively, an urban phenomenon, is the unglazed and generally poorly finished *lebrillo* (a deep-sided dish) with a stamped interior base (Hernández Pons et al., 1988; Temple Sánchez, 1998b). The form is not a Preconquest indigenous form, but is made on a mold with a ring of clay being added and worked by hand to form the upper rim.

Obviously there is a persistent interest in the development of chronologies of Postconquest ceramics, whether individually or as part of changing complexes. These interests are particularly

Fig. 4 Early Colonial period Late Aztec Black-on-Orange IV tripod grinding bowls (*molcajetes*) from Tlatelolco and Juarez Avenue 70 (Alameda) collections (illustrations by Francisco C. Ramírez and Cuauhtemoc Domínguez)

noted for Hispanic-introduced wares and technologies and for imported wares from Europe and Asia. Given the extremely mixed contexts in urban archaeology, such studies are vital in determining the occupations represented. Other emphases are on persistence and changes in the indigenous wares. Some studies on ceramic manufacturing technology and styles of the period have also

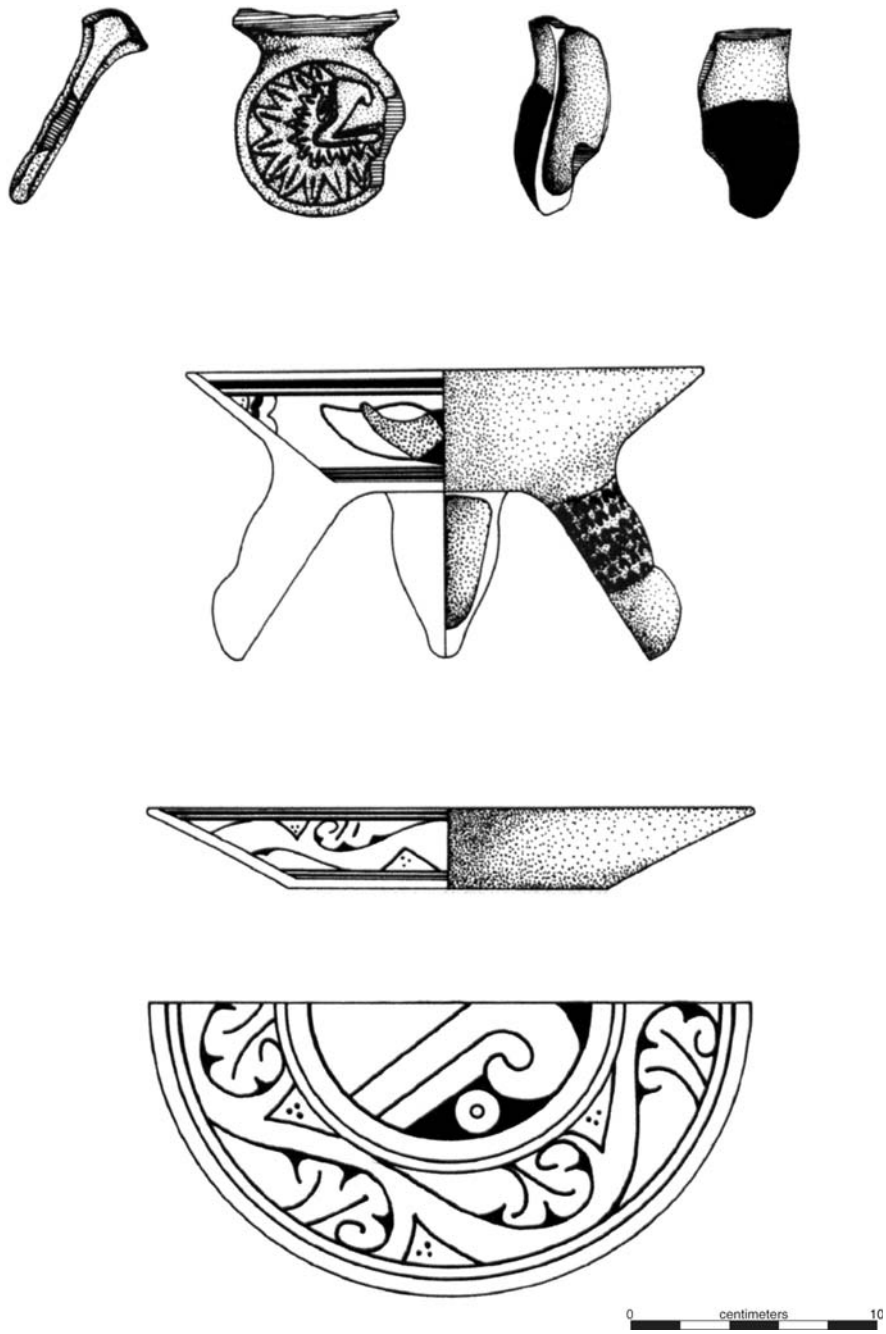

Fig. 5 Early Colonial period Black-on-Red ceramics from Tlatelolco (illustrations by Carolina Chairez)

been undertaken (Charlton and Reiff Katz, 1979; Gómez Serafín and Fernández Dávila, 1998b). In the far northwest of Mesoamerica in the state of Sonora, a local ceramic sequence has also been developed using a broad series of ceramics (Fournier and Fournier, 1992).

Ceramic Studies—Ethnic, Social, Economic, and Political Queries

Studies of ceramics of the periods from 1521 C.E. to the present that attempt to define traditional type and complex categories with reference to

chronological refinements continue to be pursued actively, and rightly so. However, Mesoamerican historical archaeology continues to be linked with developments in archaeology in general. There, as elsewhere, the development of absolute dating techniques since 1945 C.E. has meant that the elaborate ceramic typologies do not bear the weight of chronology alone. Instead, where applicable, radiocarbon and obsidian hydration dating techniques have also been used and have been complemented with dates derived from historical documentation on architectural contexts and on dates of ceramic manufacture derived from factory production information (e.g., Fournier, 1990).

As a result, Mesoamerican historical archaeologists, like archaeologists focusing on other times and places, have developed interests in questions relating to broader sociocultural interpretations using the spatial and chronological distribution of materials, especially ceramic types. Blackman et al. (2006), Charlton (1980, 1986), Charlton and Fournier (1993), Charlton and Nichols (1992), Charlton et al. (2005), Fournier (2004), Fournier and Charlton (1996, 1996–1997), and Fournier et al. (2007) have examined the relations of changes in material culture, especially ceramics, as a means of examining the higher-level social, economic, and political changes after the conquest.

In addition to this, there have been suggestions that ethnicity can be recognized through the differential distribution of wares loaded with symbolic importance. Seifert (1977) suggested that the distribution of majolicas in rural areas might reflect the class to which they belonged. Fournier (1997) has used the symbolic significance of ceramics during the Early Colonial period to explore the interrelations of indigenous peoples and Spaniards in the Basin of Mexico. At the same time, working with household ceramic complexes in sixteenth-century Tenochtitlan, Rodríguez-Alegría (2003, 2005a, 2005b) has addressed the relationships between material culture, power, and ideologies.

Recently, instrumental neutron activation analyses (INAA) have been applied to ceramics of the Late Postclassic, Colonial, and Independence periods. The Escuela Nacional de Antropología e Historia (Fournier) and the Smithsonian Institution (Bishop and Blackman) have collaborated in a project focusing on the sources of raw materials used in majolica and glazed earthenware production in New Spain (Blackman et al., 2006; Fournier and Blackman, 2007; Fournier et al., 2007). This research is contributing to an understanding of ceramic manufacturing technologies along with the sequence of processes used and the contexts of manufacturing, use, and distribution. Such detailed information on ceramics in New Spain provides a greater understanding of the dynamics of colonialism including agency and the development of local social and political structures.

Other INAA studies have been carried out in Mexico with a focus on majolica glazes and paste composition (Monroy-Guzmán and Fournier, 2003; Monroy-Guzmán et al., 2005). Rodríguez-Alegría (2003), working with Matos Moctezuma (2003) and Neff and Glascock (Rodríguez-Alegría et al., 2003), has applied INAA to majolicas, colonial red wares, and Romita Sgraffito sherds (Fig. 6). Finally, Charlton et al. (1999) have determined that after the destruction of Tenochtitlan in 1521 C.E., the production of Aztec Orange wares, including Aztec IV Black-on-Orange, shifts from the Tenochtitlan production zone to the east side of the lake using clays of the Texcoco production zone, presumably as a result of the damage done to indigenous ceramic-production facilities during the conquest.

Religious Buildings: Convents, Monasteries, Churches, and Chapels

Within the sections of Mexican Mesoamerica treated here, major programs of architectural restoration have been undertaken during the last four decades. Unfortunately, historical archaeological research priorities have tended to be subordinated to the rehabilitation of buildings by architects. The work on historical-period religious buildings had as its aim the development of tourist attractions or the reuse of the renovated structures as universities, cultural centers, and museums. Most historical archaeological studies have dealt with human burials and, in some cases, ceramics and other artifacts.

Examples of restoration-related projects dealing with religious buildings include that of the convent of San Jerónimo in Mexico City (Carrasco, 1990; Fournier, 1990; Juárez Cossio, 1989; Mansilla, 1994; Mansilla et al., 1992, 2000; Martínez et al., 2002). This was the first major historical archaeological project in Mexico. Others include the Encarnación convent (Salas, 1995, 1996, 2004, 2006), the convent and

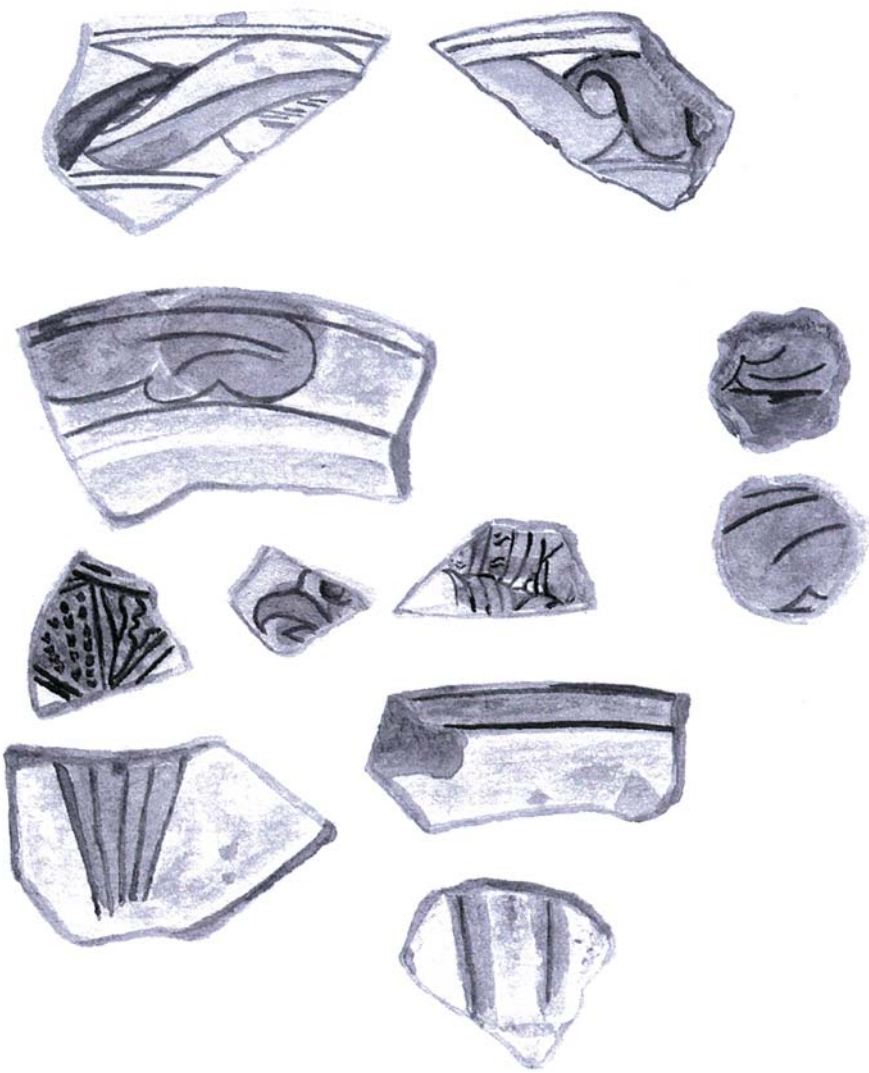

Fig. 6 Early Colonial period Romita Sgrafitto pseudomajolica vessel fragments, Templo Mayor collections (illustrations by Felix Domínguez)

Church of Santa Teresa la Antigua, the Betlemitas monastery (Hernández Pons et al., 1998), the first Cathedral of Mexico City (Peña, 1988; Hernández Pons, 1998), the monastery of Santo Domingo (Santa Cruz et al., 1996), and the convent of Santa Isabel (Escobedo et al., 1995), all in Mexico City.

Others would include the monasteries of San Francisco and Huejotzingo, both in the state of Puebla (Aguirre et al., 1996–1997; Cedillo Ortega, 1998; Córdova Tello, 1992; Vázquez, 2000) and the Chapel of Aranzazu in San Luis Potosí (López Cervantes, 1991). In two cases, the Dominican Temple of Osumacinta (Beristáin Bravo, 1996) in Chiapas and the monastery of Santo Domingo de Guzmán in Oaxaca (Fernández Dávila and Gómez Serafín, 1998a, 1998b, 1998c, 1998d; Gómez Serafín, 1994, 1997; Gómez Serafín and Fernández Dávila, 1998a, 1998b, 2005), detailed studies of the architecture and the artifacts were produced.

The latter project developed after 1987 when UNESCO declared the historic city of Oaxaca one of the world's Cultural Heritage sites. In 1993, the former monastery of Santo Domingo, as well as the adjacent lots, was turned over by the Mexican National Army to the State Government of Oaxaca. Subsequently, major restoration and reconstruction were carried out under the direct supervision of architects. The excavations were carried

out from 1994 to 1997 in different sectors of the architectural complex.

The archaeological excavations recovered more than 50 tons of sherds of local and foreign manufacture. They consisted of lead-glazed earthenwares, burnished unglazed red ceramics of uncertain origins, Oriental porcelains, Tonala burnished ceramics from Jalisco (Charlton and Reiff Katz, 1979), and majolica from Spain, Puebla, and Oaxaca. A Spanish-style kiln was excavated in the former monastery garden, suggesting that pottery may have been produced there during the Colonial period. Other important features recorded include a lime kiln and water-supply networks (Fernández Dávila and Gómez Serafín, 1998a, 1998b; Gómez Serafín, 1994, 1997; Gómez Serafín and Fernández Dávila, 1998a, 1998b, 2005).

The thorough historical archaeological investigations at this site provided information essential for an understanding of the architectural history of the complex. They also documented in detail Oaxacan majolica production. Finally, the materials can be used to interpret consumption trends through the Colonial and Independence periods in Oaxaca.

Secular Buildings: Government, Medical, Residential, Ranchos, and Haciendas

Historical archaeological projects have also been incorporated into the renovation and conservation of buildings with a secular function. Often such proposed reuse of Colonial or Independence period buildings includes government offices, banks, and museums.

In Mexico City, such studies have dealt with the National Palace (Besso-Oberto, 1996; Montúfar, 2003; Pérez and Corona 1995, 1997, 1998; Pérez et al., 1997); Hospital Real de los Naturales (Cabrera and García, 1997; Meza and Báez, 1994; Meza and Ortuño, 1995); the Colonial period Hospital de Amor de Dios which, during the Late Colonial period, housed the San Carlos Academy of Fine Arts (Eleazar, 1996); the Casa del Marqués del Apartado (Hernández Pons, 1998); the excavation of Colonial period houses in the Historic Center of Mexico City (Matos Moctezuma, 2003); the Chapultepec Castle (Armijo, 2005; Moreno, 2000); and the Monument at the Molino del Rey commemorating the Mexican heros of the Mexican–American war (Salas, 1988).

The most important project that includes many secular buildings is the Urban Archaeology Program (PAU) in Mexico City directed by Matos Moctezuma (1993). This project started in 1991 as a long-term investigation within the Historic Center of Mexico City. Salvage archaeology has long been a priority in areas near the Aztec Templo Mayor. These projects were directed to recover as much information as possible from Late Postclassic and Historic period structures. Both excavations and analyses of the materials recovered have been carried out and reported (Matos Moctezuma, 2003). Those preliminary results contribute to an understanding of the development of Mexico City as a major center, the processes of urbanization in play, cultural landscapes, acculturation, and consumption trends from the sixteenth to the twentieth century.

Regional Studies: The Soconusco, the Isthmus of Tehuantepec, the Nochixtlan Valley, the Chontalpa, the Teotihuacan Valley, and the Valle del Mezquital

Regional as opposed to site-specific archaeology has been conducted in several areas of Mesoamerica. These studies usually include a settlement pattern component and selected excavations. Through such studies we gain a better understanding of landscape and settlement patterns as well as insights into the impact of the conquest on the indigenous people. Such studies include, but are not restricted to, indigenous towns, intrusive missions, churches, ranchos, and haciendas. Documentary studies are tightly integrated with the archaeological problems and data.

Examples of such studies include that of Gasco (1993, 1996b), who studied an area of the Soconusco with the intention of delineating details of Postconquest economic changes in that region during the Colonial period. This study represents one in which the Postconquest studies are a logical extension of the Preconquest archaeology (Voorhies and Gasco, 2004). Zeitlin's study of the Postcontact Zapotec on

the nearby Isthmus of Tehuantepec (Zeitlin, 2005) also began with Prehispanic surveys and excavations that were then complemented with documentary studies and archaeology in historical-period sites.

The research of Spores (1972, 1974) in the Nochixtlan Valley developed a prehistoric sequence for the Valley and then extended it into the Colonial period. Currently, Zborover (2005) is working in the Chontalpa region of Oaxaca studying documentary, oral, and archaeological data. He is focused on the Late Postclassic period and the Early Colonial period and attempting to define the social, political, and economic relations between the indigenous people and the conquering society.

In the Teotihuacan Valley, Charlton extended Sanders' surveys and excavations of the Prehispanic period through the Colonial and Independence periods to 1969 (Charlton, 1973, 1986). Aspects of contact, acculturation, demographic collapse, economics, and the development of ranchos and haciendas were included. Documents play a critical role.

In the Mezquital Valley in the state of Hidalgo, Fournier and her colleagues are currently conducting an integrated study on the construction of indigenous identity and resistance. Through the use of documents and regional archaeological surveys, historical archaeology has been employed (e.g., Fournier, 1996). The impact of the Colonial conquest and domination on the way of life of the Otomí people in this area is being documented, as well as the effects of intrusive economic systems marked by ranchos and haciendas (Charlton and Fournier, 1993; Fournier and Mondragón, 1993; Mondragón et al., 1997).

A Brief Commentary

There is an active and productive practice in those regions of Mesoamerica dealt with here. A substantial amount of such research is carried out in salvage situations, such as building the Metro in Mexico City or restoring and refurbishing old buildings for other uses. Yet, those involved in salvage historical archaeology have been resourceful and innovative, making productive use of the materials available.

In areas where some semblance of Colonial and Independence period cultural landscape persists, the total potential of a multifaceted historical archaeology can be exploited. The richness of the archaeological record, the historical documentation, and the presence of the descendants of both indigenous and intrusive societies in many instances mean that an enhanced study of social and cultural practices within many differing contexts is possible. Historical archaeologists build on the work of their colleagues who focus on the Prehispanic cultures of the regions studied. They extend those studies into the last half millennium to the present, integrating documentary and ethnographic information with the archaeological data, and use the results to investigate anthropologically based questions about cultural development and adaptation.

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