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Colonial Masca in motion: tactics of persistence of a Honduran indigenous community

Sheptak, R.N.

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Author: Sheptak, Russell Nicholas

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Propositions

Stellingen behorend bij het proefschrift *Colonial Masca in Motion: Tactics of Persistence of a Honduran Indigenous Community* van Russell N. Sheptak

1. The indigenous people of Honduras identified with others at the level of the town, not with abstract ethnic or linguistic groups, which are categories of the modern analyst.
2. Colonial *pueblos de indios* in northern Honduras were internally complex and maintained social stratification into the late colonial period (the eighteenth century), despite the absence of identified "caciques" usually viewed by historians as evidence of internal elites.
3. Relocation in space was a tactic used by residents of the *pueblos de indios* to preserve community and identity, including through legal petitions that reinforced historical memory.
4. Practices of European and African origin were incorporated into *pueblos de indios* in hybrid communities of practice that reinforced community persistence.
5. Recruitment of spouses from other *pueblos de indios* and other *casta* groups was a tactic that allowed *pueblos de indios* to begin to grow and recover population.
6. Successful adoption of Spanish language, eventually replacing indigenous languages, was a legacy of a history of cosmopolitan multilingualism, not evidence of a loss of cultural identity.
7. The centrality of the Catholic religion in community identity was part of a legacy of religious practice controlled at the community level that reinforced community identity.
8. The continued production of cacao for local use and exchange with other *pueblos de indios* is indirect evidence of the co-existence with Catholicism of traditional rituals, such as those for agricultural fields.
9. The continued use of traditional materials for cutting tools, specifically obsidian, is evidence of persistent preferences in the practices of everyday life in *pueblos de indios*.
10. Access to traditionally used products not universally locally available, including obsidian and cacao, is evidence for persistent patterns of exchange among *pueblos de indios* that were geographically extensive and have yet to be fully outlined.
11. The persistent production of traditional earthenware pottery, even when in-marrying spouses used different techniques, and a reliance on mainly indigenous plants and animals, are evidence that traditional foodways were actively reproduced through daily practices.
12. When indigenous identity is not defined in terms of static essential traits, but instead is viewed as the product of active practices, *pueblos de indios* and their residents emerge as historical subjects even when conventional historiography has made them disappear.