



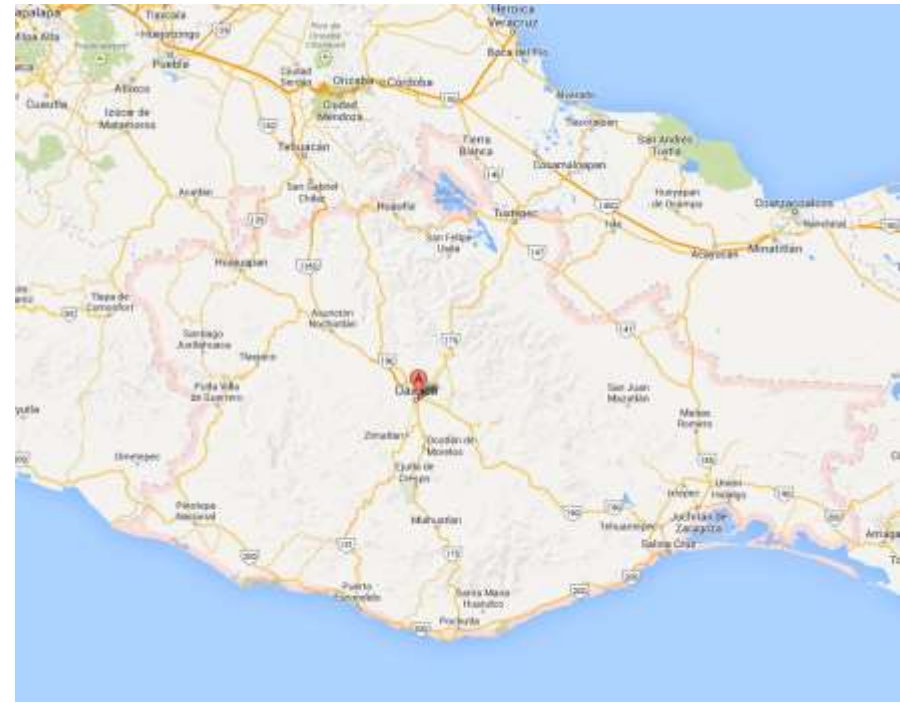
# Oaxacan Animals

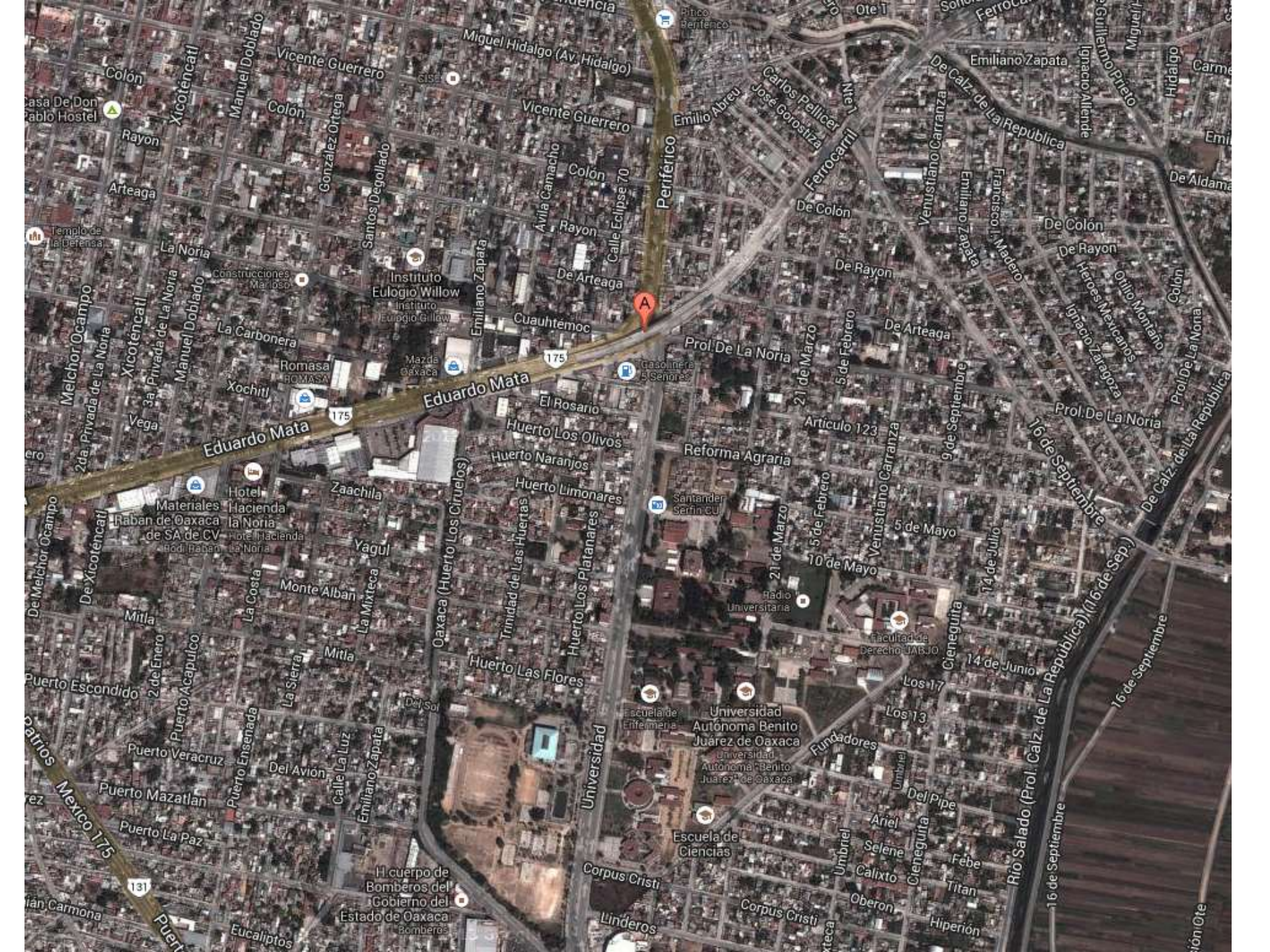


**OAXACA**  
(wah ha ca)

Golfo de  
México

Océano  
Pacífico





Periferico

Eduardo Mata

A

Calle Eclipse 70

Gasolinera 5 Señoras

Santander Serin CU

Universidad Autónoma Benito Juárez de Oaxaca

Escuela de Ciencias

Instituto Eulogio Willow

Romasita

Hotel Hacienda la Noria

Universidad Autónoma Benito Juárez de Oaxaca

Escuela de Ciencias

Instituto Eulogio Willow

Romasita

Hotel Hacienda la Noria



# Oaxaca

**Size:**

36,200 sq mi

**Population:**

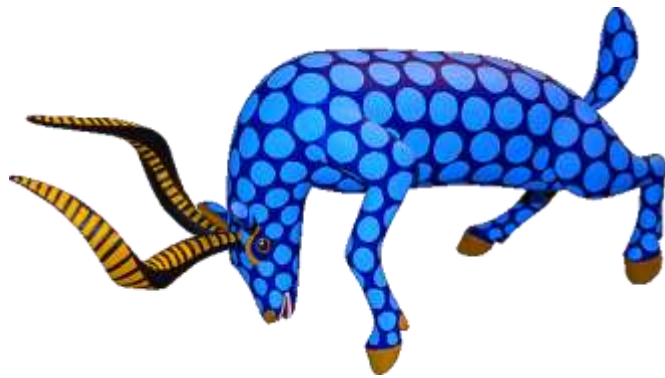
3,866,280

**Density:**

110 people per square mile

**Elevation:**

12,200 ft



# Minnesota

**Size:**

86,939 sq mi

**Population:**

5,420,380

**Density:**

67.1 people per square mile

**Elevation**

2,302 ft



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Suggested routes

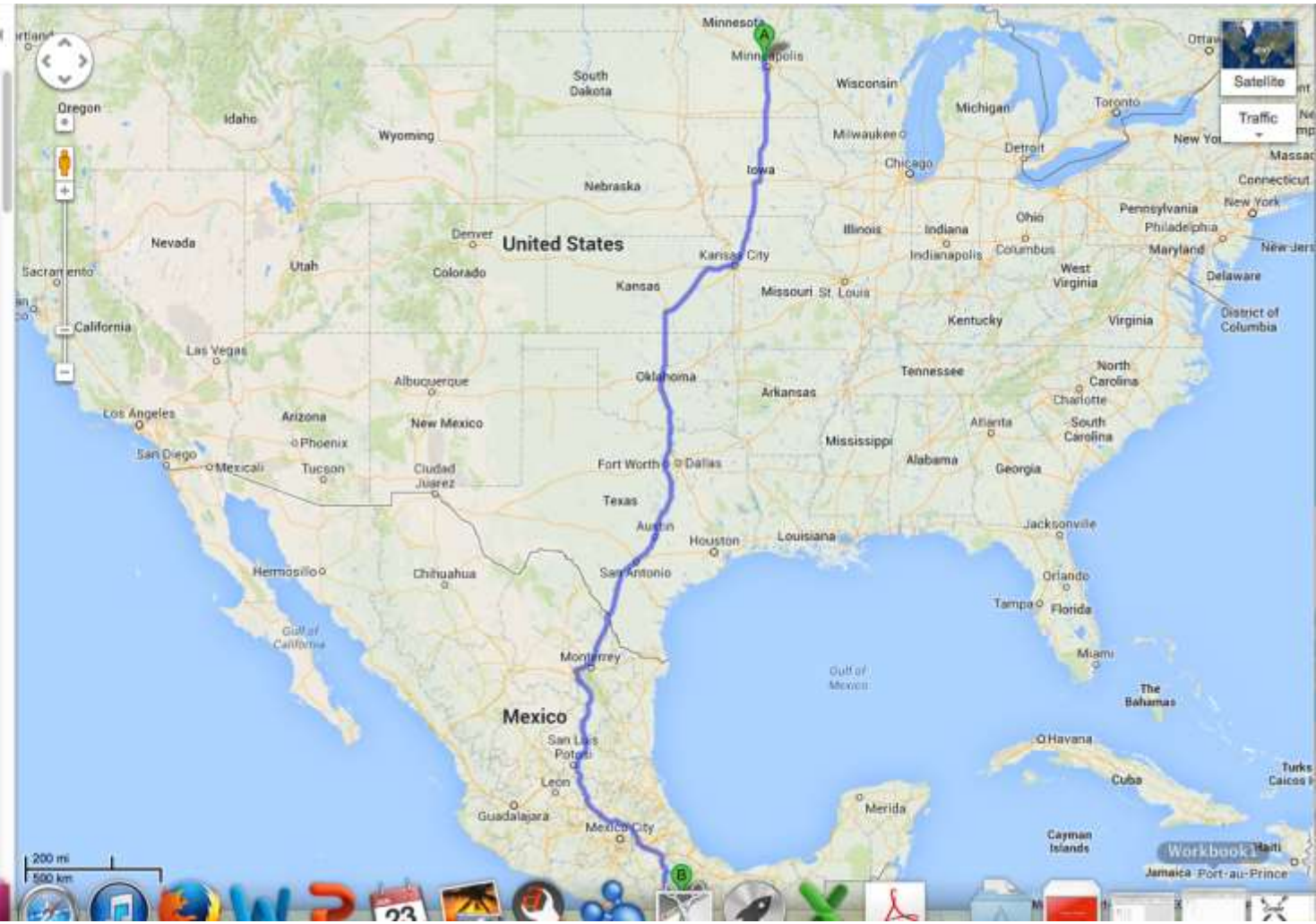
**I-35 S** 2,400 mi, 36 hours

**Driving directions to Oaxaca, Mexico**

This route has tolls.

**Osseo Junior High School**  
10223 93rd Ave N  
Osseo, MN 55369

1. Head east on 93rd Ave N toward Pilgrim Ln N 1.0 mi
2. Turn left to merge onto US-169 S 18.9 mi
3. Take the exit onto I-494 E/MN-5 E 4.8 mi
4. Take exit 5B to merge onto I-35W S toward Albert Lea 9.2 mi
5. Continue onto I-35 S Entering Iowa 219 mi
6. Keep right at the fork, follow signs for I-35 S/I-80 W/Kansas City/Council Bluffs and merge onto I-35 S/I-80 W Continue to follow I-35 S Entering Mexico



**Steeped into traditional folktales and beliefs, the Oaxacan wood carvers borrow and improvise themes and motifs from the region's diverse Indian tribes. Folkways have intermingled alongside Spanish ideologies as the populations overlapped, while still uniquely remaining intact.**

**Animal gods, such as Chuen (the dog), and Ahau (the eagle), can be matched to the lunar zodiacs of many East and Southeast Asian civilizations.**

**Similarities in animal and supernatural characters are shared by Mixtec, Mazatec, Zapotec, Mixe, Chantino, and Trique Indian cultures. In many instances the animals were either once gods or worked with the gods or men of the different ages. The artistry produced in the different villages reveals that ubiquitous knowledge carried on from the distant past.**

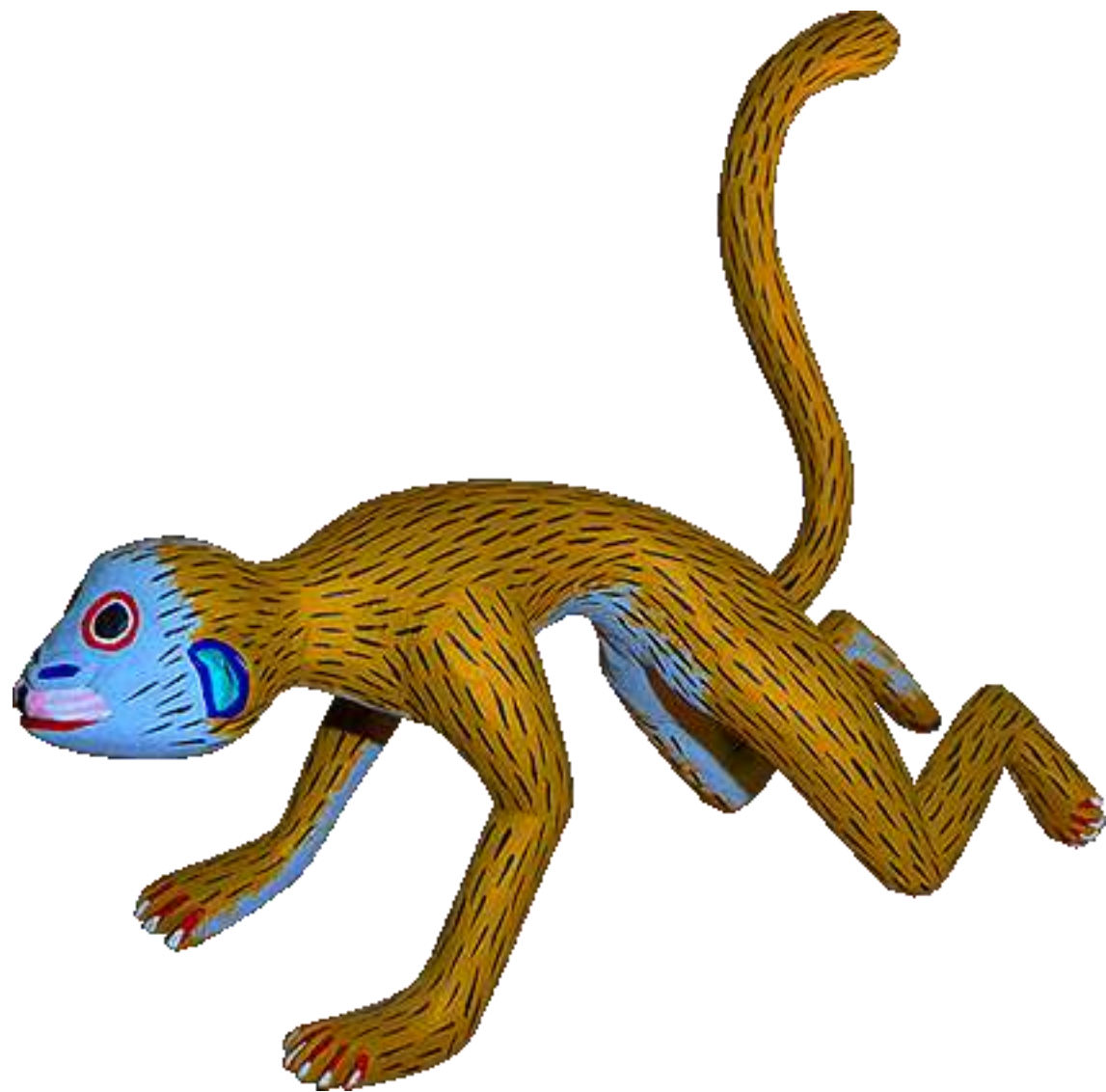


Turtles- Land and especially aquatic tortugas are associated with music as their shells were used as instruments. If the gods were playing the turtle shells it was thought to be thunder. The Mixtec and Zapotec god of thunder Yahui wears a turtle shell. The Mayans associated the turtle shell with the shape of the earth and their sculptures depict the maize god rising from it. The Mayan ritual calendar was depicted as a turtle shell as well.





Monkeys- In Central Mexico, the monkey god was known as Ozomatli and those born on their designated 11th day were lucky and happy people.





Dragon- The Olmecs, forerunners to all Mesoamerican civilizations had several symbolic variations of their sky god. a paw with a wing or flame eyebrows were the more common motifs seen on pottery. Variations such as flying serpents were symbolized as lightning in Mixtec folklore.



Dogs- Although dogs were mainly a food source to the Aztecs the Zapotecs had supernatural reverence to them as guides in the underworld. Human skeletons have been found buried along with their dogs. Folk legends tells of a great body of water in the underworld that only dogs can navigate. Black dogs were favored as they didn't mind getting wet or dirty and white dogs were a bit less desired as it was thought they liked being pristine clean.



Rabbit- Best known as the symbol of the moon. The rabbit's profile fits the shape of the dark region of a full moon. Instead of a man in the moon the Zapotecs and Mayans saw a rabbit in the moon. The Mayan moon goddess was frequently depicted in art holding a rabbit.



Toads- Having 20 digits just like humans these amphibians are seen in early Olmec art as giving birth to kings.



Crocodile- The crocodile's hard ridged surface and aquatic domain associated them with the concept of the earth floating over the sea. Always depicted as older than most other deities the crocodile is considered one of the original creator gods called Itzamma.



Deer- In Central Mexican folklore and art the deer were as small as dogs and identified with the gods of the hunt. One deer played an important role in a mythical episode where the young moon goddess fled her attackers on the back of a white stag. The Zapotec symbol for the seventh day is the deer.





Jaguar- By far the most revered beast in all ancient Mesoamerican cultures. Unfortunately, because of the fear and respect they commanded chiefs and kings wore their pelts, made shoes into them, and made necklaces of their teeth. The jaguar god Tepeyollotl was thought to live in the heart of the mountains. Different minor jaguar deities are depicted on reliefs as paddlers, water lilies, and chubby jaguar babies.



Butterfly- Oddly associated with fire and war the butterfly is thought to be the soul of dead warriors in Zapotec and Mixtec cultures.



Nahual- Known as Nagual, Nahuatl or nahualli the form changing sorcerer or witch is known throughout both Meso and South America. These Antediluvian beings embody the shamanic powers of transformation and higher enlightenment. Franciscan monks and priests in the 16th century wrote of natives that could change their form to deer, birds, dogs, and rabbits. Depicted in stories as either petty thieves or protectors of villages the legend of the nahual is as vast as it is varied. Once thought of as guardian angels in pre-Columbian times then later relegated to witches or fruit stealers once Christianity was firmly in place. The nahual captures the spiritual essence of humans relationship with terrestrial earth.



Owls- These nocturnal birds found at the entrance of caves were often associated with the underworld as caves were thought to lead to. Perceived as omens or messengers between humans and the divine the owl is considered the pre-columbian equivalent of an angel.



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