

ANTHROPOLOGY OPINION: THE BLOUSE OF TLAHUITOLTEPEC

The Mixe community of Tlahuitoltepec is located in the Sierra Norte of the state of Oaxaca; is the head of the municipality of Santa María Tlahuitoltepec, one of the 417 Oaxacan municipalities that are They are governed by their own regulatory systems. In addition to the capital, the municipality is made up of other localities, organized into a municipal agency, called Santa María Yacochi, and six police.

The community of Tlahuitoltepec is part of the Mixe people, one of the 15 native towns of Oaxaca. Although it shares a linguistic and cultural identity with the other communities that make up the Mixe people, Tlahuitoltepec has its own identity, determined by its variant linguistics, its territorial configuration, its unique history, its origin, its traditional clothing, and a way of being and being in the world that derive from their daily work as a community, united by bonds of loyalty and reciprocity.

The clothing of the women of Tlahuitoltepec is part of this cultural identity and is made up of:

or blanket blouse, machine embroidered;

or wide skirt, which can be made of different fabrics and prints, with spikelets that form
hello;

or waist loom girdle, in red and palm soyate tones

or leather huaraches

or rebozo



The Tlahuitoltepec blouse (Xaam nixuy), as part of the women's costume, is used daily, in the context of the domestic and community space, mainly by older women. For its part, Younger women wear the complete suit mainly in party contexts, whether these are community or family. In some school spaces, such as Xaam Primary School, the uniform Tlahuitoltepec is the school uniform; while the municipal music bands and the CECAM they use in their presentations and musical tours. Thus, the Tlahuitoltepec blouse, as a garment, is used by women of all ages, covering all social spaces, especially those associated with festivals and solemn events or community gatherings.

Although each embroiderer has her own way of embroidering, there is a graphic pattern, both in the distribution of the embroidery that the garment contains, as well as the graphic elements that are embroidered.

This element pattern contains the following figures:

or tsääjts - maguey

or pijy – flower

or xëew – sun

or nëej – water

or kojpk - mountain

These elements represent the biophysical environment of the territory inhabited by the community, accounting for of forms of expression that are meaningful within their cultural context.

From the above it is maintained that the Tlahuitoltepec blouse alludes to the biocultural heritage that it shares a community and refers to elements that are part of its worldview. The role that in the territory mountains and mountain ranges play as axes of the universe; the way to understand time, with the path of the sun and the presence of the maguey in its culinary and ritual uses, make these graphics embroidered on the blouses, references that unquestionably belong to Tlahuitoltepec.

It should be noted that there are references in the community about the presence, preparation and uses of this garment for many years. Old photographs showing women wearing the blouse; copies of the blouse from a few decades ago, which are preserved in some homes, as well as references, anecdotes and stories told by the women and men of this town, through which recreate stories and memories related to the presence of this blouse among the inhabitants of Tlahuitoltepec.

It is worth mentioning that, for a few years now, the graphic elements of the blouse have been used Also to print shirts, bags, purses, skirts, rebozos, huaraches, etc. This shows us that the production of this blouse and the art of textiles in general in Tlahuitoltepec, as happens in Every community does not have a fixed or unalterable character; on the contrary, it is a pledge and a 'know-how', which reflects the dynamism that every culture possesses, and that is capable of innovating and finding new uses and creative expressions, without losing identity.



Likewise, the production of the Tlahuitoltepec blouse is eminently local, since it falls in the knowledge, training and skills of the women and men of the community; his Marketing is not limited to the local market, since it can also be offered for sale in markets. external, both in Oaxaca and in other places in the country, representing economic income for families of the artisans of Tlahuitoltepec and those who are dedicated to the trade of these products.

From the identification of these specific relationships, we can determine that the blouse in question It is a cultural element typical of the community of Tlahuitoltepec, it is part of its heritage. collective and must be recognized as the intellectual property of said community; because it is in it embodied the biocultural identity of which the community is the bearer; in such a way that its creation, recreation, use, commerce and significance, respond to their own context and obey knowledge and unique practices of the community.



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