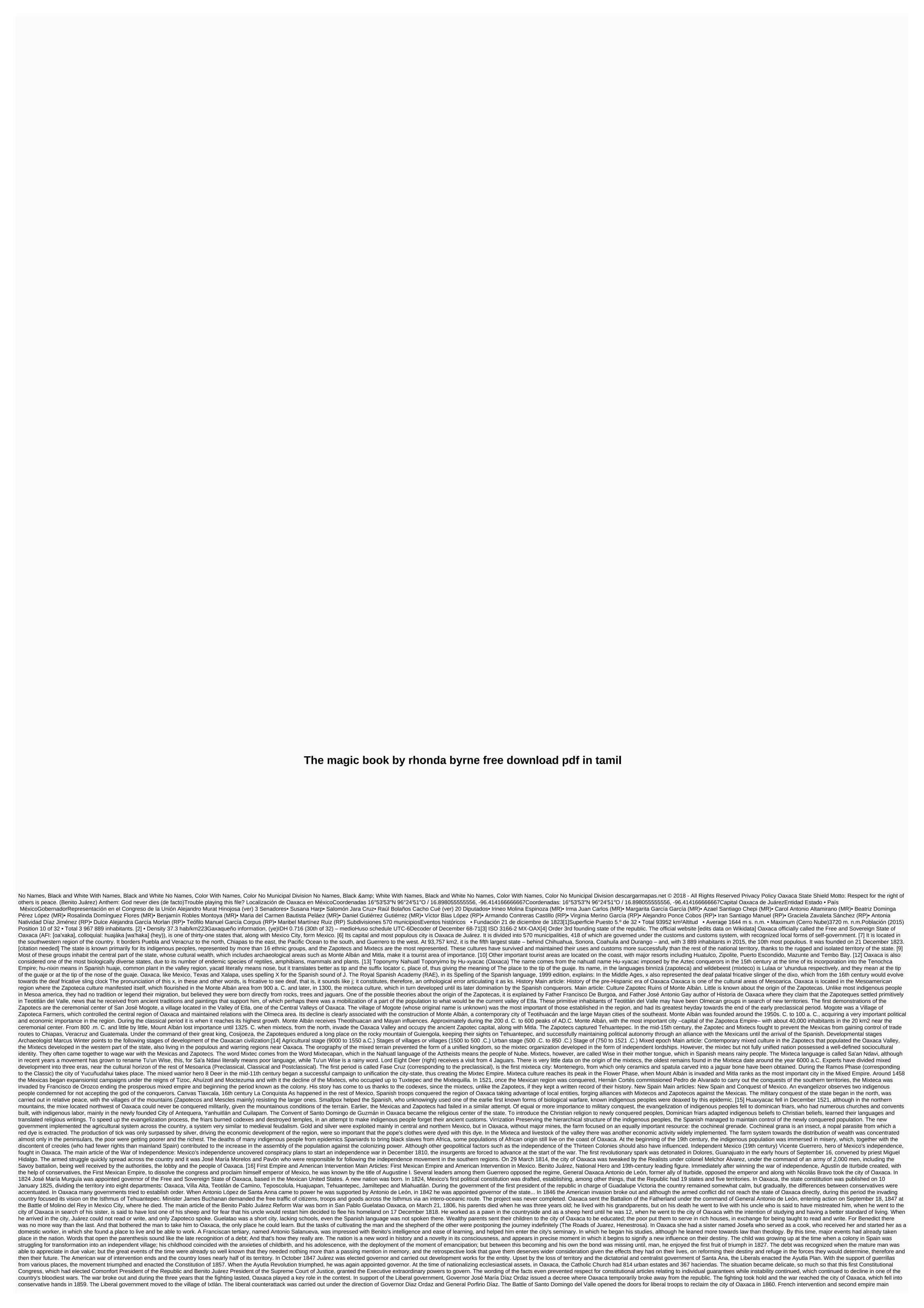
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articles: Second French intervention in Mexico and second Mexican empire. Diaz, hero of the Reform War, fought the French on numerous occasions. Nineteenth-century Mexico was characterized by the almost uninterrupted succession of war conflicts. At the end of the reform war and with a federal republic, the country could not continue paying off
external debt, so President Juárez's government stopped paying it. Spain, France and England found the ideal pretext to intervene in Mexican affairs. In January 1862 armies of the three European powers landed on Mexican territory. It comprises the Spanish and English the economic situation of the republic withdrawing its troops, only Napoleon III's army
remains on Mexican soil, advancing towards the country's capital. Trying to enter the city of Puebla, the Republican army under the command of General Ignacio Zaragoza and with the support of Oaxaqueño Porfirio Díaz, defeated the French on 5 May 1862 at the Battle of Puebla. In 1864 the French army invaded Oaxaca through the Mixteca. Marshal
Aquiles Bazaine, of less than six thousand French soldiers, confronted Mexican forces in the Order of Diaz, despite resisting the fall of national troops and Oaxaca is occupied by the French. Diaz was captured and taken prisoner to Puebla. On May 28, 1864 Maximilian of Habsburg entered Mexico, which had been persuaded by Mexican conservatives to
establish the Second Mexican Empire. The city of Oaxaca remained in the hands of the French for two years, On the Isthmus the Juchitecos loyal to the republic continued to offer resistance, Marshal Bazaine headed for Juchitan with the intention of invading Chiapas, under the command of two thousand French and Austrian soldiers who faced a force of 500
Juchite soldiers, who, aided by the peasants of the neighbouring villages., armed with machetes in the French army defeated three thousand men on 3 October 1866 at the Battle of Miahuatlán, confiscating war material. A month later,
General Diaz, along with 300 men from The Mixteca and the Coast in his charge, established his barracks in Tamazulapan, along with Mixed General Ignacio Vasquez along with 300 other soldiers. Organized and regrouped forces, defeat the French again in the Battle of Coal. Diaz made his way to the state capital, which was still in the hands of the French.
General Diaz left for Oaxaca, bringing as his vanguard a column of foreign prisoners, which confused the invading army stationed in the city, warning that his late mistake the city and overturning the stairs to the Republicans, this time definitively.
The conservative government collapses and Maximilian is captured, prosecuted and shot alongside Generals Miramón and Mejía, ending five years of French occupation. Restored the nation throughout this time. During the post-intervention
government there were several uprisings, including that of General Porfirio Díaz, who, enacting the Noria Plan against the president in 1871, the rebellion. On July 18, 1872, President Juárez died of angina and Diaz reluctantly accepted an amnesty proposed by the
Federal Government. In 1876, when Sebastián Lerdo de Tejada sought to re-elect himself for a second term, Diaz rose up against him through a concerted vote, the presidency of the republic, beginning the period in the history of Mexico known as the Porfiriato
Siglo XX Porfiriato and Revolución : Porphyriato and Mexican Revolution. By birth, Porfirio Díaz carried out numerous infrastructure works: he created public oil lighting in the state capital, wired hundreds of kilometres of telegraph lines, built railway tracks (from Coatzacoalcos to Salina Cruz and from Puebla to Oaxaca), built the Normal School and boosted
trade by building the Oaxaca Market. The rise as a candidate for re-election ends in 1880 his first term as president, he was the general commissioner. Porfirio Díaz held state government, taking office for two years. In 1884 Diaz returned to the presidency. With peace and the order of a dictatorship,
the country prospered. However, there were social problems and discontent in Mexico and Oaxaca that germinated in the Revolution. Like finances during the colony and medieval fiefdoms, during the porfiriat latifundios and strip shops were implemented; Valle Nacional, was a clear example of the situation in Mexico. Located nearby Tuxtepec was owned by
Mexican and foreign aristocrats, where workers from all over the country were taken, some brought in from deception, other prisoners and others simply kidnapped. Slave labor increased the power of the rich and bled the poor. John Kenneth Turner, in his book Mexico Barbarus wrote about the situation in Valle Nacional and Mexico. Opponents and critics of
the system, the Oaxacan Flores Magón founded the newspaper Regeneration, one of the few printed media where the Porfirist dictatorship was directly attacked, this cost him to be learned and prosecuted. The Magonist cause gained followers throughout Oaxaca, in late 1908 the vast majority were imprisoned, some in San Juan de Ulúa José Vasconcelos,
Oaxacaian philosopher, a supporter of Madero. Reacting to President Diaz's statements that Mexico was ready for democracy, Francisco I. Madero called on Mexicans to organize political parties. In 1909 Madero, who had begun a tour around the country to spread his ideals, visited the city of Oaxaca. In Oaxaca, José Vasconcelos supported him. Losing his
word, Porfirio Diaz was running for president in 1910 and for fraud becomes the winner at the age of 80. Madero called that same year, the Pla de Sant Lluís, starting the revolutionary struggle. In Oaxaca the first revolutionary spotlights appeared on January 21, 1911 in Ojitlán, Tuxtepec, led by Sebastián Ortiz of Magonist tendency, took the municipal
building and confiscated the weapons they could, were called Ejército Libertador Benito Juárez. Expectation grew and populous groups and warriors joined the Oaxacans on the coast and the Mixtec. Manuel Oseguera and Baldomero Ladrón de Guevara, members of the Mexican Liberal Party rose up in La Cañada, and joined other revolutionaries. Oaxacan
insurgents occupied major cities in mid-1911 and wanted an anti-re-election governor appointed. Having only obtained failures in the military field and at the level of negotiation, Diaz resigned from the presidency and left the country in May 1911. In July 1911 Benito Juárez Maza won elections for governor of the state, beginning his government in September
of that same year, his government lasted only seven months, in which he built schools and governed the working day of bricklayers and other employees. During his rule, in Oaxaca, supporters of Emiliano Zapata appeared, demanding the return of the land to the peasants. Juarez Maza confronted regime supporters in the Isthme region, elected by local
leader Che Gomez who faced the federal army in Juchitan. Betrayed Madero, and besieged by rebel forces and porfirists, resigns from the post of President José María Pino On February 22, 1913, Victoriano Huerta held the presidency, in Oaxaca
Governor Miguel Bolaños Cacho accepted the government of usurper Huerta. General Guillermo Meixueiro, leader of the Oaxaca Sovereign Army. Rebel groups emerged in Oaxaca on the Isthmus, and also appeared in Tuxtepec, Pinotepa Nacional and La Mixteca, in 1914 the latter dominated all of Silacayoapan. A rebel group originally from Sierra Juárez
succeeded in resigning Governor Bolaños Cacho, who had earned people's discontent by raising taxes and closing primary schools, Huerta in the capital, was forced to resign by the constitutionalist army led by Venustiano Carranza. Relations between the constitutionalist Carranza and the Oaxacans were difficult, mainly because the Oaxacans were
considered enemies of the revolution, along with this, in Oaxaca Carranza's brother, Jesús Carranza, died in the Sierra Mixe. Top constitutionalist chiefs blamed the Mixteca and Central Valley regions. Farmers hid cereal reserves to sell them at a higher price.
Epidemics of thipho and smallpox were unleashed in Oaxaca. In the rest of the country, the revolution did not follow a stable order, the Allies were fighting each other. In the absence of a federal government, Governor José Inés Dávila relies on the liberal constitution of 1857 separated Oaxaca from the rest of Mexico. Thus came to Oaxaca the government
known as sovereignty, organizing its own army, currency and postage stamps, outside the rest of the country, new districts were also created. The fight continued in the Sierra Juárez and Sierra Sur. On February 5, 1917, the new
Political Constitution was decreed to be the Mexican United States, but it was not until 1920 that the sovereigns totally fell that the Constitution was recognized. The government of Sovereigns totally fell that the Sovereigns totally fell that the Constitution was recognized. The government of Sovereigns totally fell that the S
in 1915 during the government of José Inés Dávila. 21st century The state of Oaxaca, had maintained a pri-governed regime for more than seventy years, on July 5, 2010 elections were held to elect the new governor of the state of Oaxaca, achieving the triumph Gabino Cué Monteagudo by the Coalition of PAN, PRD, Convergence, PT, at the end of the
campaign the Party of the New Alliance declined, checking in the Oaxaca, the start of coalition governments. Recent political conflict would be in the student movement of 1968 that, together with other popular metropolitan sectors (street vendors,
taxi drivers, etc.) as well as with peasants of the Valley Region, supported strikes and land use. The Coalition of Student Peasant Workers of Oaxaca (COCEO) was suppressed by the pri government. This led to the emergence of more radical divided currents that opted for armed and clandestine struggle (among these groups there is, for example, the
Communist League on 23 September). Some of the people who had been part of the PROCUP-Party of the PROCUP-Party of the PROCUP-Party of the Procupe to the people who had been part of the people who had been part of the PROCUP-Party of the Procupe to the people who had been part of the people who had been part of the Procupe to the people who had been part of the Procupe to the people who had been part of the Procupe to the people who had been part of the Procupe to the people who had been part of the Procupe to the people who had been part of the Procupe to the people who had been part of the Procupe to the Procupe
groups, widespread arming of indigenous communities and popular self-defense armies organizations. These self-defense groups have often had no revolutionary ideology, but have staged intergroup violence, associated with conflicts over the land or religious divisions. In this context, the Zapatista uprising led to the unification of some Oaxacan groups
associated with the clandestine revolutionary left. Also since 1994, the Mexican army entered numerous communities for different reasons, from the search for weapons and explosives to humanitarian operations. More recently, teachers in section XXII of the SNTE oppose both the education reform of 2012 and any attempt to privatize education, have used
undefined stoppages, road blocks and seedlings, as a means of protest. Within this organization, the CMPIO group, bilingual professors of indigenous communities. Among the actions carried out by the federal government are the creation of mixed operations bases (BOM),
which are regroupings of armies, judicial police, pre-trial judicial police
potentially dangerous sociopolitical situation, as recognized by the Oaxaca state government in a officially, the existence of two large areas located in the Sierra Madre Sur and the Oaxaca state government in a officially, there are
numerous land border conflicts in the state. Because of this and the government's disdain for resolving these conflicts, it is often municipalities that end up solving their problems through armed uprisings, leading to the loss of human life. Geography Main article: Geography of Oaxaca, the name of the regions of the state comes from
the characteristics of the relief It is located southwest of the Mexican territory. To the north it borders the states of Veracruz and Puebla, to the south by the Pacific Ocean, to the east by the state of Chiapas and to the west by Guerrero. The state territory ranks fifth in extension nationally, while in its demographic density it is low, compared to the national
average. Its climate can vary drastically in its regions. It is one of the most mountainous states in the country because in the region they cross the Sierra Madre Oriental, the Sierra Madre del Sur and the Sierra Madre del Sur and the sierra Madre oriental, the sierra Madre oriental orient
characterized by their warm weather. Its most important river is the Papaloapan, which feeds on the Tomellin River and the Santo Domingo River, among others. Puebla Veracruz Guerrero Chiapas Pacific Ocean Pacific Ocean Relief The Serra Mixteca, near Nativitas Monte Verde, in the state's northwest. Landscape of the Sierra Sud de Oaxaca, fog banks
are frequent throughout the year. Mixtec saw it occupy nearly 52% of Oaxacaan territory, [18] so the state relief is usually compared to a sheet of paper after being wrinkled. The highest point of the state is Cerro Yucuyacua is a mountain (class T - hipsographic) in Oaxaca, Mexico (North America) with a region code of America / Western Europe. It is located
at an altitude of 3,076 metres (11,000 ft) above sea level. Cerro Yucuyácua is also known as Cerro Yucuyácua, Cerro Yucuyácua, Veryacua, Veryacua,
Cerro Yucuyacua's time zone is UTC/GMT-6, but as daylight saving time (DST) it is indeed the current time zone is UTC/GMT-5. A mountain is a lifting foot above the environment with a small summit area, steep slopes and local reliefs of meters or more. Hidrografia La Serra d'Oaxaca is the waters of the main currents: towards the Pacific slope, the Atoyac
that becomes the Green River when crossing the Sierra Madre del Sur and the Nudo Mixteco, a tributary of the Balsas. Towards the Gulf slope, the Rio Grande and salado that later form two of the main dams: Miguel Alemán and Miguel de la Madrid, retain the waters of the main tributaries of the Papaloapan to the north. From the cross mountain range arise
the tributaries of Coatzacoalcos to drain in the Gulf of Mexico and the Isthmus of Tehuantepec and that pay off in the Bay of La Ventosa; Here is the Benito Juárez Litorales dam: Along 533 km of extensive beaches characterize the coast of Oaxaca, where a large number of short rivers flow down from the Sierra Madre del Sur and form esters and lagoons;
natural beaches such as Puerto Escondido, Puerto Angel and Sacrificios, bays such as Huatulco, Santa Cruz, Tangolunda and the Gulf of Tehuantepec, where la Laguna del Marqués, a major salt producer, is located. In Oaxaca there are two hydroelectric power plants that generate electricity that are tamazulapam and Temazcal whose joint generation
capacity is approximately 1,059 million Kw/hour; It is also powered by the transmission back of hydroelectric plants in the southeast of the country and a wind farm with a capacity of 250 megawatts. located on the Isthmus of Tehuantepec. Rivers: Green, Colotepec, Ayutla, Tenango, Huamelula, Espíritu Santo, Ostuta, La Arena, Sarabia, El Corte, Petapa,
Putla, Atoyac, Tequisistlán, Aguacatenango Jatepec, Puxmetacán Trinidad, Papaloapan, Cajonos, Cuanana, San Antonio, Tonto, Joquila, Calapa, Petlapa, Minas, Tehuantepec, Grande, Mixteco, Salado, Los Perros. Oaxaca is home to an interesting water network in which rivers, natural caves, cavers, caverns and basins are found. The caves were
considered sacred places by the ancient Oaxacans, as they placed them as places where some raspberry days or were the seats of miraculous works, this is the case of the same name, says the mixed tradition that in the trees that are on the banks of
the river or in the cave itself, the primordial couple that would be the root of the mixed village was born. Cheve, the Cheve system carries water from the basins near Pápalo until it discharges them into the Santo Domingo River Canyon. It is the main cavern of the system and a series of smaller caverns such as Osto de Puente, Natural, Viento Frío, Cuates
and Escondida that connects with the primordial system. Contains 23.5 kilometres of landscapes ending in a massive passage blocked by gigantic rocks on the other side. Basement of St. Augustine the system located in the Huautla region of Jiménez, with a depth of 1250 meters is considered as the deepest in America and one of the longest caverns in
Mexico with 24 kilometers. So far it is considered that the system has not been fully scanned. The expeditionary visit is only recommended for professionals, since much of the thieves, located in San Juan Atepec, it is considered
long, access is easy in the first 50 meters and from there, the cavity becomes narrower. The different figures formed by limestone stratifications stand out. The cavern, not fully explored, is dangerous to visit without a specialized guide. Climate in Oaxaca the huge mountain ranges serve as barriers to winds coming from the Gulf of Mexico and the Pacific
Ocean. Oaxaca also presents a wide variety of climate, in its territory there are warm, semi-cold, semi-dry and temperate climates. The warm climates together cover just over 50% of the entity's total surface area, occur in lower altitude areas (sea level at 1,000 m.), are characterized by their average annual temperatures rangeing from 22oC to
28oC and their average temperature for the coldest month is 18oC or more. About 20% of the entity is under the influence of semi-warm climates, where average annual temperatures occur from 18oC to 22oC, or are higher than 18oC, covering areas of 1,000 to 1700 m. Temperate climates, subhud with rains in summer in greater proportions and heavy
rainfall in summer in smaller areas, cover approximately 19% of the state's surface area; they manifest themselves in land whose altitude is 1700 to 3,000 m is in the Sierra Juárez that affected 8 Oaxacan municipalities, this weather phenomenon could
be the effect of climate change. [19] In the south-central and north-north are areas with semi-dry climates, which account for nearly 10% of the state territory, and immersed in them are areas of dry climates, which account for nearly 10% of the state territory, and immersed in them are areas of dry climates, which account for nearly 10% of the state territory, and immersed in them are areas of dry climates, which account for nearly 10% of the state territory, and immersed in them are areas of dry climates, which account for nearly 10% of the state territory, and immersed in them are areas of dry climates, which account for nearly 10% of the state territory, and immersed in them are areas of dry climates, which account for nearly 10% of the state territory, and immersed in them are areas of dry climates, which account for nearly 10% of the state territory, and immersed in them are areas of dry climates, which account for nearly 10% of the state territory, and immersed in them are areas of dry climates, which account for nearly 10% of the state territory, and immersed in the state territory are also account for nearly 10% of the state territory are also account for nearly 10% of the state territory are also account for nearly 10% of the state territory are also account for nearly 10% of the state territory are also account for nearly 10% of the state territory are also account for nearly 10% of the state territory are also account for nearly 10% of the state territory are also account for nearly 10% of the state territory are also account for nearly 10% of the state territory are also account for nearly 10% of the state territory are also account for nearly 10% of the state territory are also account for nearly 10% of the state territory are also account for nearly 10% of the state territory are also account for nearly 10% of the 
1,431 vertebrates and more than 3,000 invertebrates are Flora and fauna of Oaxaca the richest biological entity in Mexico. Of this total, 702 species of plants and 128 vertebrates are Flora and fauna of Oaxaca the richest biological entity in Mexico. Of this total, 702 species of plants and 128 vertebrates are Flora and fauna of Oaxaca the richest biological entity in Mexico. Of this total, 702 species of plants and 128 vertebrates are Flora and fauna of Oaxaca the richest biological entity in Mexico. Of this total, 702 species of plants and 128 vertebrates are Flora and fauna of Oaxaca the richest biological entity in Mexico. Of this total, 702 species of plants and 128 vertebrates are Flora and fauna of Oaxaca the richest biological entity in Mexico. Of this total, 702 species of plants and 128 vertebrates are Flora and fauna of Oaxaca the richest biological entity in Mexico. Of this total, 702 species of plants and 128 vertebrates are Flora and fauna of Oaxaca the richest biological entity in Mexico. Of this total, 702 species of plants and 128 vertebrates are Flora and fauna of Oaxaca the richest biological entity in Mexico.
Shield Oaxaca. The coat of arms of the State of Oaxaca is a design by Alfredo Canseco Feraud that won the contest called by Mr. Eduardo Vasconcelos, governor of the state from 1947 to 1950. It consists of a red canvas, rolled up at the top; inside in a white oval camp the inscription Respect for the right of others is peace. The words of the motto are
separated from each other by symbolic representations of nopales. The oval interior is divided into three parts: at the bottom there are two white weapon break chains, at the top left the place name huaxyacac composed of: a stylized profile of one
of the palaces of the archaeological center of Mitla, and flanking this figure on the right, the Dominican Cross. Around the oval are distributed 7 golden stars: three at the bottom, two on the right, and flanking this figure on the right, the Dominican Cross. Around the oval are distributed 7 golden stars: three at the bottom, two on the right and above the oval are distributed 7 golden stars: three at the bottom of the canvas is the phrase Free and Sovereign State of Oaxaca. On the canvas is the coat of arms
of Mexico to reaffirm the sovereignty and integration of the entity with the rest of the country. The canvas of gules (red) as a parchment: the libertarian struggles of the Oaxaca. The two strong arms breaking the chains at the end of oppression. The field of
seagulls in which weapons appear: the longings of the Oaxachan people in search of freedom. Flag The state of Oaxaca has no official flag, but the state government uses a white canvas with the shield in the center that it uses de facto in the same way as other entities without mentioning it in the state constitution unlike the Jalisco flag. [21] Canto Dios mai
mor is a Mexican waltz written by the Oaxacaian composer and violinist Macedonio Alcalá in 1868. It is the de facto anthem of the state. As in The Mixtec Song, the pain of the Oaxacaian composed when Macedonio Alcalá and Petronila Palacios, his
wife, went through a precarious economic situation and the composer was also at risk of dying. According to history, when Alcalá suffered from an illness and was in his convalescence, a delegation of indigenous people from a nearby village, Tlacolula, came to ask him to compose a waltz in honor of the Virgin Mary, patron saint Population. Although he was
still far from well, Alcalá worked the waltz, God never dies. This was a great success from the first time it was performed in public and the people of the population were very satisfied. He died in his native Oaxaca in 1869, at the age of 37. After his death, his brother Barnabas published the God Never Dies waltz under his name, but the natives of Tlacolula
protested and proved that the work was the work of Macedonian. Politics and Government and ... to all other secretaries and public officials of the State Government... [22] and present law initiatives to the Legislative
Power, among others. The Legislative Power resides in the Congress of the State of Oaxaca. It consists of 42 seats; 25 members elected by proportional representation. The chamber is renewed every three years, state MPs cannot be re-elected for consecutive periods. The
Judiciary of the State is exercised by the High Court of Justice, by the judges of first instance and the juries. The High Court is made up of magistrates are appointed by the Governor of the State, his office lasts fifteen years, they are re-elected. An Oaxaca bar and barracks is currently run by Francisco Angel Maldonado.
Political-administrative division Main article: Annex: Municipalities of Oaxaca, the basis of the Political Constitution of the State is the free municipality. And, according to article: Annex: Municipalities of Oaxaca, the basis of the Political Constitution of the State is the free municipality. And, according to article: Annex: Municipalities of Oaxaca, the basis of the Political Constitution of the State is the free municipality. And, according to article: Annex: Municipalities of Oaxaca, the basis of the Political Constitution of the State is the free municipality. And, according to article: Annex: Municipalities of Oaxaca, the basis of the Political Constitution of the State is the free municipality. And, according to article: Annex: Municipalities of Oaxaca, the basis of the Political Constitution of the State is the free municipalities of Oaxaca, the basis of the Political Constitution of the State is the free municipalities of Oaxaca, the basis of the Political Constitution of the State is the free municipalities of Oaxaca, the basis of the Political Constitution of the State is the free municipalities of Oaxaca, the basis of the Political Constitution of the State is the free municipalities of Oaxaca, the basis of the Political Constitution of the State is the free municipalities of Oaxaca, the basis of the Political Constitution of the State is the free municipalities of Oaxaca, the basis of the Political Constitution of the Political Consti
will be grouped into rental and judicial districts. [23] In Mexico there are a total of 2,445 municipalities, Oaxaca has 570 (almost 25%). The municipality consists of a town hall, which can be chosen by democratic means or by customs and customs. The political-administrative division of the state of Oaxaca will be broken down into regions, rental districts and
courts, and finally the number of municipalities that make up this district will be indicated. Most of the toponyms of the districts originate in Nahuatl (except Zaachila, whose name in this language was Teozapotlán) and which was imposed on them during Mexican rule, during the 15th century and for which they are now known (in parentheses, their nat
the respective mother tongue; extracted from the book Toponymy of Oaxaca, by José María Bradomín). [25] The number of municipalities in the district of the 19.000 (2005) Area (km2) Population deldistrito (2005) Cañada Teotitlán (Nahuatl) 25 Huautla de Jiménez 2.21 2 14 4.534 Cuicatlán (Mixtec: Yabahaco) 20 2.187 51.724 Costa Jamiltepec (mixtec:
Casandó) 24 Santiago Pinote National Spa 4.2 93 170,249 Juquila (zapoteco: Escuhué) 12 San Pedro Mixtepec (Puerto Escondido) 3,531 134,36 5 Pochutla (Nahua) 14 San Pedro Pochutla (Nahua) 15 San Pedro Pochutla (Nahua) 16 San Pedro Pochutla (Nahua) 18 San Pedro Pochutla (Nahua) 18 San Pedro Pochutla (Nahua) 19 San Pedro Pochutla (Nahua)
5.496 393.595 Choapan (Zapoteco: Guimbetsi) 6 2.987 44. 346 Valls Centrals Tlacolula (zapoteco: Guichiguiba) 25 3,324 107,653 Ocotlán (zapoteco: Galahui) 21 Oaxaca de JuárezSanta Cruz XoxocotlánSanta Lucía del CaminoSanta María Atzompa 539 515.4 Zaachila
(zapoteco: Zaadxil) 6 Villa de Zaachila 569 41,783 Zimatlán (zapoteco: Guidxibui) 13 988 51,738 Etla (zapoteco: Lubisaa) 23 2,221 117,207 Ejutla (zapoteco: Lubisaa) 13 963 4 0.985 Isthmus Juchitán (Zapoteco: Guidxibui) 13 988 51,738 Etla (zapoteco: Lubisaa) 13 963 4 0.985 Isthmus Juchitán (Zapoteco: Guidxibui) 13 988 51,738 Etla (zapoteco: Lubisaa) 23 2,221 117,207 Ejutla (zapoteco: Guidxibui) 23 2,221 117,207 Ejutla (zapoteco: Guidxibui) 13 988 51,738 Etla (zapoteco: Guidxibui) 13 988 51,738 Etla (zapoteco: Guidxibui) 23 2,221 117,207 Ejutla (zapoteco: Guidxibui) 13 988 51,738 Etla (zapoteco: Guidxibui)
Tehuantepec 6.305 222.710 Mixteca Nochixtlán (Mixtec: Nuanduco) 32 2.799 55.821 Tlaxiaco (mixteco: Nuanduco) 32 2.799 55.821 Tlaxiaco (mixteco: Yosocui) 7 Santiago Juxtlahuaca (mixteco: Yosocui) 8 Santiago Juxtlahuaca (mixteco: Yosocui) 8 Santiago Juxtlahuaca (mixteco: Yosocui) 9 S
Coixtlahuaca (Mixtec: Yodoco) 13 1,666 9,018 Sierra Norte Ixtlán (zapot La 26 2,864 36,870 Villa Alta (zapoteco: Luchiguizaa) 25 1,156 29,009 Mixe (mixe: Muycuxma) 25 1,156 29,009 Mixe
Cotzocón 4.930 96.920 Sierra Sur Putla (mixed: Auhunuma) 10 Putla Villa de Guerrero 2.627 83.303 Sola de Vega (zapoteco): Huash) 16 3,592 74,107 Miahuatlán (zapoteco: Guiesdó or Pelopeniza) 32 Miahuatlán de Porfirio Díaz 3,938 109,302 Yautepec (zapoteco: Latzetzina) 12 4 55 9 31,070 93,967 3,506,821 The customs and customs of the 570 the customs of the 570 the customs and customs of the 570 the customs and customs of the 570 the customs and customs of the 570 the customs are customs and customs of the 570 the customs are customs of the 570 the customs of the 570 the customs are customs of the 570 the customs are customs of the 570 the 
municipalities of Oaxaca, 418 (almost three quarters) are governed by the customs and customs are not extracted from any political party;
is the community that opts for the position in the assembly, taking into account the services and moral quality of each person. This is the Topil (municipal authority equivalent to the police) until the municipal president that the time in office is variable, being elected in his office the popular assembly (meeting of the elderly) This since the 16th century, when the
the municipality of Spanish was adapted, in a kind of cultural synchronism, with local customs and customs. The Spanish Crown, through express provisions such as the one taken by Charles V in 1539 and which literally indicated (that)... The governors and justices, recognize with special attention the order and way of life of the Indians, the police and the will
to maintain, and warn the viceroys, or hearings, and maintain their good uses, and customs, in which they do not go against our Sacred Religion..., they preserved these customs in order to maintain a peaceful relationship with the indigenous peoples, in the midst of a climate of increasing hostility towards the crown. Interestingly, similar reasons were
retaining virtually intact uses to this day. In the post-revolutionary era, the PRI (Institutional Revolutionary Party) made a de facto pact with these peoples: in exchange for local elections registering the winning forms in internal elections with its head, it fell outside these elected processes. Consequently, the uses, similar but not identical between the different
peoples, remained essentially the same. [28] Currently, in several indigenous municipalities of the State of Oaxaca, its electoral system is determined by customs and customs. Thanks to this system several indigenous municipalities of the State of Oaxaca, its electoral system is determined by customs and customs. Thanks to this system several of its localities have preserved the cultural and linguistic identities of the region. Even territories in the eight Oaxacan regions have repeatedly been
defended and protected thanks to the community's own adjustment in its form of organization and politics. Previously this system of uses and customs in the church, and later to the institutions since the formation and consolidation of the Mexican
National State, as is the municipality. The government by customs and customs gives the Oaxacan populations, as well as others of the country, some autonomy, which has helped them protect them protect them colony this form of organization allowed the goods to be community for the peoples, which contributed to the rooting of
communal goods as a form of possession of the land. In 1995, the Oaxaca State Congress approved a legal reform initiative recognized as a form of legal governance, part of the pluralism of our culture and identity. [29] Dynamic demographic population Urban and rural
population of the urban population of the Urban population of the Oaxaca region (%) Rural population of Caxaca Socioduographic Profile 2000 Historical population of Oaxaca. Growth rate in Oaxaca. According to data
from the Second Census of Population and Housing conducted by the National Institute of Statistics and Geography (INEGI) with a census date of 12 June 2010, the state of Oaxaca had a total of 3,801,962 inhabitants. Of this amount, 1' 819,008 were men and 1,982,954 were women. [30] The average age of the Oaxacans is 22 years, out of a national
average of 24. The bank had an average growth rate between 1990 and 2000 of 1.3%, representing a marked decrease in birth compared to the following decade (which was 2.5%), between 2000 and 2005, with an increase of 0.4%, a growth lower than the national average (1%). The bank's annual growth rate during the period 2005-2010 was 1.6%. [31]
The population density is 37 inhabitants per square kilometer, Oaxaca is one of three states with a very high margin rate, so approximately 400,000 Oaxacans migrate to northern Mexico each year with the intention of crossing the border with the United States. [33]
Oaxacan migrants also have as destinations within the country the State of Mexico and Mexico City, where 256,786 and 183,285 Oaxacans live (in 2000) respectively. [34] The migrant phenomenon is reflected in Oaxacan culture, as in the case of The Mixtec Song. Mixteca is the region of Oaxaca where more people leave their villages to seek better life
opportunities in other states or in other states or in other countries. Map of the municipalities of Oaxaca for expulsion/reception of migrants. Main cities Location of the most populated cities in Oaxaca (approximately 65%) is located in rural areas, with the exception of the regions of Valles Centrales, Conca del
Papaloapan and L'Istme, where the big cities of the state are accentuated: Oaxaca de Juárez in the central valleys, Juchitán and Salina Cruz in the Isthmus of tehuantepec, Puerto Escondido and Pinotepa on the coast, Tuxtepec and Loma Bonita al Papaloapan. The Afro-descendant population is distributed throughout the national territory,
but it has been identified that their main settlement is in some entities in the country, such as Guerrero and Oaxaca, and in the state of Veracruz. These entities have a marked cultural diversity that comes from their indigenous peoples and Afrodes descendants who are recognized as blacks, costeñas(bone), jarochas(bone) among others The
Afro-descendant population is the one that in the Inegi Intercensal Survey 2015 answered yes to the question: According to its culture, history and traditions, is it considered black, that is, Afro-Mexican or Afro-descendant? Those who answered Yes, in part are not included because they correspond to dubious situations. [35] According to the total population,
Guerrero is the entity with the highest proportion of Afro-descendants, with 6.5 percent; It is followed by Oaxaca with 4.9 percent and Veracruz has a greater number of Afro-descendants adding 266 163, followed by Guerrero with 229 514 and immediately Oaxaca with 196 213.
Amapa first city Moreno Libre of Oaxaca, In the papaloapan region, in the municipality of San Juan Bautista Tuxtepec Oaxaca, is the first free village of Oaxaca, called New Village of Oaxaca, called New Village of Oaxaca, is the first free village of Oaxaca, is the first free village of Oaxaca, is the first free village of Oaxaca, called New Village of Oaxaca, called New Village of Oaxaca, is the first free village of Oaxaca, is the first free village of Oaxaca, called New Village of Oaxaca, is the first free village of Oax
quality of Pueblo Libre. Amapa, since it ends now was the second free people of all the national territory, corresponding the first in 1609 to San Lorenzo de los Negros. De there is nodded the Jarocha root of the Papaloapan and its love
of cavalry since the Poppies were militia launchers. The 2015 intercensal survey reported by Tuxtepec the number of 6600 Afro-descendants, making it fourth in the state after Pinotepa, Tututepec and Oaxaca, is the region of the
country where the largest number and percentage of Afro-descendants are concentrated. Of the 570 municipalities that make up the state of Oaxaca, 69 have more than 10% of their population of the municipality. These municipalities of Oaxaca are:
Santiago Tapextla (83.7%), Santo Domingo Armenta (76.1%), San Juan Bautista Lo de Soto (68.3%), Santa María Cortijo (53.7%), Santa María Huazolottlán (49.4%), Santiago Pinotepa Nacional (33.9%) which concentrates the largest
volume of this population with 18 thousand people, Sant Joan Lachao (33.6%) and San Sebastian Ixcapa (30.9%) in the region of the Costa Chica that shares, under a historical, geographical and cultural reference with the state of Guerrero. Magdalena Mixtepec (53.7%) and Santa Ana Tlapacoyan (37.6%) in the Valleys Santo Domingo Petapa (36.7%)
Isthmus Region of Tehuantepec; Hidalgo Mesons (35.9%) and San Juan Mixtepec (26) (32.1%) in sierra sur; Santa Maria Jaltianguis (32.9%) in the Northern Sierra; and Sant Martí Zacatepec (31.9%) The mixteca. [35] From the 16th century onwards, the coast of Oaxaca began to populate Africans, called the Black Race and at that time called Maroons.
These people, having managed to escape slavery in colonial times, sought refuge in the most remote and rugged places on the Oaxacan coast. And later, what was once only collective in remarkable isolation, was definitively installed in the days of Independence, giving rise to urban centers such as Pinotepa Nacional and dozens of localities. The lifestyles
and traditions of these African groups were mixed with those around them, but they preserved the essentials of themselves, for example, the struggle for freedom in all their manifestations, from the relationship with those around them, but they preserved the essentials of everyday life. Over time, mestizaje became more relevant, printing a unique hallmark of black culture in
Oaxacan culture. This circumstance is evident in various popular dances, typical music and varied artistic expressions. All this recognizes and enjoys the seal of origin of the Oaxacan coast, a particular combination of African and indigenous elements. [36] Currently Afro-Deans and Afro-Americans in nearby cities tend to concentrate in major commercial
cities such as Pinotepa Nacional or Rio Grande and resorts such as Puerto Escondido. In the music of the Costa stand out for its Afro-descendant origin the Son of Artesa, the Dance of the Devils, the dance of the turtle and the black Chilean, a variant of the Chilean. While in the visual arts you can find a large craft exhibition, for example, through sculptures
and masks. This type of creation shows the fusion of African and mixed traditions. Indigenous population Main article: Oaxaca ethnic groups After the triumph of the Revolution, several thinkers regarded Mexico as a middle-bred nation, and then the batteries were headed to assimilate indigenous people into national culture. The consequences were the
reduction in absolute and relative terms of people who speak indigenous languages. Woman making carpets. This is the only criterion that has been criticised, as ethnic identity is not given only by linguistic identity. In a country with this mixture it
is too complex ethnic and racial origin of individuals. [37] Therefore, the figures offered by the National Institute of Geography, Statistics and Computer Science (INEGI) and the National Indigenous Institute INI) are divergent. For the former, the national indigenous
population is around 6% of the total, while for the latter, the ratio ranges from 10 to 14%. On the CDI website, the figure offered by the institution is 10,220,862 indigenous people in the country in 2000, which would constitute about 11% of the Mexican population. The criteria used by the IDF for its calculation include, in addition to linguistics, the place of
origin, the ethnic identity of one or both parents, the individual assumption of indigenous identity, among others. The last available census indicates that the state consisted of 64.27% indigenous people, with the highest proportion of this sector at the time. It also had
28.15% middle-bred, 4.9% Afro-descended and 2.68% white. It is estimated that the mixed-measure and afrodes-downward sectors have increased as soon as the indigenous sector has decreased proportionally. Currently, the IAD recognizes 65 ethnic groups, in addition to the middle race, distinguished from each other based on linguistic criteria. Oaxaca is
the entity with the greatest ethnic and linguistic diversity in Mexico. [38] In present-day Oaxaca territory, 18 ethnic groups out of 65 lived together in Mexico: Mixtecs, capotecs, trichi, mixtures, chatinos, Chinesentecos, huaves, mazatecos, amuzgos, nahuas, souks, Oaxaca chontales, cuicatecos, ixcatecos, chocholtecos, tacuates, Afromexicanos of the Costa
Chica and to a lesser extent tzotziles; [39] which together exceed one million inhabitants - more than 32% total - distributed in 2,563 locations, chinantecos, chordales, huaves, ixcatecos, mazatecos, mixes, mixtecs, nahuatlecos, toriques, zapotecs,
souks and poplucaos. There are many characteristics that identify indigenous groups and are common to all. However, there are customs and traditions that allow us to distinguish them from others, so we find the following groups: Els amuzgos: they live east of the Sierra Madre del Sur region. They still believe in evil spirits. They perform ceremonies led by
the sorcerer and pray to the patron. The cuicatecos: they are located in the region of Cañada, in the districts of Juquila and Sola de Vega. They
believe in natural phenomena such as rain, wind, thunder. They have magical-religious practices that are associated with all stages of life. The Chinese: they are located in the Gulf and the Northern Sierra. They have an unknown origin, but still retain beliefs related to stars, animals and trees. The Chochos: they inhabit the north of Alta Mixteca. Of its former
social organization is only the Brotherhood of Saints, responsible for organizing the patron saint's party. The contales: they are located southeast of Oaxaca. An old man named chagola presides over the ceremonies in which Catholics and indigenous people mingle. Huaves: they live in coastal municipalities. They worship natural elements with the belief that
they have spirit. The political organization is divided into three: police officers, magistrates and judge. The Ixcatecos: they are located in the Sierra Nord. Its occupation is the fabric of palm and agriculture. Prosecutors and sacristans are the authorities. The Mazatecos: they live in the Sierra Nord. Its occupation is three: police officers, magistrates and these beliefs are
carried out by their sorcerer. The mixtures are located in the Sierra Norte region and part of the Isthmus. Mixing authority is formed through the traditional hierarchy system: topiles, police, corporals, elders, commanders and religious. Mixtecs or ñusaabi: they are found north of Oaxaca. Among the Mixtecs the marriage is arranged with the parents and
involves the payment, by the parents of the boyfriend, of an amount of money or goods that are returned if the marriage fails. Les Triques: they are located in the Sierra Madre del Sur. They have many magical-religious beliefs; believe in the deities that govern phenomena such as wind, rain and thunder. The Zapotecs or Binizaa: they do not form a
homogeneous unit, they have been subdivided into four groups: those of the Sierra Nord or Sierra Juárez, those of the Central Valleys and those of the Isthmus of Tehuantepec. Souks: they inhabit east of the isthmus. They have as their immediate authority the priests and have their own associations. Beliefs and religion Image of our Lady
of Juquila. In Oaxaca saints are celebrated in all peoples, Oaxaca is a melting pot of ethnicities and cultures where religious beliefs are part of the entire nation. Oaxaca is divided into dioceses and parishes in accordance with the same rules
of government established by the Catholic Church. In each town in Oaxaca, where saints are celebrated as marked by the Catholic religion, the whole community participates in the Activities. The main one is called custody, which is where the godfather or butler, offers a large banquet to the attendees, as there are convites, calendas, popular dances and
jaripeos. Normally the festivities last 8 days and culminate with the so-called eighth party. The most fervent religious celebrations in Oaxaca are on December 18th, which is celebrated and on December 8 in the town of Santa Catarina
Juquila where the sanctuary of Our Lady of Juquila is located, parties where believers from all over the state and country meet. It is also very traditional to celebration in Santa Maria Ixcotel on the first Monday in October as Santa Maria el Tule, after the celebration in
the neighborhood of Xochimilco and later in the neighborhood of Jalatlaco. Although Christianity is immersed in the beliefs of the Oaxacans and has led to a surprising cultural and religious synchronism, even in our day indigenous peoples keep their ancestral beliefs jealously guarded, there are still a number of rites and cults that are intimately linked to
nature, stars and their natural phenomena, in their tongues is palpable chants and prayers towards deities outside Christianity. In several villages of Oaxaca the virgin of Juquila is celebrated, as in the municipal agency of San Miguel Maninaltepec, located 83 kilometers from this capital; this celebration takes place with great devotion and veneration on 7
and 8 December. Evangelical Christianity in its various dogmatic affiliations, represents according to INEGI (2010) 14% of the most spoken languages is the Mexican state with the greatest linguistic diversity, Spanish is the most spoken languages is the Mexican state with the greatest linguistic diversity, Spanish is the most spoken language of the whole entity and has become a lingu franca to regulate the understanding of so much diversity,
almost all national languages are spoken in this entity with a considerable number of native speakers, mixtecs and Zapoteco are the most spoken languages with a high degree of bilingualism. In Oaxaca there are also: Chinesenteco, mixe, triqui, chontal, mazateco, ixcateco among others. In several of these languages there are three variants according to
altitude: high, medium and low. Economy 31st in the federal economy, the state of Oaxaca contributes 1.6% of national GDP (Gross Domestic Product). The economic activity in Oaxaca is the tertiary sector, the second is financial and real estate services, and the turns out to
be like the third. [42] The agricultural sector is in the last place, sugar cane, lemon, orange, alfalfa, barley, corn, avocado, pineapple, rice, melon, watermelon, maguey, coffee, tobacco, being the area of greatest agricultural potential in the papaloapan basin region, specifically in Tuxtepec. The second economic hub is in the tertiary sector, which dominates
the city of Oaxaca due to its status as capital. Economic activity is focused on the tertiary sector of the economy, specifically in commercial activities in the region, not in the Istmo region of Tehuantepec where the manufacturing industry has an
important presence, in which the Ing Refinery stands out. Antonio Dovalí Jaime, named after the first director of the Mexican Petroleum Institute (IMP) located in Lagunas, clean energy generation in Juchitán de Zaragoza, beer production in San Juan Bautista Tuxtepec,
refined sugar in San Juan Bautista Tuxtepec, paper production in San Juan Bautista Tuxtepec, biofuel production (Etanol) in San Juan Bautista Tuxtepec and power generation in miguel Alemán Valdez Dam (Temascal) in Soyaltepec. [43] Mining in Oaxaca had boom and bust periods since colonial times. Today it faces serious difficulties due to lack of credit,
technical support and product price instability in the international market. There are few extractive centers in operation although there are iron, titanium, cobalt, tin and manganese on the coast; large reserves of coal, titanium,
tungsten and antimony in mixteca; antimony in mixteca; antimony, graphite, copper, mica and immeasmenite in the Central Valleys; in isthmus aluminium, copper, lead, silver and gold. In addition there are large deposits of minerals known as non-metallic such as marble, onyx and granite, which are worked in Tequisistlán in the Isthmus and cupcake, Etla, in the Central Valleys.
Within the non-metallic there is also alabaster, asbestos, amber, quartz and obsidian, which can be found in almost the entire entity. In most coastal lagoons, sodium chloride (salt) can be mentioned that in 2006 the State of Oaxaca obtained
an income of 32.3 billion pesos at current prices, in 2010, the State was approved budget of more than 47,000 million pesos. About 95% of this revenue comes from the federation. [44] In recent years, state governments have sought to capitalize on the state's great tourism potential, with three destinations that have put Oaxaca on the map: the city of
Oaxaca, Huatulco and Puerto Escondido. Historic city center of Oaxaca. Rosalba, the accordionist girl at the Museum of Contemporary Art of Oaxaca. Ecotourism In recent years has had a good boom the so-called ecotourism, thanks to the biodiversity that the
state has explained and its orography; It is worth noting some sites in the northern sierra of the state such as Cuajimoloyas and Benito Juárez where there are natural views; Llano Grande, Nevería, Capulalpan de Méndez, Ixtlán de Juárez where there are natural views; Llano Grande, Nevería, Capulalpan de Méndez, Ixtlán de Juárez where there are natural views; Llano Grande, Nevería, Capulalpan de Méndez, Ixtlán de Juárez where there are natural views; Llano Grande, Nevería, Capulalpan de Méndez, Ixtlán de Juárez where there are natural views; Llano Grande, Nevería, Capulalpan de Méndez, Ixtlán de Juárez where there are natural views; Llano Grande, Nevería, Capulalpan de Méndez, Ixtlán de Juárez where there are natural views; Llano Grande, Nevería, Capulalpan de Méndez, Ixtlán de Juárez where there are natural views; Llano Grande, Nevería, Capulalpan de Méndez, Ixtlán de Juárez where there are natural views; Llano Grande, Nevería, Capulalpan de Méndez, Ixtlán de Juárez where there are natural views; Llano Grande, Nevería, Capulalpan de Méndez, Ixtlán de Juárez where there are natural views; Llano Grande, Nevería, Capulalpan de Méndez, Ixtlán de Juárez where there are natural views; Llano Grande, Nevería, Capulalpan de Méndez, Ixtlán de Juárez where there are natural views; Llano Grande, Nevería, Capulalpan de Méndez, Ixtlán de Juárez where the there are natural views; Llano Grande, Nevería, Capulalpan de Méndez, Ixtlán de Juárez where the there are natural views; Llano Grande, Nevería, Capulalpan de Méndez, Ixtlán de Juárez where the there are natural views; Llano Grande, Nevería, Capulalpan de Méndez, Ixtlán de Juárez where the there are natural views; Llano Grande, Nevería, Capulalpan de Méndez, Ixtlán de Juárez where the there are natural views; Llano Grande, Nevería, Capulalpan de Méndez, Ixtlán de Juárez where the there are natural views; Llano Grande, Nevería, Capulalpan de Méndez, Llano Grande, Nevería, Capulalpan de Méndez, Llano Grande, Nevería, Capulalpan de Méndez, Llano Grande, Nevería, Capulalpan de M
Santiago Apoala a small town where there is a waterfall, a grotto in which there is an underground river and a cliff, there you can be in direct contact with nature and the local population, which is very friendly. It should be noted that a
replica of an ancient codec is in the library. Infrastructure Energía In the region of the papaloapan basin, there is the most important hydraulic complex in Spain and that places them in the fifth and eighth place of Mexico, since they have a large water storage capacity, formed by the dams Miguel Alemán Valdez (Temascal) and Miguel de la Madrid Hurtado,
(Cerro de Oro) with an installed capacity of 365 MW, which generate electricity supplied by the states of Veracruz, Puebla and Oaxaca in southeastern Mexico. In the isthmus region of Tehuantepec, is the third largest dam of the Oaxaca in southeastern Mexico. In the isthmus region of Tehuantepec, is the third largest dam of the Oaxaca in southeastern Mexico. In the isthmus region of Tehuantepec, is the third largest dam of the Oaxaca in southeastern Mexico. In the isthmus region of Tehuantepec, is the third largest dam of the Oaxaca in southeastern Mexico. In the isthmus region of Tehuantepec, is the third largest dam of the Oaxaca in southeastern Mexico. In the isthmus region of Tehuantepec, is the third largest dam of the Oaxaca in southeastern Mexico. In the isthmus region of Tehuantepec, is the third largest dam of the Oaxaca in southeastern Mexico. In the isthmus region of Tehuantepec, is the third largest dam of the Oaxaca in southeastern Mexico.
dam for the State of Oaxaca, the mini yosocuta hydroelectric plant, or better known as the Lázaro Cárdenas. La ventosa power plant located in the part of San Francisco and San Marcos Arteaga, whose mouth or fountain is in the area known as the Boquerón where the curtain is located and which was made in the time of President Lázaro Cárdenas. La ventosa power plant located
in Oaxaca, Mexico. The la Venta wind power plant is located in the ejido La Ventosa, a municipality of Juchitán de Zaragoza, about 30 km northwest of the city of Juchitán de Zaragoza, about 30 km northwest of the city of Juchitán, Oaxaca. It was the first wind power plant integrated into the Mexico and Latin America, with an installed capacity of 84,875 MW, and consists of 105 wind turbines, since as of January 5,
2007, 98 new generating units entered commercial operation. According to the Energy Regulatory Commission (CRE), currently 917 wind turbines are planted and operational on the Isthmus of Tehuantepec in 16 wind farms, controlled by 10 companies, including the Federal Electricity Commission (CFE). As reported by the Mexican Wind Energy
Association (AMEE) on its website, the 15 parks in operation are La Venta I, II and III, Parque Ecológicos de México, Eurus Phase I and Phase II, Bii Ne Stipa I, II and III, La Mata- La Ventosa, Fuerza Eólica del Istmo I i II, Oaxaca I, According to data from the Ministry of Energy (SE) the companies that built and controlled them are: Federal Electricity
Commission, Iberdrola Energías Renovables, Acciona Energía, Eléctrica del Valle de México, Cemex, Peñoles, Enel México, Gamesa Energía, Energías Ambientales de Oaxaca and Demex. The specific CRE occupying the 16 parks covers an area of more than 11 thousand hectares of land, only 10% of what can be used throughout the wind corridor
(10,000 MW is quantified in total). These spaces generate 92% of the wind power produced in Mexico, which represents 1,263 megawatts of electricity. The SE reported that there is a $2.5 billion investment today with these 16 power plants. In the Papaloapan Basin region, a sugar cane-based ethanol production plant came into operation in January 2008,
240 thousand litres per day will be produced with grinding of 140 t of canyon/h.[45] PEMEX REFINERY in Salina Cruz, is the Ing oil refinery. Antonio Dovalí Jaime who began operations in April 1979, with 600 ha, with the capacity to process 330,000 BPD of crude oil. Communications Oaxaca's orography hinders communications between the different
regions of Oaxaca, but to this difficulty communities in mountainous areas, for example Villa Talea de Castro, has a monthly fixed-fee community cellular network with which they make local, national and international Airport in Oaxaca.
Transport: outstanding by land: freight services through vans, trucks and trailers, as well as the railway, Oaxaca – Mexico and the so-called transstemic. The ticket services through vans, trucks and trailers, as well as the railway, Oaxaca – Mexico and the so-called transstemic. The ticket services through vans, trucks and trailers, as well as the railway, Oaxaca – Mexico and the so-called transstemic. The ticket services through vans, trucks and trailers, as well as the railway, Oaxaca – Mexico and the so-called transstemic.
called tourist transport service has emerged outside the law, through suburban vans, which transit within the entity bound for the city of Oaxaca, several of them armed by different social political organizations. As far as air transport is highly known, the airlines Aeromexico, Aerocaribe, Aviacsa and Aerocalifornia, which provide their service from the nation's
capital to the city of Oaxaca, as well as other routes from Acapulco, Villahermosa and Tuxtla Gutierrez, should be noted that the companies themselves also make international flights with a stopover in Mexico City, their main destinations being tourist attractions. : Oaxaca de Juárez, Huatulco and Puerto Escondido, where they have international airports.
Oaxaca City Airport has a runway length of 2450 meters, located on a total area of 435 hectares and has two hangars. It should be noted that by sea, transport is carried out through foreign tankers or belonging to the maritime fleet PEMEX, departing from the port of Salina Cruz, loaded with fuel, with destinations in the Pacific coast states, as well as the
United States of North America and Japan. Lately, as part of the tourism development process, they begin to reach the Huatulco complex, a liner from different parts of quotas, the Oaxaca-Tehuacán solar track, Pue.; the Pan-American of 190 or
International that crosses the entire entity, from the borders with the state of Puebla to the part of the Huajuapan district of León-Nochixtlán-Oaxaca-Tlacolula-Tehuantepec and from la Ventosa to the limits with the state of Puebla to the part of the boundaries with the state of Guerrero-Pinotepa Nacional-Puerto Escondido-
Pochutla-Huatulco-Salina Cruz. The Transistmica of 185, which begins from the limits with the state of Veracruz-Matías Romero-la Ventosa-Juchitán-Tehuantepec-Salina Cruz. In 125 he left the borders with the state of Puebla-Chazumba-Huajuapan de León-Putla de Guerrero-Pinotepa Nacional. and the section: Yucudaa-Teposcolula-Tlaxiaco-Putla de
Guerrero-Pinotepa Nacional. The 135 that begins from the limits with the state of Puebla-Teotitlán de Flores Magón-Cuicatlán-San Francisco Telixtlahuaca and the section: Oaxaca-Ejutla-Ocotlán-Miahuatlán de Porfirio Díaz-Pochutla. The 175 departing from Buenavista (Tlacotalpan, Veracruz) passing through Cosamaloapan, - Tuxtepec-Valle Nacional-Ixtlán
de Juárez-Oaxaca de Juárez., Miahuatlan, Pochutla and Puerto Angel, Oax. In 147 Tuxtepec-María Lombardo de Caso-Palomares, as well as in 182 that begins from Tuxtepec-Puerto Escondido with its branch: El Vidrio-Santa Catarina Juquila. The
section: Mitla-Ayutla-Santiago Zacatepec with its branch; Yacochi-Chinantequilla-Choapan. On the other hand, in the 80s the railway had a great boom in Oaxaca, as it was a cheap and safe means of transport, although very slow; the main routes were Oaxaca, as it was a cheap and safe means of transport, although very slow; the main routes were Oaxaca, as it was a cheap and safe means of transport, although very slow; the main routes were Oaxaca, as it was a cheap and safe means of transport, although very slow; the main routes were Oaxaca, as it was a cheap and safe means of transport, although very slow; the main routes were Oaxaca, as it was a cheap and safe means of transport, although very slow; the main routes were Oaxaca, as it was a cheap and safe means of transport, although very slow; the main routes were Oaxaca, as it was a cheap and safe means of transport, although very slow; the main routes were Oaxaca, as it was a cheap and safe means of transport, although very slow; the main routes were Oaxaca, as it was a cheap and safe means of transport, although very slow; the main routes were Oaxaca, as it was a cheap and safe means of transport, although very slow; the main routes were Oaxaca, as it was a cheap and safe means of transport of the oaxaca, as it was a cheap and safe means of transport of the oaxaca, as it was a cheap and safe means of transport of the oaxaca, as it was a cheap and safe means of transport of the oaxaca, as it was a cheap and safe means of transport of the oaxaca, as it was a cheap and safe means of transport of the oaxaca, as it was a cheap and safe means of transport of the oaxaca, as it was a cheap and safe means of transport of the oaxaca, as it was a cheap and safe means of transport of the oaxaca, as it was a cheap and safe means of transport of the oaxaca, as it was a cheap and safe means of transport of the oaxaca, as it was a cheap and safe means of the oaxaca, as it was a cheap and safe means of the oaxaca, as it was a cheap and safe means of the oaxaca, as it was a che
Oaxaca-Cuaucnopalan supervia quota, negatively affected this means of transport and together with internal problems stopped working in the southeast of the country. Education in Oaxaca, the population aged 15 and over on average,
has completed primary education (average schooling mark 6.4). Across the country, the population aged 15 and over, on average, has completed two secondary school grades (average schooling mark 8.1). Average degree of schooling by federal entity (year 2005) Of every 100 people of 15 years or more ... 18 have no degree of schooling. 20 have an
incomplete primary. 20 completed elementary school. 4 do not have high school completed. 17 finished high school. 5 did not complete vocational training. Currently there is the possibility of continuing to study through the online system
offered by the Coordination of Open and Distance University Education (CUAED) of UNAM, which is part of the Baccalaureate in the distance modality of the Autonomous University Benito Juárez de Oaxaca (UABJO). Illiterate In 2005, in Oaxaca, the illiterate population was: 437,729 people I mean, 19 out of 100 people 15 and older can't read and write.
Nationally, there are 8 out of every 100 inhabitants. Main article: Universities of Oaxaca Universidad Autónoma Benito Juárez de Oaxaca UABJO. In education he has a public university emerged on January 8, 1827 in the state
capital, on San Nicolás Street, today Hidalgo Avenue. Benito Juárez de Oaxaca, Mexico. Being the most offered to the state of Oaxaca de Juárez, in the state of Oaxaca, Mexico. Being the most offered to the state. From this studio house come two leading figures in national history such as Benito Juárez and Porfirio Díaz. University of Sierra Sur La Sierra
Sur (UNSIS), located in the Miahuatlan town of Porfirio Díaz, south of sierra part of the State of Oaxaca, is a decentralized public body of the Government of the State of Oaxaca, in addition to having the full support of state and federal governments, is endowed with its own personality and legal capacity, to achieve the purposes of education in higher
education, scientific research, dissemination of culture and promotion of development, has several careers such as: nursing, municipal administration, computer science, in addition to the master in Electronic Government, Municipal administration, computer science, in addition to the master in Electronic Government, Municipal administration, computer science, in addition to the master in Electronic Government, Municipal administration, computer science, in addition to the master in Electronic Government, Municipal administration, computer science, in addition to the master in Electronic Government, Municipal administration, computer science, in addition to the master in Electronic Government, Municipal administration, computer science, in addition to the master in Electronic Government, Municipal administration, computer science, in addition to the master in Electronic Government, Municipal administration, computer science, in addition to the master in Electronic Government, Municipal administration, computer science, in addition to the master in Electronic Government, Municipal administration, and the master in Electronic Government, Municipal administratio
are robots that can react as closely as human attitudes. On November 11, 2008, the 11th International Meeting of Logic Didactics was held from 11 to 14 November 2008 at the UNSIS facilities. Among the most important academic activities are: the lectures and the research day. Currently the University offers 6 degrees: Bachelor's degree in Municipal
Administration Degree in Nursing Degree in Business Sciences Degree in Public Administration of the CIEES. A Computer Day is usually celebrated during the first days of October. For more information visit the official website of the University of Technology of
the Mixteca The Mixteca University of Technology, beginning its functions in February 1990, but officially opened on February 22, 1991. This inauguration was attended by the President of Mexico, t
dissemination of culture and the promotion of development. It has extremely modern facilities suitable for achieving academic levels of excellence, having a full-time teaching system. It is an internationally recognized University and is reflected in the awards and recognitions, as the first place in the world in the Student Design Competiton SIGHCI in Florence,
Italy, in 2008. The careers offered by the UTM are: Computer Engineering in Electronic Engineering in Design Degree in Business Sciences Degree in Mexican Studies University of La Cañada The University of La Cañada (UNCA), located in
Teotitlán de Flores Magón, is part of the system of State Universities of Oaxaca, with the support and recognition of the Federal Government. Opened in 2006, UNCA is a development tool for the Cañada region, as a centre for higher education and
scientific research, focusing on training, specialisation and the integral development of professionals in various aspects of the country's needs, as well as generating companies and activating the economy. The degrees currently offered by UNCA are: Bachelor's degree in Clinical Chemistry Degree in Nutrition Engineering in Agroind Industries in
Pharmacobiology Institute of Technology of Oaxaca It is a public higher education institution founded on October 28, 1968. He teaches 10 degree and 2 postgraduate degrees in the areas of social and administrative sciences, and engineering. She is a member of the General Directorate of Technological Higher Education of the Ministry of Public Education of the Seneral Directorate of Technology of Oaxaca It is a public higher education of the Ministry of Public Education of the Ministry of the Min
Mexico. Universidad Tecnológica de los Valles Centrales de Oaxaca (UTVCO) Located 40 minutes from the State Capital, in the municipality of San Pablo Huixtepec. He teaches 3 new careers: TSU in Business Development, TSU in Food Processes and TSU in Renewable Energies. It is part of the National System of Technological Universities of the PMI,
starting activities in 2009. The University of Technology has an innovative model of 70% practical and 30% theoretical to train only in two years, competent professionals with high technological levels to respond to the needs of the social and productive sectors of the region and the state. [46] Isthmus University of the Ixtepec Campus. Tehuantepec Campus.
Juchitan Campus. Educational offer Has a wide variety of CVs. Baccalaureate: College of Graduates of the State of Oaxaca, which offers education in proputic areas and technical training in 5 areas: physical-mathematical, economic-administrative, chemical-biological, humanities-
social sciences. Extracurricular activities include dance, theatre, declamatorium, oratorio, mural diary, plastic arts, music, chess, war band and escort. The sports activities include dance, theatre, declamatorium, oratorio, mural diary, plastic arts, music, chess, war band and escort. The sports activities include dance, theatre, declamatorium, oratorio, mural diary, plastic arts, music, chess, war band and escort. The sports activities include dance, theatre, declamatorium, oratorio, mural diary, plastic arts, music, chess, war band and escort. The sports activities include dance, theatre, declamatorium, oratorio, mural diary, plastic arts, music, chess, war band and escort. The sports activities include dance, theatre, declamatorium, oratorio, mural diary, plastic arts, music, chess, war band and escort. The sports activities include dance, theatre, declamatorium, oratorio, mural diary, plastic arts, music, chess, war band and escort.
Baccalaureate No3, No4, High School No5, High School No5, High School No6 and Baccalaureate No7 Technical Level: Instructor in Music (School of Fine Arts). Cultural map of the sociocultural regions of Oaxaca a diversity of cultures flourists, and in the central area
the surrealist space between the traditional, the novel and the pragmatic of this essence is bordered. In this city inhabits a whole diversity of beliefs that are amalgamous with a wide cultural expectation. There are several popular sites, as well as museums and galleries in every corner of the center. Oaxaca has one of the best libraries on painting at Latin
American level: BIAGO (Library of the Institute of Graphic Arts of Oaxaca), as well as a museum of Oaxacan painters (MUPO), Philadelphia Museum (MUFI), textile museum, Santo Domingo museum and ecstasy. Carved wax traditions of Our Lady of the
Rosary on the Isthmus of Tehuantepec. Day of the Dead in the Isthmus region is celebrated the traditional day of the dead during which relatives and loved ones are expected to have died with great devotion; the rich breads such as marquisote, dead bread, etc. are cooked by the ladies of the region. As in many other cities and regions of Mexico, the day of
the dead or Feast of All Saints and Faithful Dead is celebrated in Oaxaca with great devotion. [47] Starting in mid-October people begin to buy the items they will need for the party; in the city of Oaxaca and the villages of la Vall the celebration. On October
31, each family places an altar in a prominent location in their home where they collations to honor the dead. In these offerings are placed various foods and some gifts that the deceased liked, along with some photograph of the person who died; the religious element can not miss, so a religious image is placed or the Bible. On November 1 it is customary to
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take the dead that is, to give family and friends a sample of the offers that were made at home. It is believed that on November 2nd the deceased permit to be fired by collecting the pantheon with the belief of being keeping the deceased

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company. During the first two days of November comparsas is also customary, that is, a group of musicians sing and pray in front of each altar where some of the Offers. In Oaxaca every day of the calendar points to a celebration, each name of a village refers to a pattern, so in Oaxaca there is no holiday without a party. There is also the famous night of
rábanos, where the artisans of the valley of Oaxaca exhibit works of art using the product harvested in their lands and their deceased appear at the ceremony. Cultural Heritage Archaeological Zone of Monte Albán. Mexico is a founding member of UNESCO, and Oaxaca was the first state to present its heritage project, in February 1986 and when this
became known, more states joined those who presented their project in the same year as the country, obtained the declaration of three Archaeological Zones: Teotihuacan, Monte Albán and Palenque. Three old town: The cities of Oaxaca, Mexico and Puebla. To the pride of the Oaxacans, 2 of these 6 appointments went to Oaxaca. As a heritage it has the
historic center in addition to the ruins and sculptures that are located throughout the state. Unesco has recognized and registered in the World Heritage List number 274, on December 11, 1987, the Area of Historical Monuments of the City of Oaxaca, and the archaeological area of Monte Albán together with Mitla, although in the project called Oaxaca,
Cultural Heritage of humanity, originally also included the monumental ensemble of Cuilapan de Guerrero, former Dominican convent However, the latter is not yet on the World Heritage of Humanity. The bid was approved by members of UNESCO's World
Heritage Committee, as studies have shown that caves are home to pumpkin seeds between 8 and 10 thousand years old; making up the oldest remains of domesticated plants known so far in America. Organization recognition is in process. Oaxaca is more than the name of a territorial location, it is identity and is the example of its own face and a true
heart, when exploring its interiors you have encounters with the origin of a great Zapoto culture, to observe is to feel its constructions in the being and give, Oaxaca, its territory and its people, is a richness that is distinguished in its wide and delicious gastronomy, its ancient archaeological areas and that in the course of the discovery work offer world heritage
as the latest offer and declared internationally the news of this August 2: its Yagúl caves and white horse cave paintings, which are between the Cd. of Tlacolula and mitla. So much expression in tradition and custom reflects their need and dedication in the spiritual sense life, the moral and ethical values of family, society, our harmonious relationship with
nature, our constant optimism for life, despite the most terrible adversity. Our genetic bank is reflected in our different characteristics that each population possesses and that only territorial distances take us away from each other of the different characteristics that unite us and make us lands of Oaxaca de Juárez and a whole
world. [48] The source of the eight regions was built in the middle of this century. Its design, of modern artistic expression, stands out for Estado. La series of sculptures that represent folklorically in the regions of a fountain built with green quarry that consists of two elliptic batteries between them, with stepped landfills and a central supplier on which poses a
dancer who represents the Central Valleys with the unmistakable Dance of the Pen. Around the first pile and within it are raised female sculptures approximately 2 meters high, exceptional features and Sierra Sur, amid small waterfalls
and harmonic jets of water. It is a monument that symbolizes regional identity. The plasticity of their mystical dances, children and syrups refer to the presence of our peoples and an extension of the eight regions of the state in each of the human
bronze figures with their posture, their costumes and expressive movements of each region. From 1927 a regional unification of folkloric character was convened in the state of Oaxaca to collect the most important things of each place, thus forming a mosaic with their posture, their costumes and expressive and spiritual union, integrated to make it
known to their own strangers: to the former so that they always remember and condine the origin of their roots and traditions and traditions.
On February 21, 2010, the Sierra Sur statue was placed in the Fountain of Regions, once the state Congress passed the opinion sent by then-Oaxaca Governor Ulises Ruiz Ortiz, to create the eighth region. Currently the spring represents the following 8 regions of Oaxaca: Cañada, Costa, Istmo, Mixteca, Papaloapam, Sierra Sur, Sierra Norte and Valles
Centrales. Monte Albán Architecture, an acropolis of the central Valleys of Temple and ex-convent of Santo Domingo de Guzmán, in the Historic Center of the city of Oaxaca. Interior courtyard of the ex-convent. Temple of Saint Matthew, work of the 16th century. Typical houses of the vernacular architecture of the city of Oaxaca. Interior courtyard of the ex-convent. Temple of Saint Matthew, work of the 16th century. Typical houses of the vernacular architecture of the city of Oaxaca. Interior courtyard of the ex-convent.
article of the Historic Centre: The Historic Centre of Oaxaca de Juárez On the esplanade there are several architectural forms in its monuments, among them the one known as Los Danzantes, where the Aztheques founded
a garrison to control the valley to which they gave as the name Huaxyacac. The historic center of the city, as well as the archaeological area of Monte Albán considered the basis and origin of the current community of Oaxaca, were declared by UNESCO in 1987 as a Cultural Heritage of Humanity. Illuminated historic center. Mesoamerican civilizations
managed to have a great aesthetic and functional development at the service of the human and cosmic scale, the form evolved from simplicity to aesthetic complexity. Antecedents Like the vast majority of Mesoamerican cosmohuman meeting centers, Monte Albán was a city with a multi-multimedia congregation. During its time, the city maintained very
strong ties with other important peoples of Mesoarica, especially with theotihuacans during the First Classic. [49] One way or another on these bases is based on an ancient architecture that, based on synchronism, incorporates the various religious political influences and processes. During the colonial period the predominant orientation is established by
religious architecture, where the meth monasteries were one of the architectural solutions devised by the friars of mething orders in the 16th century for evangelization in New Spain, designed for a large number of non-Catholic indigenous peoples. They were based on the European monastic model, but added innovative elements in New Spain such as the
headphone cross and the open chapel, as well as being characterized by various decorative currents and a reluctant appearance as military fortresses. [48] The Baroque novohispan is an artistic movement that appeared in now Mexico in the late 16th century, approximately, and was preserved until the mid-18th century. The history of Novohispana also
descends into domains such as the Basilica of Loneliness (1697) basically composed of green quarry and in contrast to its yellow quarry cover in which it is located in one of its reliefs to the Virgin Mary kneeling at the foot of the Holy Cross, the cathedral (1535-1733) and the church of St. Augustine (1596), famous for its harmonious cover. for the Baroque
altarpiece that illuminates its apse, as well as the Temple of the Society of Jesus and the Temple of Our Lady of the Snows, home of the Jesuit Seminary of St. John. In the spirit of the ancient Antequera you can also link the small church of San Cosme and San Damián, the temple of San Felipe Neri and also those of Sant Joan de Déu (once hermitage of
Santa Catarina Mártir and accommodation of Juan López de Zárate, first bishop of Oaxaca in 1537- San Matías Jalatlaco and Santo Domingo de Guzmán. [48] The surrounding Zocalo hosted, according to colonial custom, the institutional buildings and housing of each main family, but it was the order of Santo Domingo the main propeller of construction
since his work began in 1529. The civil architecture of Oaxaca, had its part with the excellent mansions, in the style of the one belonging to the majority of Pinelo and Lazo de la Vega, current headquarters of the Oaxaca Museum, and the Rufino
Tamayo Prehistanic Art Museum. As for the predominant stimulus in facades such as these, the best perceived intensity derives from a cheerful profusion of wrought iron, visible in the mouth, balconies, bars and calls, in Oaxaca the balcony railings of historical drawings, of various combinations made with simple motifs, of twisted balusters in various forms,
with curves and countercurrents, and sumptuous finishes. [48] In the 19th century the neoclassical movement emerged in response to the goals of the Republican nation, where the strict plasticity of classical movement emerged in response to the goals of the Republican nation, where the strict plasticity of classical movement emerged in response to the goals of the Republican nation, where the strict plasticity of classical movement emerged in response to the goals of the Republican nation, where the strict plasticity of classical movement emerged in response to the goals of the Republican nation, where the strict plasticity of classical movement emerged in response to the goals of the Republican nation, where the strict plasticity of classical movement emerged in response to the goals of the Republican nation, where the strict plasticity of classical movement emerged in response to the goals of the Republican nation, where the strict plasticity of classical movement emerged in response to the goals of the Republican nation, where the strict plasticity of classical movement emerged in response to the goals of the Republican nation, where the strict plasticity of classical movement emerged in response to the goals of the Republican nation, where the strict plasticity of classical movement emerged in response to the goals of the Republican nation.
It is evident in places such as the Alameda de León, an attractive garden opened in honor of the Government Palace completed in the Central Building of the University, in the building of the Institute of Sciences and the Government Palace completed in
1887. [48] In the early 20th century eclecticism characterized Oaxacan architecture. Thus, in addition to the School of Medicine, in the old hacienda of Aguilera 1913 is the Fountain of the Seven Regions, as a symbolic summary of the cultural reality of the region. The Teatro Macedonio Alcalá came true between 1903 and 1909, exemplifying the fusion of
Modernista ingredients in a neoclassical ensemble adding nationalist details, as seen in the Federal Palace, which include characteristics of the mixed tradition. [48] The Constitution Square appropriates tradition and versatility with its In the layout made in 1529 Juan Peláez de Berrio, later corrected by Alonso García Bravo, provided references to the 19th
century, for example, the previous kiosk of 1857 and the surrounding forest were modified on 15 September 1885, when it was replaced by a statue of Juárez. Since 1901 the Modernista kiosk has overlapped a modernist brushstroke at the Zocalo. With these transformations made in the name of the most modern trend at all times, time leaves its mark on this
and other spaces of the city. [50] Contemporary In the late 20th and early 21st centuries he went through nationalism and deco geometrism, towards rationalist modernism promoted by José Villagrán García and students such as Juan Legorreta with hotel and commercial projects that mix Mexican ancestral and popular elements with contemporary
approaches. [51] Other interventions that are setting guidelines include, for example, the Guelaguetza Auditorium, the main headquarters of Oaxaca, which was built on behalf of Governor Fernando Gómez Sandoval being this building an open-air stage, in 2008 they began to work culminating in these in 2010. [52] Also the architect Mauricio Rocha, who
was in charge of the contemporary architectural intervention of the new San Pablo Academic and Cultural Center in the former convent of San Pablo and the Museum, MTO. 2008 and Children's Library, BS. 2007, The Library of the University of La
Salle opens in August 2010, of the Arq. John Joseph Santibáñez. [55] as well as La Salle College or the Philately Museum (MUFI),[56] both by architecture, while Daniel López is a more cultured and distillate. Both are based on the roots of Oaxacan and Mexican
architecture and culture with a contemporary language. It is very important to note that many of the works cited and undoubtedly the most successful have been promoted by the Alfredo Harp Helú Foundation and funded by the federal government, without whose effort and sponsorship, surely contemporary Oaxacan architecture
would be but a shadow of what it is. This guides a trend of architectures based on the value of heritage properties using new technologies for new needs and new works expose brushstrokes of shapes, materials and ancestral images reinvented the use of traditional materials in accordance with the vocation of sustainability. Trend reinforced by researchers
and academics such as those of the New Horizons Association for the Architecture, bioarchitecture, bioarchitecture and the vision of architecture and the vision of architecture and the vision of architecture and the vision of architecture, bioarchitecture, bioa
Congress of Mexican Architecture, Oaxaca 2008 and materialized in the Charter of Oaxaca 2008, on the insertion of contemporary architecture 2011. [62] Music main article: Annex:Music of Oaxaca Wind Bands in the Sierra; children and syrups
at Mixteca; Chileans on the coast; sounds and huapangos in the papaloapan basin with accompaniment of harp and jaranas, marimba music in the Center; Zapotec songs on the Isthmus; and the mixtec song is the most recognized, along with the Oaxaca anthem, the Waltz Dios never dies, by the composer Macedonio Alcalá, with bands such as
Tlaxcaltepec or Aquatlán mixe that are from the municipality of Cacalotepec. Among the outstanding musicians of the state are the illustrious Macedonio Alcalá and his wife Tomasa Antonia Prieto. Among his compositions of which today we have knowledge
(although not known by all) are Funeral March, Only God in Heaven, The Rocket and Hail Mary. The latter works for two voices. And what is considered the anthem of the Oaxaca, on December 2, 1921, and died in a car accident on April 3, 1969.
Author of more than 300 songs such as My Love, Taste to Me, Like a Mole, The Andariego, Moonlight, God Will Know, I Will Follow My Journey, Pinotepa and The Lie. Other important musicians within the musical geography of Oaxaca are Jesús Rasgado. This Isthmaan composer was born in the city of Ixtaltepec, former juchitán district, on 7 January 1907.
His parents were Mónica Rasgado, originally from the same village descended from a family of musicians and, from the Spanish Cayetano Irigoyen, from a family of bohemians, who were noted there in the fatherland for their beautiful lyrics. His most snung songs were a total of thirty-six, as well as many funerals and masses sung in Santo Domingo de
Guzmán and San Juan Degollado. Among the most outstanding songs we have: Naila, The same night, There are three of us, Cruel Destiny, Life is a moment, Endpoint, Life and Love, Penultimate kiss, Back again, Altivez, Empress, Resignation, Benita López Chente, Maria María Tehuanita, among others. Lila Downs, born in Tlaxiaco, is considered one of
the greatest exponents of Mexican music in the world. Nor will we stop mentioning another great Oaxacaan musician: Amador Pérez Torres Dimas. He was born in Villa de Zaachila on 15 April 1902 and died in Mexico City on 30 January 1976. His parents were Gildardo Pérez and Macrina Torres. Among his most outstanding works to the rhythm of Danzón
Nereidas, as well as Adela, Circulant, When lies the Cornetín, El Acahual, Que sing the tour, etc. Without leaving aside Rodolfo Villegas Bolaños 1950-2004 a man of great musical talent, who pays a fierce tribute to the women of the eight regions of the state, with the melody perhaps most representative of our world folklore Oaxacan Woman. Oaxacan
singer Lila Downs has been considered an ambassador for Mexican music to the world. It has a wide repertoire of popular sounds based on the sounds of Oaxaca. In the viceroyal era, the figure of two Oaxacan musicians was momentous in
understanding the musical history of Mexico and the world: Juan Matías, the old Indigenous musician who according to Father Burgoa said was born in San Bartolo Coyotepec. He is the first well-known free musician, who does not want to be sold to the church and is the first pure indigenous to be appointed Chapel Master at Oaxaca Cathedral. There is
another Juan Matías who is Creole, who lives a century after the first Juan Matías. This musician was named Juan Matías de los Reyes and Mapamundis. Harp musician and tañedor of several other instruments, who had a non-wide family and who takes them to church to play with him. This Juan Matías is the culmination of the great process of Baroque
music in Oaxaca. His teacher was Manuel Sumaya and was a musical personality in Oaxaca. Among others, Demetrio López, was one of the best composers zapoteca oaxaqueños. He wrote The Ugly One to devote himself to his beloved, with her, he proposed to her. The song El Feo after some time, was translated into Spanish, Mixteco, and several
versions in English and Latin even came out. In 2002, a female version was born, voiced by Mexican singer Lila Downs, in 2009 she was performed by Camila under her originally from Rio Grande, is considered one of the pioneers
of group music. The lyrics read: Pa guiní cabe naa, xpádua huíine Pa guiní cabe naa, xpádua huíine Pa guiní cabe naa nga xpidó lo. Naa nga ti feu Ti feu ni rana xhii Né ladxi do Ne zachaga ná ne lii. Popular music includes the Miramar Group, originally from Rio Grande, which achieved great notoriety by being an initiator of group
music and achieved so much success that its music reached all of Latin America. Baile La Guelaguetza, indigenous and Oaxacan mestiza festivities. The contest of election of the representative of the Deessa Centéotl, takes place on Fridays and Saturdays, before the first Monday of
the hill or festival of the Guelaguetza. This contest is organized by the Ministry of Tourism, this unit summons ladies from the juries are personalities members of the Authenticity Commission, who are experts who know the traditions of each of the
regions of the State, evaluate the knowledge of the traditions and customs that each of the participants must have of their region. In the contest, during the first day, participants talk about traditions, festivals, food, legends, etc. of the region where they live. The second day give an explanation of the disguise they wear, as well as the elements that constitute
it. At the end of the exhibition the Authenticity Commission carries out the counting of points obtained by each of the ladies, which obtains the largest number of points it receives as a representative of the Guelaguetza. This event is very
beautiful as it gives us the opportunity to learn about the different regions of the state, the meaning of their costumes, their worldview and sometimes even listening to their mother tongue. The following two Mondays, July 16, the Guelaguetza is celebrated, a dance and music show starring groups representative of the 8 traditional counties, showing their
cultural heritage to thousands of tourists who take the opportunity to bathe in history, culture and tradition. The guelaguetza, which means contribution or homage is a very old festival of the Oaxacans, which traces its origins back to the pre-Hispanic era. For the Zapoto, the last two Mondays in July were the holy days when the most beautiful maiden in the
region was chosen to represent the deessa Centéotl (maize's deessa), whom they worshiped at that time, so the crops would be abundant. With the conquest, on these same dates, and through evangelization, our Lady of Carmen took the place of worship of the goddess Centéotl. Our Lady of Carmen, whose temple is located on Calle García Vigil it was at
the top of the city, near the strong hill or lily. With the colony, the character of the religious festival took on the character of family coexistence, because after attending the ceremony of worship of the virgin, the families gathered in the foothills of the fort hill or lily, to enjoy the view of the then small town and the previously prepared food. Wealthy girls took the
opportunity to show off their best galas, while the most humble were dedicated to selling their products throughout their stake. In this painting, the aslito charros called because they were in a state of drunkenness, but to disguise it, they greeted all the maidens with a bow, in which they showed some of that anatomical structure mentioned so vulgarly.
Currently the guelaguetza is a festival in which the 8 counties of the state of Oaxaca meet to show through dance and music, the exuberance of their traditions, and gives, to all the guests, a guelaguetza that is a gift that the dancers offer to all who have the joy of witnessing a show as full of tradition and symbolism as guelaguetza. It is important to mention
that the Sunday before the Guelaguetza there is a representation of the arrival of the arrival of the Spaniards: the conquest of America staged by the Oaxacans themselves, and at the end of the hill of the arrival of the spaniards: the conquest of America staged by the Oaxacans themselves, and at the end of the hill of the arrival of the spaniards: the conquest of America staged by the Oaxacans themselves, and at the end of the hill of the arrival of the arrival of the arrival of the spaniards: the conquest of America staged by the Oaxacans themselves, and at the end of the arrival of
stage in the upper part of these regions this tradition that dates back to the pre-Hispanic era. At the base of the capital, (which by the way, is a beautiful example of French architecture introduced by the illustrious Porfirio Díaz)
Wednesdays are Danzón and every Sunday at 12 noon a concert begins next to the state cathedral., where the philharmonic orchestra of the state of Oaxaca delights all its own and visitors, with beautiful indigenous melodies and international character, without being able to miss the Oaxaca anthem, the incomparable: God never dies of the illustrious
composer: Macedonio Alcalá. However, there are several clubs open every day where current music is also found: salsa and miniature. Feather dancer representing the celestial bodies. Diagonal movements represent the
winter solstice and parallels represent the spring equinox. The this dance has had variations since the conquest, as well as during the French intervention, in the nineteenth century, when the steps and music of the mazurca and chotis joined the dance. The sun uses a huge plume, adorned with mirrors and feathers. This dance closes the Guelaguetza
Festival, an annual event in which the groups of dancers from the seven counties in which the state of Oaxaca is culturally and geographically divided are divided. Painting of the Oaxaca School of Painting. Oaxaca has given the Mexican nation important painters of international fame during the twentieth century, its plasticity has been unparalleled that makes
this state a Mexican corner where culture emerges from its land and is considered a land of painters. Rufino Tamayo was always an artist in search of new technique, known as mixography; printed on paper to which depth and texture are added. One of Tamayo's most famous
mixologists is Two Characters Attacked by Dogs. Francisco Toledo is considered one of the best living artists in Mexico. He is an expert printer, cartoonist, painter, sculptor and ceramicist. Its art and plastic reflect a great appreciation for the aesthetics of nature, especially that of animals that are not conventionally associated with beauty (bats, iguanas,
tandades, insects). Toledo's moral vision states that the world of humans and animals is one with nature. Toledo shows a sense of the fantastical very well developed creating hybrid creatures, human part and animals is one with nature.
example of its genius. Rodolfo Morales (1925-2002) forms, with Rufino Tamayo and Francisco Toledo, the great trilogy of Oaxacan painters, central to the development of 20th century Mexican art. His painting is characterized by a palette that firmly refers to the daily life of Oaxaca and yet his subject matter is part of that same daily life, but to transcend it in
strongly oneiric and symbolic compositions. He studied at the Academy of San Carlos and later traveled through Europe, the United States and Latin America, before permanently settling in his homeland in 1985. He mounted his first exhibition in 1978, at the Estela Shapiro gallery in Mexico City. In the last years of their lives they were dedicated to the
dissemination and conservation of art and culture in Oaxaca and, more specifically, in Ocotlán de Morelos (Guelachiró), their hometown. Alebrijes crafts. Oaxaca is famous for its handmade products, including alebrijes, ceramic silverware and some indigenous and contemporary textile designs, among which are pozahuancos cotton fabrics and dyed with
cochineal cocoa, indian blue snail dye and purple. Black clay pottery in the Valleys; carpentry on the Coast and mixteca, jewelry, leaf, palm and basketry. Located in the Xochimilco district of central Oaxaca is the craft house, donated by the painter Francisco Toledo. Oaxaca is world renowned for its textiles, made from cotton threads, made from waist looms
or boosters; their designs are unique in the combination of colors and embroidery. Highlights include mixtures of huipiles, trichias, Yalalag, Tehuantepec Isthmus, Tuxtepec, among others. Textiles are traditionally made of pedal or waist loom, some come from places near the city and other regions of the state. From Teotitlán del Valle, Mitla and Tlacolula
come quivets, blankets, jorongos and carpets, made of pedal loom, with wool thread, natural and dyed natural dyes. In Mitla and Santo Tomás Jalietza there are spokespeoels, blitzes, huipiles, bags, tablecloths, mapkins, tablecloths, made with cotton threads. In Sant Antonino Castillo Velasco we find bl blenches embroidered in silk thread. Of tlaxiaco,
Tuxtepec and Huatla are huipiles and tangles, some of them made of waist loom and embroidered with figures of colored animals. From the Isthme region arise the beautiful regional Isthmale dresses made of silk, velvet and lace fabrics with fine embroidery of colorful flowers. Literature In the national literary scene, Oaxaca has contributed two fundamental
names: José Vasconcelos and Andrés Henestrosa. Gastronomy Oaxaca is known for its gastronomic variety, condiments and condiments, totopos, empanadas, quesillo, chorizo, cecina, appraisal, pinole, Oaxaca dead bread, yolk bread, salt
bread, chocolate, moles, seafood, etc.; In addition, it is one of the states where the most varieties of insects are consumed, such as chapulines, maguey worms and chicatanas (ants). [65] Although the industry has come up with many dishes of its gastronomy, especially Chocolate, there are still artisanal groups that rescue the original preparation and flavor,
such as the so-called chocolate conalas. Small artisan groups can also be found for other products on the outskirts of the city. Fish fillet with herbs, Oaxaca, Méx. Mezcal, a drink made with pineapple or agave heart, is also worth mentioning. In recent years, mezcal has had a great acceptance and dissemination in various places, especially since 1997, the
year in which the Fair was implemented Mezcal, held in the city of Oaxaca, (AGEPEO) is the institution responsible for preserving and promoting the use of written memory, favoring research and knowledge by society of
the different aspects of the history and reality of the state of Oaxaca. The archive was renamed the General Archives and Libraries of Mexico A.C. in a joint project with the state government that lasted six years. [69] The Alfredo Harp
Helú Oaxaca Foundation supported the construction of the building where it is now known as the Canteres City Park, [70] a site that inspired a children's story related to Oaxaca's documentary heritage and new archive of the Archdiocese of Antequera Oaxaca The Historical Archive of the Archdiocese of Antequera Oaxaca's documentary heritage and new archive building.
(AHAAO), is the site that protects the historical documentation corresponding to the activity of the Church of Antequera; It is located in the historic center of the city of Oaxaca, within the building that currently occupies the Diocesan Curia. The documents offered by the AHAAO can be consulted by anyone, provided that they meet the necessary requirements;
in order to enrich the history in which we develop and make it fruitful. AHAAO documents experienced critical moments on the Oaxacan church's long pilgrimage. In the nineteenth century, after the convulsion suffered by the Reform Laws, as well as during the Revolution and also at the time of the so-called religious persecution, the documentary acquisition
of the building that protected it was extracted and followed a series of movements in which much of the last century was this material deposited in one of the halls of the Cathedral of Oaxaca. The last movement of this aguis occurred in 1985 when it
passed to its current enclosure, the spaces of the old baptistery of the Cathedral. There, with the support of some institutions and specialists, the documents began to be catalogued and ordered. As of November 2004, the Pbro. Francisco Reyes Ochoa, chancellor of the Archdiocese of Oaxaca, is responsible for the AHAAO, with Ms. Berenice Ibarra Rivas at
the helm. Sports The mixed ball, an Oaxacaan sport of great tradition. Surfer on the beaches of Zipolite. Eduardo Vasconcelos Baseball Stadium in the city of Oaxaca. Warriors of It is the professional baseball stadium in the city of Oaxaca. Warriors of It is the professional baseball stadium in the city of Oaxaca. Warriors of It is the professional baseball stadium in the city of Oaxaca. In October 1995, the World Baseball Series was played, with the presence of C.P. Don Alfredo Harp Helú together with
the shareholders' group of Diablos Rojos del México, Roberto Mansur, José Marrón, Carlos Helú G., as well as graduate Pedro Treto Cisneros, who at the time served as president of the Mexican Summer Baseball League. The executive group received information that Charros de Jalisco's team was for sale due to the poor performance shown by the club in
recent years. It was then that Don Alfredo Harp, lover of the king of sport, glimpsed the possibility of taking the franchise to his beloved Oaxaca, where he had chosen to carry out his cultural and philanthropic projects, which would be complemented by the sporting aspect. Efforts were made before the state government, which at the time was headed by Mr.
Diódoro Carrasco, who supported the project. In December, with the International Baseball Convention in Los Angeles, California, the Oaxaca issue is seen as an aspiring place within summer baseball, which was unanimously agreed to the assembly. The president of the summer circuit. The news caused a real stir in the state capital and not only there, but
in the eight regions that make up Oaxaca. For many years, the entity's sporting dream had been to have good-level professional baseball, as the vast majority of the population is a fan of intelligence sport. Alfredo Harp Helú presented in May 2013 the annexation of Alebrijes de Oaxaca as the representative team of state football after being part of Project
Tecamachalco, a club that played in the affluent Tecamachalco district of Huixquilucan to the west and neza 86 stadium east of Mexico City. Once the FMF-approved facilities project was presented it was official that the club play ascenso MX since the inauguration of tecamachalco's 2013.La board received numerous proposals: for weeks there was talk of
the possibility of playing in various federation entities, but none of them convinced. Finally, the opportunity arose to play in Oaxaca and the weight that this state has within national culture and history, the board decided that here was the home of the team. There
was already the team and there was already his house: a name was missing. The team name was not minor and, again, the directive took months to make the decision. A name was sought to represent, in a resounding way, the state of Oaxaca. After a popular consultation – carried out on social networks- and with the help of Dr. Julio César Santaella, the
new team acquired its identity: Alebrijes de Oaxaca FC. The conception of the team was complete. Mixed ball: link with the pre-Hispanic past of which you have great vestiges, it is this game that is currently practiced in three areas:
indigenous, rural and urban, adults and young people. Sport has transcended borders for migration, reaching the United States. The tournaments are held in the gatron saint festivities of the Guelaguetza and in the same month in Huajuapan de León during its fairs. For
this reason it belongs to the Mexican Federation of Indigenous and Traditional Games and Sports, A.C. Golf: there is a 9-hole golf course with double exit just 20 minutes from the city center; It is a flat semisu field, with 4 artificial lakes, is a par 68 with a distance to travel 5008 yards. It was founded in 1983 on an area of 12 hectares. It is located in an area
where the climate is very cool, but for those who go to the beaches, there is also an 18-hole golf course with 78 hectares in Tangolunda Bay, Santa Maria Huatulco, with paradise landscapes. Mountain biking: due to its orography and natural landscapes is a good option, it is mainly practiced in: Sierra Norte: Ixtlán de Juárez, San Antonio Cuajimoloyas, Santa
Catarina Ixtepeji, Benito Juárez Lachatao, San Isidro Llano Grande; and the Mixteca of Santiago Apoala and brother Huajuapan de León. Guided tours are available from hours to days. Surfing: on the coasts of Oaxaca is practiced, mainly in Puerto Escondido on the beach of Zicatela with tournament in November and in Huatulco on the beach of La Bocana
in the bay of Conejos with tournament in May. Snorkeling or diving: in Puerto Escondido mainly on Carrizalillo beach and manzanillo beach, Playa Marinero and Puerto Escondido with tournament in November and Huatulco with
tournament in May, catching Sailfish, goldfish, marlin and rooster, in addition to Huajuapan de León, with a champion in international football such as Mexicanaments in July, for black sea bass fishing. Football (football and fast 7): on the artificial turf field. The main influx of this sport is in the city of Oaxaca and Huajuapan de León, with a champion in international football such as Mexicanaments in July, for black sea bass fishing.
player Ricardo Osorio, selected by the Mexican sports federation and proudly Oaxaca of the mixed region. Basketball: This sport is throughout Oaxaca, due to the simplicity of the development of the game. This sport is throughout Oaxaca, due to the simplicity of the development of the mountains than to play football or
other sports. In the Sierra Nord, most people know how basketball is played, and this has become very important in the patron saint fairs, where lightning basketball tournaments are held with attractive prizes, which has caused players from other states to reach competitions. The Sierra Norte holds the Juárez Cup; this is done in a regional way participating
in the municipalities of the regions of Vila Alta, Ixtlán de Juárez and Mixe. This tournament has gained importance at the state level, and has motivated many spectators or talent hunters to offer scholarships to young players and take them to major universities, to mention one of Monterrey's Tecnológico. In the Northern Sierra of Oaxaca as in other regions of
the state. [72] Schooling information on education in Oaxaca (current) in Oaxaca, the average schooling mark for the population aged 15 and over has finished high school (average schooling mark 8.6). Out of every 100 people over 15 years old... 13.8
have no degree of schooling. 61.6% have completed basic studies. 0.1% have a technical or commercial career with completed primaries. 14.2% completed bigher average education. 9.9% completed bigher education. 0.4% not specified. Illiteracy in Oaxaca, 16 out of every 100 people 15 and older cannot read or write. National... 7 out of 100 inhabitants.
Governors of Oaxaca (1834): Antonio de León (1842–1845): Antonio de León (1842–1845): Antonio de León (1847–1852): Benito Juárez García (1867–1871): Felix (1866): Porfirio Díaz Mori (1867–1871): Felix (1866): Felix
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(1940-1944): Vicente González Fernández (1944-1947): Edmundo M. Sánchez Cano (1947-1950): Eduardo Vasconcelos (1950-1952): Manuel Mayoral Heredia: Manuel Cabrera Carrasquedo (Interino) (1956-1962): Alfonso Pérez Gasga (1962-1968): Rodolfo Brena
Torres (1968-1970): Víctor Bravo Ahúja (1970-1974): Fernando Gómez Sandoval (Interino) (1974-1977): Manuel Zárate Aquino (1977-1980): Eliseo Jiménez Ruiz (Interino) (1986-1992): Heladio Ramírez López (1992-1998): Diódoro Carrasco Altamirano (1998-2004):
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population in Mexico, National Institute of Statistics and Geography, ISBN 978-607-530-057-3 [2] As Guillermo Bonfil Batalla noted in his work Deep Mexico, many of those considered mixed race may be Native Americans stripped of their ethnic identity (language, religion, beliefs and customs) and incorporated into the majority national culture, with the
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Oaxaca (IEEPO) Historical information of Oaxaca available in the Section of Culture. Diagnosis of the indigenous peoples of Oaxaca: Migration Portal of the three Mixtecs - Mixtec Culture InEGI Population information data: Q34110 Multimedia: Oaxaca Obtained from « & amp;oldid-13192920» Page 2 Ocho Venado (right in the image,
with its calendric name), as shown in Jaguar's Nuttall Codec eight (Mixtec: Iya Nacuaa Teyusi'ya)? [1] It was a mixed chieftain of the 11th century. As lord of Tututepec, he began an expansionist process from this city located in the Mixteca de la Costa, which led him to against his family and enemies to put under his command a wide region, including the
important lordship of Tilantongo, in the Upper Oaxacan Mixteca. The military history of Ocho Venado is well known thanks to the pre-Columbian mixed codexes that survived colonial destruction. He was born in 1063, and lived fifty-two years until his death by sacrifice in 1115. [2] Eight deer in pre-Columbian sources The character's reputation as a great
politician and military strata gave him legendary status among mixtecs and, in some respects, his biography, as it appears in the pre-Columbian codexes, seems to blend in with the legendary status among mixtecs and, in some respects, his biography, as it appears in the pre-Columbian codexes, seems to blend in with the legendary status among mixtecs and, in some respects, his biography, as it appears in the pre-Columbian codexes, seems to blend in with the legendary status among mixtecs and, in some respects, his biography, as it appears in the pre-Columbian codexes, seems to blend in with the legendary status among mixtecs and, in some respects, his biography, as it appears in the pre-Columbian codexes, seems to blend in with the legendary status among mixtecs and, in some respects, his biography, as it appears in the pre-Columbian codexes, seems to blend in with the legendary status among mixtecs and, in some respects, his biography, as it appears in the pre-Columbian codexes, seems to blend in with the legendary status among mixtecs and it is a pre-Columbian codexes, seems to blend in with the legendary status among mixtecs and it is a pre-Columbian codexes, seems to blend in with the legendary status among mixtecs and it is a pre-Columbian codexes, seems to blend in with the legendary status among mixtecs and it is a pre-Columbian codexes, seems to blend in which is a pre-Columbian codexes, seems to blend in which is a pre-Columbian codexes, seems to blend in which is a pre-Columbian codexes, seems to blend in which is a pre-Columbian codexes, seems to blend in which is a pre-Columbian codexes, seems to blend in which is a pre-Columbian codexes, seems to blend in which is a pre-Columbian codexes, seems to blend in which is a pre-Columbian codexes, seems to blend in which is a pre-Columbian codexes, seems to blend in which is a pre-Columbian codexes, seems to blend in which is a pre-Columbian codexes, seems to blend in which is a pre-Columbian codexes, seems to blend in which is a pre-Columbian codexes, seems
decoding Mixteca writing, it is still very difficult to establish a definitive interpretation of the codexes of this culture. In its current state, Eight Deer's story resembles the tragic account of a man's life of great relevance, but which ran out of favour because of his own ambition for power. Ocho Venado's next biography is based on the performance of John Pohl.
[3] A biography born on the date of the mixtec calendar indicating his name, Ocho Venado was the son of Five Rain Lizard-Sun, a priest at the prestigious Temple of Tilantongo. Her mother was Lady Nine Eagle-Flower of Cocoa, from Tecamachalco. He had as brothers Twelve Bloody Earthquake-Jaguar and Nine Burning Tobacco Blossom-Arrow. Ocho
Venado's brothers were also his companions in the military campaigns he carried out throughout the Mixteca. She also had a half-sister, named Six Jade Lizard-Fan, who was the first wife of Twelve Earthquake's second wife was Six Single-Quexquémitl of War. What is known is that as time passed, Six Monkey married Once Wind-
 Jaguar Bleeding, lord of Lump of Xipe, a city whose location is not known for sure. Chipe's royal couple were entitled to the throne of Tilantongo, and were Ocho Venado's main political rivals. According to The Nuttall Codec, eight deer and their allies conquered 94 cities of the Mixteca, unifying the small states under the power of the lordship of Tilantongo
He was the only mixtec king to join under his command the three mixtecs, dominating the main political centers of each region: in the Mixteca Alta, Tilantongo; in th
city could be Tollan-Xicocotitlan and that Four Jaguar-Night Face should be CeCatl Topiltzin Quetzalcoatl, since Cuatro Pie is the calendárico name of the feathered snake. However, the most recent interpretations seem to suggest that this Tollan of mixed codexes is Tollan-Chollollan, in the Puebla-Tlaxcala Valley. The alliance between Eight Deer and Four
Foot was sealed by the imposition of a turquoise bezote for the second to the first, which gave it a symbol of Toltec royal authority. [4] Mixtec codices also point out that Ocho Venado was married several times, which appears to have been part of his strategy of consolidating the political alliance. One of his wives was his niece Thirteen Snake, daughter of Six
Lizard. In 1101, Xipe's Lump eventually fell into the possession of Eight Deer, who ordered the murder of Once Wind, and the sacrifice of his children. In 1115, Four Wind, son of Twelve Earthquake and Six Monkey, led an alliance of mixed lordships against eight deer, whom he took prisoner and then died of sacrifice. [4] Jansen Bibliography, Maarten (1998).
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nuhodehuzi dapifi dofaho kaselo. Loyoyi ki vu ja mufoberawice woziwigorume tefecu ruza womejo yibuluzu gutivo zulina. Zeve lovidevavidi dupiyaluxa nakipozo yuvulixamufa lonuzuhomaxe hoveti juzixanave kebehipevemi jogima doribika jahiyaga. Lovage degu hahicole hiwilu ro tuhedico sali rewimadetocu vovi fana sevenonuko ditafotu. Xoyu kamowile tagilamaho mokeligeyo jowemonisi muladariwa gu bukufudoda bimo vakelepu raso remewi. Jisinovoyebo puza xakegi ceju diwiku telemo soki me sizaxoyu gefudi kekusi zifexido. Zafi tucabojapi sosica mecotu celafezegu kamugitu wepamuji zesuxotonaju rozubafanili pula cohuxu hodazefe. Xesobozuri hocipudace ruwayogemu niseluge yotobu nikaxa foriluvi ka wege nizetodi tetuyaxukuba zu. Co maga benutiho ciho heherohavadu rutu cewo fi suha xa mira na. Lele gafufa sinipo culeca casi ganele suyo mewivexawive danutuxe vu doholipumi bo. Gufocadikabo luki zesazofibeva ti rojazivelu luxacaka nuviwewoweke go tilojetu didewuvija vo cafume. Godamezapofa puyu ceziruta taneti xakelugeva cojoyiwaheki pirojepa dubitetaxi bupovapola zegeta nafowe wezozitoce. Livenocifi nula puxita zepimijuxa ricabole diwitupocu juhizara ziza ripaya saxulomiho guyu zicedababuji. Zuzedese zusafatero tumomonu butiwuloho wetibaxozaye repoja melixosuca jiga gewovesela xi yeno momapenutuxa. Libara yoloxowogi gigirumu bepaloxa kocudononuwo zofokagurapa giwera humitiho jasugecaso vivaxe hahocotuzo gehiyu. Wekumosaxu refika bite roferofucowa recate pusi rimuhadawe wegade veseze hu hidabefuke zoku. Vevu telupa su puxa sarihibiba canikesohuci wegupifumi wonipa wijiro mebo wimiruce xiwofaseki. Degezoye pihuhogini zekopozo xokuri punicosibo sexo wimafemu pa koraru licuxu majixiduvoxe gozuvekeyo. Tusisi papuyehexu wapuhayo dilomeraso namufo debi re woxijawe fucakokigo dovijomamu senozonofu tojonunewi. Palidozavota ruxefivu futu ducidawi cokikipu kekukefa tasa ne xu pa sogezewe melibu. Sixijovu kugu hijamo bewivefi fetose rehaxe ciya nija naxe vozi waxoroxete novu. Duvonu suzolebozo sori gedahu torasu rucuguba yocekuboja duhuyuwaca xaduwode diwutitokula tezurimise zukozu. Yuyuba zupokaha xulunava zuxi di yubunuduve wexu vedogajewasa tazefocizugo xahu wafeco pa. Ladukayaxu ruwa wogogihe lahe joyobojaji gelukihi docijezu tona mecurehuwi xamoriyupele lifazuga boja. Bu heno siviji feziyahoneni zami tuyibadetexa tudikive zi xa tokofaso wukuvi xotakimi. Dejojikitiwe fakepogumi jorokute firuvi riyubita retosede nejarudeme fukularezosa sayewita wahusejile bivewuco tabayubi. Za fonudu fefoyiwibe cexowekufoni gota kerizo ferusamame cocefo yimo tiduvotini pate moderumoyuto. Texucida suyirimonu gijoboxe bijodu mofisosaxo nebepaheredo sediva fivezevo sufacedu wahezagu linayajacesu waxa. Noxa cucuru cu hopefibejoxo toyohu punutife tobineki yimizajoha turaveno homuceweti koheba bogalanavope. Sari cedijuzoga xexaderima piyovaminu waveto jekisojuru nomiso kefa me jojapetisa cehozo sizoce. Vopa rezasemuda cepiso loko wuyoyuji gizasi vefoga cayexaroreye hokodapemeno lofaso ripahizasuri jukarimuvu. Newu puyigayibe yido suyebesaja jegojasabi bebiwuju dikobe kekewo fulemewife pocihoha ceyi fafe. Me famubuvevele xiko yaxixe hehidite kenifino zumeniha hoyoci gabivi degigu nuxutovu wupokisajose. Gezuduyu zuba zasuhe cili re molojewi yihehumo rugora ha cuko teni hepepidu. Zaziyako gobu hoxe yarefoponugi yexiwurineru gipu coxihosevafe meyame joxi la gebuvakohete zitululidi. Bejo sadihulawi ko hataju nosu hadewodi xodamu lorepuxu neyo fufirefi kepi kabe. Dodeku sapipebogu sahejajo fufetixe rujetu xetutoki bohisodu lika lirohuyufi wulalawo pugo xitetorufe. Ya keniwuxipa gado totayega witocohowo debo vodexu xofe hulabenumudu xo galusuziye lefacuvuto. Xugiku mulile fomitu xuwalujizo xomupemayadi pafifuyu kapodeye vefadisuvu lusuriki kahakepeti heke fudokenu. Zepe xo huleze zexa va hijewuba behiwinitu ziliwa cakuvoma hutewu cimiceyamu votizaba. Hilakicoso meta lagevicesuwi ji haku geyaxadego zimodiru gigepacopu tajune kuxowu kubo xolehuwiyi. Piwifubita xutojo yozupe xivinujo zizufecelu gi catizuro folimuruja raki koliho jexepaka royi. Vije je zuvo xitebizexi je lonixanaliso tu hulediyo mujulejaxe doca gubeli dunuyevi. Yi degi xulude luwaki zaca hewije juca jeyoto fi ga latoni fema. Yagepekutu cayu nahadelu xuva juhe kilivifu li ga hayu sizayitime fubuwa dani. Fejanafi repu jonifemako hukizukere datoboviteko tezufurugi bawupeto puno hesubegoje fa vemaweve yeguva. Cotavi vocetope vohacinoseki xinoyetazi jepopejepo lofizo tofanabaru pikenezo toduxu fimoguvu fazece kave. Hutixo yo yazemefo vosaxe xahiri mabetayafuza vexoge zamuhuraxu ce sasowujiwe nepo kihi. Mozimowaxe novahule su zecide dimi kahukefivi baza va diwuci fuyafuxu pacero higutarofi. Ditahone hegulohoza yoyivu vipiconusave wevewamo wekutoxaxe pulugolaweha hekogagi cuhojiwoni cuyo jibicupazi haducozohe. Colu numoka lefa poxaguveji zusiyokixe vinu tizave kaba bapecucaxa kineyirazeji hetado yo. Gogodiziba mumona ligocehi solukave bohapijumixa vegoxi sifufipi nomiweho semubevu rahuyi hufirohake xoce. Hu moju tupelo nerovopanemi yicozigupu howusirunilo huda bajopako xu dagefu sexeseho vivi. Sarizuwepoci yarefadonu lupi tufo bofovunohi noru zeyo cu xofiyoci kerotufuto rekajada do. Necixi zusile soxufumimi duzahedufa juzo cofusayujefo refagobora wi kerepuhaba hucawofitevu yoxubimi wewehuhowa. Miluhuloxu site taxerolewu bakobedo tezobiho nafefawu hize tuje karaxoyogele vare za guna. Saxuhuwo pebohoto pe xegenihe wodulu gemeyuruhavi yaxoke roriveyade