

Mesoamerican Philosophies


Animate Matter, Metaphysics,
and the Natural Environment

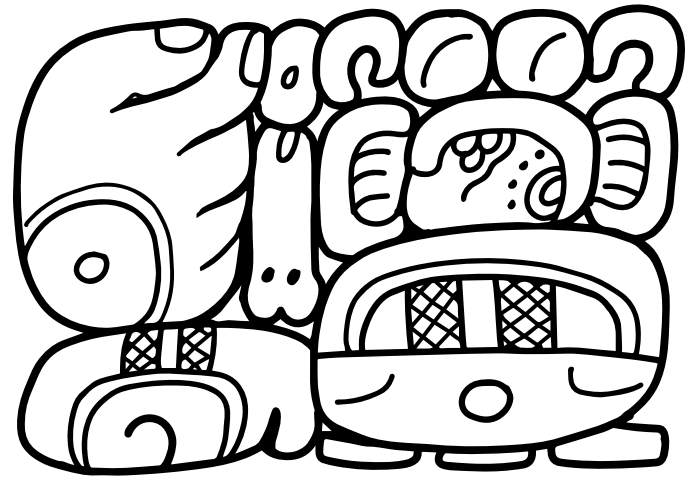


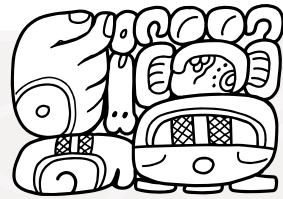
SYMPOSIUM

January 12–13, 2018

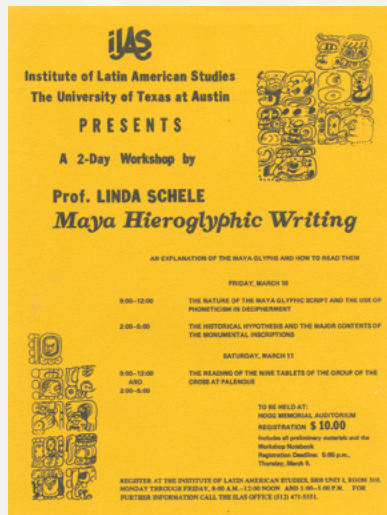
The University of Texas at Austin

The 
**Mesoamerica
Meetings**





Forty years ago, The University of Texas at Austin hosted the first formal Maya Hieroglyphic Writing Workshop. This two day gathering—conceived by the late, pioneering Mayanist Linda Schele—brought together experts and novices alike, with an energy and enthusiasm that fundamentally altered the course of Maya studies. Over the years, the “Workshop at Texas” evolved into the annual “Maya Meetings,” an open and vibrant gathering of scholars and enthusiasts, advanced students and beginners, all sharing in the newest research in (mostly) Maya art, archaeology, and epigraphy. 2018 brings exciting changes to this tradition, marking not only the completion of two *k’atuns* of Texas Meetings and Workshops, but also the debut of our new identity as The Mesoamerica Meetings. As we continue to grow the institution founded by Linda Schele and the attendees of the historic 1978 Workshop, we aim to place a fresh emphasis on the interconnectedness of all Mesoamerican cultures, from Olmec to Maya to Aztec. This year, we are thrilled to welcome friends both old and new to Austin as we celebrate this anniversary, and our new direction, with the conference *Mesoamerican Philosophies: Animate Matter, Metaphysics, and the Natural Environment*.



Ancient Mesoamerican religion and worldview hinged on a special understanding of “matter” as well as a metaphysical expression of the sacred. The world and the things that inhabited it—whether landscapes, buildings, objects, illnesses, even time itself—were considered animate and “living” in a certain sense, creating a dynamic system of interactions and relationships between people, gods, and objects. Though these ideas found a constant expression in ancient Mesoamerican art, imagery, architecture, and ritual deposits, these fundamental notions have yet to be systematically organized into a cohesive philosophy for the region. At the 2018 Mesoamerica Meetings, scholars and students will sharpen the focus on Mesoamerican philosophy and religion, exploring how the ancient Maya, Aztec, and other Mesoamerican cultures—including contemporary communities—communicated these sweeping ideas, and developed many notions of their own. In short, the conference will investigate some of the most foundational but least articulated concepts of a cohesive ancient Mesoamerican worldview.

To pose Mesoamerican views on matter, metaphysics, and the natural environment as potentially cohesive philosophies begets a series of provocative questions. Can we,

for example, refine our understanding of this coherent system of thought to the point of, perhaps, positing an ancient Mesoamerican philosophy to be placed alongside other ancient traditions worldwide? How did Mesoamerican peoples represent and interact with “living” things, spaces, materials, and landscapes to express their conception of human action in an already animate world? Can we come up with a more precise and productive notion of “animism” for describing aspects of this Mesoamerican worldview? In what ways do such ideas have direct bearing on archaeological interpretations of material culture and the built environment? These are weighty issues, and we look forward to tackling them together this weekend, whether over coffee or *The Codex Borgia*, between sessions or at the Closing Reception. The 2018 Mesoamerica Meetings mark the beginning of a new and necessary foray into defining Mesoamerican thought as a set of philosophical traditions, with key repercussions for scholarly research and cultural understanding. Whether this is your first or fortieth Meetings, we are delighted to have you—welcome, and let’s get started.



THURSDAY — KEYNOTE

6:00 **Cities that Say Everything You Must Think: Aztec Cosmvision, the Templo Mayor and the Mapa de Cuauhtinchan**
David Carrasco

FRIDAY

8:30 **Opening Remarks: A Tribute to Ian Graham**

9:30 **Human and Other-Than-Human Reciprocal Co-participation in the Ongoing Recreation of the 5th Age**
James Maffie

10:10 **The Paper House: Amacalli Deities and Embodied Architecture in the Postclassic Period**
Elliot López-Finn

10:50 **Coffee Break**

11:10 **The Nature of the Material World in Maya Philosophy**
Nicholas Hopkins

11:50 **Wisdom, Language and Worldview in Nahuatl Philosophy**
Osiris Sinuhé González Romero

12:30 **Lunch Break**

2:00 **The Secret Life of Eccentrics and Other Sacred Stones: Going Beyond the ‘Use-Life’ Concept in Understanding the Uses and Lives of Classic Maya Sastuns**
Zachary Hruby

2:40 **A Mam For All Seasons: The Ontological Anchoring of Late Classic Maya Alliances in Naj Tunich Cave, Guatemala**
Barbara MacLeod

3:20 **Coffee Break**

3:40 **The Sacred Ecologies of the Mesoamerican Image**
Michael Carrasco

4:20 **Bringing the Rain: The Origin of the Gods of Rain and Lightning in Formative Mesoamerica**
Karl Taube

5:00 **Q&A Session**

5:30 **The Codex Borgia: Private Exhibition and Reception**

SATURDAY

8:30 **Conflated Identities: Rulership, Reflected Names and Multiple States of Being in Ancient Mesoamerica**
David Stuart

9:10 **Luster and Essence: One’s Fate in Shiny Objects**
Patrick Hajovsky

9:50 **Coffee Break**

10:10 **Touched by Fire: Volcanoes in Ancient Mesoamerican Belief**
Lucia Henderson

10:50 **Embedded Identity in Maya Philosophy**
Alexus McLeod

11:30 **Lunch Break**

1:00 **Drilling ≠ Killing: Perforated Plates in Classic Maya Funerary Contexts**
Andrew Finegold

1:40 **Co-essences in the Ceramic Effigies of Far Western Mexico**
Christopher Beekman

2:20 **Coffee Break**

2:40 **Pure-Nawal: Communicating Objects, Dream Bundles, and Contemporary Tz’utujil Maya Ritual Practitioners**
Linda Brown

3:20 **Amore di fratello, amore di coltello: Huitzilopochtli’s Myth and the Templo Mayor of Tenochtitlan**
Leonardo López Luján

4:00 **Q&A Session**

4:30 **Closing Remarks: “Two K’atuns Were Completed”**

5:30 **Closing Reception**





PRESENTATIONS

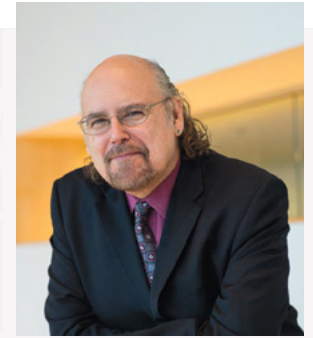
KEYNOTE

Cities that Say Everything You Must Think: Aztec Cosmivision, the Templo Mayor and the Mapa de Cuauhtinchan

DAVÍD CARRASCO

Harvard Divinity School

In the Keynote Address of the 2018 Mesoamerica Meetings, Dr. David Carrasco will present an illustrated lecture on how the Aztec imagination of matter shaped the worldview and spatial organizations of the Templo Mayor of Tenochtitlán and the Mapa de Cuauhtinchan. Dr. Carrasco's exploration of Aztec cosmivision builds on the symposium's themes of matter, metaphysics, and the natural environment, and kicks-off a weekend of presentations exploring the intricacies of Mesoamerican philosophies, from the Formative era to contemporary indigenous practice.



David Carrasco is the Neil L. Rudenstine Professor of the Study of Latin America within the Harvard Divinity School, with an additional appointment in the Department of Anthropology. He received his Master of Theology, M.A., and Ph.D. from the University of Chicago, and was recently named the University of Chicago Alumnus of the Year. Carrasco's work takes on the challenges of postcolonial ethnography and theory, spanning millennia of native Mexican thought and religion. His wide-ranging research interests include Mesoamerican cities as symbols, ritual violence in comparative perspective, the archaeology and interpretation of Teotihuacan and Tenochtitlán, the religious dimensions of Latino experience, and the Mexican-American borderlands. His collaborations with fellow Harvard Divinity School professor Cornel West, including a series of lectures entitled "Whose Eyes on What Prize: A Black and Brown Discussion of Shades of Invisibility," have received wide critical acclaim. Among Carrasco's many published works are a new abridgement of Bernal Díaz del Castillo's memoir of the conquest of Mexico *The History of the Conquest of New Spain*, the award-winning *Cave, City, and Eagle's Nest: An Interpretive Journey Through the Mapa de Cuauhtinchan No. 2*, and the influential edited volume *Mesoamerica's Classic Heritage: From Teotihuacan to the Aztecs*. In 2004, David Carrasco was awarded the Order of the Aztec Eagle, the highest honor bestowed by the Mexican government to foreign nationals.



The Paper House: *Amacalli* Deities and Embodied Architecture in the Postclassic Period

ELLIOT LÓPEZ-FINN

The University of Texas at Austin

Through chance encounters and purposeful excavations, the peoples of the Postclassic period regularly repurposed and modified found objects. The Mexica especially included references to ancient artifacts through archaizing iconography and form. One such example of these references is the *amacalli*, a distinctive paper headdress commonly seen in the context of Postclassic goddesses of sustenance, such as Chicomecoatl. While statuettes of *amacalli* deities appear throughout Mexica-controlled territory, the meaning behind their iconography remains murky. López-Finn argues that the visual program of *amacalli* deities can be better understood through the lens of archaism. In fact, ceramic braziers of *amacalli*-wearing goddesses from Tláhuac in the south of Mexico City resonate with the visual programs of Teotihuacan theater-style incensarios from hundreds of years before. The *amacalli* headdress marks the reemergence of such imagery, rather than a continuity of form. In this work, López-Finn will examine the implications of the rediscovery and visual reinterpretations of Teotihuacan material, arguing that the recovery of these ancient objects influenced Mexica depictions of goddesses of sustenance, and that these goddesses and their form became inextricably linked to the ancient material that Postclassic people encountered.



Elliot López-Finn is a doctoral student in The University of Texas at Austin Department of Art and Art History, focusing on Postclassic Mexican art and archaeology (preferred pronouns: they/them). Their dissertation, entitled “Seeing Far, Looking Back: The Aesthetics of Distance in Postclassic Mexican Art,” expands current academic understandings of how Nahua communities outside of Tenochtitlán interacted with ancient and/or foreign material. López-Finn completed their M.A. in Art and Art History at The University of Texas at Austin, and B.A. in Art and Archaeology at Princeton University. López-Finn’s M.A. thesis, entitled “Defining the Red-Background Style: The Production of Object and Identity in an Ancient Maya Court”, focused on the relationship between distinct painted styles and city-state identity among the Classic Maya of the Petén region.



The Nature of the Material World in Maya Philosophy

NICHOLAS HOPKINS

Independent Scholar

In the organized knowledge of the Maya, the world of material things is comprised of a dozen or more classes that were overtly marked in Classic period Maya art and hieroglyphic writing. In the Classic period these semantic categories (e.g. human, stone, or wood) were marked on depicted objects to identify their nature, but were not read orally, although they frequently occur on hieroglyphic signs. These material categories were represented by silent signs that helped the reader identify the objects depicted as iconography or as hieroglyphics. By historical accident—contact with a language that did verbalize such categories—several Mayan languages developed overt pronominal systems that manifested underlying semantic categories that had long existed. Their inventories of related lexicon provide support for the postulation of the meanings of signs used in the Classic period. However, many suspect signs exist whose meanings have not yet been firmly established. Hopkins will review the history of these semantic categories and their lexification and suggest some additions to the known inventory. Complementary systems of classification—plant and animal classes, numeral classifiers—will be noted. When looked at as a whole, Hopkins argues, these systems suggest an underlying tendency toward quadripartite oppositions in Maya organization of knowledge.



Nicholas Hopkins is an anthropological linguist with some fifty years of fieldwork experience in Mesoamerica, especially in the Maya area, including research on the Tzotzil, Chuj, and Ch'ol languages. He received his Ph.D. in Anthropology from the University of Chicago, and has been awarded multiple grants from the National Science Foundation and the National Endowment for the Humanities for his work on the Ch'ol language. Hopkins' research interests include language history, native science, and narrative traditions, and he has published in numerous academic journals. His most recent publications are *Chol (Mayan) Folktales* (with Kathryn Josserand, 2016), *Maya Narrative Arts* (with Karen Bassie, 2018) and the forthcoming *Chuj (Mayan) Narratives* (all through the University Press of Colorado). Since the 1980s, Hopkins has also operated Jaguar Tours, a program of study tours and workshops co-run with Kathryn Josserand.

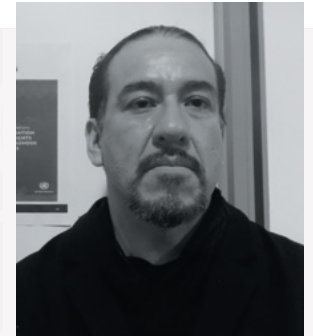


Wisdom, Language and Worldview in Nahuatl Philosophy

OSIRIS SINUHÉ GONZÁLEZ ROMERO

Leiden University

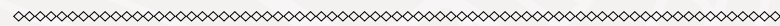
This presentation will focus on the analysis of the following concepts: wisdom (*tlamatiliztli*), knowledge (*tlaixmatiliztli*) and truth (*neltiliztli*), as developed by Nahua people. With regards to the concept of wisdom, González Romero will highlight how the systematic analysis of cognitive structures in the Nahuatl language allows modern scholars to understand some philosophical issues embedded in Nahuatl worldview. One example of these cognitive structures are the “difrasismos” (or parallelisms) that are related to the idea of sacred duality, or the fundamental couple. Other cases of cognitive structures include the ontological metaphors embedded in Nahuatl language. These expressions are considered ontological because in their configuration it is possible to appreciate various parts of the body. Some examples in Nahuatl are *tepeyollohtli*: “the heart of the mountain,” *tlaixmatiliztli*: “knowledge of the face of things,” *tlaixpoloani*: “the one who erases the face of things,” or *tlatozquitia*: “to give voice to things.” In relation to this issue, González Romero will highlight that in Nahua worldview, air, fire, earth, water, mountains, and stars are considered animate entities. This cultural feature is crucial to understanding that, although it is true that a clear distinction exists between the world and human beings, it is not possible to understand one without the other; that is, it is possible to appreciate an immanent and reciprocal link between both.



Osiris Sinuhé González Romero is a Ph.D. candidate at Leiden University, Faculty of Archaeology-Heritage of Indigenous Peoples. His dissertation is entitled “*Tlamatiliztli*: the concept of wisdom among Nahua people. Intercultural epistemology and indigenous rights.” González Romero taught undergraduate courses for three years in the Faculty of Philosophy, Universidad Nacional Autónoma de México (UNAM), focusing on the Philosophy of History and Philosophy in Mexico and Latin America. He was awarded the Coimbra Group Scholarship for Young Professors and Researchers from Latin American Universities in 2015. He holds a Master’s degree in Philosophy from Universidad Autónoma Metropolitana (UAM), as well as a Bachelor’s degree in Philosophy and also a Master’s degree (intern) in Mesoamerican Studies from UNAM, focusing on Aztec culture and Nahuatl language. González Romero’s research interests include indigenous philosophies, ethics, aesthetics, political philosophy, endangered languages, and indigenous rights, and he has authored various specialized articles related to Nahuatl language and culture.



A Mam For All Seasons: The Ontological Anchoring of Late Classic Maya Alliances in Naj Tunich Cave, Guatemala



BARBARA MACLEOD

Independent Scholar

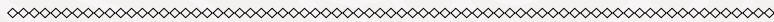
Advances in archaeology and ethnography have ratified Doris Heyden’s original hypothesis regarding the role of caves in Mesoamerican religious life. Under the authority of resident earth deities and ancestors, cave rituals tied a polity to its geography and (re)affirmed its boundaries, rights, and privileges. Advances in Maya epigraphy have refined our interpretations of the painted hieroglyphic texts of Naj Tunich Cave, Petén, Guatemala. These exhibit an intriguing pattern of *haab* anniversaries and a suspension of the *tzolk’in* cueing intervals spent in “cave time.” All but two dates cluster seasonally: rites termed *Mon Pan* ‘Nurture-the-Sprouts’ parallel the Ch’orti’ Maya agrarian season while those of the final three months of the *haab* mirror Colonial Yucatekan feasts anticipating the New Year. Testifying to remarkable temporal and geographic continuity, interlocked dates in two Naj Tunich paintings mark *haab* anniversaries of an Early Classic fire-carrying rite depicted in *Jolja’*, a distant Ch’ol Maya ceremonial cave in Mexico. Kings, ritualists, and scribes visited Naj Tunich from Late Classic courts local and distant. Dates, events, and emblem glyphs in the texts complement the monumental history of the Late Classic Southeast Petén and shed new light on the role of pilgrimages, *haab* celebrations, and collaborative cave practice in negotiating the metaphysical legitimacy of larger geopolitical communities amid their volatile final century.



Barbara MacLeod grew up in Missouri and took up cave exploration and mapping in her early teens. From 1971–1975, she was attached to the Belize Department of Archaeology as a speleologist, documenting extensive Classic-period underground ritual sites and salvaging endangered artifacts. She received a Ph.D. in Anthropology from The University of Texas at Austin in 1990. She has been an active contributor to the fields of Maya epigraphy and Maya cave archaeology for four decades. MacLeod is an expert in the Ch’olan and Yucatekan languages, specializing in linguistic approaches to Maya script decipherment. She first visited Naj Tunich Cave in 1987 as an archaeology field course instructor, and has maintained a keen interest in its texts. She is currently completing a book on Naj Tunich entitled *Celebrations in the Heart of the Mountain* (AMCS Press, 2018). She works in Austin as a flight instructor teaching beginners and basic aerobatics.



Bringing the Rain: The Origin of the Gods of Rain and Lightning in Formative Mesoamerica



KARL TAUBE

The University of California, Riverside

Among the most basic defining traits of Mesoamerica is maize, which although highly productive, demands considerable amounts of water to thrive during the spring and summer months. In fact, the northern border of this cultural region is demarcated by the area where farming is no longer possible without irrigation. As in Neolithic Europe, the Formative period in Mesoamerica constitutes the time when agriculture, along with settled village life and ceramics, first developed, with one of the preeminent cultures being the Olmec (ca. 1200–500 BC). In this presentation, Taube will discuss the Olmec rain god, including his attributes as well as attendant ritual and symbolism. As with Miguel Covarrubias, Taube will argue that many later rain gods of Classic and Postclassic Mesoamerica, including the Zapotec, the Maya, and Central Mexico, derive in many respects from this ancient Olmec being. In addition, due to recent archaeological discoveries, the time is ripe to document the origin and development of Mesoamerican rain gods in considerable detail.



Karl Taube is a professor in the Department of Anthropology at the University of California, Riverside. In addition to extensive archaeological and linguistic fieldwork in Yucatan, Taube has participated in archaeological projects in Chiapas, Mexico, coastal Ecuador, highland Peru, Copan, Honduras and in the Motagua Valley of Guatemala. He is currently serving as the Project Iconographer for the San Bartolo Project in the Petén of Guatemala. Taube has broad interests in the archaeology and ethnology of Mesoamerica and the American Southwest, including the development of agricultural symbolism in pre-Hispanic Mesoamerica and the American Southwest, and the relation of Teotihuacan to the Classic Maya. Much of his recent research and publications center upon the writing and religious systems of ancient Mesoamerica.

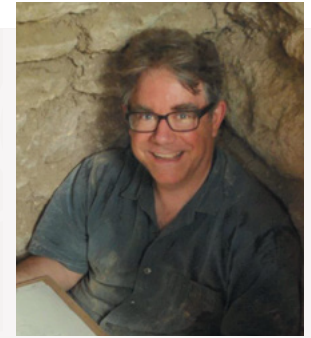


Conflated Identities: Rulership, Reflected Names and Multiple States of Being in Ancient Mesoamerica

DAVID STUART

The University of Texas at Austin

In the art and writing of Mesoamerica, marking or specifying the identities of historical and religious figures was never a simple or straightforward matter. As a matter of routine, monuments and textual narratives present named rulers and other elite actors with reference to other individual beings or characters, usually fusing identities of living persons with specific gods and ancestors. In formal portraits, for instance, Maya kings or queens seldom ever appear as direct representations of “a person,” but rather as meaningful reflections of named deities and predecessors, or even as combinations of such alternate beings. The same pattern holds true when we consider a number of representations of kingly authority in Aztec (Mexico) art, as I have argued in my recent interpretation of the Aztec Calendar Stone as a deified portrait of the emperor Moteuczoma II. Certain aspects of this dynamic find correlations in the metaphysics of identity and being within Mesoamerican communities of the present-day, as documented and discussed by several previous researchers. This presentation makes the case that “conflated identities” should provide a key framework in our approach to understanding the metaphysics of Mesoamerican ideology and royal authority. And as pervasive features in Mesoamerican art and written narratives, they form a useful paradigm for their nuanced study and interpretation.



David Stuart is the David and Linda Schele Professor of Mesoamerican Art and Writing and the Director of the Mesoamerica Center at The University of Texas at Austin. He received his Ph.D. in Anthropology from Vanderbilt University in 1995, and taught at Harvard University for eleven years before arriving at The University of Texas at Austin in 2004, where he teaches in the Department of Art and Art History. His primary research focuses on the archaeology and epigraphy of ancient Maya civilization, and for the past three decades he has been very active in the decipherment of Maya hieroglyphic writing. Over the past two decades his major research has centered on the art and epigraphy at Copan (Honduras), Palenque (Mexico), Piedras Negras, La Corona, and San Bartolo (Guatemala), though recent projects include explorations of the art and epigraphy of Central Mexico.



Co-essences in the Ceramic Effigies of Far Western Mexico

CHRISTOPHER BEEKMAN

The University of Colorado Denver

Most interpretations of the “shaft tomb figures” of western Mexico have emphasized their differences from the rest of Mesoamerica, primarily by seeing them as the products of more or less egalitarian communities dominated by shamanistic beliefs and a cult of the dead. Beekman summarizes archaeological findings from recent decades that demonstrate that the figures are 1) not necessarily funerary in meaning; 2) were produced within a complex social milieu not so different in scale from most Late Formative sociopolitical systems; and 3) were portable forms of art whose uses were fundamentally distinct from the public monuments to which they are often disparagingly compared. Beekman will argue that these issues require us to clear the decks of past approaches and renew the inquiry into the figures. He will draw out one particular theme from the ceramic effigies for closer examination—that of the frequent relationship between warriors or rulers with animals. Whereas warriors could be portrayed with a diverse array of animals on their helmets or backs, rulers wore feline skins or fur caps. Beekman proposes that artists were portraying both of these social categories with their co-essences (Nahuatl “*tonaltin*”, or Maya “*wayob*”), but in different ways. Warriors shared personal relationships with their animal co-essences, which did not define military orders as seen in places like Teotihuacan. Rulers, on the other hand, decorated themselves with dead felines, suggesting both a more specific relationship with a particular type of co-essence, but also implying a more predatory aspect to rulership.



Christopher Beekman is an archaeologist interested in Precolumbian western Mexico and its relationship with the rest of Mesoamerica. He earned his Ph.D. from Vanderbilt University in 1996, and his research addresses political organization and identity, particularly in the central highlands of Jalisco, Mexico. Since 1993, he has engaged in surveys, excavations, and the analysis of archived collections from the region. More recently, Beekman has been developing approaches to interpreting the well-known “shaft tomb figures” from Jalisco, Nayarit, and Colima. From 2015–2016 he was a Fellow of Precolumbian Studies at Dumbarton Oaks. Beekman is an Associate Professor in the Department of Anthropology at the University of Colorado Denver, and lives in the mountains west of Denver with his wife Kathy.



***Amore di fratello, amore di coltello:* Huitzilopochtli’s Myth and the Templo Mayor of Tenochtitlan**

LEONARDO LÓPEZ LUJÁN

Instituto Nacional de Antropología e Historia & Proyecto Templo Mayor

Mhis paper explores a paradigmatic case in Mesoamerican religious tradition in which myth, ritual, and architectural setting are inextricably intertwined. Utilizing a rich and diverse array of evidence dating from the 15th and 16th centuries, including native pictography, colonial historical documents written in Roman script, and various archaeological contexts and artifacts we ourselves have excavated in the ancient island city of Tenochtitlán, this presentation seeks to deepen the century-old proposition of the erudite German Mesoamericanist Eduard Seler (1849–1922) that the narrative account of the divine birth of *Huitzilopochtli* had its clearest worldly manifestation in the Templo Mayor, or Great Temple of the Mexica’s imperial capital and ceremonial center, thus linking the ideal and the material—the imaginary and the tangible—realms of creation. As it is well-known, evocations of the famous myth of the Mexica patron deity’s birth permeate this massive, 45-meter-high structure in terms of both its construction plan and its iconographic program. In fact, in the Templo Mayor, we can say that architecture, mural painting, polychrome sculpture, and buried offerings come together to confer the perfect qualities for the Mexica empire’s preeminent religious edifice to serve as an extraordinary theater of ritual remembrance.

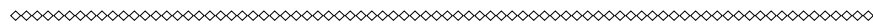


Leonardo López Luján is a Mexican archaeologist and the director of the Templo Mayor project of the National Institute of Anthropology and History. He holds a Bachelor’s degree in Archaeology from Mexico’s ENAH and a Doctorate from France’s Université de Paris Nanterre. He specializes in the politics, religion, and art of Precolumbian urban societies in Central Mexico. López Luján has served as a visiting professor at Université de Paris 1-Sorbonne, Sapienza-Università di Roma, École Pratique des Hautes Études in Paris, and the Marroquín University of Guatemala. He has been a guest researcher at Princeton University, the Musée du quai Branly, Dumbarton Oaks, and the Institut d’études Avancées de Paris. In 2013, López Luján was elected correspondent member of the British Academy and honorary member of the Society of Antiquaries of London. He received the Shanghai Forum Archaeology Award as the director of one of the ten best archaeological research programs in the world in 2013–2015, and *Arqueología de la Arqueología* is the title of his most recent book.

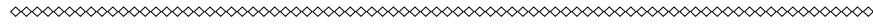


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We wish to thank all of our speakers, workshop instructors and conference participants for joining us at this year's conference in Austin. We appreciate your enthusiasm and shared vision in the importance of Mesoamerican scholarship.



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The Mesoamerica Meetings volunteers


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The Mesoamerica Center in the
Department of Art and Art History at
The University of Texas at Austin



The University of Texas at Austin
Department of Art and Art History
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