Ancient Mesoamericans viewed elements of the built environment as living or liminal, and as directly articulating with the sacred elements of the natural and supernatural worlds. Physical structures were linked to deities, ancestors, and other dimensions of the sacred through practices of ritual offering that served to consecrate or terminate their life force or liminality. In this study I examine the development of ritual offerings and sacred architecture in early Central Mexico by focusing on Teotihuacan and its antecedents during the later Formative. I differentiate what aspects of Teotihuacan's public offerings and architecture are anomalous when compared to earlier and later (Aztec) patterns, and which ones represent a relatively cohesive trajectory from ca. 500 BC to AD 1500.

Tuesday, November 8
4:00 P.M.
ALANA Center
(Refreshments at 3:45)