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Dra. Beatriz de la Fuente

De: <wfash@fas.harvard.edu>
Para: <bdelafuente@servidor.unam.mx>
Enviado: Martes, 17 de Mayo de 2005 17:35
Asunto: Invitación y condecoración

Apreciable Donya Beatriz,

Aprovechando la presente para enviarte muchos saludos, te escribo de parte de Leonardo, de tu servidor, y de Dumbarton Oaks, para invitarte a participar en el simposio anual de Dumbarton Oaks. Este año el simposio va a tomar lugar en el Museo del Templo Mayor, el 7 y el 8 de octubre, el tema será "El Arte del Urbanismo." Una copia formal de la invitación que aparece mas abajo en esta nota, te llegará pronto por el correo.

Por otro lado quiero informarte que te vamos a otorgar el Premio Tatiana Proskouriakoff, de parte del Peabody Museum of American Archaeology and Ethnology en Harvard. Tus aportes al estudio del arte y de la cultura de la antigua Mesoamerica son justamente legendarios por su profundidad, claridad, y veracidad. El Proyecto de Pintura Mural, entre muchos otros, es un legado monumental que sera inspiración de los estudios de la materia por generaciones. Por si fuera poco, como colega y Profesora has dado el mejor ejemplo posible, algo que los demás intentamos pero no lograremos igualar, en nuestras vidas académicas. Por esa y muchas otras razones queremos entregarte el premio en el momento de la reunión, en Octubre.

Esperándote, como siempre, todo lo mejor, me suscribo con mucho afecto,
24/05/05

Bill

Dear Professor de la Fuente:

We would like to extend a hearty invitation to you, to participate in this year's Dumbarton Oaks Symposium on Pre-Columbian Art and Architecture:

The Art of Urbanism:

How Mesoamerican Cities Represented Themselves in Architecture and Imagery

2005 Pre-Columbian Symposium, Dumbarton Oaks

Museo del Templo Mayor, México, D.F.

7-9 October 2005

Organized by William L. Fash and Leonardo Lopez Lujan

The thorough investigation of the ecological contexts and environmental opportunities of urban centers throughout Mesoamerica now permits us to address

the question of how ancient Mesoamerican cities defined themselves and reflected

upon their "place," through their built environment. This year's Dumbarton Oaks

symposium will explore how each city represented itself in architectural, iconographic, and cosmological terms. The participants will be asked to examine

how a particular kingdom's public monuments were fashioned to reflect its geographic space, its patron gods and mythology, and how it sought to "center"

the Mesoamerican world through its architectural monuments and fine arts.

How

did each community "leverage" its environment and build upon its cultural and

historical roots? How did its monuments signal its participation in larger

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Mesoamerican-wide exchanges of people, goods and religious ideas? The answers are reflected in the built environment, the pictorial imagery, and the sumptuary goods that each city's inhabitants used to define their own identity and distinguish it from that of their contemporary competitors and ancient archetypes. We seek to explore this theme across time and space, from the beginnings of complex society to its most complex and powerful expression in the great capital of Mexico-Tenochtitlan.

In terms of linking art to the environment, two "emic" terms are of particular interest: the altepetl, or "watery hill" (also, "hill of sustenance"), and Tollan, "the Place of the Reeds," or bullrushes. All Mesoamerican communities defined themselves in terms of sacred mountains; in Late Postclassic Nahuatl culture each was associated with a particular "hill of sustenance." Likewise, the name Tollan carries broader meanings that were applied to all large settlements where people were "thick as reeds." It is a reference to a civilized place, a place where the arts flourished, a place with a distinguished history. At the time of European contact, a series of Aztec texts identify Tollan, or Tula, as the first city, the cradle of maize agriculture, calendrics, writing, and artistry, and the shrine of the patron deity, Quetzalcoatl. The Quiche Maya make similar associations in the Popol Vuh, citing Tollan as the first named city, where the first people of the present era created urban life, and writing flourished and was then bestowed upon the Quiche and their neighbors in highland Guatemala. Alfredo Lopez Austin and Leonardo Lopez Lujan have recently argued that this concept was not tied merely to a historical individual and one particular site, but is a reflection of a deeper, Mesoamerican-wide concept of the origins of civilized urban life and most particularly, of mercantilism and multi-ethnic polities. For the

peoples of Highland Central Mexico, the name is associated with great cities and states, both those that were active in their contemporary political landscape (Tollan Chollolan), and others belonging to bygone eras (Tollan Teotihuacan). The concept of the presence of swampy, verdant places was of course appealing to the Culhua Mexica, whose own capital was surrounded by water. Yet archaeological investigations show that great capitals of earlier eras were also situated proximally to wetlands, with San Lorenzo, El Mirador, and Teotihuacan being but three prominent examples.

We can evaluate the emic notions expressed in numerous illuminating contact period manuscripts through an examination of the archaeological record of earlier cities, states, and civilizations in order to elucidate what principles and characters were integral to such concepts in the ancient Mesoamerican world. The discussion can now be profitably undertaken in the Classic Period Maya lowlands, thanks to the decipherment of a glyph (read pu) for reed, or cat-tail, and its association with particular monuments and places. Most notably, both Tikal, and Copan, have this glyph recorded in their texts, which begs the question as to whether it is a concept imported from highland Mexico (since both these centers had extensive contacts with Teotihuacan) or one that is as indigenous to the Maya world as it was to the highlands. Perspectives from Oaxaca and the Gulf Coast may help us in evaluating this question.

Since much of the discussion about Tollan goes back to the Primera Mesa Redonda de la Sociedad Mexicana de Antropología and Wigberto Jiménez Moreno's identification of Tula, Hidalgo, as the "Tollan" of the legendary Toltecs, many of the scholars that would participate in the symposium will be leading

authorities on the archaeology and ethnohistory of Late Postclassic
Highland

Mexico. The documents and their concepts can then be evaluated by in-
depth

considerations of the archaeological remains of many of the key sites in the
narratives, including Tenochtitlan and its Templo Mayor, Tula, Cholula,
and
Teotihuacan.

We would be most pleased if you would participate in the symposium, with
a consideration of "The Teotihuacan Worldview as Expressed in Painted
Murals and

Portable art," or whatever you would prefer as a title. As a working outline
of

the symposium topics and some of the scholars who could contribute
strongly to

it, we have assembled the following list:

Ann Cyphers: San Lorenzo and the Origins of Urban Art in Mesoamerica

David Grove: Olmec Mountains, Olmec Myths

Joyce Marcus: Monte Alban's Image of Itself

Beatriz de la Fuente: The Teotihuacan World-view as Expressed in Murals
and
Portable Art

Gabriela Uruñuela y Patricia Plunkett: Cholula, Art and Architecture of an
Archetypal City

Josefa Iglesias and Andres Ciudad Real: Variability and Constants in
Classic
Maya Urbanism

Barbara W. Fash and William Fash: Watery Places and Water Management

in Maya Art
and Architecture

Rex Koontz: Self Representation of Tajin, Veracruz

Robert Cobean: Tula Chico and Tula Grande in Art and Architecture

William L. Ringle: Chichen Itza and the Feathered Serpent Cult

Leonardo Lopez Lujan and Alfredo Lopez Austin: Los tenochcas en Tula y
Tula en
Tenochtitlan

Eduardo Matos Moctezuma: The Configuration of the Sacred Center of
Mexico
Tenochtitlan

Discussant: David Carrasco

Do let us know if you can join us, and if you would like to revise our
preliminary title for your paper.

Sincerely yours,

William L. Fash Leonardo Lopez Lujan