

Ceramic and Carbon-14 data suggest the building was constructed around A.D. 400.

Modifications, additions and the constructions that were later added on to its sides, some of them explored during 1962-64, correspond to the seventh construction phase of this long occupational sequence of the monument or else to later phases. The attached constructions include a series of habitation-type rooms partially excavated on the east side, a great apartment compound located on the west side of the pyramid and other attached rooms on the southeast part of this compound.

The excavations conducted on the north or back side revealed a low platform attached to the pyramid. Three to seven superimposed floors were found on the south side which bespeaks a long history of occupation after the construction of Building 7. On the back or north side, no constructions nor extensions of floors were found, indicating little activity taking place on this side of the pyramid.

The architectural sequence of the Moon Pyramid described above is an index of how the city itself developed. An early pyramidal platform of modest size (Building 1) found in the interior of the pyramid suggests that the city began fundamentally as a ceremonial center from its inception, before the establishment of the city plan that is observable today. Perhaps a plaza used for ritual practices was already laid out in front of the platform from the time of Building 1. This is indicated by the location of the platform below the Adosada Platform and all subsequent enlargements being made to the north, east and west sides as if the front of the structure faced another important construction or ceremonial space which limited enlargement towards the south.

Of the seven levels of construction, the foundation of Building 4, during the first part of the third century, evidently represented one of the most important monuments for the Teotihuacanos. The structure is nine times larger than the previous monument and it included a burial-offering of

sacrificial victims with exceptional offerings. This construction phase apparently coincided with a period of state consolidation in Teotihuacan, when the Ciudadela and Temple of the Feathered Serpent, which symbolized the maximum authority exercised by a sacred power, were also constructed.

The sixth construction phase was another period of extensive enlargement which corresponded to a period of peak power of the state and intense interaction with distant regions, especially with the Zapotec and the Maya far to the south. Burial 5 was prepared during this time for dedication to this new monument (Building 6), after Building 5 was no longer in use. At this time, the city with its colossal buildings perhaps reached its apex and preserved its ideological and political power throughout Mesoamerica with a great multi-ethnic population until its collapse around A.D. 600.

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4. The Moon Pyramid Burials

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Burial 2

The three burials were discovered along the north-south axis of the Moon Pyramid. Each one was designed to be integrated into the fill of a new monument. Nonetheless, their contexts are relatively varied from one to the other.

One type of dedicatory tomb, Burial 2, was located just north of Building 3, as part of the construction of Building 4 (Fig. 26). Walls of rough stone 1.5 meters high were constructed around the four sides of the burial without an entrance or roof.

The offerings, consisting of ritual objects, an individual, and animals, were carefully placed



inside of the chamber, where a ritual of consecration must have taken place. Later the tomb and associated offerings were completely covered with dirt up to the tops of the walls and the chamber was covered with the filled-in construction cells that form the nucleus of Building 4. This context suggests that the offering complex was prepared to form part of the erection of the later building.

Abundant offerings of exceptional quality were discovered in association with a human skeleton determined to be an adult male aged 40-50 at the time of death. The individual was buried in a seated position, with his hands crossed behind his back, suggesting they were bound (Fig. 27). For these reasons we think that this person was a sacrificial victim, possibly one of high social status; the mortuary context supports both propositions. The offerings are complex and varied, and of exceptional quality are several luxurious pieces: two greenstone statuettes with inlaid pyrite and shell, shell ear flares, and an elaborate necklace made of shell simulating human jawbones (Figs. 79-81, 100-102). Obsidian was found in the form of large and medium human silhouette figures, abundant projectile points, fine prismatic blades, and large bifacial knives, including an undulating piece possibly representing the lightning bolt of Tlaloc (the Storm God) (Figs. 82-96). Also discovered were eight Tlaloc vessels, discs of pyrite and slate of various sizes, large conch shells and other shells worked into ornamental objects such as ear flares, pendants, beads, and imitations of human teeth, which are identical those found in the Temple of the Feathered Serpent (Figs. 97-99, 101-103).



Figure 27. Human skeleton from Burial 2 after removing the vertebrae and lower extremities, which show arms crossed behind the back as if bound

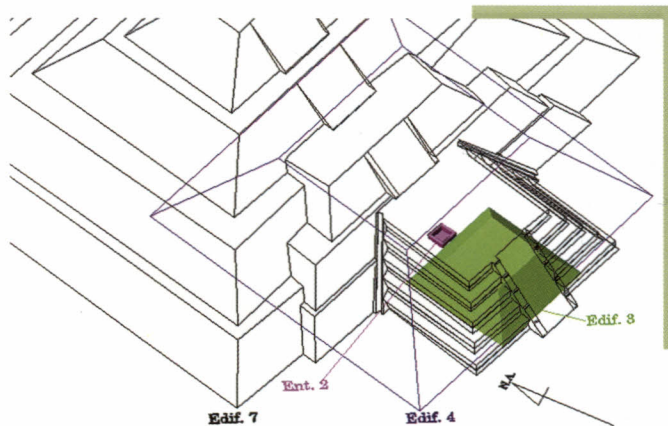


Figure 26. Three-dimensional map of the Moon Pyramid with the location of Burial 2 and Building 4

Numerous animals, probably buried alive, were also discovered (Figs. 28 to 31). Two complete pumas, each in its own wooden cage, were found. One had a coprolite (fossilized feces) associated with it, suggesting that they were alive when they were placed in the Pyramid. A wolf—also in its own cage—nine eagles, one falcon, an incomplete owl skeleton, and three small rattlesnakes were also discovered, among other fragmentary remains.

The offerings formed two major groupings; one group of eight clusters around the periphery of the chamber, and the other, a cluster of unique objects in the center (Fig. 35). The first group contains a repetitive suite of symbols placed symmetrically in relation to one another. Each cluster contains an obsidian figure, an obsidian bifacial knife, obsidian blades, shell pendants, and the skeleton of an eagle. The exact significance of this assemblage is difficult to discern, but they apparently form small "sacrificial groupings." Each obsidian figure may represent a sacrificial victim with the knives carefully placed so as to be aligned over the heads of the figures, as if they were being thrust into them (Fig. 32). With dedicatory offerings of this sort, Burial 2 represented in itself a rite of sacrifice, probably dedicated to a military class, since the offerings in this burial were placed symmetrically and the animals selected suggest warrior affiliations.

The central group of unique objects consisted of very rare offerings, more directly





Figure 28. Puma skeleton found in Burial 2

representative of militarism and sacrifice. An eastern cluster includes the sacrificed person, three Tlaloc vessels, an eagle, a falcon, an incomplete owl, and a grouping of projectile points. A clustering of the two caged pumas was placed to the north, while the wolf and "sacrificial grouping" mentioned above were placed to the south.

An elaborate symbolic complex occupied the central area. It consisted of two subgroups complementing each other. The eastern sub-group consisted of a greenstone statuette placed above nine sacrificial knives (Fig. 34). A cluster of projectile points, a large unworked conch shell, a slate disc, and a Tlaloc vessel were placed between this group and the principal one.

The central group was clearly the main complex in the burial. It consisted of a larger greenstone statuette and its associated objects (Fig. 33). The statuette was placed directly above a



Figure 30. Wolf skeleton found in Burial 2



Figure 29. Eagle skeleton found in Burial 2

large pyrite disc, itself encircled by symbols of war and sacrifice such as obsidian knives and points. A shell pectoral with imitation human jawbones, possibly related to war trophies, was carefully placed in front of the figure, apparently as part of its finery. Three rattlesnakes, themselves symbols of authority in the city, were also placed in front and an eagle was deposited next to the disc. The statuette is not carved with distinguishable features of insignia other than a simple headdress, nevertheless its chest and pelvic area identify it clearly as female, possibly a goddess or important living woman.

Other symbols in the offering associate it with Tlaloc, the Storm God. Nonetheless, the central position of the female statuette and the manner in which the offerings are associated with it suggests Burial 2 was dedicated to a war goddess. Her likeness was the central cog in a complex of peripheral associated sacrificial offerings in all directions.

The associated symbolism of Burial 2 is consistent with the iconography of the city and the deities and sacred animals of the Teotihuacan pantheon that figure so prominently in it and



Figure 31. Traces of wooden cage (sticks) discovered after removing the wolf skeleton



Figure 32. Group of offerings found in Burial 2



Figure 33. Central group of the Burial 2 offering

represent supernatural powers, divine authority, sacrifice and militarism. The institutions of warfare and sacrifice represented in an almost mythic manner through artistic conventions are seen in the physical remains deposited within Burial 2 as a dedication of Building 4 during the third century A.D. This indicates that ritualized warfare was part of the essential fabric of Teotihuacan, forming the symbolic heart of its temples, since very early in the city's history.



Figure 34. Another central group in the Burial 2 offering

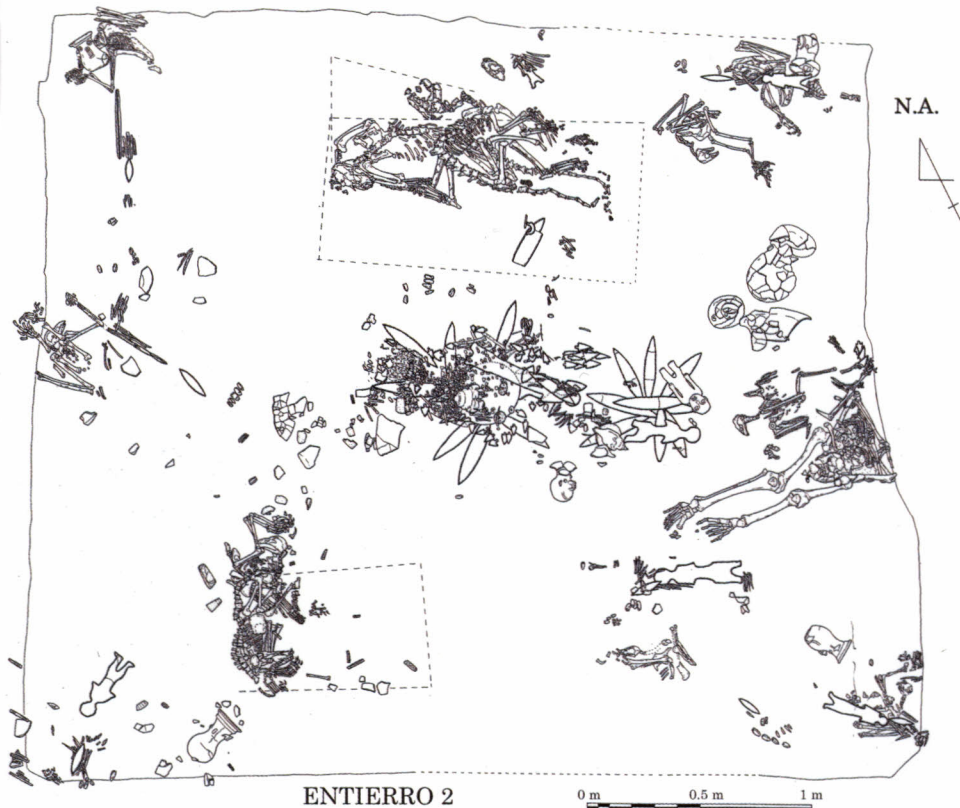


Figure 35. Drawing of Burial 2



Burial 3

Burial 3 was found underneath the back façade of Building 5. From its location, it is evident that it was dedicated to the construction of a new monument (Building 5), as in the case of Burial 2, although its contents were significantly distinct from those found earlier (Fig. 36, 39).

Four individuals—three in extended positions and the fourth in a flexed position—were placed in a large pit together with their offerings, either before or during the construction (Figure 37). After conducting a ritual, the pit was filled in with stones, rocks and a small amount of earth forming the nucleus of Building 5.

The four individuals, apparently all males, were bound and may have been buried alive or sacrificed first. The presence of fiber remains may be from ropes used to bind the individuals.

The associated offerings can be divided into various groups, one being the ornaments directly associated with the individuals and the other being general offerings, which also suggest spatial patterning. The individuality of each skeleton is reinforced by different ornaments for each individual. Individual 3-A, found at the southern end (with 3-B, C and D moving northward) was 20 to 24 years old. He

only wore shell ear spools, while Individual 3-B, 18 to 20 years old, wore greenstone ear spools, 20 beads and a nose ornament in the shape of a rattlesnake tail rattle of the same type found in the Temple of the Feathered Serpent (Fig. 40, 104).

Individual 3-C, 40 to 44 years of age, also wore two shell ear spools and a shell pectoral with imitations of human jawbones very similar to those found in the Temple of the Feathered Serpent (Fig. 38). Individual 3-D had no ornaments on his body.

The four individuals were also different in terms of their physical and isotopic characteristics. According to the analyses of Mike Spence, Gregory Pereira, Christine White, Fred Longstaffe, and Kimberley Law (2001), the four individuals varied significantly in a variety of bone features. According to the data from oxygen isotope analysis on the bones, almost all the individuals, including the individual in Burial 2, came from different regions, although we cannot rule out the possibility that some of the individuals probably lived in Teotihuacan for years before being sacrificed.

Within the offerings deposited, a group of five "shell trumpets" and another group of obsidian projectile points were discovered, both with certain spatial patterns. Unique objects included a large disc and a sort of sheet of organic material that could have been either an item of insignia worn by the individual or else a mat, probably symbolizing authority.

Apparently the presence of the disc and "mat" is one of the reasons why Individual 3-D was placed in a flexed position.

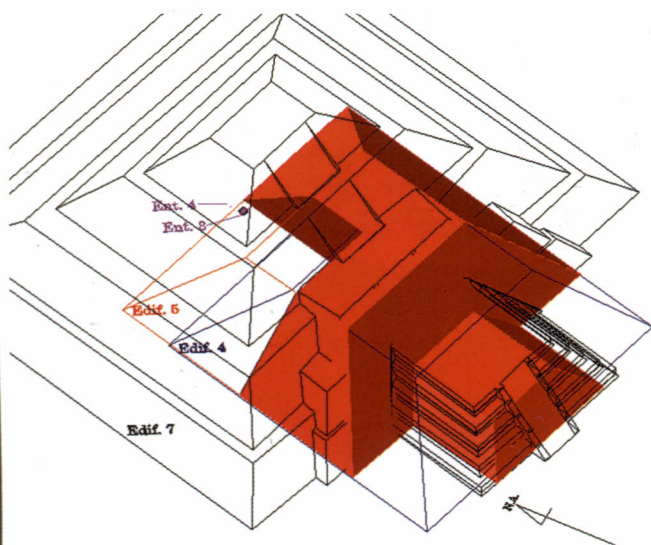


Figure 36. Three-dimensional map of the Moon Pyramid with the locations of Burials 3 and 4



Figure 37. General view of Burial 3



Figure 38. Central offerings found in association with Individual 3-C

In the central area of Burial 3, two "special groups" were found that consisted of two greenstone figurines in "lotus" position (cross-legged), with ear flares, beads, shells, and a large quantity of miniature obsidian human figurines, miniature projectile points and prismatic blades (Fig. 105-115). Some offerings that we consider enigmatic are the 14 wolf skulls, 4 puma skulls, and the incomplete cranium of a young owl, that were found dispersed without any specific distribution pattern. Iconographic studies suggest that wolves and coyotes were symbols of sacrifice and militarism (Millon 1988). Possibly the wolf skulls were used to identify individuals or a social group associated with military institutions.



Figure 40. Central offerings found in association with Individual 3-B

ENTIERRO 3

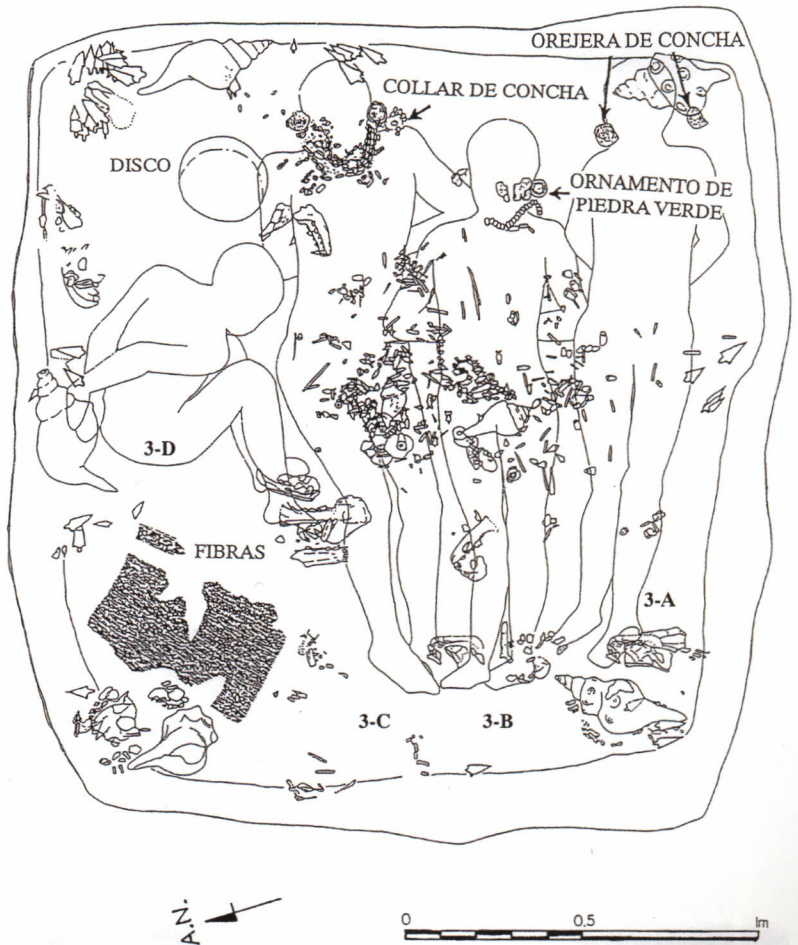


Figure 41. Drawing of Burial 3

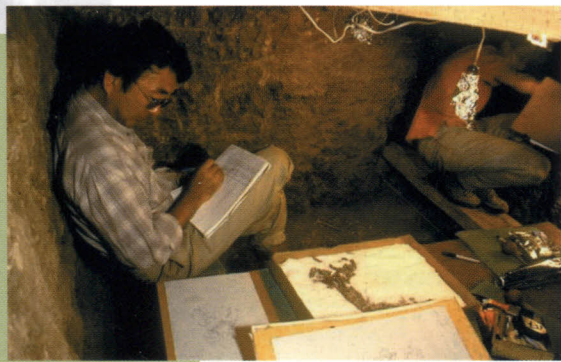


Figure 39. Work during excavations of Burial 3



Burial 4

In the 2000 season, we continued the excavation to the north in the fill of Building 6, in order to discover the north façade of Building 5 and its exterior face. We detected its talud with mortar surfacing of Building 5 and its corresponding floor. During the excavation of the fill of Building 6, we happened upon another dedicatory burial complex.

Burial 4 consisted of 17 skulls and an atlas bone representing the eighteenth individual (Fig. 41, 42, 44). The 17 skulls were found in anatomical relation with their cervical vertebrae. In fact, some of them had their hyoids (the horseshoe-shaped bone above the pharynx), and thus we believe they were decapitated and buried, without any offerings, apparently to consecrate the new monument, or Building 5, which was constructed at that time. The 17 heads were placed, or thrown onto the rocks, two meters north of the northern facade of Building 5 while the construction of Building 6 was being carried out. The variety in sex, age, cranial deformation (Fig. 43), and dental inlays and modifications that characterize this burial suggests that it may have pertained to individuals from different regions, according to the analyses of Gregory Pereira, Michael Spence, Christine White, and other physical anthropologists.



Figure 43. Skull from Burial 4 with cranial deformation



Figure 42. General view of Burial 4

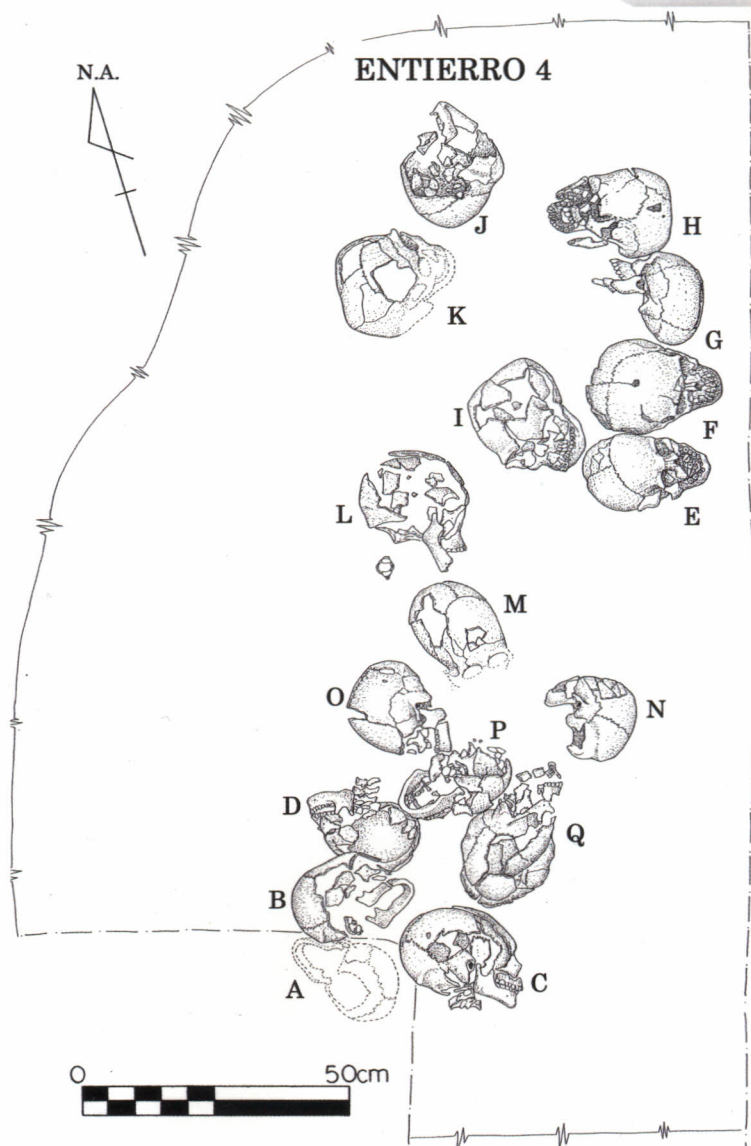


Figure 44. Drawing of Burial 4



Burial 5

Unlike Burials 2, 3, and 4, which contained sacrificial victims dedicated to new construction episodes of the Moon Pyramid, Burial 5 included individuals of a high social status not previously discovered in the burials of Teotihuacan (Fig. 47).

The context of Burial 5 was also significantly distinct from the burials discovered earlier within the Pyramid, differing in its form, placement, and contents (Fig. 55). Through the excavation of a tunnel placed in the center of the Moon Pyramid, originating from its central staircase, we discovered the well-preserved upper floor of its fifth construction phase, Building 5, and the large burial pit placed along the north-south axis of the structure. The rectangular funerary pit measures six by six meters and is three and a half meters deep. It was dug close to the northern edge of the floor of Building 5 and filled in completely with stones and dirt without any roof, later alterations or repairs to the floor. For these reasons it seems likely that Burial 5 was deposited when Building 6 was being erected on top of Building 5, suggesting it served the double function of consecrating the former and decommissioning the latter.

The skeletal remains and some offerings within the pit were found in a fragmentary state due to the heavy rubble covering it for over a millennium. Nonetheless, it was possible to determine the position of the three individuals buried inside (Fig. 45). They were all seated in the cross-legged or "lotus" position, facing west. Two of the individuals, designated 5-A and 5-B (Fig. 46), were side-by-side in the western-southwestern portion of the pit, while the third,



Figure 46. General view of the pit and metallic structure

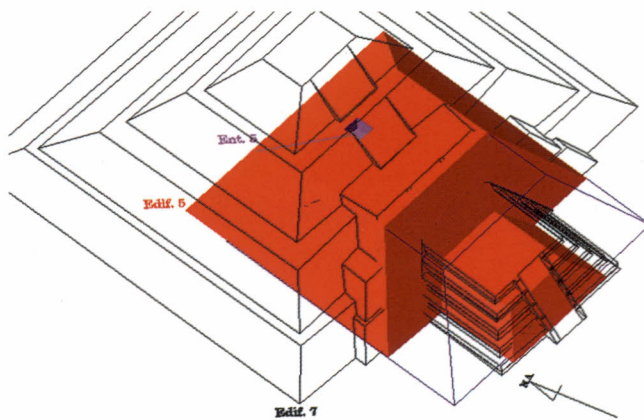


Figure 45. Three-dimensional map of the Moon Pyramid with the location of Burial 5 and the limits of Building 5

designated 5-C (Fig. 48), was to the north. In contrast to the previous burials discovered in the Pyramid, the arms of the three individuals were not crossed behind their backs; rather they were placed near their crossed feet.

Of the many hundreds of burials known for Teotihuacan, Burial 5 is the only case of interment in the "lotus" position, leading us to believe that the individuals were foreigners or high Teotihuacan dignitaries of a status not previously discovered in the city. Similar positioning is known from other parts of Mesoamerica, however, most notably in Classic Maya sites (Kidder et al. 1946; Agrinier 1975). The frequent representation of the "lotus" position in representations of elites from other parts of Mesoamerica suggests that the individuals in Burial 5 were interred in this position to reinforce their divinely-sanctioned status and high social rank. Their identities as males between the ages 50-55 (5-A), 45-50 (5-B), and 40-45 (5-C) is consistent with pre-Hispanic Mesoamerican elite status.

The offerings associated with the individuals provide further information regarding their identities. Individuals 5-A and 5-B were adorned with virtually identical jade ornaments (Figs. 116-117). Each one had two large ear flares, 22 and 20 beads (respectively), and a rectangular pectoral. The size and quality of these ornaments are exceptional for Teotihuacan to date, and are only represented worn on the chests of Maya rulers or elites. Furthermore, it is clear that jade of this quality was available only in Guatemala and had a limited circulation only





Figure 47. Burial 5 exploration process

among Maya elite. Therefore, it is possible to interpret these two similarly adorned individuals as having been portrayed at death as possessing direct connections to Maya elite themselves, or else they may actually have been part of this elite, wearing finery representative of Maya political authority. It is likely that the Teotihuacan state already had direct contacts with Maya elites even prior to the construction of Building 6.

In contrast, Individual 5-C was wearing different types of ornaments from Individuals 5-A and 5-B, although he was adorned with various jadeite items possibly brought from the Maya region. He was decorated with uncommon items of high quality, which may indicate that he was also of high rank. The style of the ornaments on his chest suggest that he might have been a Teotihuacano, although rarely have examples of this type been found in the city. In fact, the pectoral bears more of a resemblance to the necklaces worn by Maya representations of rulers or elite, which leads us to contend that the three individuals in Burial 5 were Maya or had very direct connections with the Maya ruling classes.

Other diverse types of objects were found as general offerings associated with the human remains. In the central part of the tomb, immediately behind Individuals 5-A and 5-B, a jadeite human statuette was found with its own ornaments of the same material (Fig. 51, 118). These ornaments include two ear flares, beads of different sizes, a pectoral, a piece of organic



Figure 48. Skeleton of Individuals 5-A and 5-B found with their Maya style ornaments made of jadeite

material that covered the front of the statuette's body, and a disintegrating yellow material placed behind its head (Fig. 49). Miniature human figures and serpents made of obsidian, and small shells were associated with the jade figure as well (Figs. 119-122). The exact significance of the offering is unclear, however its central location within the burial complex and its symbolic similarity to the three buried individuals suggest that the statuette may have represented another important personage, or a fourth individual such as a venerated ancestor. Many other objects were discovered individually or as parts of groupings in the pit with a certain degree of spatial patterning (Figs. 53-54). Among them was a very large conch shell trumpet, a human figure made of obsidian, abundant decorative items of greenstone,



Figure 49. Jadeite pendants and beads associated with Individual 5-A



Figure 50. Skeleton of Individual 5-C with ornaments made of shell and jadeite

and a stucco-covered drum-shaped stone situated over the east-west axis of the pit (Fig. 52, 123-146). The majority of these types of offerings have been found already in other burial contexts at Teotihuacan, but some are unique, as in the case of the greenstone ornaments stylistically more similar to Maya funerary materials.

In Burial 5, we also discovered the bones of animals that were placed intact in the deposit including two pumas (Fig. 50), an eagle, and rattlesnakes. These sacred animals apparently symbolized sacred institutionalized military orders, or else the relationship of the buried individuals with certain socio-political factions represented by these totemic animals.

One of the most important implications of these discoveries is the importance of the military establishment to state symbolism proclaimed in these dedicatory offerings. In Burial 2 the symbolism was dramatically tied to a ritual dedicated to a war goddess and the Storm God, and practically all of the animals associated with war and sacrifice in the ideology of Teotihuacan were represented.

In later phases, corresponding to the dedication of Burial 3 and Burial 4, a clear shift is discernable in this ideology with an increase in sacrificial victims, and



Figure 51. Group of offerings found in the central part of Burial 5

changes in the quality and quantity of offerings. Nonetheless, the militaristic themes of the sacrificial offerings related to the Pyramid continued to be of primary importance. The Moon Pyramid must have been conceived throughout its history as a final pilgrimage destination on the symbolic axis-mundi of the world, symbolically commemorated with the Street of the Dead culminating in the Moon Pyramid.

In order to better understand the social significance of these complex ceremonies, more detailed studies need to be conducted, aimed at examining the symbolism of the objects and discerning the identity of the sacrificial victims. The socio-political implications of these events and the relationship between the ruling elites of Teotihuacan and other distant dynasties may be better



Figure 52. Mammal skeleton found in Burial 5





Figure 53. Group of offerings found in the eastern sector of Burial 5

understood when a greater body of specific, substantive data becomes available with future research.

Since its earliest construction phases, the Moon Pyramid was a place where important ceremonies were conducted. The data recovered from the interior of the Pyramid suggests that religion and militarism were fundamental variables in the increasing complexity of the Teotihuacan state. In particular, the construction of Building 4, which was nine times larger than the previous construction phase, seems to indicate a substantial increase in state political power. In turn, the offerings in Burial 2 confirm that a powerful government was in charge of

monumental construction and ceremonies on a grand scale during the third century A.D. This is also when the Temple of the Feathered Serpent, almost contemporaneous with Building 4 and Burial 2, was constructed as another statement by the Teotihuacan leadership of its political authority, inextricably linked to large scale rituals of human sacrifice and warfare within a context of an institutionalized military.

During this time the metropolis of Teotihuacan, with its three complementary monuments, attained a level of political power that was unsurpassed in Mesoamerica until the Aztecs, some eight centuries after the fall of the city.

Translated by Jennifer L. Carballo and David Carballo



Figure 54. Group of offerings found on the central east-west axis of Burial 5

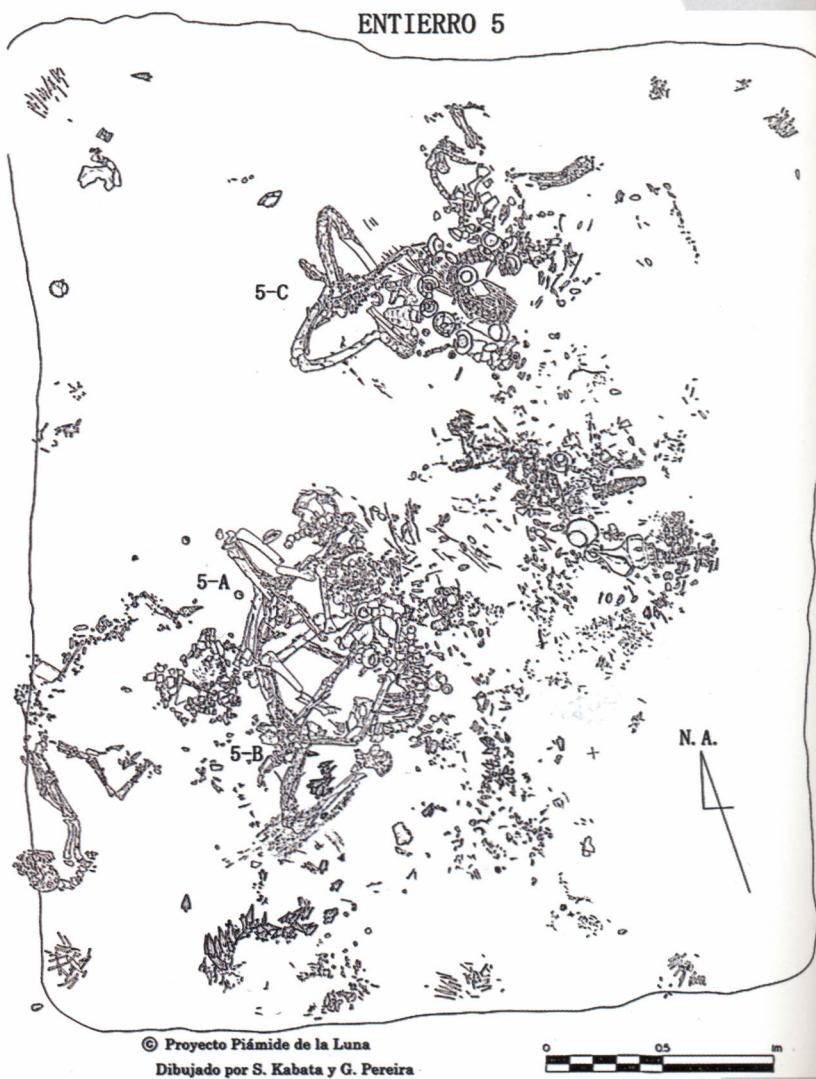


Figure 55. Drawing of Burial 5

9. Catalog

A) Burial 2 Offerings

Greenstone



Figure 79. Human figure with female attributes, shell ear flares, pyrite inlaid in eyes, and shell teeth (30.58 cm long, 11.04 cm wide, 2.11 kg).

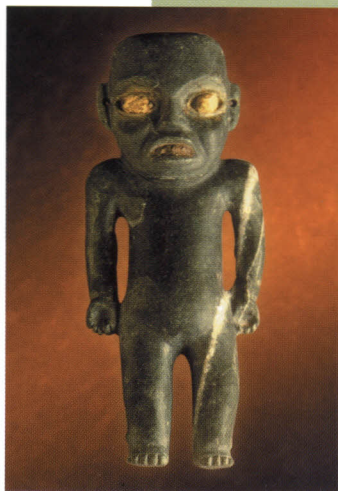


Figure 80. Greenstone human figure of indeterminate gender, with inlaid pyrite eyes and shell teeth (25.4 cm long, 10.06 cm wide, 1.23 kg).

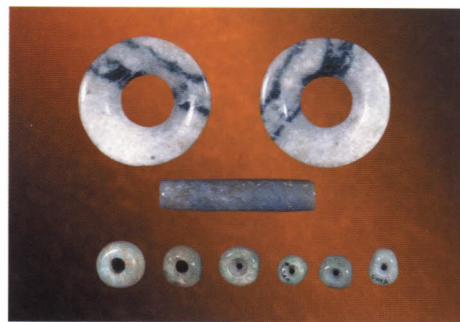


Figure 81. Greenstone ornaments associated with Individual 2-A: two ear flares (right: 3.24 cm in diameter, 12 g), one tubular bead and six round beads.

Obsidian
Human figures



Figure 83. Gray obsidian human figures (left: 35.30 cm long; 0.886 kg; right: 26.50 cm long, 0.316 kg).



Figure 84. Brownish black obsidian human figures (left: 21.80 cm long, 184 g; center: 49.90 cm long; 1.374 g; right: 33.80 cm long; 416 g)



Figure 85. Group of obsidian and shell offerings: human figure (33.80 cm long, 0.416 kg), bifacial knife (14.40 cm long, 0.032 kg), prismatic blades (left: 11.32 cm long, 6.14 g), miniature darts (left: 1.53 cm long, 0.11 g; right: 1.70 cm long, 0.25 g), oliva shell pendants (left: 3.37 cm long, 3.23 g).



Figure 82. Brownish black obsidian human figures (left: 32 cm long, 0.396 kg; center: 28.50 cm long, 0.352 kg; right: 23 cm long, 0.208 kg).



Obsidian knives



Figure 87. Brownish black obsidian bifacial knives (right: 32 cm long, 0.186 kg).



Figure 88. Brownish black obsidian bifacial knives (right: 36.20 cm long, 0.272 kg).

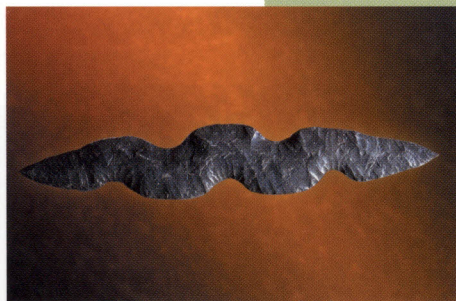


Figure 86. Gray obsidian undulating bifacial knife (42.90 cm long, 6.96 cm wide, 398 g).



Figure 92. Brownish black bifacial knives (left: 11.90 cm long, 0.032 kg).



Figure 90. Gray obsidian bifacial knives (left: 18.80 cm long, 0.086 kg).

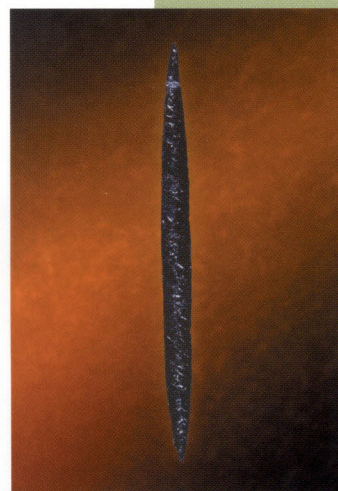


Figure 91. Gray obsidian bifacial knife (needle) (12.86 cm long, 8.6 cm wide, 0.004 kg).



Figure 89. Brownish black obsidian bifacial knives (right: 26 cm long; 0.144 kg).

Blades



Figure 93. Gray and green obsidian prismatic blades (left: 8.94 cm long, 1.79 g)

Projectile points



Figure 94. Gray and green obsidian projectile points (upper left: 4.58 cm long, 0.006 kg).

Eccentrics

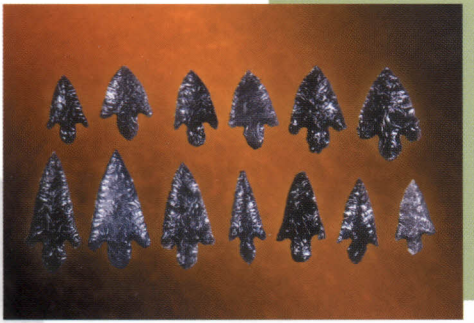


Figure 95. Miniature gray obsidian projectile points (upper left: 1.57 cm long, 0.15 g)



Figure 96. Gray obsidian eccentrics (right: 5.43 cm long, 2.27 cm wide, 140 g).

Ceramics



Figure 97. Ceramic Tlaloc vessels



Figure 98. Ceramic Tlaloc vessels.

Shell

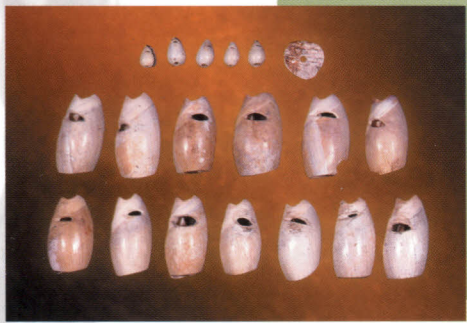


Figure 99. Oliva shell pendants and circular shell bead (upper left: 0.13 cm long, 0.21 g; center left: 3.13 cm long, 2.34 g; lower left: 3.07 cm long, 2.58 g).

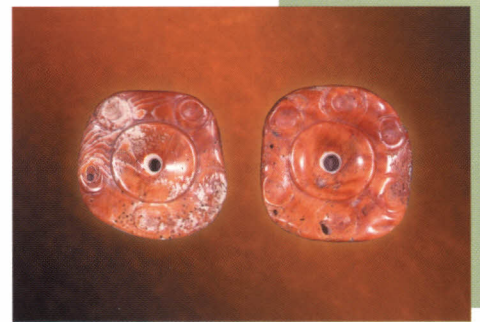


Figure 100. Incised spondylus shell ear flares associated with the human figure with female traits (Fig. 79) (left: 4.98 cm long, 4.80 cm wide, 28 g).



Figure 101. Shell ear flares (left: 2.32 cm in diameter, 4.78 g)

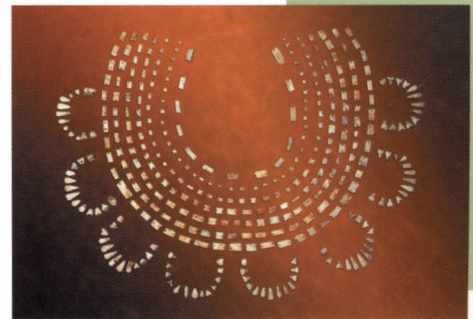


Figure 102. Shell bead necklace in rectangular shape and imitation human jawbones.



Stone

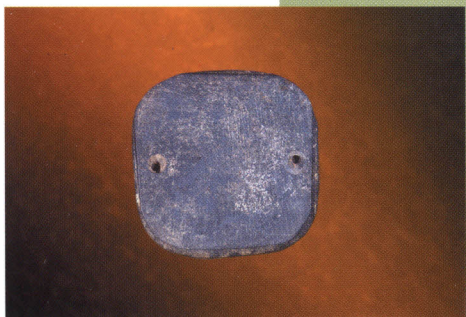


Figure 103. Perforated slate plaque (3.95 cm x 4.06 cm, 18 g).

B) Burial 3 Offerings

Greenstone



Figure 104. Individual 3-B's greenstone ornaments: rattlesnake tail rattle nose ornament (7.18 cm long, 5.90 cm wide, 37.46 g), two ear flares (left: 3.0 cm in diameter, 4.43 g), and 20 globular beads.

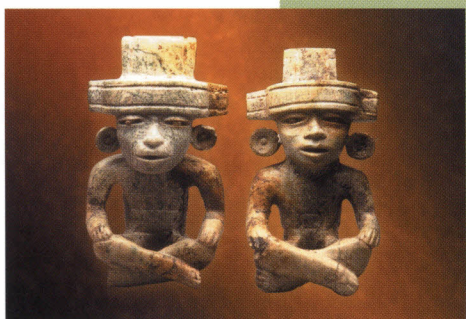


Figure 105. Greenstone human figures with shell inlaid in eyes and removable ear flares (left: 5.86 cm long, 3.27 cm wide, 40.91 g; right: 6.1 cm long, 3.44 cm wide, 48.56 g).

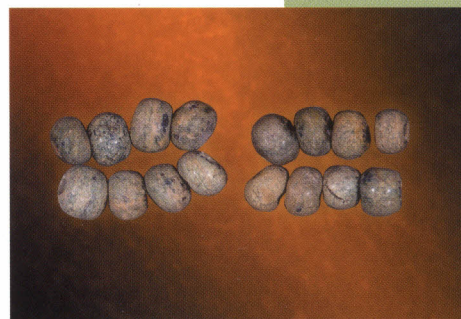


Figure 107. Group of globular beads (upper left: 0.78 cm in diameter, 1.37 g).



Figure 106. Group of greenstone pieces in central offerings: ear flares (left: 5.21 cm in diameter, 37.70 g) rattlesnake tail rattle nose ornament, inverted T-shaped headdress ornament for figurines (Fig. 105) (2.49 cm long, 2.90 cm wide, 3.12 g).

Obsidian Human figures



Figure 108. Miniature gray and green obsidian human figures (upper left: 4.13 cm long, 1.50 g).

Blades



Figure 110. Green obsidian prismatic blades (left: 6.55 cm long, 0.78 g).

Knives

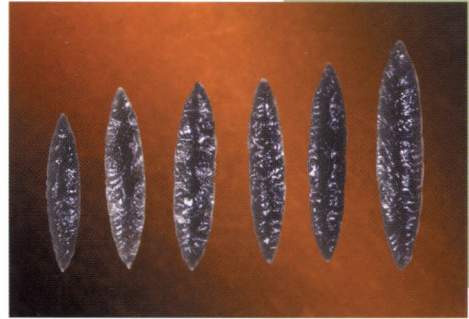


Figure 109. Miniature gray and green obsidian bifacial knives (left: 4 cm long, 0.80 cm wide, 1.14 g).

Projectile points

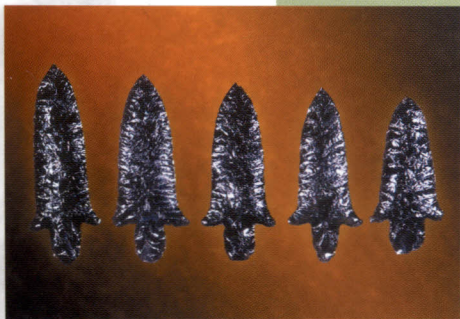


Figure 112. Gray and green obsidian projectile points (left: 10.4 cm long, 20.03 g).

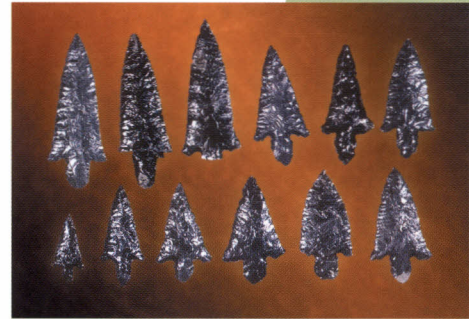


Figure 111. Gray and green obsidian projectile points (upper left: 10.95 cm long, 25.92 g).



Figure 113. Miniature gray and green obsidian projectile points (upper left: 2.42 cm long, 0.36 g).

Shell



Figure 114. Strombus shells with incised decoration (left center: 38.30 cm long, 1.29 kg; upper left: 39.00 cm, 1.184 kg; lower left: 39.70 cm, 1.614 kg; upper right: 37.2 cm, 1.004 kg; lower right: 39.5 cm long, 1.272 kg). J. López.



Figure 115. Strombus shell (19.00 cm long, 0.494 g).



C) Burial 5 Offerings

Greenstone



Figure 116. Individual 5-A's greenstone ornaments: ear flares (left: 7.55 cm in diameter, 57.26 g), pendant (10.89 cm long, 4.52 cm wide, 0.268 kg), 20 globular beads.



Figure 117. Individual 5-B's greenstone ornaments: ear flares (left: 7.32 cm in diameter, 0.14 kg), pendant (10.45 cm long, 3.46 cm wide, 134 g), 21 globular beads.



Figure 119. Animal pendant (5.69 cm long, 3.01 cm wide, 42.14 g).

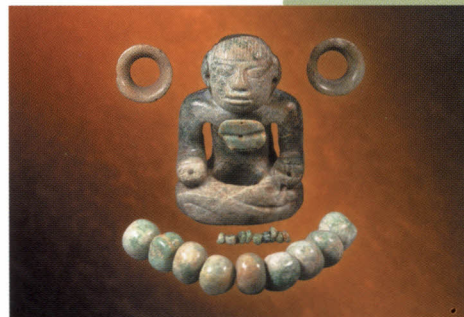


Figure 118. Cross-legged human figure and associated ornaments: figurine (12.38 cm long, 8.32 cm wide, 760 g), pectoral (2.95 cm long, 2.16 cm wide, 5.10 g), ear flares (left: 3.94 cm in diameter, 15.56 g), 2 groups of beads (9 large globular beads, 9 small irregular beads).

Figure 120. Variety of pendants (left: 2.80 cm long, 2.14 cm wide, 12.19 g; right: 2.61 cm long, 1.36 cm wide, 4.47 g).

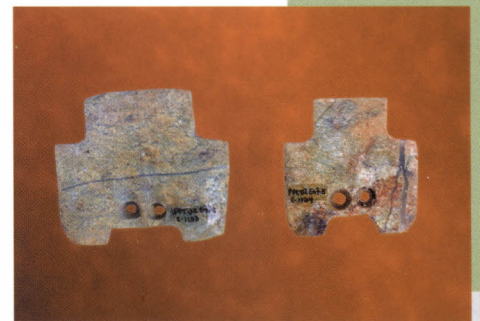


Figure 121. Pendant with human features (4.11 cm long, 3.30 cm wide, 27.96 g).

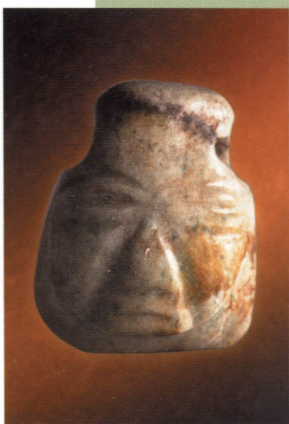


Figure 122. Greenstone inverted T-shaped headdress backing for figurine (3.7 cm long, 3.29 cm wide, 10.40 g).

Figure 123. Ear flare from the general offering (2.79 cm in diameter, 6.54 g).





Figure 124. Nose ornament in the form of a rattlesnake tail rattle (4.63 cm long, 3.74 cm wide, 15.31 g).



Figure 125. Globular greenstone beads from the general offering (upper left: 1.57 cm in diameter, 4.08 g).



Figure 126. Irregularly shaped greenstone beads from the general offering (upper left: 1.15 cm long, 0.70 g).

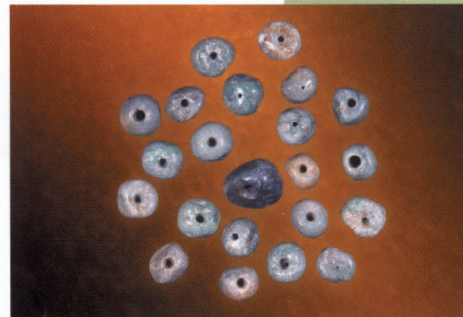


Figure 127. Globular greenstone beads from the general offering (center: 3.30 cm in diameter, 31.30 g).



Figure 128. Irregularly shaped greenstone beads from the general offering (lower left: 1.45 cm in diameter, 3.06 g).

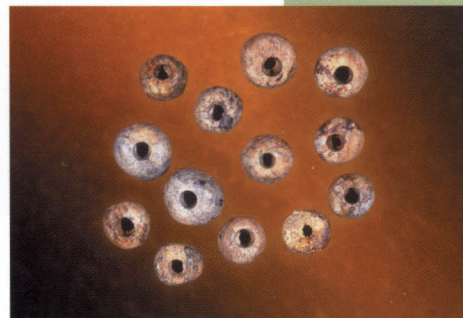


Figure 129. Globular greenstone beads from the general offering (left center: 1.70 cm in diameter, 4.64 g).



Figure 130. Ear flares from the general offering (left: 6.40 cm in diameter, 54.74 g).

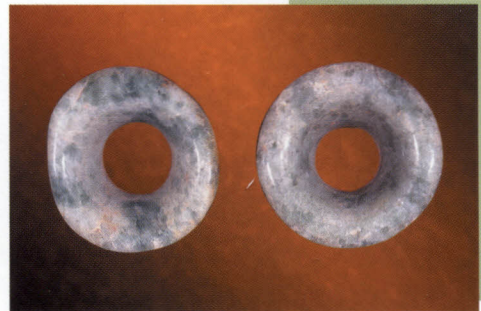


Figure 131. Ear flares from the general offering (left: 7.25 cm in diameter, 94.58 g).



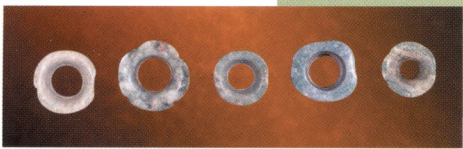


Figure 132. Flower-shaped ear flares from the general offering (left: 3.08 cm in diameter, 6.51 g).

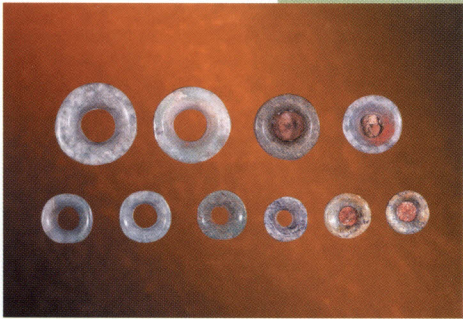


Figure 133. Ear flares from the general offering (upper left: 4.54 cm in diameter, 17.82 g; left center: 3.59 cm, 8.38 g; lower left: 2.87 cm, 4.84 g).

Knives



Figure 136. Miniature gray and green obsidian bifacial knives (upper left: 4.96 cm long, 2.15 g).

Projectile points



Figure 138. Gray and green obsidian projectile points (upper left: 17.12 cm long, 16.74 g).

Obsidian

Human figures

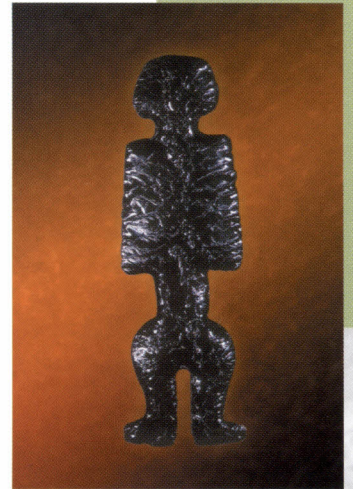


Figure 134. Gray obsidian human figure (22 cm long, 0.182 kg).



Figure 135. Miniature gray and green obsidian human shapes (upper left: 4.12 cm long, 1.76 g).

Blades

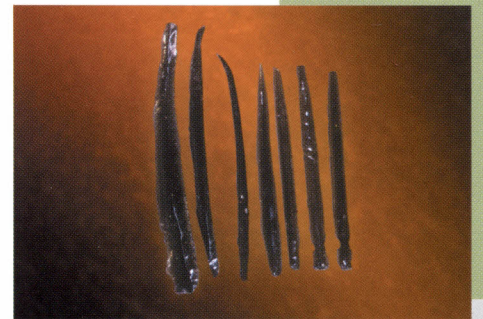


Figure 137. Gray and green obsidian prismatic blades (left: 10.38 cm long, 3.34 g).



Figure 139. Miniature gray and green obsidian projectile points (upper left: 4.61 cm, 1.66 g).

Eccentrics



Figure 140. Gray obsidian eccentric associated with Individual 5-C (13.89 cm long, 42.27 g).



Figure 141. Gray and green obsidian serpent shapes (left: 3.61 cm long, 0.91 g).

Shell



Figure 143. Shell disk with stucco and red pigment (3.51 cm in diameter, 7.02 g).



Figure 142. Gray and green obsidian serpent shapes (left: 4.91 cm, 2.38 g).



Figure 145. Ornaments from necklace of Individual 3-C with shell disk (8.45 cm in diameter, 67.74 g), greenstone disk (4.11 cm in diameter, 11.50 g), greenstone ear flare (4.54 cm in diameter, 17.82 g).



Figure 144. Bivalve shell (7.21 cm long, 2.57 cm wide, 37.21 g).

Stone



Figure 146. Stuccoed stone cylinder (12 cm diameter).



D) Objects Found in the Area of the Moon Plaza

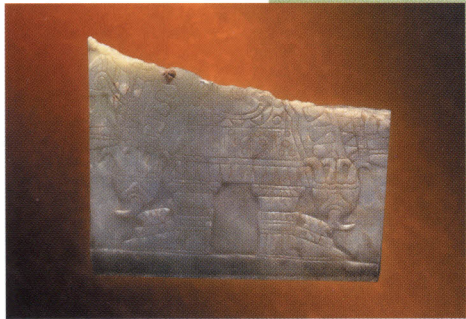


Figure 147. Fragment of an alabaster slab showing a frontal figure with only hands and feet with claws visible (42 cm tall, 55 cm wide, 10 cm thick).



Figure 148. Alabaster serpent. A unique representation in Teotihuacan sculpture (14.8 cm tall, 12.7 cm in diameter at the base).

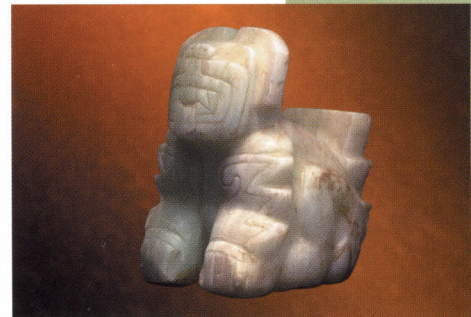


Figure 150. Alabaster feline with geometric designs (22 cm tall, 17 cm wide, 20 cm deep).

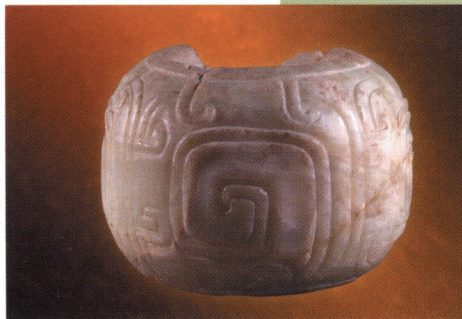


Figure 149. Incomplete spherical base of an alabaster ballcourt marker with incised volutes (16 cm tall, 14.5 cm diameter of hollow center).

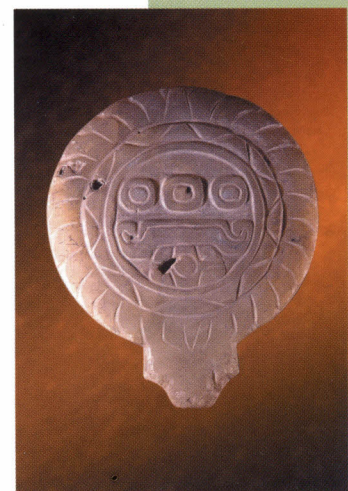


Figure 151. Alabaster roof ornament with designs related to Tlaloc (28.7 cm in diameter, 35.3 cm tall).





Figure 152. Basalt grinding stone with cylindrical supports (24.6 cm long, 19.2 cm wide, 6.6 cm tall).



Figure 153. Fragment of human sculpture (foot) (14.5 cm long, 7.4 cm wide, 5.8 cm tall).

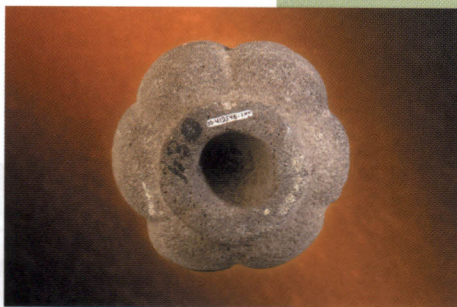


Figure 154. Gray basalt fragment of plant-shaped recipient.



Figure 155. Red tezontle drain cover with stucco (8.7 cm tall, 5.1 cm in diameter).



Figure 156. Black tezontle animal sculpture (14.8 cm tall, 11.4 cm wide).



Figure 158. Basalt conical pestle for mortar (32.8 cm long, 9.8 cm wide).



Figure 157. Greenstone fragment of a human figurine (11.8 cm tall, 11.2 cm wide).





Figure 159. Shallow ceramic bowl with hollow supports (35 cm in diameter, 11.2 cm tall).



Figure 161. Low ceramic bowl with diverging walls, with button supports and incised decoration on the outer surface.



Figure 162. Ceramic tripod vessel with incised plan-relief design (9.5 cm tall, 12.8 cm in diameter).

Figure 164. Ceramic globular pot (21 cm tall, 20 cm in diameter).



Figure 166. Miniature ceramic cylindrical vessel.

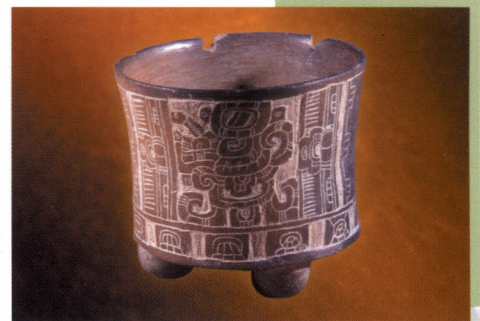


Figure 163. Ceramic tripod vessel with incised plan-relief design (17.4 cm tall, 30 cm in diameter).



Figure 160. Ceramic jar with long, diverging neck with everted rim (13.9 cm tall, 11.4 cm in diameter).



Figure 165. Miniature ceramic plates (1.7 cm tall, 8.3 cm in diameter).

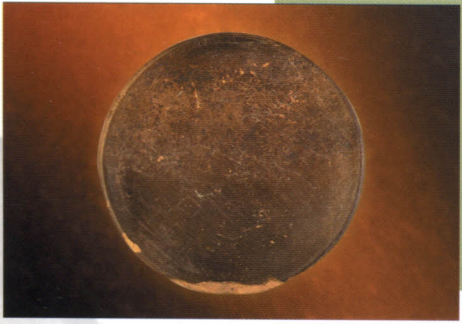


Figure 167. Shallow ceramic plate with rounded edge (1.9 cm tall, 16.0 cm in diameter).



Figure 169. Miniature ceramic pot (3.4 cm tall, 3.8 cm in diameter).



Figure 168. Miniature ceramic Tlaloc vessel (5.4 cm tall, 4 cm in diameter).



Figure 170. Miniature ceramic candelero (5.1 cm long, 3.1 cm wide, 1.5 cm tall).



Figure 171. Double-chambered ceramic candeleros (7.5 cm long, 5.3 cm wide, 5 cm tall).



Figure 173. Ceramic roof ornament with appliqué showing human face emerging from elaborate headaddress (77.3 cm tall, 70.05 cm wide).



Figure 172. Ceramic disk with decoration (6.8 cm in diameter).

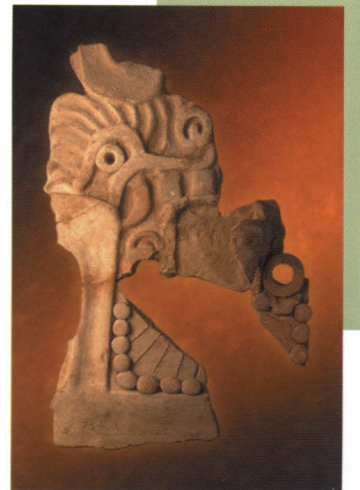


Figure 174. Fragment of ceramic roof ornament decorated in relief and appliqué (66.3 cm tall, 43 cm wide).





Figure 175. Ceramic serpent.



Figure 176. Mural painting fragment showing two richly attired figures with tassel headdresses in procession



Figure 177. Fragment of mural painting representing a bird with speech scroll

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VOYAGE TO THE CENTER OF THE MOON PYRAMID

RECENT DISCOVERIES IN TEOTIHUACAN



Arizona State University



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VOYAGE TO THE CENTER OF THE MOON PYRAMID RECENT DISCOVERIES IN TEOTIHUACAN

*Exhibition at the Museo Nacional de Antropología, Mexico City
May-August 2004*

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