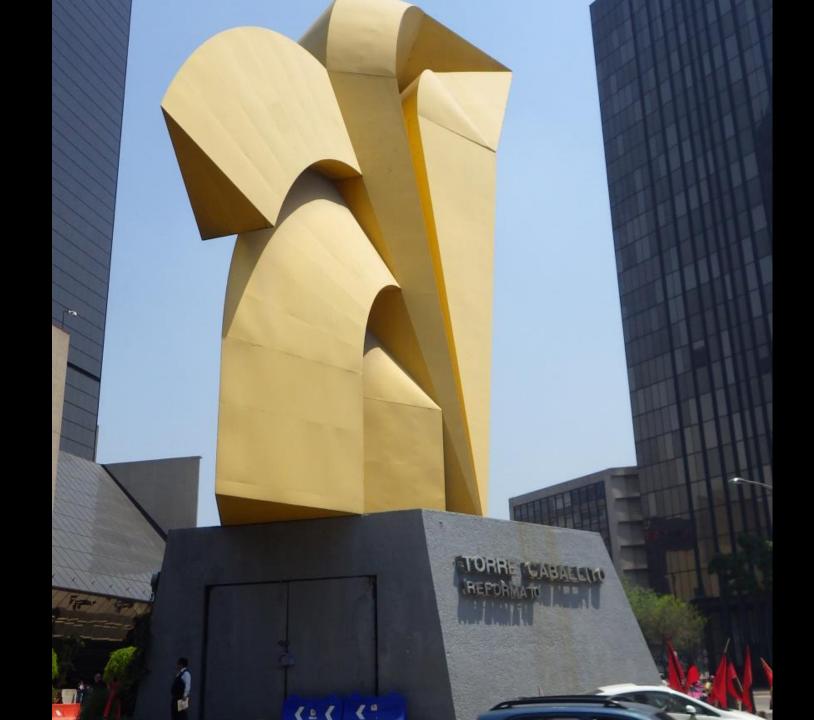
Mexico City 2018

by Dave Colwell





























































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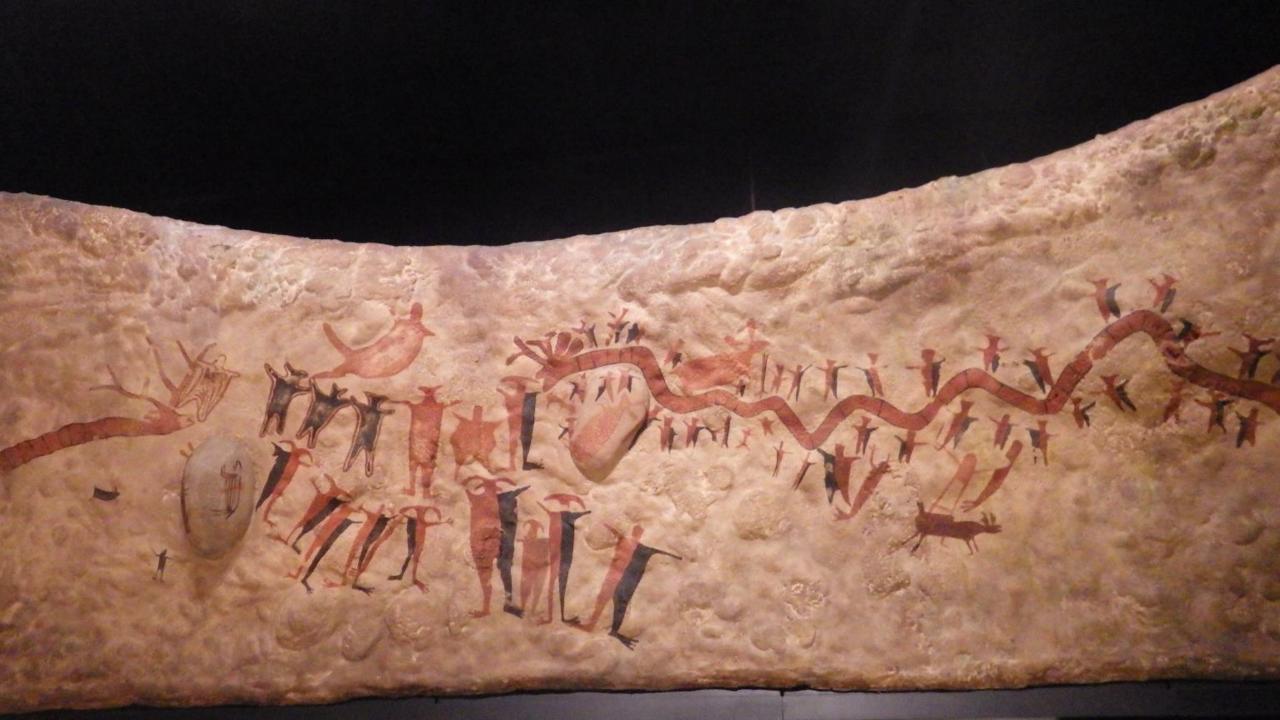
















































PLATANITOS, S.L.P.

La cultura huastinca de la ópoca Posclásica: de Platanitos, San tais Potos: se manifiesta en la negreza de objetos incoperados en escavación de hace pocos años que aporta nuevo conocimiento sobre ella. La cerámica presenta la importancia de la cabeza con numerosas vasijas que la representan. Los objetos que componan una ofrenda para los muentos son los aqua presentes, en espocial las diosas femeninas.















URNA

Representación de Xipe, su culto exigía el desollamiento de la víctima en asociación con la renovada "piel" que luce la tierra en esta estación, y como rito fortalecedor del ciclo agrícola. La deidad porta un bastón-cetro de hueso y la cabeza de la víctima desollada y en su honor decapitada.

Procedencia: Tumba 103 de Monte Albán. Cronología: Clásico Temprano, Monte Albán IIIA, 200 – 500 d.C.









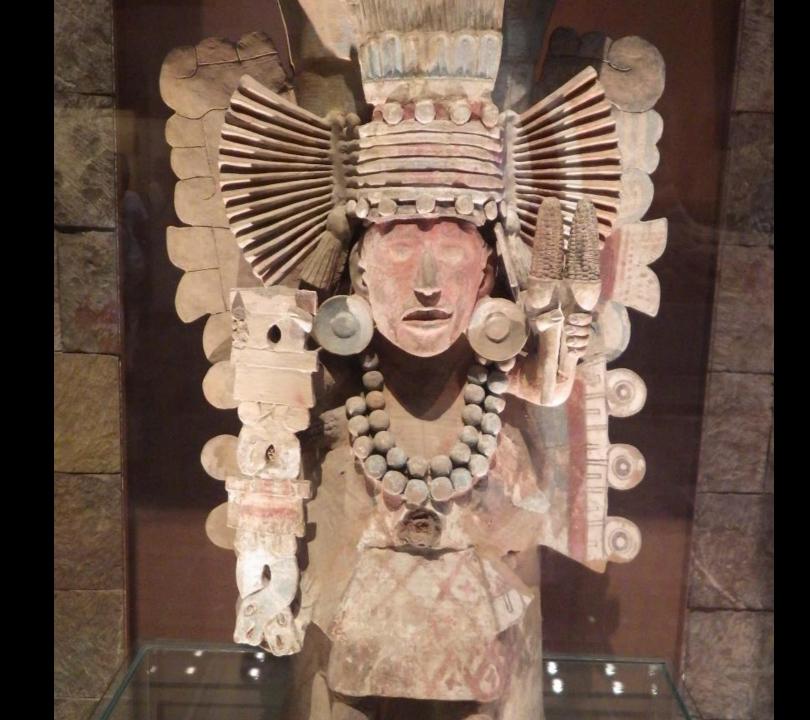


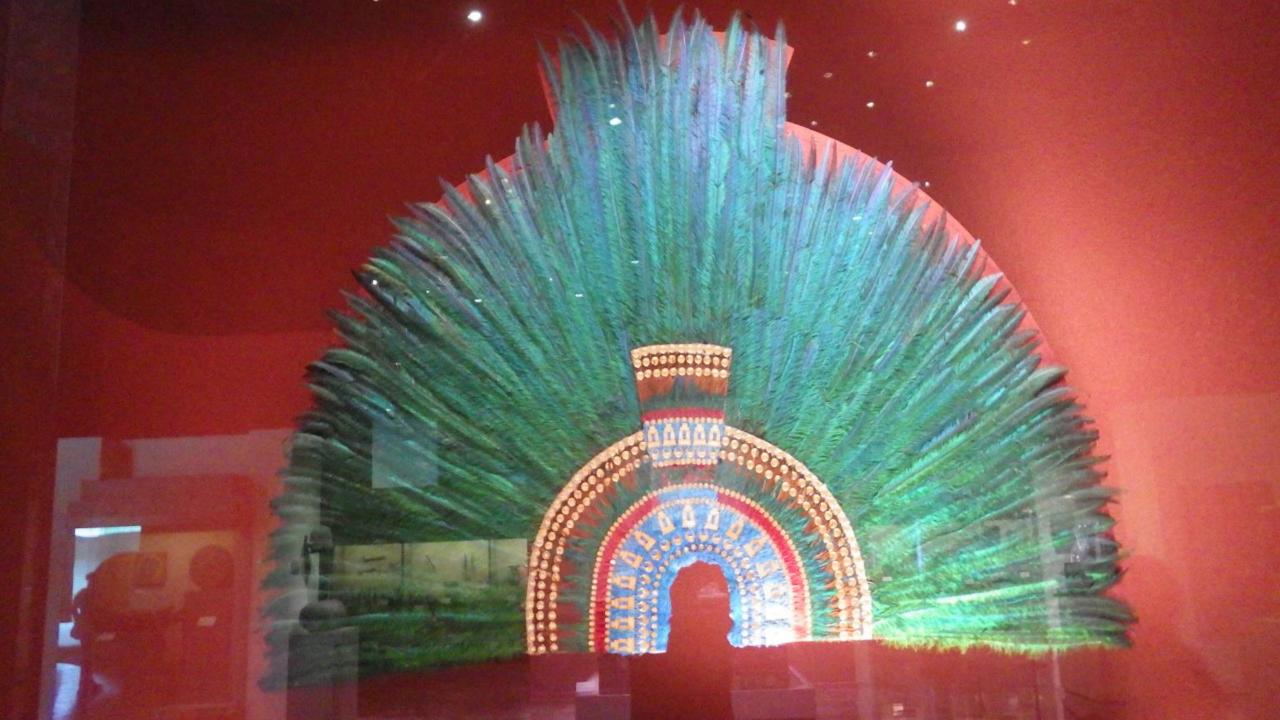




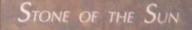












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The one sculpture which identifies the Mexicas above all others is the Stone of the Sun, discovered in December, 1790, in the Plaza Mayor of the capital of New Spain. Because of its symbolic content, with the names of the days and the cosmogonic suns, it was incorrectly identified as the Aztec Calendar.

This is a large gladiatorial sacrificial altar, known as a temalacatl, which was not finished because of a deep crack that runs from one side to the center of the piece at the rear. Despite the fracture, it must have been used to stage the fights between warriors in the tlacaxipehualiztli ceremony.

In the design of the disk, the face of Xiuhtecuhtli —emerging from the earth hole, holding a pair of human hearts and showing his tongue transformed in a sacrificial knife- can be recognized; he is surrounded by the four suns that preceded the Fifth Sun, in turn inscribed in the sequence of the 20 day signs, framed with the figure of the Sun with its four beams symmetrically accompanied by sacrificial sharp points. The star is surrounded by two Xiuhcoatl or "Fire serpents", which carry it across the heavens.



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My Family

Magdalena Carmen Frida Kahlo Calderón was born on July 6, 1907. She was the third of four daughters born to Guillermo Kahlo—of Hungarian-German descent—and Matilde Calderón. Since she was a child, Frida coped with illness. At the age of 6, she was struck with polio. Her slightly shorter right leg did not prevent her from going to high school at the Escuela Nacional Preparatoria and from deciding to study medicine. However, on September 17, 1925, at the age of 18, Frida suffered a tragic accident. The bus she was riding was hit by a streetcar.

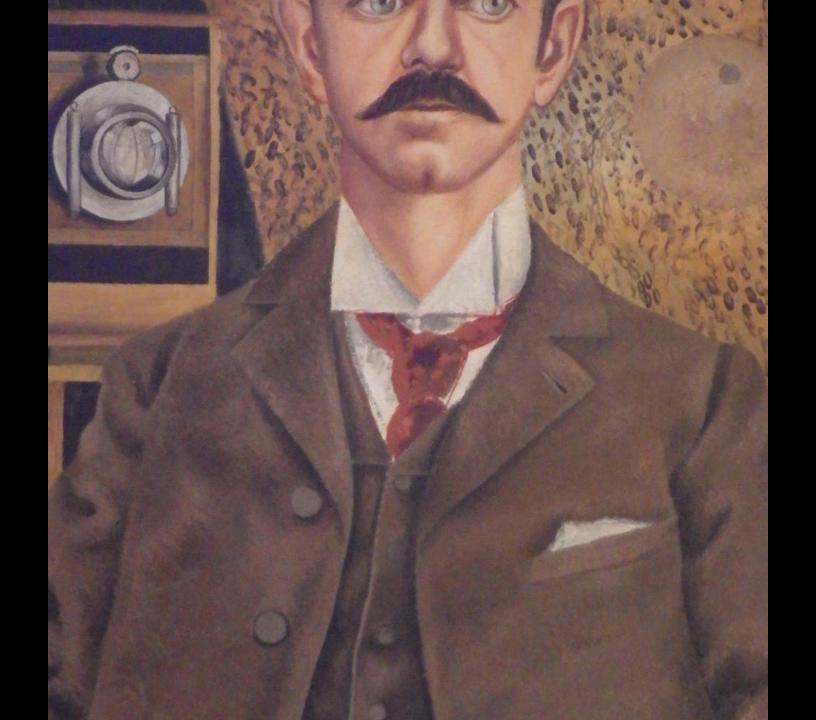
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Artist

As a result of her injuries and the immobility she was forced to endure for the first months of her convalescence. Frida began to paint with the encouragement of her parents. Later, she met different artists, including Tina Modotti, who introduced her to the bohemian art world. Frida met Diego Rivera, whom she later married in 1929. The couple lived in various places in Mexico and in the United States.

In this first room devoted to Frida, her oil painting work is presented. The artist's canvases reflected not only her mood, but also her stance before the world, as well as subjects that were her obsessions: self-portraits and infertility. Here she portrayed herself at three moments: her inability to be a mother materialized in *Pedregal Landscape*; miscarriage in *Frida and the Cesarean*; and the desire to conceive exemplified in *Still Life* and whose wooden frame was designed by the artist to allude to the womb. However, what predominates in the room is the artist's hope and passion for life that moved her to paint her well-known work *Long Live Life*.

This space displays another one of the most recurrent subjects in United







1914 Auberts Martinegra (1921-INLE) Oirs / manarite 195 x Micro Manura Prota Kardo

> Roberto Manformero (1887-1968) TELLA BANK Petila Kalon Museum,



































































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le Frida al Palacio joyas. Hablaba , la belleza de se escuchaba va presencia de s han descrito ida una de sus de la cabeza a los y faldas, algunos a. En la calle, los tá el circo?"," y ella ndar.

te paso para la io de la moda, resentó por rde, en 1939, el exposición de Frida ración, Frida y su las élites europeas. máxima estrella del n su honor, al que

rida eligió como rencia cultural e and contradictory, a cult figure appropriated by teminists, artists, fashion designers and popular culture. From Mexico to San Francisco, Paris to New York, Kahlo continues to cause sensation with her enigmatic coquettish gaze and deep, dark brown eyes holding the viewer for a moment too long; commanding but fragile. Surrounding her, the trademark unibrow and her bright, bold Tehuana dress; all the appropriate elements of an icon, an ultimate modern day icon.

Writer Carlos Fuentes described how Frida's arrival at the Palacio de Bellas Artes would be announced by the sound of her jewellery and how the architectural grandeur of the palace, its paintings and the captivating music of its concerts would be instantaneously outshone by her striking presence'. Some of her closest friends have described how Kahlo would take special care in choosing each one of her garments, styling herself from head to toe, with the most beautiful silks, lace, shawls and skirts, some of which can be admired in this gallery. On the street, children would ask her "Where is the circus?" and she would just smile graciously and continue walking.

October 1937 marked a major step for Frida's future influence in the fashion world, when Vogue featured her for the first time in the pages of the magazine. Later, in 1939, André Breton organised Kahlo's first exhibition in Paris. It was called Mexique and her Tehuana dress became an instant sensation among European elites. It is said that star designer of the day Elsa Schiaparelli created a dress in her honour that was named 'La Robe Madame Rivera'.

It was the Tehuana dress that Kahlo chose as her signature dress; to define her identity and to portray her cultural heritage and political beliefs. Her wardrobe is mostly composed of Mexican traditional pieces from Oaxaca and other parts of the country. Nonetheless, there are also ethnic garments from Guatemala and China, as well as an interesting collection of European and





























