

People and Empires

in the Americas, 500–1500

Previewing Main Ideas

CULTURAL INTERACTION Cultures in the Americas had frequent contact across distance and time. Both conquest and trade brought different cultures together.

Geography *In which part of the Americas do you think the greatest cultural interaction occurred? Why?*

POWER AND AUTHORITY Societies in the Americas ranged from small tribal bands to immense empires. Warrior-kings or priest-kings ruled most of these empires.

Geography *Which empire covered the greatest geographic area?*

RELIGIOUS AND ETHICAL SYSTEMS Religion was a powerful force in the Americas. Many societies combined religious and state rule. Much of their art and architecture concerned the gods and the need to please them.

Geography *The Aztecs adopted the gods of other Mesoamerican cultures. Why do you think this happened?*

INTEGRATED TECHNOLOGY

eEdition

- Interactive Maps
- Interactive Visuals
- Interactive Primary Sources



INTERNET RESOURCES

Go to classzone.com for:

- Research Links
- Internet Activities
- Primary Sources
- Chapter Quiz
- Maps
- Test Practice
- Current Events

THE AMERICAS

500s

Teotihuacán reaches population peak in central Mexico. (mask from Teotihuacán) ▶



800

Anasazi culture develops in the Southwest.

900

Classic period of Maya civilization ends.

500

750

WORLD

618

Tang Dynasty begins 289-year rule in China.

800

Charlemagne crowned Holy Roman Emperor by the pope. (crown of the Holy Roman Empire) ▶





The Americas, 800 B.C. – A.D. 1535

NORTH AMERICA

Pueblo Bonito
Chaco Canyon

Cahokia

Great Serpent Mound

MESOAMERICA

Tenochtitlán

Chichén Itzá

ATLANTIC OCEAN

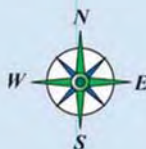
PACIFIC OCEAN

SOUTH AMERICA

Cuzco

Major Empires and Culture Areas

- Mound Builder cultures (Adena, Hopewell, Mississippian), 800 B.C.–A.D. 1500
- Maya, 250 B.C.–A.D. 900
- Southwest cultures (Hohokam, Anasazi), A.D. 300–1400
- Aztec, A.D. 1200–1521
- Inca, A.D. 1438–1535
- Archaeological site



0 500 1000 Miles
0 500 1000 Kilometers
Lambert Azimuthal Projection

1100
Mississippian culture thrives at Cahokia.



1325
Aztecs build Tenochtitlán. (figure of an Aztec goddess)

1438
Pachacuti becomes Incan emperor.

1502
Montezuma II crowned Aztec emperor.

1000

1250

1500

1066
Normans invade England.



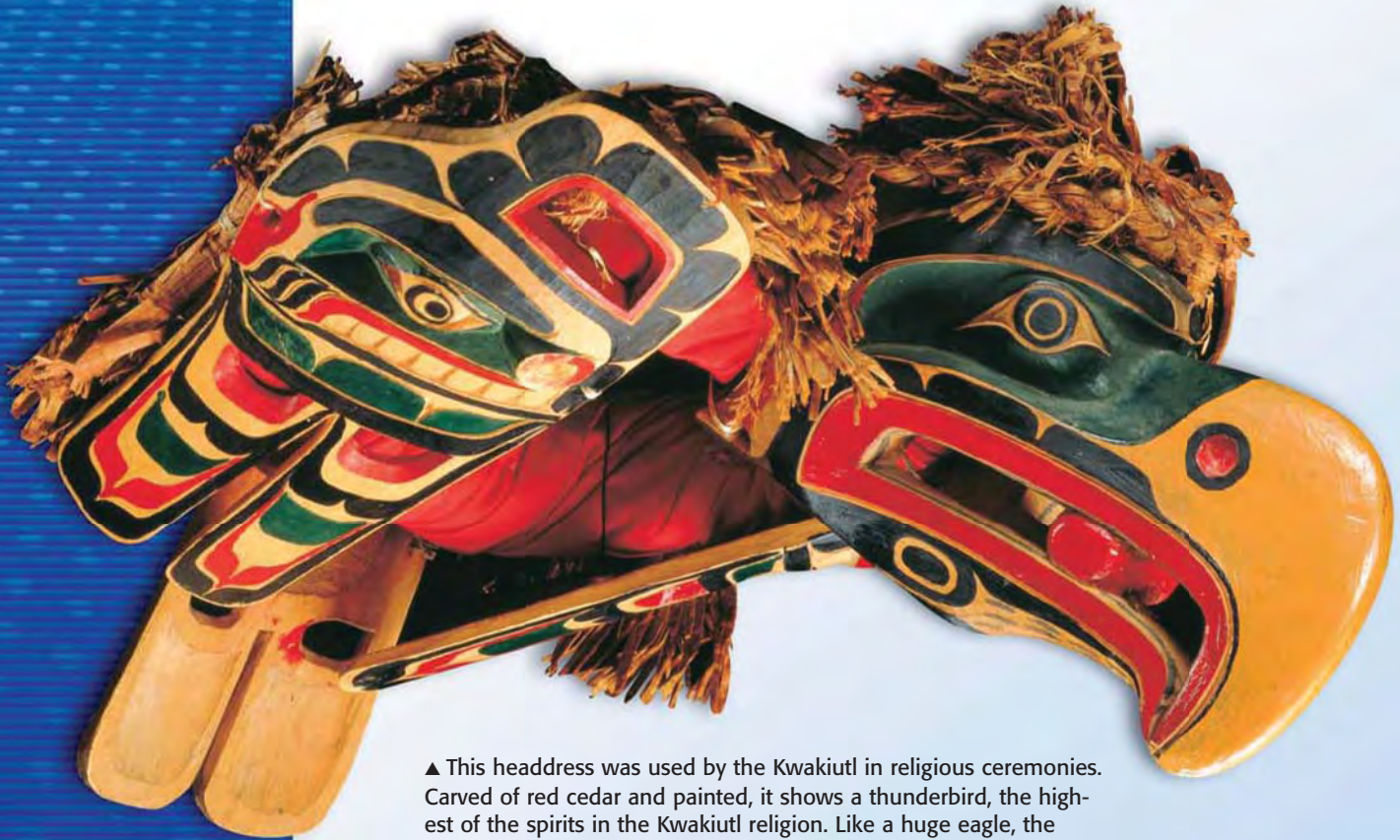
1300
Renaissance begins in Italy. (Michelangelo's David)

1324
Mansa Musa, king of Mali, goes on hajj to Mecca.

1492
Columbus makes first voyage to the Americas.

What does this headdress tell you about the people who made it?

You are preparing an exhibit for your local history museum on an early Native American society—one with no written language. In many ways, you must act like a detective. You sift through the evidence for clues and then draw conclusions based on your findings. Imagine you want to include this headdress in the exhibit. Study the headdress carefully to see how much you can learn about the Kwakiutl, the people who made it.



▲ This headdress was used by the Kwakiutl in religious ceremonies. Carved of red cedar and painted, it shows a thunderbird, the highest of the spirits in the Kwakiutl religion. Like a huge eagle, the thunderbird flew high in the sky. When it was hungry, it swooped down to catch and eat killer whales.

EXAMINING *the* ISSUES

- **What does the figure represented by the headdress and the materials used to make it tell you about Kwakiutl culture?**
- **How else might you find out information about this culture?**

Discuss these questions with your classmates. Think about the kinds of information you have learned about other cultures that did not have a written language. As you read this chapter, examine the symbolic objects made by different peoples of the Americas. Think about what these objects reveal about the various cultures.



North American Societies

MAIN IDEA

CULTURAL INTERACTION
Complex North American societies were linked to each other through culture and economics.

WHY IT MATTERS NOW

Traditions and ideas from these cultures became part of the cultures of North America.

TERMS & NAMES

- potlatch
- Anasazi
- pueblo
- Mississippian
- Iroquois
- totem

SETTING THE STAGE Between 40,000 and 12,000 years ago, hunter-gatherers migrated across the Bering Strait land bridge from Asia and began to populate the Americas. Migrating southward, those first Americans reached the southern tip of South America by somewhere between 12,000 and 7000 B.C. At the same time, they began to spread out east and west across North America. Over the centuries, the early North American peoples adapted to their environment, creating a very diverse set of cultures.

Complex Societies in the West

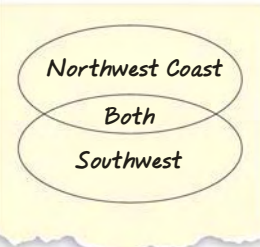
In some ways, the early North American cultures were less developed than those of South America and Mesoamerica. The North American groups created no great empires. They left few ruins as spectacular as those of ancient Mexico or Peru. Nevertheless, the first peoples of North America did create complex societies. These societies were able to conduct long-distance trade and construct magnificent buildings.

Cultures of Abundance The Pacific Northwest—from Oregon to Alaska—was rich in resources and supported a sizable population. To the Kwakiutl, Nootka, and Haida peoples, the most important resource was the sea. (See the map on page 442.) They hunted whales in canoes. Some canoes were large enough to carry at least 15 people. In addition to the many resources of the sea, the coastal forest provided plentiful food. In this abundant environment, the Northwest Coast tribes developed societies in which differences in wealth created social classes. Families displayed their rank and prosperity in an elaborate ceremony called the **potlatch** (PAHT•LACH). In this ceremony, they gave food, drink, and gifts to the community.

Accomplished Builders The dry, desert lands of the Southwest were a much harsher environment than the temperate Pacific coastlands. However, as early as 1500 B.C., the peoples of the Southwest were beginning to farm the land. Among the most successful of these early farmers were the Hohokam (huh•HOH•kuhm) of central Arizona. (See the map on page 439.) They used irrigation to produce harvests of corn, beans, and squash. Their use of pottery rather than baskets, as well as certain religious rituals, showed contact with Mesoamerican peoples to the south.

TAKING NOTES

Comparing and Contrasting Use a Venn diagram to compare and contrast the Native Americans of the Northwest and the Southwest.





North American Culture Areas, c. 1400



Native American Cultures	
	Arctic
	Subarctic
	Northwest Coast
	Plateau
	Great Basin
	California
	Southwest
	Great Plains
	Northeast
	Southeast
	Mesoamerica
Osage	Tribe name

Cayuga, Mohawk, Oneida, Onondaga, Seneca

GEOGRAPHY SKILLBUILDER: Interpreting Maps

- Region** Which Native American culture groups had the largest number of tribes?
- Human-Environment Interaction** In which culture areas would movement of trade goods be made easier by river and lake connections?

A people to the north—the **Anasazi** (AH•nuh•SAH•zee)—also influenced the Hohokam. They lived in the Four Corners region, where the present-day states of Utah, Arizona, Colorado, and New Mexico meet. The Anasazi built impressive cliff dwellings, such as the ones at Mesa Verde, Colorado. These large houses were built on top of mesas—flat-topped hills—or in shallow caves in the sheer walls of deep canyons. By the A.D. 900s, the Anasazi were living in **pueblos** (PWEHB•lohs), villages of large, apartment-style compounds made of stone and adobe, or sun-baked clay.

The largest Anasazi pueblo, begun around A.D. 900, was Pueblo Bonito, a Spanish name meaning “beautiful village.” Its construction required a high degree of social organization and inventiveness. The Anasazi relied on human labor to quarry sandstone from the canyon walls and move it to the site. Skilled builders then used a mudlike mortar to construct walls up to five stories high. Windows were small to keep out the burning sun. When completed, Pueblo Bonito probably housed about 1,000 people and contained more than 600 rooms. In addition, a number of underground or partly underground ceremonial chambers called kivas (KEE•vuhs) were used for a variety of religious practices.

Many Anasazi pueblos were abandoned around 1200, possibly because of a prolonged drought. The descendants of the Anasazi, the Pueblo peoples, continued many of their customs. Pueblo groups like the Hopi and Zuni used kivas for religious ceremonies. They also created beautiful pottery and woven blankets. They traded these, along with corn and other farm products, with Plains Indians to the east, who supplied bison meat and hides. These nomadic Plains tribes eventually became known by such names as the Comanche, Kiowa, and Apache.

Mound Builders and Other Woodland Cultures

Beyond the Great Plains, in the woodlands east of the Mississippi River, other ancient peoples—the Mound Builders—were creating their own unique traditions. (See the map on page 439.) Beginning around 700 B.C., a culture known as the Adena began to build huge earthen mounds in which they buried their dead. Mounds that held the bodies of tribal leaders often were filled with gifts, such as finely crafted copper and stone objects.

Some 500 years later, the Hopewell culture also began building burial mounds. Their mounds were much larger and more plentiful than those of the Adena. Some of the Hopewell mounds may have been used for purposes other than burials. For example, the Great Serpent Mound, near Hillsboro, Ohio, may have played a part in Hopewell religious ceremonies.

The last Mound Builder culture, the **Mississippian**, lasted from around A.D. 800 until the arrival of Europeans in the 1500s. These people created thriving villages based on farming and trade. Between 1000 and 1200, perhaps as many as 30,000



▲ Cliff Palace, Mesa Verde, had 217 rooms and 23 kivas.



▲ Great Serpent Mound runs some 1,300 feet along its coils and is between 4 and 5 feet high.

people lived at Cahokia (kuh•HOH•kee•uh), the leading site of Mississippian culture. Cahokia was led by priest-rulers, who regulated farming activities. The heart of the community was a 100-foot-high, flat-topped earthen pyramid, which was crowned by a wooden temple.

These Mississippian lands were located in a crossroads region between east and west. They enjoyed easy transportation on the Mississippi and Ohio rivers. Items found in burial mounds show that the Mississippians had traded with peoples in the West and, possibly, Mesoamerica. Similar evidence shows that they also came into contact with peoples from the Northeast.

Northeastern Tribes Build Alliances The northeastern woodlands tribes developed a variety of cultures. The woodlands peoples often clashed with each other over land. In some areas, tribes formed political alliances to ensure protection of tribal lands. The best example of a political alliance was the **Iroquois** (IHR•uh•KWOY), a group of tribes speaking related languages living in the eastern Great Lakes region. In the late 1500s, five of these tribes in upper New York—the Mohawk, Oneida, Onondaga, Cayuga, and Seneca—formed the Iroquois League. According to legend, Chief Hiawatha helped to create this league. His goal was to promote joint defense and cooperation among the tribes. **A**

MAIN IDEA

Drawing Conclusions

A Of what value would a political alliance be to an individual tribe?

Cultural Connections

The Iroquois alliance was a notable example of a political link among early North American peoples. For the most part, however, the connections between native North Americans were economic and cultural. They traded, had similar religious beliefs, and shared social patterns.

Trading Networks Tie Tribes Together Trade was a major factor linking the peoples of North America. Along the Columbia River in Oregon, the Chinook people established a lively marketplace that brought together trade goods from all over the West. And the Mississippian trade network stretched from the Rocky Mountains to the Atlantic coast and from the Great Lakes to the Gulf of Mexico.

Religion Shapes Views of Life Another feature that linked early Americans was their religious beliefs. Nearly all native North Americans believed that the world around them was filled with nature spirits. Most Native Americans recognized a number of sacred spirits. Some groups held up one supreme being, or Great Spirit, above all others. North American peoples believed that the spirits gave them rituals and customs to guide them in their lives and to satisfy their basic needs. If people practiced these rituals, they would live in peace and harmony.

Social History

Iroquois Women

Iroquois society was matrilineal. This means that all Iroquois traced their descent through their female ancestors. Clans of the mother controlled property, held ceremonies, and determined official titles.

The ability to grant titles to men was handed down from mother to daughter. The most important title given to men was that of “sachem,” the peace, or civil, chief.

A council of sachems met once a year to decide on war and peace and other important matters. Since sachems could not go to war, they appointed warriors to lead a war party. Thus, in a way women had a say in warfare in the Iroquois tribes.

Native American religious beliefs also included great respect for the land as the source of life. Native Americans used the land but tried to alter it as little as possible. The land was sacred, not something that could be bought and sold. Later, when Europeans claimed land in North America, the issue of land ownership created conflict.

Shared Social Patterns The family was the basis for social organization for Native Americans. Generally, the family unit was the extended family, including parents, children, grandparents, and other close relatives. Some tribes further organized families into clans, groups of families descended from a common ancestor. In some tribes, clan members lived together in large houses or groups of houses.

Common among Native American clans was the use of **totems** (TOH•tuhmz). The term refers to a natural object with which an individual, clan, or group identifies itself. The totem was used as a symbol of the unity of a group or clan. It also helped define certain behaviors and the social relationships of a group. The term comes from an Ojibwa word, but refers to a cultural practice found throughout the Americas. For example, Northwestern peoples displayed totem symbols on masks, boats, and huge poles set in front of their houses. Others used totem symbols in rituals or dances associated with important group events such as marriages, the naming of children, or the planting or harvesting of crops. **B**

There were hundreds of different patterns of Native American life in North America. Some societies were small and dealt with life in a limited region of the vast North American continent. Other groups were much larger, and were linked by trade and culture to other groups in North America and Mesoamerica. As you will learn in Section 2, peoples in Mesoamerica and South America also lived in societies that varied from simple to complex. Three of these cultures—the Maya, the Aztec, and the Incan—would develop very sophisticated ways of life.

MAIN IDEA

Making Inferences

B What artificial symbols are used by nations or organizations in a way similar to totems?

SECTION

1

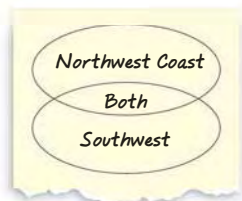
ASSESSMENT

TERMS & NAMES 1. For each term or name, write a sentence explaining its significance.

- potlatch
- Anasazi
- pueblo
- Mississippian
- Iroquois
- totem

USING YOUR NOTES

2. How did environment affect the development of the cultures of the Northwest Coast and the Southwest?



MAIN IDEAS

3. What was the most important resource for the peoples of the Northwest? Why?
4. For what purpose did the Mound Builder cultures use earthen mounds?
5. Why did the tribes of upper New York form a political alliance?

CRITICAL THINKING & WRITING

6. **ANALYZING MOTIVES** Why might the people of the Northwest consider the potlatch to be a good way to signal social standing and wealth?
7. **ANALYZING CAUSES** Why might location have been important to the power and wealth of the Mississippian culture?
8. **COMPARING** In what ways did the peoples of North America share similar cultural patterns?
9. **WRITING ACTIVITY** **CULTURAL INTERACTION** Write a brief **essay** detailing the evidence that shows how societies in North America interacted with each other.

INTEGRATED TECHNOLOGY INTERNET ACTIVITY

Use the Internet to research one of the Native American groups discussed in this section. Use your findings to write an **illustrated report**. Focus your report on how the group lives today.

INTERNET KEYWORD
Native American Nations



Maya Kings and Cities

MAIN IDEA

RELIGIOUS AND ETHICAL SYSTEMS
The Maya developed a highly complex civilization based on city-states and elaborate religious practices.

WHY IT MATTERS NOW

Descendants of the Maya still occupy the same territory.

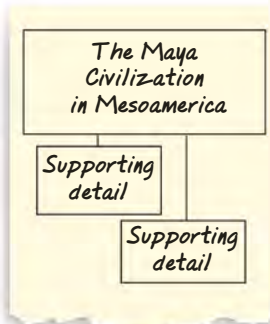
TERMS & NAMES

- Tikal
- glyph
- codex
- *Popol Vuh*

SETTING THE STAGE In the early centuries A.D., most North American peoples were beginning to develop complex societies. Further south, the peoples of Mexico and Central America were entering into the full flower of civilization. A prime example of this cultural flowering were the Maya, who built an extraordinary civilization in the heart of Mesoamerica.

TAKING NOTES

Summarizing Use a graphic organizer to note the major features of the Maya civilization.



Maya Create City-States

The homeland of the Maya stretched from southern Mexico into northern Central America. This area includes a highland region and a lowland region. The lowlands lie to the north. They include the dry scrub forest of the Yucatán (YOO•kuh•TAN) Peninsula and the dense, steamy jungles of southeastern Mexico and northern Guatemala. The highlands are further south—a range of cool, cloud-wreathed mountains that stretch from southern Mexico to El Salvador.

While the Olmec were building their civilization along the Gulf Coast in the period from 1200 B.C. to 400 B.C., the Maya were also evolving. (See Chapter 9.) They took on Olmec influences, blending these with local customs. By A.D. 250, Maya culture had burst forth in a flourishing civilization.

Urban Centers The period from A.D. 250 to 900 is known as the Classic Period of Maya civilization. During this time, the Maya built spectacular cities such as **Tikal** (tee•KAHL), a major center in northern Guatemala. Other important sites included Copán, Palenque, Uxmal, and Chichén Itzá (chee•CHEHN ee•TSAH). (See the map on page 447.) Each of these was an independent city-state, ruled by a god-king and serving as a center for religious ceremonies and trade. Maya cities featured giant pyramids, temples, palaces, and elaborate stone carvings dedicated to the gods and to important rulers. Tens of thousands of people lived in residential areas surrounding the city center, which bustled with activity.

Archaeologists have identified at least 50 major Maya sites, all with monumental architecture. For example, Temple IV pyramid at Tikal stretched 212 feet into the jungle sky. In addition to temples and pyramids, each

▼ Maya jade death mask, seventh century A.D.



MAIN IDEA**Drawing Conclusions**

A What does the ability to construct complex buildings reveal about a society?

Maya city featured a ball court. In this stone-sided playing field, the Maya played a game that had religious and political significance. The Maya believed the playing of this game would maintain the cycles of the sun and moon and bring life-giving rains. **A**

Agriculture and Trade Support Cities

Although the Maya city-states were independent of each other, they were linked through alliances and trade. Cities exchanged their local products such as salt, flint, feathers, shells, and honey. They also traded craft goods like cotton textiles and jade ornaments. While the Maya did not have a uniform currency, cacao (chocolate) beans sometimes served as one.

As in the rest of Mesoamerica, agriculture—particularly the growing of maize, beans, and squash—provided the basis for Maya life. For years, experts assumed that the Maya practiced slash-and-burn agriculture. This method involves farmers clearing the land by burning existing vegetation and planting crops in the ashes. Evidence now shows, however, that the Maya also developed more sophisticated methods, including planting on raised beds above swamps and on hillside terraces.

Kingdoms Built on Dynasties Successful farming methods led to the accumulation of wealth and the development of social classes. The noble class, which included priests and the leading warriors, occupied the top rung of Maya society. Below them came merchants and those with specialized knowledge, such as skilled artisans. Finally, at the bottom, came the peasant majority.

The Maya king sat at the top of this class structure. He was regarded as a holy figure, and his position was hereditary. When he died, he passed the throne on to his eldest son. Other sons of the ruler might expect to join the priesthood.

Religion Shapes Maya Life

Religion influenced most aspects of Maya life. The Maya believed in many gods. There were gods of corn, of death, of rain, and of war. Gods could be good or evil, and sometimes both. Gods also were associated with the four directions and with different colors: white for north, black for west, yellow for south, red for east, and green in the center. The Maya believed that each day was a living god whose behavior could be predicted with the help of a system of calendars.

Religious Practices The Maya worshiped their gods in various ways. They prayed and made offerings of food, flowers, and incense. They also pierced and cut their bodies and offered their blood, believing that this would nourish the gods. Sometimes the Maya even carried out human sacrifice, usually of captured enemies. At Chichén Itzá, they threw captives into a deep sinkhole lake, called a *cenote* (say•NO•tay), along with gold, jade, and other offerings. The Maya believed



that human sacrifice pleased the gods and kept the world in balance. Nevertheless, the Maya's use of sacrifice never reached the extremes of some other Mesoamerican peoples.

Math and Religion Maya religious beliefs also led to the development of the calendar, mathematics, and astronomy. The Maya believed that time was a burden carried on the back of a god. At the end of a day, month, or year, one god would lay the burden down and another would pick it up. A day would be lucky or unlucky, depending on the nature of the god. So it was very important to have an accurate calendar to know which god was in charge of the day.

The Maya developed a 260-day religious calendar, which consisted of thirteen 20-day months. A second 365-day solar calendar consisted of eighteen 20-day months, with a separate period of 5 days at the end. The two calendars were linked together like meshed gears so that any given day could be identified in both cycles. The calendar helped identify the best times to plant crops, attack enemies, and crown new rulers.

The Maya based their calendar on careful observation of the planets, sun, and moon. Highly skilled Maya astronomers and mathematicians calculated the solar year at 365.2420 days. This is only .0002 of a day short of the figure generally accepted today! The Maya astronomers were able to attain such great precision by using a math system that included the concept of zero. The Maya used a shell symbol for zero, dots for the numbers one to four, and a bar for five. The Maya number system was a base-20 system. They used the numerical system primarily for calendar and astronomical work. **B**

Written Language Preserves History The Maya also developed the most advanced writing system in the ancient Americas. Maya writing consisted of about 800 hieroglyphic symbols, or **glyphs** (glihfs). Some of these glyphs stood for whole words, and others represented syllables. The Maya used their writing system to record important historical events, carving their glyphs in stone or recording them in a bark-paper book known as a **codex** (KOH•DEHKS). Only three of these ancient books have survived.

Other original books telling of Maya history and customs do exist, however. Maya peoples wrote down their history after the arrival of the Spanish. The most famous of these books, the **Popol Vuh** (POH•pohl VOO), recounts the Highland Maya's version of the story of creation. "Before the world was created, Calm and Silence were the great kings that ruled," reads the first sentence in the book. "Nothing existed, there was nothing."

MAIN IDEA

Making Inferences

B How are math, astronomy, and calendars related?

▼ A detail from the Maya Codex Troano

PRIMARY SOURCE

Then let the emptiness fill! they said. Let the water weave its way downward so the earth can show its face! Let the light break on the ridges, let the sky fill up with the yellow light of dawn! Let our glory be a man walking on a path through the trees! "Earth!" the Creators called. They called only once, and it was there, from a mist, from a cloud of dust, the mountains appeared instantly.


From the *Popol Vuh*



Rise and Fall of the Maya		
Traits of Civilization	Strength Leading to Power	Weakness Leading to Decline
<ul style="list-style-type: none"> • Religious beliefs and theocracy • Independent city-states • Intensive agriculture 	<ul style="list-style-type: none"> • United culture • Loyalty to the king • Wealthy and prosperous culture • Production of more food feeds a larger population 	<ul style="list-style-type: none"> • Many physical and human resources funneled into religious activities • Frequent warfare occurs between kingdoms • Population growth creates need for more land
<p>SKILLBUILDER: Interpreting Charts</p> <p>1. Recognizing Effects Which trait aids in building a sense of loyalty to the ruler?</p> <p>2. Drawing Conclusions How can intensive agriculture be both a strength and a weakness?</p>		

Mysterious Maya Decline


The remarkable history of the Maya ended in mystery. In the late 800s, the Maya suddenly abandoned many of their cities. Invaders from the north, the Toltec, moved into the lands occupied by the Maya. These warlike peoples from central Mexico changed the culture. The high civilization of Maya cities like Tikal and Copán disappeared.

No one knows exactly why this happened, though experts offer several overlapping theories. By the 700s, warfare had broken out among the various Maya city-states. Increased warfare disrupted trade and produced economic hardship. In addition, population growth and over-farming may have damaged the environment, and this led to food shortages, famine, and disease. By the time the Spanish arrived in the early 1500s, the Maya were divided into small, weak city-states that gave little hint of their former glory. 

As the Maya civilization faded, other peoples of Mesoamerica were growing in strength and sophistication. Like the Maya, these peoples would trace some of their ancestry to the Olmec. Eventually, these people would dominate the Valley of Mexico and lands beyond it, as you will learn in Section 3.

MAIN IDEA

Analyzing Causes

 Why did the Maya civilization go into decline?

SECTION

2

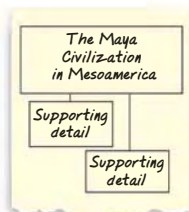
ASSESSMENT

TERMS & NAMES 1. For each term or name, write a sentence explaining its significance.

- Tikal
- glyph
- codex
- *Popol Vuh*

USING YOUR NOTES

2. How do the characteristics of Maya civilization compare with the characteristics of a typical civilization?



MAIN IDEAS

3. What was the basis of Maya life?
4. Why was the calendar important for the Maya religion?
5. What three explanations have been given for the collapse of the Maya civilization?

CRITICAL THINKING & WRITING

6. **RECOGNIZING EFFECTS** Why was trade important to the Maya civilization?
7. **DRAWING CONCLUSIONS** How important do you think the development of advanced mathematics was in the creation of the Maya calendar?
8. **ANALYZING CAUSES** Which of the causes for the fall of the Maya do you think was most important? Explain.
9. **WRITING ACTIVITY** **RELIGIOUS AND ETHICAL SYSTEMS**
Imagine that you are a reporter visiting Maya city-states. Write a one-page **news article** that describes various aspects of the Maya religion.

CONNECT TO TODAY CREATING A MAP

Conduct research to discover the countries in which the modern Maya live. Use your findings to create a **map** showing the areas within these countries occupied by the Maya.

Maya Architecture

Maya architects created beautiful and monumental structures. The buildings are artistic in structure, as well as in ornamentation. The style and complexity of the ornamentation varies by region, but narrative, ceremonial, and celestial themes are common. Archaeologists and tourists alike are still awed by Maya architecture.

These large structures seem to be designed for ceremonial or religious purposes and dominate the landscapes of the cities. The most recognizable structures are the pyramids, but there is much more to the artful Maya architecture.

INTEGRATED TECHNOLOGY

RESEARCH LINKS For more on Maya architecture, go to classzone.com

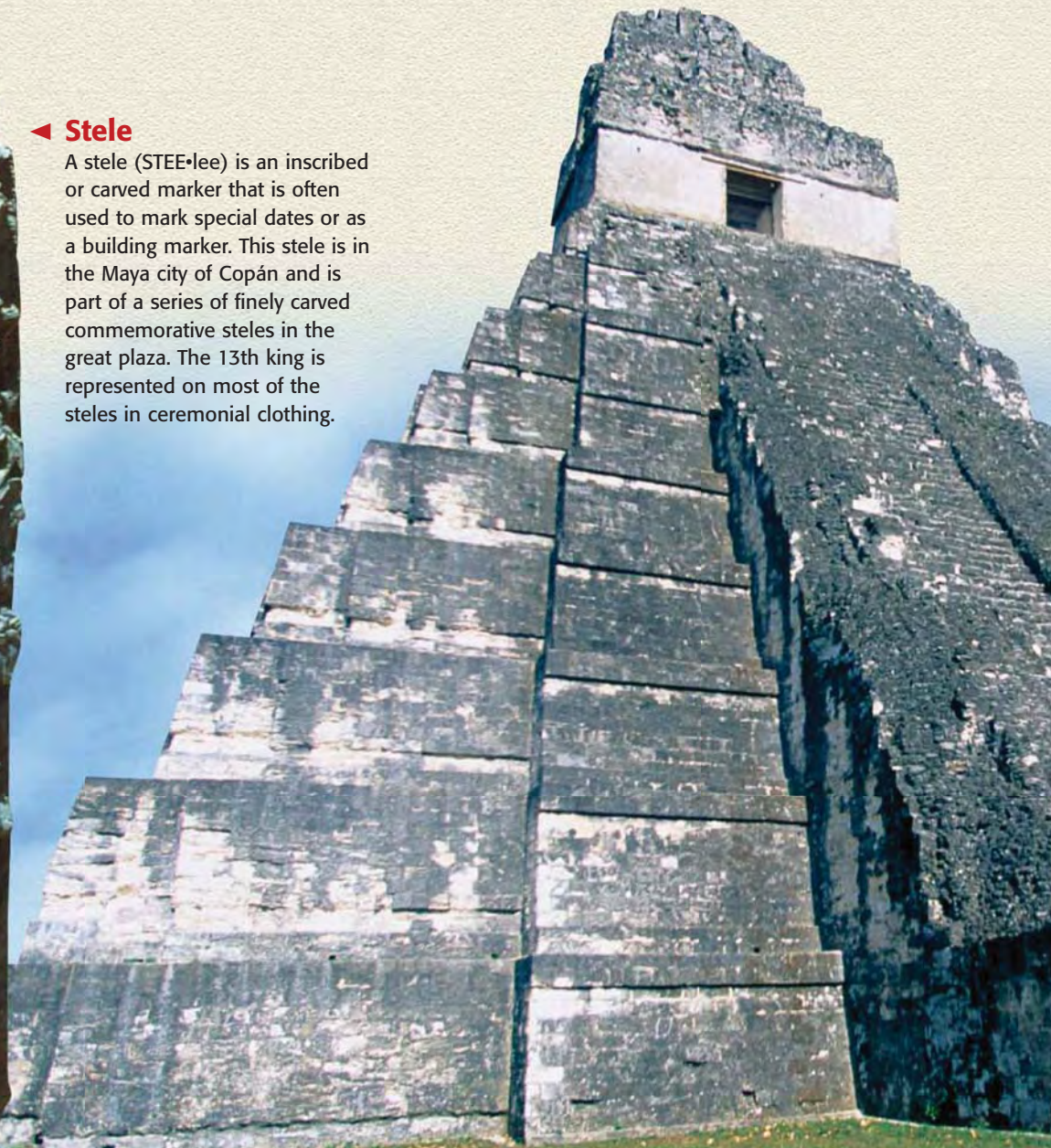


▲ Detailing

One characteristic of Maya architecture is the exterior and interior ornamental detailing. This two-headed jaguar throne was found at Uxmal. It represents the jaguar god of the underworld, one of the many Maya gods. An ancient Maya manuscript lists over 160 gods.

◀ Stele

A stele (STEE•lee) is an inscribed or carved marker that is often used to mark special dates or as a building marker. This stele is in the Maya city of Copán and is part of a series of finely carved commemorative steles in the great plaza. The 13th king is represented on most of the steles in ceremonial clothing.





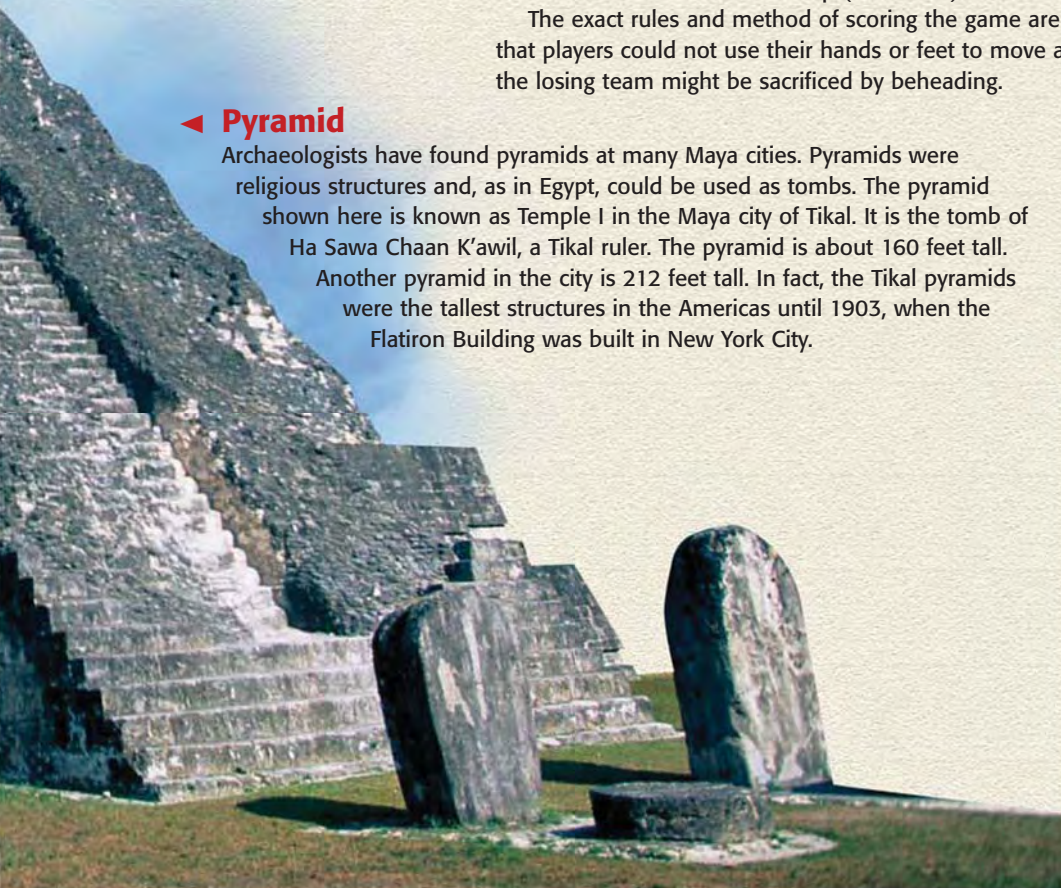
▲ Ball Court

Ball courts were a feature of ancient Maya cities. The games held deep religious significance, and the same artistic detail is found in the ball courts as in other religious structures. The court shown here is at Chichén Itzá in modern Mexico. It is 545 feet long and 223 feet wide, and is the largest in the Americas. The ornate hoop (above left) is 20 feet off the ground.

The exact rules and method of scoring the game are unknown. However, inscriptions indicate that players could not use their hands or feet to move a solid rubber ball, and that members of the losing team might be sacrificed by beheading.


◀ Pyramid

Archaeologists have found pyramids at many Maya cities. Pyramids were religious structures and, as in Egypt, could be used as tombs. The pyramid shown here is known as Temple I in the Maya city of Tikal. It is the tomb of Ha Sawa Chaan K'awil, a Tikal ruler. The pyramid is about 160 feet tall. Another pyramid in the city is 212 feet tall. In fact, the Tikal pyramids were the tallest structures in the Americas until 1903, when the Flatiron Building was built in New York City.



Connect to Today

1. Making Inferences What does the size and ornamentation of Maya architecture indicate about their society?

 See Skillbuilder Handbook, Page R10.

2. Comparing and Contrasting What are some examples of large-scale architecture in the United States? What do they indicate about our culture?



The Aztecs Control Central Mexico

MAIN IDEA

POWER AND AUTHORITY
Through alliances and conquest, the Aztecs created a powerful empire in Mexico.

WHY IT MATTERS NOW

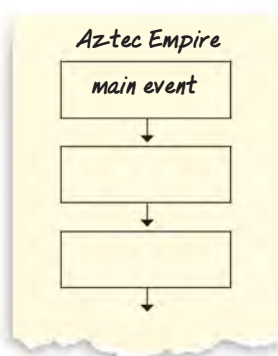
This time period saw the origins of one of the 20th century's most populous cities, Mexico City.

TERMS & NAMES

- obsidian
- Triple Alliance
- Quetzalcoatl
- Montezuma II

SETTING THE STAGE While the Maya were developing their civilization to the south, other high cultures were evolving in central Mexico. Some of the most important developments took place in and around the Valley of Mexico. This valley, where modern Mexico City is located, eventually became the site of the greatest empire of Mesoamerica, the Aztec. The Aztecs were preceded by two other important civilizations that traced their ancestry to the Olmec and Zapotec. You learned about the Olmec and Zapotec in Chapter 9.

TAKING NOTES
Following Chronological Order Use a “chain of events” diagram to list events in the establishment and growth of the Aztec Empire.



The Valley of Mexico

The Valley of Mexico, a mountain basin about 7,500 feet above sea level, served as the home base of several powerful cultures. The valley had several large, shallow lakes at its center, accessible resources, and fertile soil. These advantages attracted the people of Teotihuacán (TAY•OH•TEE•wah•KAHN) and the Toltecs. They settled in the valley and developed advanced civilizations that controlled much of the area. (See the map on page 447.)

An Early City-State The first major civilization of central Mexico was Teotihuacán, a city-state whose ruins lie just outside Mexico City. In the first century A.D., villagers at this site began to plan and construct a monumental city, even larger than Monte Albán, in Oaxaca.

At its peak in the sixth century, Teotihuacán had a population of between 150,000 and 200,000 people, making it one of the largest cities in the world at the time. The heart of the city was a central avenue lined with more than 20 pyramids dedicated to various gods. The biggest of these was the giant Pyramid of the Sun. This imposing building stood more than 200 feet tall and measured close to 3,000 feet around its base. The people of Teotihuacán lived in apartment-block buildings in the area around the central avenue.

Teotihuacán became the center of a thriving trade network that extended far into Central America. The

▼ Quetzalcoatl was a god for many ancient Mexican civilizations.





city's most valuable trade item was **obsidian** (ahb•SIHD•ee•uhn), a green or black volcanic glass found in the Valley of Mexico and used to make razor-sharp weapons. There is no evidence that Teotihuacán conquered its neighbors or tried to create an empire. However, evidence of art styles and religious beliefs from Teotihuacán have been found throughout Mesoamerica.

After centuries of growth, the city abruptly declined. Historians believe this decline was due either to an invasion by outside forces or conflict among the city's ruling classes. Regardless of the causes, the city was virtually abandoned by 750. The vast ruins astonished later settlers in the area, who named the site Teotihuacán, which means "City of the Gods."

Toltecs Take Over After the fall of Teotihuacán, no single culture dominated central Mexico for decades. Then around 900, a new people—the Toltecs—rose to power. For the next three centuries, the Toltecs ruled over the heart of Mexico from their capital at Tula. (See the map on page 447.) Like other Mesoamericans, they built pyramids and temples. They also carved tall pillars in the shape of armed warriors.

In fact, the Toltecs were an extremely warlike people whose empire was based on conquest. They worshiped a fierce war god who demanded blood and human sacrifice from his followers. Sometime after 1000, a Toltec ruler named Topiltzin (toh•PEELT•zeen) tried to change the Toltec religion. He called on the Toltec people to end the practice of human sacrifice. He also encouraged them to worship a different god, **Quetzalcoatl** (keht•SAHL•koh•AHT•uhl), or the Feathered Serpent. Followers of the war god rebelled, however, forcing Topiltzin and his followers into exile on the Yucatán Peninsula. There, they greatly influenced late-Mayan culture. After Topiltzin's exile, Toltec power began to decline. By the early 1200s, their reign over the Valley of Mexico had ended. **A**

In time, Topiltzin and Quetzalcoatl became one in the legends of the people of the Valley of Mexico. According to these legends, after his exile from Tula, the god traveled east, crossing the sea on a raft of snakes. He would return one day, bringing a new reign of light and peace. The story of Quetzalcoatl would come back to haunt the greatest empire of Mexico, the Aztecs.

▲ The Pyramid of the Sun (left background) dominates Teotihuacán's main highway, the Avenue of the Dead.

MAIN IDEA

Making Inferences

A Why might the followers of the war god rebel against Topiltzin?

The Aztec Empire

The Aztecs arrived in the Valley of Mexico around A.D. 1200. The valley contained a number of small city-states that had survived the collapse of Toltec rule. The Aztecs, who were then called the Mexica, were a poor, nomadic people from the harsh deserts of northern Mexico. Fierce and ambitious, they soon adapted to local ways, finding work as soldiers-for-hire to local rulers.



According to one of the Aztec legends, the god of the sun and warfare, Huitzilopochtli (wee•tsee•loh•POHCH•tee), told them to found a city of their own. He said to look for a place where an eagle perched on a cactus, holding a snake in its mouth. These words capture part of the legend:

PRIMARY SOURCE

The place where the eagle screams,
where he spreads his wings;
the place where he feeds,
where the fish jump,
where the serpents
coil up and hiss!
This shall be Mexico Tenochtitlán
and many things shall happen!

Crónica Mexicayotl

They found such a place on a small island in Lake Texcoco, at the center of the valley. There, in 1325, they founded their city, which they named Tenochtitlán (teh•NOCH•tee•TLAHN).

Aztecs Grow Stronger Over the years, the Aztecs gradually increased in strength and number. In 1428, they joined with two other city-states—Texcoco and Tlacopan—to form the **Triple Alliance**. This alliance became the leading power in the Valley of Mexico and soon gained control over neighboring regions. By the early 1500s, they controlled a vast empire that covered some 80,000 square miles stretching from central Mexico to the Atlantic and Pacific coasts and south into Oaxaca. This empire was divided into 38 provinces. It had an estimated population of between 5 and 15 million people.

The Aztecs based their power on military conquest and the tribute they gained from their conquered subjects. The Aztecs generally exercised loose control over the empire, often letting local rulers govern their own regions. The Aztecs did demand tribute, however, in the form of gold, maize, cacao beans, cotton, jade, and other products. If local rulers failed to pay tribute, or offered any other kind of resistance, the Aztecs responded brutally. They destroyed the rebellious villages and captured or slaughtered the inhabitants. **B**

Nobles Rule Aztec Society At the height of the Aztec Empire, military leaders held great power in Aztec society. Along with government officials and priests, these military leaders made up the noble class. Many nobles owned vast estates, which they ruled over like lords, living a life of great wealth and luxury.

There were two other broad classes in Aztec society, commoners and enslaved persons. Commoners included merchants, artisans, soldiers, and farmers who owned their own land. The merchants formed a special type of elite. They often traveled widely, acting as spies for the emperor and gaining great wealth for themselves. The lowest class, enslaved persons, were captives who did many different jobs.

The emperor sat atop the Aztec social pyramid. Although he sometimes consulted with top generals or officials, his power was absolute. The emperor lived in a magnificent

Global Patterns

Warriors and Animal Symbols

Some of the highest-ranking Aztec leaders were eagle warriors. (A statue of an eagle warrior is shown above.) In battle, they wore eagle costumes in honor of the sun god, Huitzilopochtli, who often took the form of an eagle.

The use of animal symbols by warriors was a widespread practice in ancient times. The eagle was a favorite among Roman soldiers because they thought it symbolized victory. In many cultures, warriors adopted an animal so that they would inherit the animal's qualities. Celtic fighters, for example, wore boars' heads on their helmets so that they, like the boar, would be strong and fearless. Similarly, many African warriors adopted the lion for its fighting ferocity.

INTEGRATED TECHNOLOGY

INTERNET ACTIVITY Plan a Web page that identifies and explains some animal symbols used by ancient warriors. Go to classzone.com for your research.

MAIN IDEA

Comparing

B How were the Aztecs' methods of controlling the empire like those of other empires you have read about?

palace, surrounded by servants and his wives. Visitors—even nobles—entered his presence in bare feet and cast their eyes down so as not to look at him.

Tenochtitlán: A Planned City

By the early 1500s, Tenochtitlán had become an extraordinary urban center. With a population of between 200,000 and 400,000 people, it was larger than London or any other European capital of the time. Tenochtitlán remained on its original island site. To connect the island to the mainland, Aztec engineers built three raised roads, called causeways, over the water and marshland. Other smaller cities ringed the lake, creating a dense concentration of people in the Valley of Mexico.

Streets and broad avenues connected the city center with outlying residential districts. The canals that intersected with these roadways allowed canoes to bring people directly into the city center. Canoes also brought goods from the farthest reaches of the empire to the economic heart of the city, the huge market of Tlatelolco (TLAH•tehl•AWL•koh). Visitors to the market also found a great deal of local agricultural produce on display, including avocados, beans, chili peppers, corn, squash, and tomatoes. Most of the fruits and vegetables sold at the market were grown on *chinampas*, farm plots built on the marshy fringes of the lake. These plots, sometimes called “floating gardens,” were extremely productive, providing the food needed for a huge urban population.

At the center of the city was a massive, walled complex, filled with palaces, temples, and government buildings. The main structure in the complex was the Great Temple. This giant pyramid with twin temples at the top, one dedicated to the sun god and the other to the rain god, served as the center of Aztec religious life.

> Analyzing Primary Sources

The Market at Tlatelolco

Hernando Cortés, the Spanish conqueror of Mexico, noted that the market at Tlatelolco was twice the size of the market at Salamanca, the Spanish city where he had attended university.

PRIMARY SOURCE

Day after day 60,000 people congregate here to buy and sell. Every imaginable kind of merchandise is available from all parts of the Empire, foodstuffs and dress, . . . gold, silver, copper, . . . precious stones, leather, bone, mussels, coral, cotton, feathers. . . . Everything is sold by the piece or by measurement, never by weight. In the main market there is a law court in which there are always ten or twelve judges performing their office and taking decisions on all marketing controversies.

HERNANDO CORTÉS, *Letters of Information*

Tenochtitlán—A Bustling City

Bernal Díaz, one of Cortés’s soldiers, was amazed to find a bustling urban center in the heart of Mexico.

PRIMARY SOURCE

When we saw all those cities and villages built in the water, and other great towns on dry land, and that straight and level causeway leading to Mexico, we were astounded. These great towns and cues [pyramids] and buildings rising from the water, all made of stone, seemed like an enchanted vision. . . . Indeed, some of our soldiers asked whether it was not all a dream.

BERNAL DÍAZ, *The Conquest of New Spain*

DOCUMENT-BASED QUESTIONS

1. **Contrasting** How do the descriptions of Cortés and Díaz differ?
2. **Making Inferences** How do you think Cortés and Díaz feel about Aztec accomplishments?

Religion Rules Aztec Life

Religion played a major role in Aztec society. Tenochtitlán contained hundreds of temples and religious structures dedicated to the approximately 1,000 gods that the Aztecs worshiped. The Aztecs adopted many of these gods, and religious practices related to them, from other Mesoamerican peoples. For example, the Aztecs worshiped the Toltec god Quetzalcoatl in many forms. They saw him as the god of learning and books, the god of the wind, and a symbol of death and rebirth. The Aztecs pictured Quetzalcoatl not only as a feathered serpent, but also as a pale-skinned man with a beard.



▲ This mural, in the National Palace in Mexico City, shows Quetzalcoatl in many forms.

Religious Practices Aztec religious practices centered on elaborate public ceremonies designed to communicate with the gods and win their favor. At these ceremonies, priests made offerings to the gods and presented ritual dramas, songs, and dances featuring masked performers. The Aztec ceremonial calendar was full of religious festivals, which varied according to the god being honored.

Sacrifices for the Sun God The most important rituals involved a sun god, Huitzilopochtli. According to Aztec belief, Huitzilopochtli made the sun rise every day. When the sun set, he had to battle the forces of evil to get to the next day. To make sure that he was strong enough for this ordeal, he needed the nourishment of human blood. Without regular offerings of human blood, Huitzilopochtli would be too weak to fight. The sun would not rise, the world would be plunged into darkness, and all life would perish. For this reason, Aztec

priests practiced human sacrifice on a massive scale. Each year, thousands of victims were led to the altar atop the Great Temple, where priests carved out their hearts using obsidian knives.

Sacrificial victims included enslaved persons, criminals, and people offered as tribute by conquered provinces. Prisoners of war, however, were the preferred victims. As a result, the priests required a steady supply of war captives. This in turn pushed the Aztec military to carry out new conquests. In fact, the Aztecs often went to war not to conquer new lands, but simply to capture prisoners for sacrifice. They even adapted their battle tactics to ensure that they took their opponents alive. 🕒

MAIN IDEA

Clarifying

🕒 Why did the Aztecs take so many war captives?

Problems in the Aztec Empire

In 1502, a new ruler, **Montezuma II** (MAHN•tih•ZOO•muh), was crowned emperor. Under Montezuma, the Aztec Empire began to weaken. For nearly a century, the Aztecs had been demanding tribute and sacrificial victims from the provinces under their control. Now, with the population of Tenochtitlán growing ever greater, Montezuma called for even more tribute and sacrifice. A number of provinces rose

The Aztec Calendar

The Aztec system of tracking the days was very intricate. Archaeologists believe that the Aztec calendar system was derived from the Maya system. The Aztecs followed two main calendars: a sacred one with 13 months of 20 days and an agricultural or solar one with 18 months of 20 days. (Notice that this comes to 360 days. The Aztecs then had an unlucky five-day period known as *nemontemi*, making their solar calendar 365 days long.) Every 52 years, the two calendars would start on the same day, and a great ceremony of fire marked the occasion.



▲ Aztec Gods

The Aztecs worshiped many different gods. They were a vital part of the Aztec calendar and daily life. The Aztecs paid tribute to different gods depending, in part, on the day, week, month, year, and religious cycle of the Aztec calendars. The god shown here is a sun god, Tonatiuh.

◀ Aztec Sunstone

Originally located in the main ceremonial plaza of Tenochtitlán, the Aztec calendar stone measures 13 feet in diameter and weighs 24 tons. It was uncovered in Mexico City in 1790. The Sunstone, as it is called, contains a wealth of information about the days that began and ended the Aztec months, the gods associated with the days, and many other details.



This is an artist's rendition of the inner circle of the Sunstone. In the center is the god Tonatiuh.

The four squares that surround Tonatiuh are glyphs or symbols of the four ages preceding the time of the Aztecs: Tiger, Water, Wind, and Rain.

In the ring just outside the symbols of the previous ages, 20 segments represent the 20 days that made up an Aztec month. Each day had its own symbol and a god who watched over the day. The symbol pointed to here is Ocelotl, the jaguar.

SKILLBUILDER: Interpreting Visual Sources

- Hypothesizing** Why do you think the Aztecs put Tonatiuh, a sun god, in the center of the Sunstone? Explain your reasons.
- Comparing and Contrasting** How is the Aztec calendar different from the calendar we use today? How is it similar?

Rise and Fall of the Aztecs

Traits of Civilization	Strength Leading to Power	Weakness Leading to Decline
<ul style="list-style-type: none"> • Religious beliefs and theocracy • Powerful army • Empire of tribute states 	<ul style="list-style-type: none"> • United culture • Loyalty to the emperor • Adds land, power, and prisoners for religious sacrifice • Provides wealth and power and prisoners for religious sacrifice 	<ul style="list-style-type: none"> • Many physical and human resources funneled into religious activities • Need for prisoners changes warfare style to less deadly and less aggressive • Tribute states are rebellious and need to be controlled
<p>SKILLBUILDER: Interpreting Charts</p> <ol style="list-style-type: none"> 1. Drawing Conclusions How was the tribute system both a strength and a weakness? 2. Clarifying How are the army and religious beliefs linked in the Aztec Empire? 		

up against Aztec oppression. This began a period of unrest and rebellion, which the military struggled to put down.

Over time, Montezuma tried to lessen the pressure on the provinces. For example, he reduced the demand for tribute payment by cutting the number of officials in the Aztec government. But resentment continued to grow. Many Aztecs began to predict that terrible things were about to happen. They saw bad omens in every unusual occurrence—lightning striking a temple in Tenochtitlán, or a partial eclipse of the sun, for example. The most worrying event, however, was the arrival of the Spanish. For many Aztecs, these fair-skinned, bearded strangers from across the sea brought to mind the legend of the return of Quetzalcoatl. **D**

Further south in the high mountain valleys of the Andes, another empire was developing, one that would transcend the Aztec Empire in land area, power, and wealth. Like the Aztecs, the people of this Andean empire worshiped the sun and had large armies. However, the society they built was much different from that of the Aztecs, as you will see in Section 4.

MAIN IDEA

Making Inferences

D Why would cutting the number of government officials reduce the need for tribute money?

SECTION

3

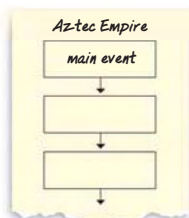
ASSESSMENT

TERMS & NAMES 1. For each term or name, write a sentence explaining its significance.

- obsidian
- Quetzalcoatl
- Triple Alliance
- Montezuma II

USING YOUR NOTES

2. How do you think the Aztecs were able to establish an extensive empire in such a relatively short period of time?



MAIN IDEA

3. On what was Teotihuacán's power and wealth based?
4. How did the Aztecs rule their empire?
5. Why did the Aztecs think it was necessary to make blood sacrifices to the sun god, Huitzilopochtli?

CRITICAL THINKING & WRITING

6. **IDENTIFYING SOLUTIONS** How were the Aztecs able to overcome the problems associated with Tenochtitlán's island location?
7. **ANALYZING MOTIVES** Why do you think the Aztecs allowed some conquered peoples to govern themselves with relatively little interference?
8. **RECOGNIZING EFFECTS** How did the Aztec need for victims for sacrifice lead to problems controlling the empire?
9. **WRITING ACTIVITY** **POWER AND AUTHORITY** Write a short play in which Montezuma discusses with his advisers how to gain control of the empire's rebellious provinces.

CONNECT TO TODAY CREATING A MENU

Many of the foods eaten by Mexicans today date back to Aztec times. Conduct research to discover more about the Aztec origins of Mexican food. Use your findings to create a **menu** for a modern "Aztec" meal.



4

The Inca Create a Mountain Empire

MAIN IDEA

POWER AND AUTHORITY The Inca built a vast empire supported by taxes, governed by a bureaucracy, and linked by extensive road systems.

WHY IT MATTERS NOW

The Incan system of government was similar to some socialist governments in the 20th century.

TERMS & NAMES

- Pachacuti
- ayllu
- mita
- quipu

SETTING THE STAGE While the Aztecs ruled in the Valley of Mexico, another people—the Inca—created an equally powerful state in South America. From Cuzco, their capital in southern Peru, the Inca spread outward in all directions. They brought various Andean peoples under their control and built an empire that stretched from Ecuador in the north to Chile in the south. It was the largest empire ever seen in the Americas.

The Inca Build an Empire

Like the Aztecs, the Inca built their empire on cultural foundations thousands of years old. (See Chapter 9.) Ancient civilizations such as Chavín, Moche, and Nazca had already established a tradition of high culture in Peru. They were followed by the Huari and Tiahuanaco cultures of southern Peru and Bolivia. The Chimú, an impressive civilization of the 1300s based in the northern coastal region once controlled by the Moche, came next. The Inca would create an even more powerful state, however, extending their rule over the entire Andean region.

Incan Beginnings The Inca originally lived in a high plateau of the Andes. After wandering the highlands for years, the Inca finally settled on fertile lands in the Valley of Cuzco. By the 1200s, they had established their own small kingdom in the valley.

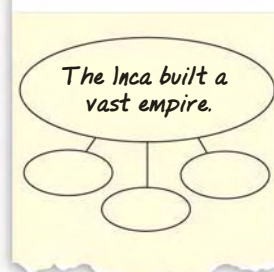
During this early period, the Inca developed traditions and beliefs that helped launch and unify their empire. One of these traditions was the belief that the Incan ruler was descended from the sun god, Inti, who would bring prosperity and greatness to the Incan state. Only men from one of 11 noble lineages believed to be descendants of the sun god could be selected as Incan leaders.

Pachacuti Builds an Empire At first the Incan kingdom grew slowly. In 1438, however, a powerful and ambitious ruler, **Pachacuti** (PAH•chah•KOO•tee), took the throne. Under his leadership, the Inca conquered all of Peru and then moved into neighboring lands. By 1500, the Inca ruled an empire that stretched 2,500 miles along the western coast of South America. (See the map on page 461.) The Inca called this empire “Land of the Four Quarters.” It included about 80 provinces and was home to as many as 16 million people.

Pachacuti and his successors accomplished this feat of conquest through a combination of diplomacy and military force. The Inca had a powerful military

TAKING NOTES

Categorizing Use a web diagram to identify the methods the Inca used to build their vast, unified empire.



History Makers



Pachacuti c. 1391–c. 1473

As the second son of the Incan ruler Viracocha, Pachacuti did not expect to succeed to the throne. However, when Cuzco was attacked in 1438, Viracocha and Pachacuti's older brother fled the city. Pachacuti stayed and drove off the attackers. He then proclaimed himself the new Incan ruler.

Pachacuti, whose name means "World Transformer" or "Earthshaker," ruled for 33 years. During that time, he drew up the plans for the rebuilding of Cuzco and established the Incan system of government.

INTEGRATED TECHNOLOGY

RESEARCH LINKS For more on Pachacuti and other Incan rulers, go to classzone.com

but used force only when necessary. They were also clever diplomats. Before attacking, they typically offered enemy states an honorable surrender. They would allow them to keep their own customs and rulers in exchange for loyalty to the Incan state. Because of this treatment, many states gave up without resisting. Even when force was used, the Inca took a similar approach. Once an area was defeated, they made every effort to gain the loyalty of the newly conquered people.

Incan Government Creates Unity

To control the huge empire, the rulers divided their territory and its people into manageable units, governed by a central bureaucracy. The Inca created an efficient economic system to support the empire and an extensive road system to tie it together. They also imposed a single official language, Quechua (KEHCH•wuh), and founded schools to teach Incan ways. Certain social groups were identified by officially dictated patterns on clothing. All of these actions were calculated to unify the variety of people controlled by the Inca. **A**

Incan Cities Show Government Presence To exercise control over their empire, the Inca built many cities in conquered areas. The architecture of government buildings was the same all over the empire, making the presence of the government apparent. As in Rome, all roads led to the capital, Cuzco. The heart of the Incan empire, Cuzco was a splendid city of temples, plazas, and palaces. "Cuzco was grand and stately," wrote Cieza de León. "It had fine streets, . . . and the houses were built of solid stones, beautifully joined." Like the Romans, the Inca were masterful engineers and stonemasons. Though they had no iron tools and did not use the wheel, Incan builders carved and transported huge blocks of stone, fitting them together perfectly without mortar. Many Incan walls still stand in Cuzco today, undisturbed by the region's frequent earthquakes.

Incan Government The Incan state exercised almost total control over economic and social life. It controlled most economic activity, regulating the production and distribution of goods. Unlike the Maya and the Aztecs, the Inca allowed little private commerce or trade.

The Incan social system was based on an age-old form of community cooperation—the ayllu (EYE•loo). The **ayllu**, or extended family group, undertook tasks too big for a single family. These tasks included building irrigation canals or cutting agricultural terraces into steep hillsides. The ayllu also stored food and other supplies to distribute among members during hard times.

The Inca incorporated the ayllu structure into a governing system based on the decimal system. They divided families into groups of 10, 100, 1,000, and 10,000. A chief led each group. He was part of a chain of command. That chain stretched from the community and regional levels all the way to Cuzco, where the Incan ruler and his council of state held court. In general, local administration was left in the hands of local rulers, and villages were allowed to continue their traditional ways. If a community resisted Incan control, however, the Inca might relocate the whole group

MAIN IDEA

Forming Opinions

A Of all of the methods used to create unity, which do you think would be most successful? Why?

MAIN IDEA**Identifying Solutions**

B How would relocating trouble-some people help government control of an area?

to a different territory. The resisters would be placed under the control of rulers appointed by the government in Cuzco. **B**

The main demand the Incan state placed on its subjects was for tribute, usually in the form of labor. The labor tribute was known as **mita** (MEE•tuh). It required all able-bodied citizens to work for the state a certain number of days every year. Mita workers might labor on state farmlands, produce craft goods for state warehouses, or help with public works projects.

Historians have compared the Incan system to a type of socialism or a modern welfare state. Citizens were expected to work for the state and were cared for in return. For example, the aged and disabled were often supported by the state. The state also made sure that the people did not go hungry when there were bad harvests. Freeze-dried potatoes, called *chuño*, were stored in huge government warehouses for distribution in times of food shortages.

Public Works Projects The Inca had an ambitious public works program. The most spectacular project was the Incan road system. A marvel of engineering, this road system symbolized the power of the Incan state. The 14,000-mile-long network of roads and bridges spanned the empire, traversing rugged mountains and harsh deserts. The roads ranged from paved stone to simple paths. Along the roads, the Inca built guesthouses to provide shelter for weary travelers. A system of runners, known as *chasquis* (SHAH•skeys), traveled these roads as a kind of postal service, carrying messages from one end of the empire to the other. The road system also allowed the easy movement of troops to bring control to areas of the empire where trouble might be brewing.

Government Record-Keeping Despite the sophistication of many aspects of Incan life, the Inca never developed a writing system. History and literature were memorized as part of an oral tradition. For numerical information, the Inca created an accounting device known as the **quipu**, a set of knotted strings that could be used to record data. (See the Global Patterns feature on page 20.) The knots and their position on the string indicated numbers. Additionally, the colors of the strings represented different categories of information important to the government. For example, red strings were used to count warriors; yellow strings were used to count gold. However, the meanings of the colors changed depending on the general purpose of the quipu. **C**

Some historians believe that the Inca also developed an elaborate calendar system with two types of calendars, one for night and one for day. They were used primarily for religious purposes. Like the calendars of the Maya and the Aztecs, the two calendars provided information about the gods whom the Inca believed ruled the day and time.

MAIN IDEA**Recognizing Effects**

C How might the Incan system of record-keeping help support a strong government?

South American Culture Areas, 100–1535**GEOGRAPHY SKILLBUILDER: Interpreting Maps**

- Place** The lands of which earlier South American cultures were included in the Incan Empire?
- Human-Environment Interaction** Look at the shape and terrain of the Incan Empire. What problems related to geography might occur in controlling the land?

Religion Supports the State

As with the Aztecs, religion was important to the Inca and helped reinforce the power of the state. The Inca worshiped fewer gods than the Aztecs. The Inca focused on key nature spirits such as the moon, the stars, and thunder. In the balance of nature, the Inca saw patterns for the way humans should relate to each other and to the earth. The primary Incan god was a creator god called Viracocha. Next in importance was the sun god, Inti. Because the Incan ruler was considered a descendant of Inti, sun worship amounted to worship of the king.

Religious Practices Incan priests led the sun-worship services, assisted by young women known as *mamakuna*, or “virgins of the sun.” These women, all unmarried, were drafted by the Inca for a lifetime of religious service. The young women were trained in religious activities, as teachers, spinners, weavers, and beer makers. Young men, known as *yamacuna*, also served as full-time workers for the state and in religious activities. Sacrifice of llamas and exchange of goods were a part of the religious activities. The goods were distributed by the priests to the people as gifts from the gods.

Great Cities The Temple of the Sun in Cuzco was the most sacred of all Incan shrines. It was heavily decorated in gold, a metal the Inca referred to as “sweat of the sun.” According to some sources, the temple even had a garden with plants and animals crafted entirely from gold and silver. In fact, gold was a common sight throughout Cuzco. The walls of several buildings had a covering of thin gold sheeting.

Although Cuzco was the religious capital of the Incan Empire, other Incan cities also may have served a ceremonial purpose. For example, Machu Picchu, excavated by Hiram Bingham in 1912, was isolated and mysterious. Like Cuzco, Machu Picchu also had a sun temple, public buildings, and a central plaza. Some sources suggest it was a religious center. Others think it was an estate of Pachacuti. Still others believe it was a retreat for Incan rulers or the nobility.

▼ Machu Picchu lies some 8,000 feet above sea level on a ridge between two mountain peaks.



Rise and Fall of the Inca		
Traits of Civilization	Strength Leading to Power	Weakness Leading to Decline
<ul style="list-style-type: none"> • Religious beliefs and theocracy • Major road systems • Type of welfare state with huge bureaucracy 	<ul style="list-style-type: none"> • United culture • Loyalty to the emperor • Connected entire empire and aided control • Care for entire population during good and bad times 	<ul style="list-style-type: none"> • Many physical and human resources funneled into religious activities • Enemy could also use roads to move troops • People struggled to care for themselves with the elimination of the welfare state
<p>SKILLBUILDER: Interpreting Charts</p> <p>1. Forming and Supporting Opinions <i>In your opinion, which of the three traits leading to power was the most valuable? Briefly discuss your reasons.</i></p> <p>2. Comparing <i>Which trait did you find repeated in the Maya and Aztec empires?</i></p>		

Discord in the Empire

The Incan Empire reached the height of its glory in the early 1500s during the reign of Huayna Capac. Trouble was brewing, however. In the 1520s, Huayna Capac undertook a tour of Ecuador, a newly conquered area of the empire. In the city of Quito, he received a gift box. When he opened it, out flew butterflies and moths, considered an evil omen. A few weeks later, while still in Quito, Huayna Capac died of disease—probably smallpox.

After his death, the empire was split between his sons, Atahualpa (ah•tah•WAHL•pah) and Huascar (WAHS•kahr). Atahualpa received Ecuador, about one-fifth of the empire. The rest went to Huascar. At first, this system of dual emperors worked. Soon, however, Atahualpa laid claim to the whole of the empire. A bitter civil war followed. Atahualpa eventually won, but the war tore apart the empire. As you will learn in Chapter 20, the Spanish arrived in the last days of this war. Taking advantage of Incan weakness, they would soon divide and conquer the empire.

SECTION

4

ASSESSMENT

TERMS & NAMES 1. For each term or name, write a sentence explaining its significance.

- Pachacuti
- ayllu
- mita
- quipu

USING YOUR NOTES

2. Which of these methods for unification were acceptable to the conquered people? Explain.



MAIN IDEAS

3. How were the Inca able to conquer such a vast empire?
4. What methods did the Inca use to create unity among the diverse peoples in their empire?
5. What role did the mita play in building the Incan Empire?

CRITICAL THINKING & WRITING

6. **IDENTIFYING SOLUTIONS** How did the Inca overcome geographical obstacles in building and ruling their empire?
7. **ANALYZING MOTIVES** Why do you think the Inca used the ayllu system as the basis for governing in the empire?
8. **COMPARING AND CONTRASTING** How were Incan and Aztec religious practices similar? How were they different?
9. **WRITING ACTIVITY** **POWER AND AUTHORITY** Write a short **description** of one of the great public works projects completed by the Inca.

CONNECT TO TODAY CREATING AN ORAL REPORT

The Incan Empire has been compared to a modern welfare state. Study the government of one such state—Sweden, for example. In an **oral report**, compare the Incan government with the government of the country you studied.

Incan Mummies

For the Inca, death was an important part of life. The Inca worshiped the spirits and the bodies of their ancestors. They believed in an afterlife, and tombs and the mummies they held were considered holy.

Like the Egyptians, the Inca embalmed their dead to preserve the body. The mummies were bundled with offerings of food, tools, and precious items to help them in the afterlife. These “mummy bundles” were then buried or put in an aboveground tomb to be worshiped. Mummies have been found from many different social classes, and, as you will read, not all of them died natural deaths.

INTEGRATED TECHNOLOGY

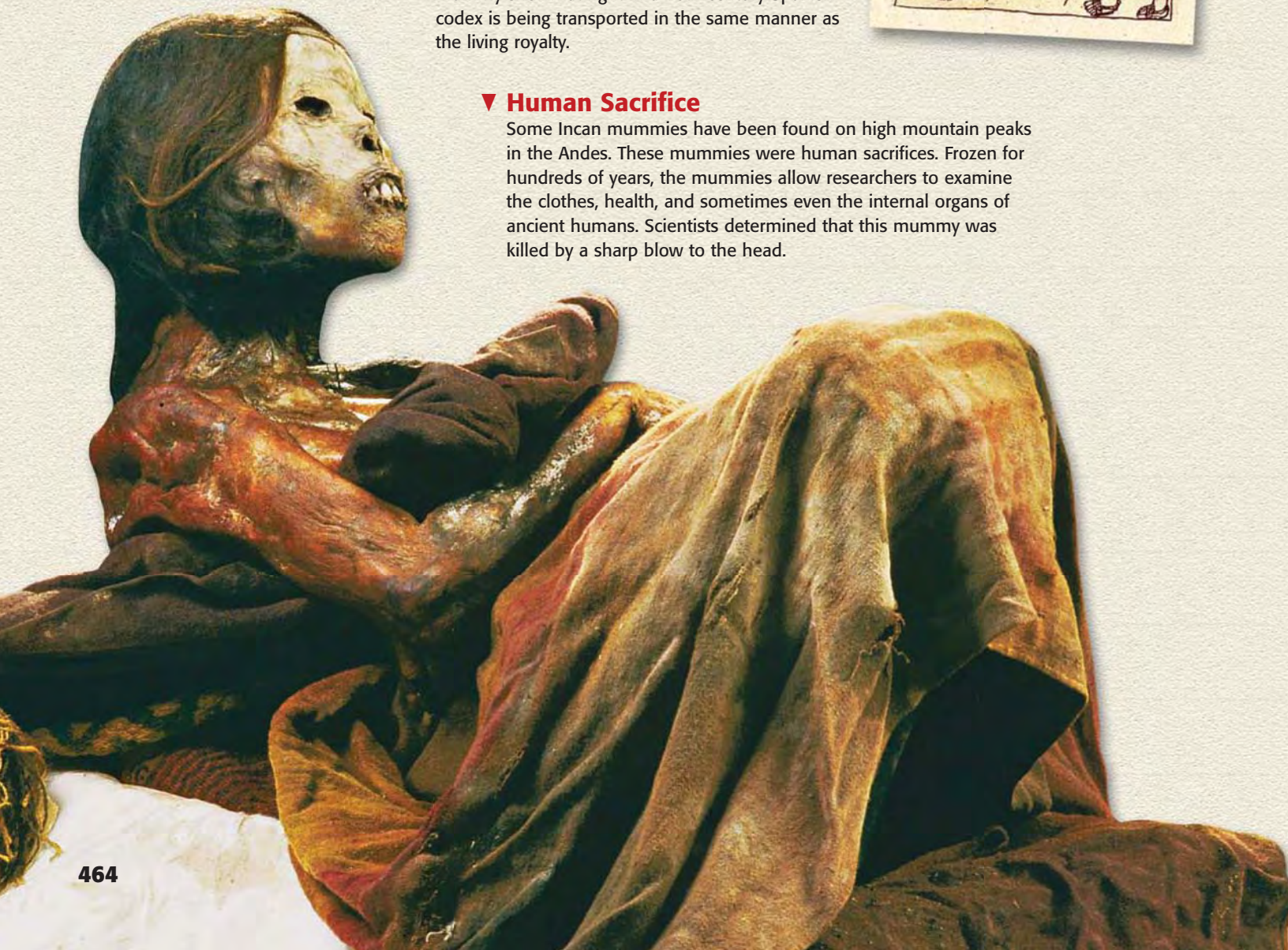
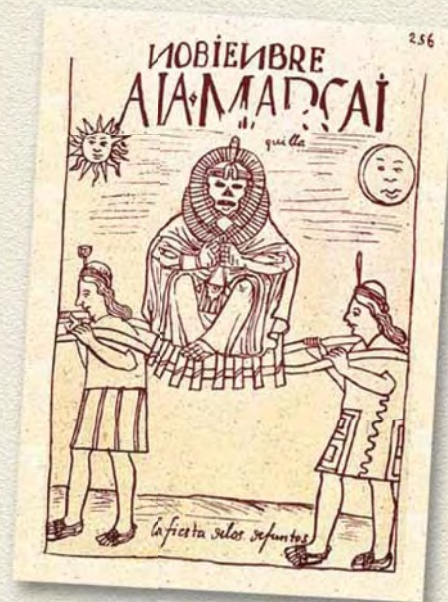
RESEARCH LINKS For more on mummies, go to classzone.com

► Royal Treatment

The mummies of Incan rulers were among the holiest objects of Incan religion. The mummies were actually treated as if they were still alive. They had servants, maintained ownership of their property, were consulted as oracles, and were taken to major festivals or to visit other mummies. The mummy shown at right in a 16th-century Spanish codex is being transported in the same manner as the living royalty.

▼ Human Sacrifice

Some Incan mummies have been found on high mountain peaks in the Andes. These mummies were human sacrifices. Frozen for hundreds of years, the mummies allow researchers to examine the clothes, health, and sometimes even the internal organs of ancient humans. Scientists determined that this mummy was killed by a sharp blow to the head.



AN INCAN GRAVEYARD

The Puruchuco graveyard lies beneath a shantytown in Peru called Tupac Amaru. In 1999, when archaeologists discovered the extent of the site, it was about to be bulldozed. Archaeologists began an emergency recovery effort.

- The remains of over 2,000 men, women, and children were recovered.
- The site may contain as many as 10,000 individuals.
- Some bundles contained up to seven bodies and weighed as much as 400 pounds.
- Between 50,000 and 60,000 artifacts were recovered.
- One of the mummy bundles became known as the “Cotton King.” The mummy was wrapped in about 300 pounds of raw cotton.
- The Cotton King’s bundle contained 70 artifacts, including food, pottery, animal skins, and sandals. Footwear was not common among the Inca, and sandals were a status symbol.



► **Mummy Bundles**

At a site known as Puruchuco, just outside of Lima, Peru, archaeologists discovered a huge Incan cemetery. Some of the mummies unearthed were wrapped in layers of cotton. The outside of the bundle might have a false head made of cloth like the one shown on the right. Inside the bundle were the mummy, religious offerings, and personal items. The illustration shown below re-creates the inside of an actual bundle that archaeologists unwrapped.



Corn, or maize, was the Inca’s most important crop and is often found in Incan burials.

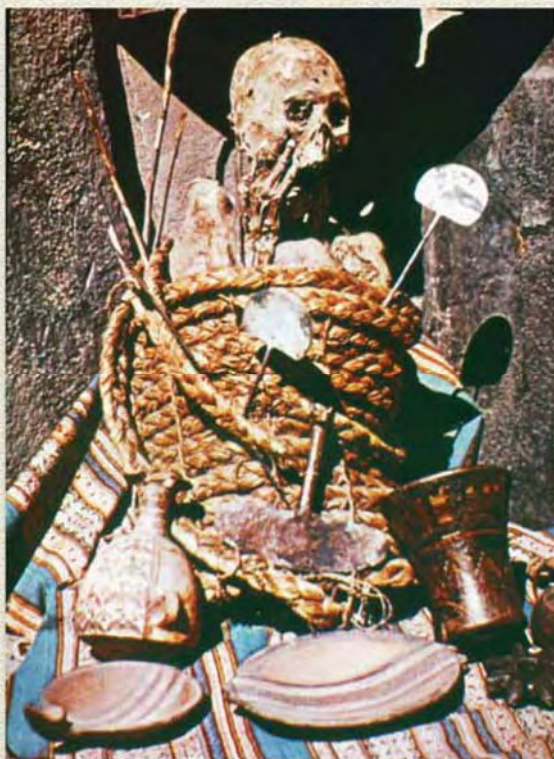


The Inca used gourds as bowls and containers. The gourds found in this bundle held food and cotton.


This man wears a feathered headdress that indicates high social standing.

◀ **Gifts for the Dead**

The Inca sometimes placed mummies in aboveground tombs called *chullpas*. Descendants of the mummy would bring offerings of food and precious goods to honor their ancestor. This mummy is shown as it might have appeared in its tomb.



Connect to Today

1. **Making Inferences** What do Incan mummification practices suggest about Incan culture?
 See Skillbuilder Handbook, page R10.
2. **Forming and Supporting Opinions** Why do you think mummification is not a common practice in the United States today?

Chapter 16 Assessment

VISUAL SUMMARY

People and Empires in the Americas

North America: 600–late 1500s



- Government by a variety of small tribes to very complex societies
- Similar religious beliefs in the Great Spirit
- Economy influenced by the environment
- Trade links to other groups

Mesoamerica: Maya 250–900

- Government by city-state kings
- Religion plays a major role in society and rule
- Trade links between city-states and other Mesoamerican groups
- Math and astronomy develop to support religious beliefs
- Pyramid builders
- Written language using hieroglyphs



Mesoamerica: Aztec 1200–1521



- Government by warrior-kings
- Religion plays a major role in society and rule
- Trade links between tribute states and other Mesoamerican groups
- Human sacrifice practiced for religious offerings
- Pyramid builders
- Pictorial written language

South America: Inca 1400–1532

- Government by theocracy–sun-god king
- Religion plays a major role in society and rule
- Social welfare state cares for all people
- Extensive road system links the country together



TERMS & NAMES

For each term or name below, briefly explain its connection to the development of Native American cultures in North America, Mesoamerica, or South America.

1. pueblo
2. Mississippian
3. Iroquois
4. Tikal
5. glyph
6. Quetzalcoatl
7. Triple Alliance
8. Montezuma II
9. Pachacuti
10. mita

MAIN IDEAS

North American Societies Section 1 (pages 441–445)

11. Why were Native American societies in North America so diverse?
12. What were the three things that most Native Americans in North America had in common?

Maya Kings and Cities Section 2 (pages 446–451)

13. What role did religion play in Maya life?
14. What were three major achievements of the Maya civilization?

The Aztecs Control Central Mexico Section 3 (pages 452–458)

15. How did the Aztecs build and control their empire?
16. Why did the Aztecs sacrifice human beings to their gods?

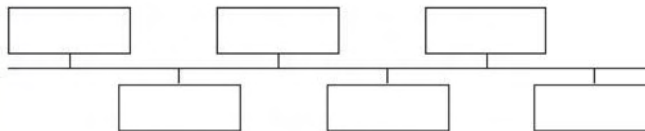
The Inca Create a Mountain Empire Section 4 (pages 459–465)

17. List three ways in which the Incan government involved itself in people's lives.
18. How did Incan religion reinforce the power of the state?

CRITICAL THINKING

1. USING YOUR NOTES

On a double time line, place two dates for each of the major culture groups that controlled the Valley of Mexico from the beginning of the first century A.D. Write a brief description of the importance of each date.



2. FORMULATING HISTORICAL QUESTIONS

Study the information on the Mound Builders again. What questions might you ask to gain a better understanding of these cultures?

3. COMPARING AND CONTRASTING

RELIGIOUS AND ETHICAL SYSTEMS Compare the religious beliefs of the Maya, the Aztecs, and the Inca. How were they similar? How were they different?

4. MAKING INFERENCES

POWER AND AUTHORITY What can you infer about the values of the Inca from the fact that the government provided care for citizens who were aged or unable to care for themselves?

5. FORMING AND SUPPORTING OPINIONS

The Maya was the most advanced of the early American civilizations. Do you agree or disagree with this statement? Give reasons for your answer.

STANDARDS-BASED ASSESSMENT

Use the excerpt and your knowledge of world history to answer questions 1 and 2.

Additional Test Practice, pp. S1–S33

PRIMARY SOURCE

We return thanks to our mother, the earth, which sustains us. We return thanks to the rivers and streams, which supply us with water. . . . We return thanks to the corn, and to her sisters, the beans and squashes, which give us life. . . . We return thanks to the sun, that he has looked upon the earth with a beneficent eye. . . . We return thanks to the Great Spirit . . . who directs all things for the good of his children.

Quoted in *In the Trail of the Wind*

- How did the Iroquois feel about nature?
 - They felt angry at nature.
 - They felt grateful to nature.
 - Nature was seen as a mere tool to the Iroquois.
 - Nature played little part in the lives of the Iroquois.
- Which statement best sums up the overall role that the Great Spirit played in Iroquois life?
 - The Great Spirit ruled over all for the good of all.
 - The Great Spirit provided food for the Iroquois.
 - The Great Spirit ruled over the earth and the sun.
 - The Great Spirit provided the Iroquois with water.

Use this map, which provides a bird's-eye view of the island city of Tenochtitlán, and your knowledge of world history to answer question 3.



- What appears to be in the center of the city?
 - an enormous lake
 - a small harbor
 - a temple complex
 - an empty square

INTEGRATED TECHNOLOGY

TEST PRACTICE Go to classzone.com

- Diagnostic tests
- Tutorials
- Strategies
- Additional practice

ALTERNATIVE ASSESSMENT

1. Interact *with* History

From the headdress clues and detective thinking, you should have determined that Kwakiutl lived in the forests by the Pacific Ocean. They probably used the headdress in a ceremony asking the gods to protect them. Using the guide questions on page 440, look back in the chapter at other artifacts in each section to see what you can determine about other cultures.

2. WRITING ABOUT HISTORY

CULTURAL INTERACTION

In recent years, Aztec cultural ruins have been excavated in Mexico City. Using the Internet and library resources, conduct research into some of these archaeological finds, such as the Plaza of Three Cultures and the Great Temple. Then write an illustrated **magazine article** that describes these places and shows the heritage of the Mexican people.

INTEGRATED TECHNOLOGY

NetExplorations: Counting Calendars and Cords

Go to *NetExplorations* at classzone.com to learn more about the Aztec and Maya calendars. Use the Internet to learn about the calendars of other civilizations during the same period. Find out:

- how various calendars were organized
- what names were given to the various time periods on each calendar (for example, agricultural names or names of important gods)
- which calendars were most accurate
- how long each calendar was in use

Use the information and images you find to create a virtual museum where viewers can compare and contrast civilizations, their notions of time, and the calendars they used.