

Postclassical Mesoamerican 1000-1500 C.E

Collapse of Teotihuacan in central Mexico and abandonment of classical Mayan cities in the 8th century C.E. followed significant political and cultural changes. Nomadic Toltecs built a large empire in central Mexico, establishing a capital at Tula in 968 and adopted many cultural features from sedentary peoples and added a strongly militaristic ethic. Later peoples thought of Toltecs as givers of civilization. Archaeological record indicates that Toltec accomplishments were often fused with Teotihuacan in memory of Toltec successors. Aztecs organized an equally impressive successor state.

Toltec Empire

Toltec Heritage

Religion: Those who survived Toltecs included Topiltzin, a Toltec leader and priest dedicated to the god Quetzalcoatl (feathered serpent), and who later became confused with the god in legends. Topiltzin, a religious reformer, was involved in a struggle for priestly/political power with another faction. When he lost, Topiltzin and his followers went into exile, promising to return to claim his throne on the same date according to the cynical calendar. They sailed for Yucatan; evidence of Toltec influence. Legend of Topiltzin-Quetzalcoatl was known to Aztecs and may have influenced response to European arrival.

Empire: Toltecs created a large empire reaching beyond central Mexico. About 1000 Chichen Itza in Yucatan, conquered by Toltec warriors and several other cities ruled for a long time by central Mexican dynasties or Maya rulers under Toltec influence. Toltec influence spread northward.

Economics: Obsidian mined in north Mexico and Oltecs may have traded for turquoise in American Southwest. Suggested that great Anasazi adobe town at Chaco Canyon in New Mexico was abandoned when Toltec Empire fell and trade in local turquoise ended. In lower Mississippi valley from 700 C.E. elements of Hopewell culture have been enriched by external contact maybe Mexico. Mississippian culture flourished 1200-1500 C.E, based on maize and bean agriculture. Towns usually located along rivers, stepped temple made of earth, sometimes large burial mounds. Some burials include well-pottery and other goods and seemed to be accompanied by ritual executions or sacrifices of servants/wives. Indicates social stratification in society. Cahokia, near East St. Louis, more than 30,000 people in and around its center. Its largest earth pyramid called Monk's Mound covered 15 acres and is comparable to the largest pyramids of classical Mexico. Many cultural features suggest contact with Mesoamerica.

Aztec Empire

Aztec Rise to Power

Geography: Northern nomadic invasions probably caused the collapse of the Toltec Empire around 1150 who also sacked Tula. Center of population and political power shifted from central Mexico to the valley and its large chain of lakes. The lakes became the cultured heartland and population center. A dense population used the water for agriculture, fishing, and transportation. Region became the cultural heartland of postclassical Mexico. Various people and cities in

post-Toltec Mesoamerica competed for control of the lakes, with Aztecs/Mexica winning and built a great empire. It was divided politically into many small competing units. Aztec rise to power and formation of an imperial state was quick. The Aztec once inhabited the central valley and had known agricultural culture and civilized life, but lived in exile in the north in Aztlan. Other sources indicate that the Aztecs were 1 of the nomadic tribes that used the political anarchy after the fall of the Toltecs, to penetrate the area of sedentary agricultural people. The Aztecs rewrote history to suit their purposes

Political

Political Structure: Aztecs group of 10,000 who migrated to shores of Lake Texcoco in central valley of Mexico around 1325. After the fall of Toltec Empire, the valley was inhabited by a mixture of people: Chichimec migrants from northwest and various groups of sedentary farmers. The area was dominated by several tribes organized in city states. Like Medieval Europe, there was political maneuver and state marriages, competing powers and shifting alliances. These political units claimed authority by their military power and connections to Toltec culture. Many spoke Nahuatl, language of Toltecs. Aztecs spoke this language which made their rise to power and their claims be more acceptable

Military: Intrusive and militant group, Aztecs distrusted and disliked by political powers of the area, their fighting skills could be used and attracted allies. For a century, Aztecs wandered the shores of lake, allowed to settle and then driven out by more powerful neighbors. In a period of warfare, Aztecs had a reputation as tough warriors and fanatical followers of their gods. Made them valued and feared. Their wanderings would end when they saw an eagle perched on a cactus with a serpent on its beak. This sign was seen on a marshy island in Lake Texcoco and on an island nearby where Mexica settled. The city of Tenochtitlan was founded in 1325.

Social

Aztec Social Contract: Aztec domination went from Tarascan frontier to 100 miles north of Mexico City southward to Mayan era. Subjects forced to pay tribute, surrender land and military service sometimes. Aztecs transformed by process of expansion and conquest from association of clans to a stratified society under a powerful ruler. Central to the changes was Tlacaehlel, important official serving rulers 1427-1480. Aztecs developed a self-image as people chosen to serve gods. Long-present religious practice of human sacrifice expanded. Military class had a central role as suppliers of war captives for sacrifice. Rulers used sacrifice as political terror. By Moctezuma II, the ruler, with civil and religious power, dominated the state.

Religion and Ideology of Conquest

Deities: Aztec religion : many features from Mesoamerican belief system and little distinction between world of the gods and natural order. 100s of male/female (Androgynous) gods representing rain, fire, water, corn, sky and sun were worshiped. 128 major deities, which had a feminine form as a basic duality was recognized in all things. Arranged in 3 major divisions. 1st: gods of fertility, agricultural cycle, maize, and water such as Tlaloc god of rain. 2nd : centered on creator deities: Tonatiuh, warrior god of sun, and Tezcatlipoca, god of the night sky, were the

most powerful. 3rd division :gods of warfare and sacrifice, Huitzilopochtli, tribal patron became central figure of this cult,became the paramount deity and was identified with the old sun god; drew strength from sacrifice of human lives. Gods can have many forms and certain gods were thought as patrons of specific cities,ethnic groups, or occupations. Each god had 5 aspects associated with 1 of the cardinal directions and the center.

Cultural practices and Ideology: Pantheon supported by yearly festivals and ceremonies involving feasting and dancing with penance and sacrifice. Aztec abstract and philosophical thought was devoted to theme of creation. Aztecs admired great tradition deities

Big Q and H: Tlaloc and Quetzalcoatl, ancient god of civilization holy to Toltecs, but their own tribal deity, Huitzilopochtli was paramount. Aztecs identified him with the the old sun god and saw him as a warrior in daytime sky fighting to give life and warmth to the world against the forces of the night. To carry out the struggle, the sun needed strength and just as the gods had sacrificed themselves for humankind, the nourishment the gods needed was most precious:human life in the form of hearts and blood. Great temple of Tenochtitlan was dedicated to Huitzilopochtli and Tlaloc. Tribal deity of Aztecs and ancient agricultural god of sedentary peoples of Mesoamerica was united.

Religion: Human sacrifice long part of Mesoamerican religion, expanded in postclassical time of militarism. Warrior cults and militaristic images of jaguars and eagles devouring human hearts,characteristics of Toltec art. Aztecs took a tendency and carried it. Types and frequency of sacrifice increased and a whole symbolism and ritual included ritual cannibalism, developed as part of cult. Sense of spiritual unity. Nezahualcoyotl king of Texcoco, wrote hymns to the “lord of the close vicinity” invisible creative force,supported all gods. Concept of monotheism like Pharaoh Akhenaten, was too abstract and not popular. Wrote poetry, survived in oral and written in 16h wondering about life after death and existence of gods. Bloody aspects of Aztec religion gained attention and concerned with questions of spiritual and religious. Aztec religious art and poetry filled with flowers,birds and song of which admired and human hearts and blood “precious water” needed to sustain gods. Aztec religion depended on mythology that explained birth and history of gods and their relationships to people and on a religious symbolism that infused aspects of life. Aztecs believed in a cynical view of history and the world had been destroyed 4 times and would be destroyed again. Certain fatalism in Aztec thought and premonition that the sacrifice would be insufficient and gods would bring catastrophe.

Tenochtitlan, Foundation of Heaven: Aztecs believed their capital to be a sacred space. City-state ruler-spokesman, key central Mexican concept and applied to Tenochtitlan, a great metropolis. Had a central zone of palaces and whitewashed temples surrounded by residential districts, smaller palaces and markets. Its design, craftsmanship, and architecture outstanding. 1519, city covered 5 square miles and had 150,000 residents. island city was connected to the lakeshores by four causeways and was crisscrossed by canals. Each city ward was controlled by a kin group/calpulli who maintained temples and civic buildings. Tribute and support came to the imperial city-state from allies and dependents.

Widening Social Gulf.

Social Organization: 16th century, 7 original calpulli expanded from kinship groups to residential groupings including neighbors, allies, and dependents. During wars, organizing military units. Calpulli governed by councils of family heads, all families were not equal. During Aztec expansion, class of nobility/pipiltin had emerged from privileged families in the most distinguished calpulli. Most prominent families in calpulli who had dominated leadership were overshadowed by the military and administrative nobility. New class of workers close to serfs, created to serve on nobility's private lands. Held a status above slaves. Other groups, scribes, artisans, and healers, constituted an intermediate social group in the larger cities. Long-distance merchants had their own calpulli with their own patron gods, privileges, and internal divisions, restrictions blocked their entry into the nobility. Sometimes were spies, agents for Aztec military. Corporate bodies, calpulli, temple maintenance associations and occupational groups cut across class and remained important in Aztec life. Competition between corporate groups were more apparent and violent than competition between social classes.

Military and values: Nobles controlled military and priesthood. Some commoners could be promoted to nobility, most were born into. Military virtues infused all society and linked to cult of sacrifice; justified the nobility's status. "flowery death," death in battle ensured eternal life, and women dying in childbirth. Military, highly ritualized, orders of warriors: Jaguar and Eagle Knights and other groups had distinctive uniforms and ritual and fought in units. Banners, cloaks and other insignia marked military ranks. Social gulf separating nobles from commoners widened. Social distinctions formalized by giving the pipiltin special clothes and symbols of rank. Imperial family, most distinguished of the pipiltin. Calpulli performed vital local functions in distributing land and labor and maintaining temples and schools.

Aztec Society in Transition. Society of expanding Aztec Empire became increasingly hierarchical. Calpulli organization survived, but different social classes appeared. Tribute from subject peoples was not enough to maintain the large Aztec population.

Overcoming Technological Constraints: Membership in society, defined by participation in various wider groups, capulli or a specific social class and by gender roles and definitions. Aztec women had a variety of roles. Peasant women helped in the fields, their primary work was the household; skill in weaving was highly esteemed. Elder women trained young girls. Marriages arranged between lineages, and female virginity important. Polygamy existed among nobility; peasants were monogamous. Women inherited and passed on property, political and social life they were subordinate to men. Mesoamerican New World technology limited social development, especially for women. Women spent 6 hours a day grinding corn by hand on stone boards/metates/ to prepare household food. Absence of milling technology, women spent many hours daily, grinding maize by hand for household needs. Without the wheel or suitable animals for power, Indian civilizations were unable to free women from 30-40 hours a week into preparing basic food. Total Aztec population may have reached more than 20 million.

Tribute Empire: Each Aztec city-state ruled by a speaker chosen from nobility. Ruler of Tenochtitlan, Great Speaker, surpassed all others in wealth & power and was considered a living god. Presided over an elaborate court. Those who approached him could not look him in the eye and were to throw dirt on their heads as a sign of humility. His election, choice between siblings of the same family. Prime minister, usually a close relative of the ruler, had tremendous power. There was a governing council, lacked real power and rulers of other cities in the alliance had a say in the government. Most power held by Aztec ruler and his chief advisor. During the 1st 100 years of Aztec expansion, powerful nobility and emperor taken over authority held by calpulli. Military virtues became supreme as state religion and desire for more tribute and captives for Huitzilopochtli drove to more conquest. Empire not integrated; local rulers often stayed as tribute collectors for Aztec overlords. Empire, expansion of long-existing Mesoamerican concepts and institutions of government and was not unlike the subject city states over which it gained control. Left alone if tribute and labor obligations were met. Tribute payments served as economic and political function, concentrating power and wealth in Aztec capital. Neighboring states: Tarascans of Michoacan preserved their freedom, while in the empire independent kingdoms such as Tlaxcala maintained a fierce opposition to Aztecs. Revolts against the exactions were ruthlessly suppressed. Aztec system was successful as it aimed at political domination and not direct control. Growing social stresses created by rise of nobles and terror and tribute imposed on subjects contributed to the empire's fall.

Economic

Feeding People: Economy of the Empire. Depended on traditional agricultural forms and innovations. Conquered peoples lost land and gave food as tribute. In and around lake, Aztecs developed a system of irrigated agriculture. Built chinampas: beds of aquatic weeds, mud and earth that had been placed in frames made of cane and rooted to lake floor, artificial floating islands allowing the harvesting of high-yield multiple yearly crops. Much of Tenochtitlan was chinampas origin having more than 20,000 acres of chinampas constructed, Aztec peasant production and tribute supplied basic foods. Clans in each community divided land among people, nobles, and temples. Periodic markets for goods exchange. Great daily market at Tlatelolco was controlled by a merchant class/**pochteca** that specialized in long-distance luxury item trade such as plumes of tropical birds and cacao. Aztecs had a state-controlled mixed economy: tribute, markets, commodity use, and distribution were highly regulated. Tribute levels were assigned according to whether the subject people had accepted Aztec rule or fought it. Tribute payments such as foods, slaves and sacrificial victim served political and economic ends. More than 120,000 mantles of cotton cloth alone were collected as tribute each year and sent to Tenochtitlan. Aztec state redistributed these goods.

Inca Empire

Social

Twantinsuyu: World of the Incas. During the period following the disintegration of the states Tihuanaco and Huari (c.550-1000 C.E) smaller regional states used power in the Andes.

Some, were centers of agricultural activity and population density. Considerable warfare among the states resembled the post-Toltec period in Mesoamerica. The state of Chimor (900-1465) emerged as most powerful, controlling most of the north coast of Peru. After 1300, the Incas developed a new civilization.

Inca Rise to Power. When Chimor spread its control over 600 miles of the coast, Southern Andean highlands, with few large urban areas, ethnic groups and politics fought for the legacy of Tithuanco. Quechua speaking clans/ayllus, around Cuzco won control of territory formerly under Huari. Their legends stated that 10 related clans emerged from caves in the region and were taken to Cuzco by a mythical leader. Their origins about 1350, they lived in and around Cuzco and by 1438, under Pachacuti their ruler/inca, they began campaigns ending with their control of Cuzco to shores of Lake Titicaca. Over the next 60 years, Inca armies extended control over a vast territory. Pachacuti's son, Topac Yupanqui (1471-1493), conquered Chimor by seizing its irrigation system and extended Inca rule into Ecuador and Chile. Huayna Capac (1493-1527) consolidated conquests and suppressed rebellions on frontiers; his death, Inca Empire, Twantinsuyu, stretched from Colombia to Chile, and eastward to Bolivia and Argentina. From 9 to 13 million people were under Inca rule.

Conquest: Inca had reasons for expansion besides desire for economic gain and political power. Cult of ancestors important in Inca belief. Adopted from Chimor, practice of "split inheritance": all of ruler's political power went to successor, while all wealth and land passed to male descendants for eternal support of the cult of the dead ruler's mummy. To ensure his own cult and place for eternity, each new Inca needed to secure land and wealth and these came part of new conquests. The greater number of past rulers, the greater number of royal courts to support and greater demand of labor, lands and tribute. The system created justification for endless expansion. Cult of dead weighed heavily on the living

Religion: Inca political and social life infused with religious meaning. Sun was highest deity; ruler was god's representative on earth. Temple of Sun at Cuzco was center of state religion and confines mummies of past Inca were kept. Sun cult spread through the empire, worship of local gods continued. Other deities worshipped as part of state religion. Viracocha a creator god, favorite of Inca Pachacuti and was important. Popular belief was based on profound animism that endowed natural phenomena with spiritual power. Mountains, stones, rivers, caves, tombs and temples were huacas/holy shrines with prayers and sacrifices offered. In the Cuzco, imaginary lines running from the Temple of the Sun organized huacas into groupings under authority of ayllus. Temples were served by priests and women dedicated to preparing cloth and food for sacrifices and managing important festivals and celebrations.

Inca Cultural Achievements: Incas drew on artistic traditions of their Andean predecessors and skills of subject people. They produced beautiful pottery and cloth. Inca metalworking was the most advanced in the Americas, Inca artisans worked gold and silver with great skill. Inca used copper and some bronze for weapons and tools. They lacked the wheel and a writing system, used knotted strings/quipu for accounts and enumeration, similar to an abacus. Incas had a

passion for numerical order and population was divided into decimal units from which population, military enlistment and work details could be calculated. The peak of Inca genius was in statecraft and architecture. They constructed great stone buildings, agricultural terraces on the steep slopes of Andes using a complex technology of irrigation to water crops, irrigation projects, and road systems with the empire linked by 25,000 miles of roads, many of which included rope suspension bridges over mountain gorges and rivers. Inca stone cutting was accurate with the best buildings built of large fitted stones without use of masonry.

Political

Techniques of Inca Imperial Rule: Inca ruled empire from Cuzco and able to control it using techniques and practices ensuring cooperation and subordination. Site of major temple.

Tawantinsuyu divided into 4 provinces, each under a governor. Inca bureaucracy, most nobility served. Some chroniclers spoke of state organization based on decimal units of 10,000, 1,000, 100 and smaller numbers of households to mobilize taxes and labor, research reveals many local practices and variations were allowed to continue under Inca rule. Local rulers/curacas continued office in return for loyalty. Were exempt from tribute and received labor or produce from their subjects. Their sons were educated in Cuzco, Quechua language, use of colonists/mitmaq, and forced transfer of people were important techniques for integrating the empire. At times Quechua speakers from Cuzco settled in newly won areas to provide an example and a garrison. Others, Incas moved a conquered population to a new home.

Political Structure: Complex system of roads, bridges, and causeways, with way stations/tambos and storehouses, helped military movement, placed day's walk apart, served as inns, storehouses and supply centers for Inca armies. Served as relay points for system of runners carrying messages. Inca maintained more than 10,000 tambos. Conquered people supplied land and labor, served in military and received rewards from new conquests. Inca state organized building and irrigation projects beyond the capabilities of subject peoples. In return, tribute and loyalty required. Local resources taken and redistributed: there were lands for the people, state and religion. Labor on state and religious land was demanded rather than tribute in kind. Communities expected to take turns working on state and church lands and building projects or mining. These labor turns/mita were an essential aspect of Inca control.

Gender Specific Roles: Women had to weave cloth for court and religious use, a great Andean art form. Some women were taken as concubines for the Inca or as temple servants, the virgins of the sun. Each community was controlled by the ayllu and aimed at self-sufficiency. The ayllu of each community controlled the land, most men were peasants and herders. Women worked in household, wove cloth, and aided in agriculture. Roles and obligations were gender specific and equal. Andean people recognized parallel descent, property passed in both lines. Ideology of complementarity of sexes was strong, emphasis on military virtue made men dominant. Women passed rights and property to daughters, men to sons. The idea of gender cooperation was reflected in cosmology. Gods and goddesses were venerated by both sexes, though women had a special feeling for the moon and fertility goddesses of the earth and corn. The ruler's senior wife

was a link to the moon. Inca practiced created a gender hierarchy that paralleled dominance of the Inca state over subject people. Male power within the empire showed in the selection of women for state and temple purposes

Political Status: Integration of imperial policy with regional and ethnic diversity was a political achievement. Ethnic herdsmen were left in place, over them administrators drawn from Inca nobility in Cuzco. Reciprocity and hierarchy between the state and local community allowed the empire to function efficiently. The state could provide roads, irrigation projects and rare goods. State manipulated the idea of reciprocity to extract labor power and dealt harshly with resistance and revolt. Along to ayllu, class of people, yanas, were removed from the ayllus and served permanently as servants, artisans, worker for Inca or nobility. Inca nobility had many privileges and were distinguished by dress and custom. Nobility were drawn from the 10 royal ayllus, residents of Cuzco were given noble status

Merchant Class: No distinct merchant class as of emphasis on self-sufficiency and state management of the economy. Only in northern areas of the empire, in chiefdoms of Ecuador, last region brought under Inca control, specialized class of traders existed. Residents given nobility to serve in high bureaucratic posts, entitled to wear large ear spools, enlarged their ears and Spaniards later called them **orejones**/big ears. Inca imperial system controlling an area of nearly 3,000 miles, achievement of statecraft, lasting long as it could control its subject populations and its own mechanisms of government.

Decline: Remained strong until it lost control of its subject peoples and government mechanisms. Royal multiple marriages used to forge alliances eventually created rival claimants for power and civil war. This is what happened in 1520 before Europeans arrived, when the Spanish arrived in Peru, they saw an empire weakened by civil strife

Inca/Aztec Comparison

Both empires based on long development of civilizations that preceded them and excelled in imperial and military organization. Both based on intensive agriculture organized by the state with surplus production; goods were redistributed to groups or social classes. Aztecs and Incas transformed an older kinship system into a hierarchical one where nobility predominated. In both, nobility was personnel of the state. Although Incas tried to integrate their empire as a unit, both empires recognized local ethnic groups and political leaders in return for loyalty. Aztecs and Incas, like Spaniards who followed them, found their military power less effective against nomadic frontier people; empires based on conquest and exploitation of sedentary peoples. There were differences between Incas and Aztecs, many result of climate and geography. Trade and markets more developed among Aztecs. Other differences were present in metallurgy, writing systems, and social definition and hierarchy. Both can be viewed as variations of similar patterns, with sedentary agriculture as an important factor. Similarities can be seen in systems of belief and cosmology and in social structure After the Aztec and Inca had ceased, people of Andes and Mexico continued to draw on these cultural traditions.

“Other” Indians

Mesoamerican and Andean civilizations were high points of Indian cultural development. The rest of the American continents were occupied by many peoples living in different ways. They can be grouped according to gradations based on material culture and social complexity. The Incas shared many things with tribal peoples of the Amazon, including clan divisions. The diversity of ancient America forces a reconsideration of patterns of human development dependent on examples from other civilizations. Social complexity based on agriculture was not necessary for fishing and hunting-gathering societies of the northwest United States and British Columbia: they developed hierarchical societies. In Colorado and South America, Indians practiced irrigated agriculture but did not develop states.

How Many Indians? Most scholars agree Mesoamerica and Andes had the largest populations. Total of 67 million, world population of about 500 million, Americans were a major segment of humanity.

1. During postclassical period, societies in the Americas *remained entirely separate from those of the Old World.*
2. Toltecs established their capital in central Mexico around 968
3. What civilization did the Toltecs succeed in central Mexico? *Olmecs*
4. After the sack of Tula, the center of population and political power in Mexico shifted to *the valley of Mexico and the shores of a chain of lakes in that basin.*
5. Civilization Aztecs succeed in central Mexico : *Toltecs*
6. Form of government basis for imperial structure of Aztecs during their 1st settlement in the valley of Mexico? *city-states*
7. Capital of the Aztec empire : *Tenochtitlan*
8. 1434, Aztecs *formed a triple alliance with two other cities.*
9. Impact of expansion and conquest on the Aztec social system : *From a loose association of clans, Aztec society became a stratified society.*
10. Deity not worshipped by the Aztecs? *Tula*
11. Significance of god Huitzilopochtli? *He was the patron god of the Aztecs most closely associated with the cult of human sacrifice.*
12. Chinampas were : *"floating islands" utilized for intensive agricultural production.*
13. Nature of the Aztec administration of subject territories? *conquered territories were often left relatively unchanged under their old rulers as long as they recognized Aztec supremacy and paid tribute.*
14. View associated with the concept of "Inca socialism"? *Inca empire was a carefully organized system in which every community collectively contributed to the whole and the state regulated the distribution of resources on the basis of need.*
15. Following the decline of the horizon states of Tihuanaco and Huari, *A number of large states such as Chimor continued to be important.*
16. Pachacuti : *Ruler associated with the first creation of the Inca empire in 1438.*

17. What was the Inca practice of split inheritance? *All political power and titles went to the ruler's successor, but his wealth was kept in the hands of the male descendants to support the cult of the dead ruler's mummy.*
18. Practice common to the Aztec and the Inca empires? *A tribute system*
19. Statement of the population of the Americas : *The population of the Americas was probably close to contemporary Europe's excluding Russia.*

1. Toltecs established a militaristic empire in Mesoamerica with a capital at Tenochtitlan. **False**
2. Aztecs were probably a nomadic tribe that used the political anarchy following the fall of the Toltecs to penetrate into the area of sedentary agricultural peoples. **True**
3. Both Aztecs and Toltecs apparently spoke Nahuatl. **True**
4. Aztecs adopted a rigidly monotheistic religious system devoted to Quetzalcoatl. **False**
5. Incas evolved from 10 undistinguished clans residing in and around Cuzco. **True**

1. The term **Indian** was a misnomer created by Columbus for Native Americans when he thought he had reached the Indies.
2. Nomadic peoples from beyond the northern frontier of the sedentary agricultural area in Mesoamerica, the **Toltecs** established a capital at Tula.
3. **Topiltzin** was a religious leader and reformer of the Toltecs who emigrated from Tula to the Yucatan peninsula.
4. Originally a Mayan city, **Chichen Itza** was conquered by the Toltecs ca. 1000 and ruled by Toltec dynasties.
5. The Mexica or **Aztecs** penetrated into sedentary agricultural zone of Mexico after Toltec collapse and established an empire ca. 1325.
6. Language of the Toltecs and Aztecs was **Nahuatl**.
7. Founded ca. 1325 on a marshy island in Lake Texcoco, **Tenochtitlan** became the center of Aztec power.
8. **Tlaloc** was one of the major Aztec gods associated with fertility and the agricultural cycle as the god of rain.
9. Aztec tribal patron god : **Huitzilopochtli**, central figure of cult of human sacrifice and warfare.
10. Originally a Toltec deity, **Quetzalcoatl** appeared as a Feathered Serpent.
11. **Chinampas**: beds of aquatic weeds, mud, and earth placed in frames made of cane and rooted in lakes to create "floating islands."
12. Specialized merchant class in Aztec society were called **pochteca**.
13. The 7 major clans in Aztec society or **capulli** were later expanded to 60 and divided into residential groupings that distributed land and provided labor and warriors.

14. **Flowery death**, or death while taking prisoners for sacrifice, was thought by the Aztecs to be a fitting end to a noble life and an assurance of eternity in the highest heaven.
 15. View created by Spanish authors to describe Inca society as a type of utopia and carefully organized system in which every community contributed to the whole is called **Inca Socialism**.
 16. Modern interpretation of Aztec society created by Marvin Harris, the relies on the absence of large mammals to replace humans for sacrifice.
 17. Group of clans centered at Cuzco, able to create empire in Andean civilization 1438 were **Ayllus**.
 18. Ruler of Inca society from 1438 to 1471, **Pachacuti** launched series of military campaigns that gave him control of the region from Cuzco to the shores of Lake Titicaca.
 19. Inca word for their empire was **Twantinsuyu**.
 20. Inca practice of descent, **split inheritance**, granted all titles and political power to ruler's successor, wealth and land remained in the hands of male descendants for support of the cult of the dead Inca's mummy.
 21. Located in Cuzco, the **Temple of the Sun** was the religious center of the Inca empire.
 22. Waystations used by Incas as inns and storehouses, **tambos** could also serve as supply centers for Inca armies on the move.
 23. Labor services extracted for lands assigned to state and religion in the Inca empire were **mita**.
 24. **Yanas**, class of people removed from their ayllus to serve permanently as servants, artisans, or workers for the Inca and his family.
 25. System of knotted strings utilized by the Incas in place of a writing system, **quipu** could contain numerical and other types of information for censuses and financial records.
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1. **Nezahualcoyotl**: King of Texcoco
 2. Rise of Major Mesoamerican civilizations: Toltecs, Aztecs, Incas
 3. Western Hemisphere with the highest population in 1462: **Mexico**
 4. Major themes of complex array of gods: Fertility, Creation and warfare and sacrifice