

Chapter 1 : Now and Then: The Aztecs by Trish Giles on Prezi

Aztec Placenames: Then and Now The following article has been generously written specially for us by Frances Berdan, Professor of Anthropology and Co-Director of the Laboratory for Ancient Materials Analysis, California State University San Bernardino (USA) and a member of our 'Ask the Experts' panel.

Ostler, a PhD in linguistics MIT, is the chairman of the Foundation for Endangered Languages, and the author of a number of books on language history, notably *Empires of the Word* and *Passwords to Paradise*. He lives in Hungerford, England. It was not spoken universally even in the realms where the Aztecs claimed sovereignty. Before the Spanish conquest, Nahuatl should thus be seen as at best an effective lingua franca of a multinational and multilingual empire: She had acquired her Nahuatl in Coatzacoalcos, on the Caribbean coast 50 km south of the border of the Aztec empire. But later in childhood, she had been traded to Xicalango, close by, but in a Mayan-language area. She had subsequently been among 20 slaves given to the Spanish victors by natives of Tabasco after losing the battle of Centla in 1519. Later, Malin-tzin was able to learn Spanish herself. He could not know that it was the Nahuatl practice, in rhetoric, to use affectionate endearments as symbols of actual respect, even at the highest level. So much so, that we still do not understand quite what the intended effect was, when deference was expressed, as here, so humbly. A royal attempt at irony to make the interloper feel ill at ease through the evident inappropriateness of what was being said? Motecuhzoma is shackled by the Spanish. Relations did not break down at this stage. But it may be that the exchange of diplomatic civility drawn out even longer by the need for two stages of serial translation for each utterance was part of what caused Motecuhzoma fatally to lower his guard. Painting of mestizos at the end of the 18th century or beginning of 19th century. They would have arisen naturally as the Spanish immigrants, overwhelmingly male, took Indian wives or mistresses mancebas and began to raise families with them. Among the famous conquistadores, almost every one had mestizo children, often with several different women, and in these cases at least they were fully recognized as heirs to their fathers. There were large numbers of less celebrated Spanish men who did the same. Combined with the school education that the Spanish began to supply to the children of elite Nahuatl-speaking families, this actually led to something of a literary flowering. Huel yca ynin machiotl titexicoz: Language learning was "in principle" a solved problem. They at once set about learning Nahuatl: And they always had paper and ink in hand, and when they heard a word from an Indian, they would write it down, and the intent with which he said it. And in the afternoon the priests got together and talked over their scripts, and did their best to agree on the apparently most suitable Spanish equivalent for these words. Printing presses were installed in Mexico City in 1563, an immense investment in technology "just a generation after the first in Madrid in 1474". In this, *Lengua mexicana* meant Nahuatl, at the time still the principal lingua franca of New Spain, as it had been of its predecessor, the Aztec Mexica empire. In the Spanish empire as in the Portuguese, the natives of America were never adjudged worthy to be consecrated as priests: This prohibition was included in a formal text of the Third Council of Lima in 1582. The Franciscans, having been the first missionaries in Mexico, had long aspired to bring up an indigenous priesthood, and indeed had founded a special college for Indian youth in the 1520s at Tlatelolco near Mexico city. But it functioned only between the 1520s and 1580s, and its purpose was ultimately thwarted by the Third Council. The children proved gifted in picking up the new songs, and there was some spontaneous creation of new ones, or new words for old song-tunes. A new tradition of Christian song was born. His motivation can be summarized in his own words: In order easily counteract this mischief, This means its content can range freely over significant moments in Christian history, provided only they are linked with some saint. It is a purely Christian work, with no allusions to the original Psalms of King David. It can hardly recall the characteristic spirit of Aztec poetry "a kind of elegant despair before an unyielding universe" but it is a highly competent stylistic pastiche of it. Finally, we can mention another story, among the best known in the early years of Christian America: It is a tale of humble piety, reinforced through astounding miracles. Although there are "of course" secular doubts as to its historical truth, there are none as to its sincerity, or its significance in the story of how Mexico came to accept the Catholic faith from conquistadores.

They suggested that rulers might increase both general well-being, and their own wealth, by imposing new, more rational, government on their subjects. Linguistic diversity, seen as a needless complication, was an immediate target. So was the temporal power of the Catholic church, which was becoming resented for its old-fashioned ways: Once the single and standardized lengua general of Mexico, it is now a language of scattered village communities, formalized by no norm at all, so that the Summer Institute of Linguistics, in a survey of the s, discerned 19 quite different varieties. Map from the Summer Institute of Linguistics website on Nahuatl - [http:](http://) This article was uploaded to the Mexicolore website on Jan 01st

Chapter 2 : Aztec NM, Aztec Then and Now

Aztec: Then and Now So much has been written about Aztec, New Mexico, that it was decided to take a different slant on the subject. In this book, instead of starting at the beginning and proceeding in chronological order, capsules of topics are captured in no particular order.

Founding[edit] The founding of Tenochtitlan shown in Codex Mendoza , an early 16th-century manuscript on the history of the Aztecs and their empire. The Aztecs were one of the last of the Nahuatl -speaking peoples who migrated to this part of the Valley of Mexico after the fall of the Toltec Empire. According to the story, the god indicated their new home with a sign, an eagle perched on a nopal cactus with a snake in its beak. Between and , Tenochtitlan grew in size and strength, eventually dominating the other city-states or altepetl around Lake Texcoco, and in the Valley of Mexico. The first is told by the archeological and historic record, and the second comes from the Mexica themselves, which is both mythological and historical. The central highlands of what is now Mexico were occupied for many centuries before the founding of the city. This led to the founding of a number of semi-autonomous urban centers around Lake Texcoco each claiming legitimacy as descendants of the Toltecs. By the early 16th century, at least a dozen of these city-states had reached 10, in population with Tenochtitlan by far the largest at , and perhaps as high as , Their presence was resisted; however, taking advantage of the nearly-constant conflict among the city-states along the lake shores, the Mexica of Tenochtitlan and their allies since of Texcoco and Tlacopan conquered the Valley of Mexico, exacting tribute from the same powers that resisted their migration in the first place. Image from Boturini Codex. Their god Huitzilopochtli told them to go and look for a promised land. They thought that was the land promised to them by Huitzilopochtli, but the god told them to continue. They went east and arrived at Chapultepec , on the edge of what was then Lake Texcoco. The god told them that their promised land was close but that they would have to fight for it. At first they tried diplomacy to convince the Mexica to leave. The Mexica fought these lords and lost, retreating to a place called Acocolco and hid in the marshes, becoming subjects of a people named the Colhuas. Two years later, the Colhuas asked the Mexicas to fight with them against Xochimilco. While the Mexica impressed the Colhuas with their battle skills, they were expelled again when they sacrificed the hearts of their captives to Huitzilopochtli. They went to Tizapan. After that, they wandered the rim of Lake Texcoco. The migration lasted around years; from to to Moctezuma in Chapultepec by Daniel del Valle The god indicated that they were getting closer when they arrived at a place called Nexticpan , which is where the San Antonio Abad Hospital is now, and later to a place called Mixiuhcan, now the colonia of Magdalena Mixiuhcan. The two found an islet near the western shore of Lake Texcoco surrounded by green water. In the middle of the islet was a nopal and perched upon it was an eagle with its wings spread and its face looking toward the sun. The people were confused because what the two priests had seen was only part of the sign they were told to expect. They moved to the islet and began to construct their city. The Mexica called their city Tenochtitlan meaning "place of the nopal," referring to the myth of its discovery. Gongora gives the day 18 July , but at least three other codices Azcatitlan, Mexicanus and Mendoza placed the time of its founding in the year , and los Anales de Tlatelolco adds the day-sign "1 Zipaktli," correlated to the beginning of summer solstice on 20 June. Tenochtitlan at its height[edit] extent of Aztec empire Thirteen years after the founding of Tenochtitlan, the population of the islet had grown and there was internal strife. A portion of the population left and went to the nearby island of Tlatelolco , establishing a monarchy there, with their first ruler being Acamapitzin. Shortly thereafter, the people of Tenochtitlan had their own monarchy. The two cities became rivals. With a vast income of tribute, Tenochtitlan grew to become one of the largest and richest urban areas in the world at that time. The city had services and infrastructure that was unheard of in the rest of the world: Their markets boasted of products from nearly every part of Mesoamerica. During the pre-Hispanic era, the city developed in a planned fashion, with streets and canals aligned with the cardinal directions, leading to orderly square blocks. The calpullis were named Cuepopan, Atzacualco, Moyotla and Zoquipan, which had subdivisions and a "tecpan" or district council for each one. The intersection of these roads was the center of the city and of the Aztec world. Here were the main temple ,

the palaces of the tlatoani or emperors, palaces of nobles such as the "House of the Demons" and the "House of the Flowers". Also located here were the two most renowned Aztec schools: This motivated Moctezuma to send gifts to the Spaniards when they arrived in Veracruz. The towers, temples and canoes filled with crowds who gathered to look at the strange men and their horses. Moctezuma came out from the center of Tenochtitlan onto the causeway to greet them. The two processions met at the entrance to the city. Moctezuma was in a litter draped with fine cotton mantles and borne on the shoulders of a number of lords. He emerged from the litter and the two leaders exchanged gifts. The Aztecs led the Spaniards into the heart of the city where Moctezuma gave them with more gifts and then quartered them in lavish apartments. However, Aztec accounts of the first meeting indicate that Moctezuma was too deferent and generous to the newcomers. Terror dominated everyone, as if all the world were being disembowelled. People fell into a fearful slumber. He also tried to have the Mexica idols in the main temple replaced by Christian ones or at least put them side-by-side. Tensions exploded when Alvarado ordered a massacre during the spring festival of Huizilopochtli. The Spanish outside the city had no food supplies and a severe shortage of drinking water. The Spanish tried to flee unnoticed but were caught. Hundreds of canoes closed in on the city from all sides. Some found their way to a causeway out of the city. When night fell, Aztec attacks on the Spaniards eased. The Aztecs thought the Spaniards were permanently gone. They elected a new king, Cuauhtemoc. For three months, the city suffered from the lack of food and water as well as the spread of disease brought by the Europeans. The Spanish pushed the defenders to the northern tip of the island. He created the ayuntamiento or town council of the Spanish capital there, so that he could choose where the city would finally be. Some accounts state that the Aztec islet was chosen because its location was strategic, allowing for rapid communication by boat to communities on the shorelines. So the site was chosen so that all remains of the old empire could be erased. For much of the colonial period, parts of Mexico City would remain very indigenous in character, with elements of these cultures surviving into modern times. However, the emperor decided not to appoint him as governor of New Spain but instead the noble hereditary title of Marquis of the Valley of Oaxaca, with vast numbers of tributary Indians there and elsewhere. But Mexico City had long since been the major settlement of "conquerors and immigrant [Spaniards, who] for their own reasons already made Mexico City their principal [seat]" before the establishment of the high court Audiencia, the archbishop, and the viceroy. Such was approved by Charles V in 1521, authorizing the city to step into rural affairs to "protect and benefit" Indians as well as the Spanish. Other conquistadors of the highest rank took positions around this square. To the north of the plaza, the Dominicans established a monastery, in an area now known as Santo Domingo. Most of these houses were built to be residences, warehouses or stores, and fortresses all at once. Growth of city[edit] After the conquest, the Spaniards generally left the existing Nahuatl city-states or altepetl largely intact after the conquest of the Aztec empire, but Mexico City was an exception since it became the seat of Spanish political power. San Juan Tenochtitlan and Santiago Tlatelolco became the mechanism for the crown to rule through indigenous intermediaries, particularly important in the Spanish capital since it also had a significant indigenous population. In the sixteenth century, these indigenous political structures mobilized tribute and labor rendered to the Spanish capital. These mainland holdings or estancias rendered tribute and labor in the prehispanic period; in the colonial period this pattern continued during the early colonial period, but during the later period ca. This profile was due to royal decree. However, the canals had already begun to shrink due to efforts to make the land streets wider. Shortly thereafter, the Palacio de Ayuntamiento was started, with the first coin production facilities. Las Casas Consistoriales was built on the south side next to the Palacio de Ayuntamiento, which later became known as the Casa de las Flores. One example is the neighborhood known as Lecumberri, founded by Basques, meaning "new, good land. Spaniards denuded hillsides of their trees from the early conquest era on, so that mud and silt made the lake system even shallower, exacerbating the periodic flooding. Spaniards had not maintained the Aztec drainage system, which included a major dike. In 1524, Indians were drafted to build the 8-mile-long combination drainage ditch and tunnel and, the work was continued with 3, In 1525, rains inundated the capital and flood waters remained in the capital for the next few years. In 1526, there was a serious proposal to move the capital to dry land rather than continue dealing with constant flooding. Elite Mexico City property owners and the city council opposed the plan, since they would

incur huge real estate losses. In , the city advanced towards the east and south and west, as the north was still bounded by water. To the west, it expanded to what is now Balderas Street. To the south began to appear houses in an area now called Colonia Doctores. To the north past Tlatelolco and to the south to Topacioa and the now Calzada de la Viga. During the Liberal Reform of the s, there was a revived plan for solving the problem, settling on a plan proposed by Francisco de Garay for a series of open canals to channel water out of the capital and through the mountains. This affected indigenous communities around the lake system. The government authorized securing land for area through which the canal was to be built. As the site of the viceroyalty of New Spain and archbishopric of Mexico, as well as economic elites, Mexico City was the center of power. Socially, the viceregal government and ecclesiastical authorities remained the pillars of Spanish colonialism. Its prestige as representing civilization allowed the colonial system to function during the long period from the s to the s when crown authorities in Mexico City were too weak politically to regulate much of the economic activities over such a vast territory.

Chapter 3 : First Steps in Nahuatl

Dominated large areas of Mesoamerica (14th century) Ethnic group of central Mexico Spoke Nahuatl language Tenochtitlan now Mexico City The Aztecs.

Aztec Sayings Aztec Placenames: Where it all began: These were, most importantly, communities and neighborhoods, but prominent features of the landscape such as mountains, lakes and rivers were also flattered with names. Can they give us an idea of what they considered important to their way of life, and what they observed as notable in their local environments? So how did Aztec people decide what to name a place? Nonetheless, the Aztecs had a strong sense of history, and many places experienced rich and interesting histories. Place glyphs in the Codex Mendoza: Each of these names suggests notable and sometimes rather exciting events in the history of the place. Environmental events were also memorialized in placenames: So in these cases we could expect to find avocados, reeds and gold in the towns or nearby. These types of names are actually quite common, identifying features from cultivated fields and caves to a red hill and a stone quarry. Names based on resources also abound, including precious stones and metals, rabbits, deer, salt, obsidian, turkeys, grasshoppers, aromatic flowers and many different kinds of birds. An important aspect of their lives was their religion, and we also find names honoring gods: Place signs in Mexico today: In other instances, the indigenous names have continued to today, but often with some spelling changes to accommodate the Spanish language. So the names Texcoco and Tepetzotlan have survived relatively intact, but Cuauhnahuac has been fitted to Spanish sounds and today is Cuernavaca. And some placenames, of course, are of purely Spanish origin such as Puebla, Monterrey and Morelia. Berdan and Patricia Rieff Anawalt Vol. Many towns in Mexico have a Spanish name, usually a Saint, and an indigenous name. You can tell something about the town from its Indian name, for instance Tlaxcala means the place of the cornbread tortilla , I live in Apizaco, little creek. Nearby is Santa Ana Chiutempan edge of the swamp and probably 6 or 7 hundred years ago there was a swamp. Thank you very much for providing the name! Therefore, I wanted to find a suitable Aztec name for the town, and you all have helped me out greatly! Please keep up the amazing work on your website. Thank you all so much for writing this article! Like in any culture, the place names are loaded with meaning in the Aztec world. Well, surprise surprise, there IS a place listed in the Codex Mendoza with exactly that name! The glyph shows a hungry-looking vampire?

Chapter 4 : Mexico City: Then and Now

Some Reminders of Aztec Culture in places such as Mexico are the food they had lived off of. Such as Corn and Beans, which are an important part of the Mexican Diet and other crops like, avocados, chilies, and squash are common ingredients in Mexican Cooking.

The Valley of Mexico at the time of the Spanish Conquest. An important article, "Rethinking Malinche" by Frances Karttunen examines her role in the conquest and beyond. Nearby, he founded the town of Veracruz where he met with ambassadors from the reigning Mexica emperor, Motecuzoma II. However, the Tlaxcalan general Xicotencatl the Younger believed them to be hostile, and attacked. He then took Motecuzoma up to the roof of the palace to ask his subjects to stand down. However, by this point the ruling council of Tenochtitlan had voted to depose Motecuzoma and had elected his brother Cuiclahuac as the new emperor. Spaniards and their Indian allies were discovered clandestinely retreating, and then were forced to fight their way out of the city, with heavy loss of life. Some Spaniards lost their lives by drowning, loaded down with gold. After this incident, a smallpox outbreak hit Tenochtitlan. Through numerous subsequent battles and skirmishes, he captured the various indigenous city-states or altepetl around the lake shore and surrounding mountains, including the other capitals of the Triple Alliance, Tlacopan and Texcoco. Texcoco in fact had already become firm allies of the Spaniards and the city-state, and subsequently petitioned the Spanish crown for recognition of their services in the conquest, just as Tlaxcala had done. Although the attackers took heavy casualties, the Aztecs were ultimately defeated. The city of Tenochtitlan was thoroughly destroyed in the process. Like most European empires, it was ethnically very diverse, but unlike most European empires, it was more a system of tributes than a single unitary form of government. In the theoretical framework of imperial systems posited by American historian Alexander J. Motyl the Aztec empire was an informal type of empire in that the Alliance did not claim supreme authority over its tributary provinces; it merely expected tributes to be paid. For example, the southern peripheral zones of Xoconochco were not in immediate contact with the central part of the empire. The hegemonic nature of the Aztec empire can be seen in the fact that generally local rulers were restored to their positions once their city-state was conquered and the Aztecs did not interfere in local affairs as long as the tribute payments were made. These were small polities ruled by a king or tlatoani literally "speaker", plural tlatoque from an aristocratic dynasty. The Early Aztec period was a time of growth and competition among altepeme. Even after the empire was formed in and began its program of expansion through conquest, the altepetl remained the dominant form of organization at the local level. The Aztec realm was at its core composed of three Nahuatl -speaking city states in the densely populated Valley of Mexico. Over time, asymmetries of power elevated one of those city states, Tenochtitlan, above the other two. The "Triple Alliance" came to establish hegemony over much of central Mesoamerica, including areas of great linguistic and cultural diversity. Administration of the empire was performed through largely traditional, indirect means. However, over time something of a nascent bureaucracy may have been beginning to form insofar as the state organization became increasingly centralized. A tlacohtcalcatl pictured in the Codex Mendoza Before the reign of Nezahualcoyotl , the Aztec empire operated as a confederation along traditional Mesoamerican lines. Independent altepetl were led by tlatoani lit. A typical Mesoamerican confederation placed a Huey Tlatoani lit. Following Nezahualcoyotl, the Aztec empire followed a somewhat divergent path, with some tlatoani of recently conquered or otherwise subordinated altepetl becoming replaced with calpixque stewards charged with collecting tribute on behalf of the Huetlatoani rather than simply replacing an old tlatoque with new ones from the same set of local nobility. It was the responsibility of the Huey tlatoani to deal with the external issues of empire; the management of tribute, war, diplomacy, and expansion were all under the purview of the Huey tlatoani. It was the role of the Cihuacoatl to govern the city of Tenochtitlan itself. The Cihuacoatl was always a close relative of the Huey tlatoani; Tlacaclael , for example, was the brother of Moctezuma I. Both the title "Cihuacoatl", which means "female snake" it is the name of a Nahua deity , and the role of the position, somewhat analogous to a European Viceroy or Prime Minister , reflect the dualistic nature of Nahua cosmology. Neither the position of Cihuacoatl nor the position of

Huetlatoani were priestly, yet both did have important ritual tasks. Those of the former were associated with the "female" wet season, those of the latter with the "male" dry season. Despite the apparent lesser status of the position, a Cihuacoatl could prove both influential and powerful, as in the case of Tlacaelel. This design not only provided advise for the ruler, it also served to contain ambition on the part of the nobility, as henceforth Huey Tlatoani could only be selected from the Council. Moreover, the actions of any one member of the Council could easily be blocked by the other three, providing a simple system of checks on the ambition higher officials. These four Council members were also generals, members of various military societies. The ranks of the members were not equal, with the tlacochcalcatl and tlaccatecatl having a higher status than the others. These two Councillors were members of the two most prestigious military societies, the cuauhchique "shorn ones" and the otontin " Otomies ". As the empire grew, the system evolved further and some tlatoani were replaced by other officials. The other officials had similar authority to tlatoani. As has already been mentioned, directly appointed stewards singular calpixqui, plural calpixque were sometimes imposed on altepetl instead of the selection of provincial nobility to the same position of tlatoani. At the height of empire, the organization of the state into tributary and strategic provinces saw an elaboration of this system. The 38 tributary provinces fell under the supervision of high stewards, or huecalpixque, whose authority extended over the lower-ranking calpixque. These calpixque and huecalpixque were essentially managers of the provincial tribute system which was overseen and coordinated in the paramount capital of Tenochtitlan not by the huetlatoani, but rather by a separate position altogether: On the occasion that a recently conquered altepetl was seen as particularly restive, a military governor, or cuauhtlatoani, was placed at the head of provincial supervision. One was stationed in the province itself, perhaps for supervising the collection of tribute, and the other in Tenochtitlan, perhaps for supervising storage of tribute. These pochteca had various gradations of ranks which granted them certain trading rights and so were not necessarily pipiltin themselves, yet they played an important role in both the growth and administration of the Aztec tributary system nonetheless. The power, political and economic, of the pochteca was strongly tied to the political and military power of the Aztec nobility and state. In addition to serving as diplomats teucnenenque, or "travelers of the lord" and spies in the prelude to conquest, higher-ranking pochteca also served as judges in market plazas and were to certain degree autonomous corporate groups , having administrative duties within their own estate.

Chapter 5 : Now Then Time Tracking Pro

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Ancient Mayan foods "Maya food was that of a civilization which, unlike those of the Aztecs and Inca However, the Maya remained an important ethnic group in SE. America, and their history is an important part of American history. Were it not for the fact that all their books but four have perished, and that until very recently it had not been possible to decode their hieroglyphics, much more would be known and written about them Maize was the staple food and had great cultural significance, figuring in all important sites such as those attending births and deaths. It was consumed in many ways: Among the flesh foods, the turkey was important. It seems that both available species were eaten, the domesticated on how familiar worldwide and the ocellated turkey. Iguana meat was appreciated and the bones of that animal from at least one archaeological site are darkened, suggesting that it was roasted, possible on a a barbacoa barbecue. There is evidence of numerous other animals such as armadillo, tapir, monkey, and the manatee Fish and seafood were much consumed in coastal areas, and there is also evidence of trade in conserved fish and consumption of small freshwater fish. In short, a wider variety of foods were eaten then than in modern times Chocolate, one of the great gifts of the New World to the Old, is often thought of as an Aztec thing. The Maya, however, were familiar with it many centuries earlier, using cacao beans as currency and drinking chocolate although it is not known whether they reserved the beverage for ceremonial occasions or had it regularly. Some of the customs can be projected to the Classic period, but allowances must be made for a great deals of change. Although many observations and studies have been made, the overall pictures is still unclear. The Maize was prepared by boiling or soaking it in lime water and then draining it in a gourd colander. While it was still wet, it was ground on a metate--as small stone table--with a mano, a cylindrical handstone. The resulting paste was most commonly mixed with water to make pozole, a thin gruel, or formed into cakes, the still familiar tortillas, which were roasted on a flat pottery griddle and eaten with beans or chili. On special occasions chocolate was mixed with ground maize and spiced with chili. Beans and squash were often planted in the same hole with the maize or the rows between. There were numerous varieties of squash and pumpkin, and two varieties of beans, a red one and a black one. A traveler in the area today is aware of the ubiquitous frijole. Chili peppers, tomatoes, yucca, and sweet potatoes were also sometimes planted in the same field. Several important food plants my have been developed by the Maya--cacao, manioc, the papaya, and the avocado pear Most of the secondary food crops of the Central area were fruits Other trees, both wild and domesticated, found in the area included hog plums, nance plums and guavas The Maya hunted in the grassy savannas that dot the Lowland jungle, using traps and spears; the bow and arrow were not introduced until after the Classic period. The Maya was a considerate hunter, killing only what he needed In addition to deer, the ancient Maya hunted birds Other sources of protein were fish, turtles, iguanas, and insects. There were fresh-water fish, and Yucatan, with its long seacoast, provided salt-water fish that could be dried or salted for shipment Landa described the diet of the sixteenth-century Maya In the evening they ate stews of vegetables and deer meat, fish, or the meat of wild or tame birds. For special feasts they had roasted fowl, bread, and a drink made from cacao. Benson, revised edition [Thomas Y. New York] p. Wild boar was an "Old World" animal, introduced to Maya cuisine by the Spanish. Ancient Maya consumed a boar-like mammal called a peccary: American animals which look something like a small wild pig, and are sometimes so called, but which belong to a different family, Tayassuidae. This family is the New World counterpart of the pig family in the Old World. The range of the peccary is from S. Brazil to Arizona in the USA. It is eaten locally but is not accounted as a delicacy. For the Maya people, however, it was a food resource of some significance. The region of C. America which they inhabited was not rich, in pre-Columbian times, in edible animals. Oxford] 2nd edition p. Both the White-lipped and the White-collared Peccaries are extensively hunted for their flesh in Tropical America. Peccary meat is far superior to ordinary pork, being much mroe delicate and with a richer, wild game flavor.

In upland Mexico, the Indians were diverted to another way of life, based on an intensified collection of the seeds and roots of wild plants, and upon the killing of smaller, more solitary animals. In their economy, in their semi-nomadic pattern of settlement, and even in the details of their tool-kits, the Mexican Indians of the Archaic period were only part of the "Desert Culture" It was in Mexico, however, and in this "Desert Culture" contexts, that all the important plant foods of Mesoamerica--maize, beans, squashes, chile peppers, and many others--were first domesticated. It seems likely that the practice of plant cultivation must have reached the Maya area at some times during the Archaic period Unfortunately, preservation of plant materials and faunal remains is poor. Coe, 6th edition [Thames and Hudson: Maize cobs are found in Soconusco sites beginning about BC, but these are small and not very productive ears What brought it about? Some scholars favour the theory that it was a major improvement in the productivity of the maize plant In those days, settlements were little more than tiny hamlets of sum three to twenty families each The Early Formative villagers efficiently exploited the rich, brackish water environment, gathering mangrove oysters and marsh clams in great numbers, and taking turtles and crabs, while iguanas In the lagoons and nearby rivers they fished for gar, snook, porgy, and catfish The scarcity or in some cases complete absence in Ocos and Cuadros sites of bones from animals which would have required some effort to secure, such as deer and peccary, testify to the sit-at-home propensities of these people. Jaguars, wild pigs, and tapirs were dangerous and may have been hunted mainly by members of the elite. Gourd and cord traps, nets, and dogs were probably used by commoners to catch birds, iguanas, and other small animals; for the larger animals the nobles probably used bows and arrows. Turkeys, partridges, pheasants, quail, pigeons, chachalacas, parrots, deer, ducks, coyotes, martins, foxes, badgers, squirrels, armadillos, rabbits, eagles, macaws, coatis, iguanas, and pacas inhabited the lowland area and were probably hunted. The Indians also ate domesticated native dogs Fish from the rivers and tributaries served as supplementary food and items of trade. During the late sixteenth century the Indians of Xeoj and Quoj also ate crabs and shrimp Indians living on the lower coastal plain may have engaged in fishing and salt making in Pre-Hispanic times Norman OK] p. Maize, beans, squashes, chili peppers, cotton, and various kinds of fruit trees were cultivated In Yucatan, the Maya stored their crops in above-ground cribs of wood, but also in fine underground places which might well be the chultuns so common in Classic sites. It is not certain that the lowlands Maya ate tortillas flat cakes , but other ways of preparing maize are mentioned in the early sources. These include atole, a corn-meal gruel which was taken with chili pepper as the first meal of the day; posol, a mixture of water and sour-dough carried in gourds to the fields for sustenance during the day; and the well-known tamale. The peasant cuisine we know little of that current among the elite class was largely confined to such simple foods as to stews compounded from meat and vegetables, to which were added squash seeds and peppers. Every May household had its own kitchen garden in which vegetables and fruit trees were raised, and fruit groves were scattered near settlements as well. Papaya, avocado, custard apple, sapodilla, and the breadnut tree were all cultivated, but many kinds of wild fruits were also eaten, especially in times of famine Both wild and domestic turkeys were known The larger mammals, such as deer and peccary, were hunted with the bow-and-arrow in drives though in Classic times the atlatl-and-dart must have been the principal weapon , aided by packs of dogs. Birds like the wild turkey, partridge, wild pigeon, quail, and wild duck were take with pellets shot from blow guns. A variety of snares and deadfalls were shown in the Madrid Codex, especially a trap for armadillo. In Yucatan, fishing was generally of the offshore kind, by means of sweep and drag nets and hook-and-line, but fish were also shot with bow-and-arrow in lagoons. Inland, especially in the highland streams, stupefying drugs were pounded in the water, and the fish taken by hand once they had floated into artificial dams Along the coasts the catch was salted and dried or roasted over a fire for use in commerce. The Indian women leave the maize to soak overnight in lime water so that in the morning it is soft and therefore partly prepared; in this fashion the husk and the stalk are separated from the grain. They grind it between stones, and while half ground, make large balls and loads of it to give to workmen, travelers, and sailors; and these balls last several months, only become sour [but do not go bad]. From the rest they take a lump and mix it in a bowl made from the shell of a fruit which grows on a tree and by means of which God provided them with vessels. They drink this substance and eat the rest, and it is tasty and very nutritious. From the most finely ground maize they extract a milk which they thicken over the fire to

make into a kind of porridge, which they drink hot in the morning. They throw water on what is left over from the morning and drink it during the day because they are not accustomed to drink water on its own. They also toast and grind the maize and dilute it with a little pepper and cacao, which makes a most refreshing drink. From the ground maize and cacao they make a foaming drink with which they celebrate their feasts. They extract from cacao a grease which resembles butter, and from this and from the maize they make another drink which is both tasty and highly regarded. They make bread in a number of ways; and it is a good and healthy bread; but it is bad to eat cold so the Indian women go to pains to make it twice a day. They make stews of vegetables and the meat of deer and of wild and tame fowl, and also of fish; all of which may be found in large numbers. They also have good provisions, because they now breed the pigs and poultry of Castile. In the morning they drink the hot drink with peppers, which has been described, at the midday the other cold ones, and at night the stews; and if there is no meat, they make their sauces out of pepper and vegetables. The men were not accustomed to eat with the women; they ate on the floor or, at most, off a mat for a table.

Chapter 6 : The Food Timeline--Aztec, Maya & Inca foods

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Diet The Aztec created artificial islands or chinampas on Lake Texcoco, on which they cultivated crops. The Aztec staple foods included maize, beans and squash. Chinampas were a very efficient system and could provide up to seven crops a year, on the basis of current chinampa yields, it has been estimated that 1 hectare of chinampa would feed 20 individuals, with about 9, hectares of chinampa, there was food for , people. Much has been said about a lack of proteins in the Aztec diet, to support the arguments on the existence of cannibalism M. The Aztecs had a great diversity of maize strains, with a wide range of amino acid content; also, they cultivated amaranth for its seeds, which have a high protein content. They cultivated chia, also high in protein. More important is that they had a wider variety of foods. Chilis and tomatoes, prominent to this day, were cultivated. They harvested acocils, a small and abundant shrimp of Lake Texcoco, also spirulina algae, which was made into a sort of cake that was rich in flavonoids, and they ate insects, such as crickets chapulines , maguety worms, ants, larvae, etc. Insects have a higher protein content than meat, and even now they are considered a delicacy in some parts of Mexico. Aztecs also had domestic animals, like turkey and some dog breeds that provided meat, although usually this was reserved for special occasions. Use of cotton and jewelry were restricted to the elite. They also kept beehives and harvested honey. Cocoa grains were used as money but also to make a chocolate drink much like beer. Subjugated cities paid annual tribute in form of luxury goods like feathers and adorned suits. After the Spanish conquest some foods were outlawed, particularly amaranth because of its central role in religious belief, and there was less diversity of food. This led to chronic malnutrition in the general population. Recreation Although one could drink pulque, a fermented beverage with an alcoholic content equivalent to beer, getting drunk before the age of 60 was forbidden. While the first time was punished, repeat incidents could be punished by death. Like in modern Mexico, the Aztecs had strong passions over a ball game, but this in their case it was tlachtli, the Aztec variant of the ulama game, the ancient ball game of Mesoamerica. The game was played with a ball of solid rubber, about the size of a human head. The ball was called "olli", whence derives the Spanish word for rubber, "hule". The city had two special buildings for the ball games. The players hit the ball with their hips, knees, and elbows. They had to pass the ball through a stone ring to automatically win. This was difficult, so they could hit markers on the walls to earn points. The fortunate player that could do this had the right to take the blankets of the public, so his victory was followed by general running of the public, with screams and laughter. People used to bet on the results of the game. Poor people could bet their food, pillis could bet their fortunes, tecutlis lords could bet their concubines or even their cities, and those who had nothing could bet their freedom and risk becoming slaves. The Aztecs also enjoyed board games, like "Patolli" and "Totoloque". Arts Song and poetry were highly regarded; there were presentations and poetry contests at most of the Aztec festivals. Also there was a kind of dramatic presentation that included players, musicians and acrobats. Poetry was the only occupation worthy of an Aztec warrior in times of peace. A remarkable amount of this poetry survives, having been collected during the era of the conquest. In some cases, we know names of individual authors, such as Netzahualcoyotl, Tolatonai of Texcoco, and Cuacuatzin, Lord of Tepechpan. In the basement of the Great Temple there was the "house of the eagles", where in peacetime Aztec captains could drink a foaming chocolate, smoke good cigars, and have poetry contests. The poetry was accompanied by percussion instruments teponaztli. Recurring themes in this poetry are whether life is real or a dream, whether there is an afterlife, and whether we can approach the giver of life.

Chapter 7 : Then and now: Famous Aztec graduates – The Daily Aztec

He then built what is now called Mexico City on the land where the once mighty Tenochtitlan stood to represent the glory and power of the Aztec empire. Now After the Spaniards destroyed the Aztec capital, they rebuilt the city in Spanish style.

Aztec Calendar Ancient Aztec clothing Ancient Aztec clothing, that is, the clothing worn by the tribes that made up the Aztec empire such as the Mexica people , was rich in variety. As we shall see, it varied according to the social class that people belonged to. Aztec clothing was generally loose fitting and did not completely cover the body. When the Spanish arrived in Mexico, the people were surprised to see them in their full armour, with only their faces exposed. Aztec clothes were generally made of cotton which was imported or ayate fiber, made from the Maguey Cactus also called the Century Plant or American Aloe. Women would weave the fibers into clothing, a task girls were taught as young teenagers. Because of their vast trading network, the Aztecs were able to make use of a beautiful array of dyes, creating the brilliant colours still seen in Mexico today. The Common people A simple loincloth and tilma The Ancient Aztec clothing of the common people and slaves sometimes covered very little of their bodies. Maguey clothing, rather than the cotton, was the rule. Slaves would only wear a simple loincloth. The loincloth, also worn by common people, was made from a long strip of cloth tied in front. If the man had a little higher social standing, it might be embroidered or have fringes on the two ends. The men would also wear a cloak made from a triangular cloth known as a tilmatli or tilma. It could be used like an apron to carry things, or worn as a cloak. The women would wear skirts, and a sleeve less blouse or short sleeved shirt. Again, this would be very simple, with some decoration as the social class became more prestigious. There would be symbols of their particular affiliation on the clothing or in a head dress. The more prestigious clothing became brightly coloured. Gold was often used in clothing, and pendants, feathers, furs, and other forms of decoration were used. Jewelry such as necklaces, earrings and bracelets were also worn by the upper classes. Like tribes still in mesoamerica today, some wore "ear spools". Of course, for certain rituals costumes were worn which became even more elaborate. Aztec masks were used for rituals, representing various Aztec gods. They often were allowed to wear more elaborate clothing. The military The military had their own costumes, based on what military group they belonged to - the eagle or the jaguar, for example. Even for the Aztec warrior, there was a hierarchy that was reflected by how adorned their costumes were. Those who were war heroes were allowed more jewels and more stunning clothing. The ancient Aztec clothing of the warrior offered some protection, and their head dresses also served as helmets. Some of the chiefs even wore a layer of gold. Warriors carried a simple decorated shield. They used bows, spears, and the maquahuitl - a combination sword and club. For more, see these Aztec warrior drawings. Importance Ancient Aztec clothing was a huge part of the economy. You could buy a slave if you had enough material. People brought thousands of clothing items as tribute to the powerful empire. Clothing both united people and separated them - much like it still does today. And now for some fun - why not make your own ancient Aztec clothing? If you quote this material please be courteous and provide a link.

Chapter 8 : Ancient Aztec clothing

Ancient Aztec clothing, that is, the clothing worn by the tribes that made up the Aztec empire (such as the Mexica people), was rich in variety. As we shall see, it varied according to the social class that people belonged to.

Chris Then Constantly being attacked by their enemies, the Aztecs of Mesoamerica needed desperately to seek refuge in a city they could call their own. Surrounded by high mountains, Lake Texcoco was the perfect spot to begin the city that would be the prize of the Aztec empire. In what we now call the Valley of Mexico, the Aztecs began constructing their capital city of Tenochtitlan. Begun in A. For simple access, causeways were constructed from the island to the mainland and dikes were constructed to prevent the salty water of the eastern lake from mixing with the fresh water around the island. Canals were used as transportation through the island. Housing about 1 twenty-fifth of the Aztec empire, at a population of ,, it was an exceptionally prosperous city. Because the Aztecs forced the people they conquered to pay tribute, the city grew wealthy with "gifts" of corn, clothing and rubber. Tenochtitlan sported, pyramids, palaces, gardens, a well organized market and schools. Many temples, dedicated to different Aztec gods dominated the city. The Aztec empire ended in disaster in A. Cortez plundered the city and then destroyed it. He then built what is now called Mexico City on the land where the once mighty Tenochtitlan stood to represent the glory and power of the Aztec empire. Now After the Spaniards destroyed the Aztec capital, they rebuilt the city in Spanish style. Using some of the stone from one of the fallen Aztec temples, they built what is now the largest church in Latin America. They continued to expand their city which became a main port and capital for Spanish expansion into Central America. As they grew bigger, they filled in more of the lake so they would have more room to expand. Eventually, this city turned into Mexico City, the capital of Mexico. With an estimated population of Of course, there are problems with having so many people. Serious air pollution has been a major problem in the city even though the government shut down the cities major oil refinery and put a subway system in the city. The Mexico City of today is definitely different from the one of the past.

Chapter 9 : The Aztecs Before Time!!!!!!!!!! by Gadiel Garay on Prezi

Lacking food and ravaged by disease, the Aztecs, now led by Cuauhtemoc, finally collapsed on the fateful day of 13th of August CE. Tenochtitlan was sacked and its monuments destroyed. From the ashes rose the new capital of the colony of New Spain and the long line of Mesoamerican civilizations which had stretched right back to the Olmec.