

Chapter 1 : Basic Aztec facts: AZTEC HOUSES

*See Inside Aztec Town [C. A. Burland] on calendrierdelascience.com *FREE* shipping on qualifying offers. The culture of the sophisticated Aztec civilization, who founded the Mexican empire, is presented in detail with illustrations depicting the ancient people's lifestyle.*

The Mexica supplied the Tepaneca with warriors for their successful conquest campaigns in the region and received part of the tribute from the conquered city states. In this way, the political standing and economy of Tenochtitlan gradually grew. In , Azcapotzalco initiated a war against the Acolhua of Texcoco and killed their ruler Ixtlilxochitl. Tezozomoc died in , and his sons began a struggle for rulership of Azcapotzalco. The Mexica were now in open war with Azcapotzalco and Itzcoatl petitioned for an alliance with Nezahualcoyotl , son of the slain Texcocan ruler Ixtlilxochitl against Maxtla. The Triple Alliance of Tenochtitlan, Texcoco and Tlacopan besieged Azcapotzalco, and in they destroyed the city and sacrificed Maxtla. Through this victory Tenochtitlan became the dominant city state in the Valley of Mexico, and the alliance between the three city-states provided the basis on which the Aztec Empire was built. These states had an economy based on highly productive chinampa agriculture, cultivating human-made extensions of rich soil in the shallow lake Xochimilco. Itzcoatl then undertook further conquests in the valley of Morelos , subjecting the city state of Cuauhnahuac today Cuernavaca. The accession of a new ruler in the dominant city state was often an occasion for subjected cities to rebel by refusing to pay tribute. This meant that new rulers began their rule with a coronation campaign, often against rebellious tributaries, but also sometimes demonstrating their military might by making new conquests. Motecuzoma tested the attitudes of the cities around the valley by requesting laborers for the enlargement of the Great Temple of Tenochtitlan. Only the city of Chalco refused to provide laborers, and hostilities between Chalco and Tenochtitlan would persist until the s. Motecuzoma therefore initiated a state of low-intensity warfare against these three cities, staging minor skirmishes called " Flower Wars " Nahuatl xochiyaoyotl against them, perhaps as a strategy of exhaustion. His brother Tlacaelel served as his main advisor Nahuatl languages: Cihuacoatl and he is considered the architect of major political reforms in this period, consolidating the power of the noble class Nahuatl languages: Axayacatl also conquered the independent Mexica city of Tlatelolco, located on the northern part of the island where Tenochtitlan was also located. The Toluca valley was a buffer zone against the powerful Tarascan state in Michoacan , against which Axayacatl turned next. In the major campaign against the Tarascans Nahuatl languages: Michhuahqueh in 1479 the Aztec forces were repelled by a well organized defense. Axayacatl was soundly defeated in a battle at Tlaximaloyan today Tajimaroa , losing most of his 32, men and only barely escaping back to Tenochtitlan with the remnants of his army. Tizoc died suddenly in , and it has been suggested that he was poisoned by his brother and war leader Ahuizotl who became the next tlatoani. His successful coronation campaign suppressed rebellions in the Toluca valley and conquered Jilotepec and several communities in the northern Valley of Mexico. A second campaign to the gulf coast was also highly successful. He began an enlargement of the Great Temple of Tenochtitlan, inaugurating the new temple in For the inauguration ceremony the Mexica invited the rulers of all their subject cities, who participated as spectators in the ceremony in which an unprecedented number of war captives were sacrificed 1484 some sources giving a figure of 84, prisoners sacrificed over four days. Probably the actual figure of sacrifices was much smaller, but still numbering several thousands. Ahuizotl also constructed monumental architecture in sites such as Calixtlahuaca, Malinalco and Tepoztlan. After a rebellion in the towns of Alahuiztlan and Oztoticpac in Northern Guerrero he ordered the entire population executed, and repopulated with people from the valley of Mexico. He also constructed a fortified garrison at Oztuma defending the border against the Tarascan state. His early rule did not hint at his future fame. He succeeded to the rulership after the death of Ahuizotl. He began his rule in standard fashion, conducting a coronation campaign to demonstrate his skills as a leader. He attacked the fortified city of Nopallan in Oaxaca and subjected the adjacent region to the empire. An effective warrior, Moctezuma maintained the pace of conquest set by his predecessor and subjected large areas in Guerrero, Oaxaca, Puebla and even far south along the Pacific and Gulf coasts, conquering the province of Xoconochco

in Chiapas. He also consolidated the class structure of Aztec society, by making it harder for commoners

Nahuatl languages: He also instituted a strict sumptuary code limiting the types of luxury goods that could be consumed by commoners. At this point the power balance had shifted towards the Spaniards who now held Motecuzoma as a prisoner in his own palace. During the fighting Moctezuma was killed, either by the Spaniards who killed him as they fled the city or by the Mexica themselves who considered him a traitor. He ruled only 80 days, perhaps dying in the smallpox epidemic, although early sources do not give the cause. After the siege and complete destruction of the Aztec capital, he was captured on 13 August, and marked the start of Spanish hegemony in central Mexico. His death marked the end of a tumultuous era in Aztec political history. Political and social organization

Main articles: Class in Aztec society, Aztec society, and Aztec slavery

Folio from the Codex Mendoza showing a commoner advancing through the ranks by taking captives in war. Each attire can be achieved by taking a certain number of captives. The most powerful nobles were called lords

Nahuatl languages: Their works were an important source of income for the city. Some macehualtin were landless and worked directly for a lord

Nahuatl languages: When a warrior took a captive he accrued the right to use certain emblems, weapons or garments, and as he took more captives his rank and prestige increased. Women in Aztec civilization

Folio from the Codex Mendoza showing the rearing and education of Aztec boys and girls, how they were instructed in different types of labor, and how they were punished for misbehavior

The Aztec family pattern was bilateral, counting relatives on the fathers and mothers side of the family equally, and inheritance was also passed both to sons and daughters. This meant that women could own property just as men, and that women therefore had a good deal of economic freedom from their spouses. Nevertheless, Aztec society was highly gendered with separate gender roles for men and women. Men were expected to work outside of the house, as farmers, traders, craftsmen and warriors, whereas women were expected to take the responsibility of the domestic sphere. Women could however also work outside of the home as small-scale merchants, doctors, priests and midwives. This situation has led some scholars to describe Aztec gender ideology as an ideology not of a gender hierarchy, but of gender complementarity, with gender roles being separate but equal. Nobles were also often polygamous, with lords having many wives. Polygamy was not very common among the commoners and some sources describe it as being prohibited. Each altepetl was led by a ruler, a tlatoani, with authority over a group of nobles and a population of commoners. The altepetl included a capital which served as a religious center, the hub of distribution and organization of a local population which often lived spread out in minor settlements surrounding the capital. Altepetl were also the main source of ethnic identity for the inhabitants, even though Altepetl were frequently composed of groups speaking different languages. Each altepetl would see itself as standing in a political contrast to other altepetl polities, and war was waged between altepetl states. In this way Nahuatl speaking Aztecs of one Altepetl would be solidary with speakers of other languages belonging to the same altepetl, but enemies of Nahuatl speakers belonging to other competing altepetl states. In the basin of Mexico, altepetl was composed of subdivisions called calpolli, which served as the main organizational unit for commoners. In Tlaxcala and the Puebla valley, the altepetl was organized into teccalli units headed by a lord

Nahuatl languages: A calpolli was at once a territorial unit where commoners organized labor and land use, since land was not in private property, and also often a kinship unit as a network of families that were related through intermarriage. Calpolli leaders might be or become members of the nobility, in which case they could represent their calpollis interests in the altepetl government. Smith estimates that a typical altepetl had from 10, to 15, inhabitants, and covered an area between 70 and square kilometers. In the Morelos valley, altepetl sizes were somewhat smaller. Smith argues that the altepetl was primarily a political unit, made up of the population with allegiance to a lord, rather than as a territorial unit. He makes this distinction because in some areas minor settlements with different altepetl allegiances were interspersed. Government

The Aztec Empire was ruled by indirect means. Like most European empires, it was ethnically very diverse, but unlike most European empires, it was more of a system of tribute than a single system of government. Ethnohistorian Ross Hassig has argued that Aztec empire is best understood as an informal or hegemonic empire because it did not exert supreme authority over the conquered lands; it merely expected tributes to be paid and exerted force only to the degree it was necessary to ensure the payment of tribute. 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 generally interfere in local affairs as long as the tribute payments were made and the local elites participated willingly. Such compliance was secured by establishing and maintaining a network of elites, related through intermarriage and different forms of exchange. Such strategic provinces were often exempt from tributary demands. The Aztecs even invested in those areas, by maintaining a permanent military presence, installing puppet-rulers, or even moving entire populations from the center to maintain a loyal base of support. Some provinces were treated as tributary provinces, which provided the basis for economic stability for the empire, and strategic provinces, which were the basis for further expansion. These were small polities ruled by a hereditary leader tlatoani from a legitimate noble dynasty. The Early Aztec period was a time of growth and competition among altepetl. Even after the confederation of the Triple Alliance was formed in and began its expansion through conquest, the altepetl remained the dominant form of organization at the local level. Florentine Codex As all Mesoamerican peoples, Aztec society was organized around maize agriculture. The humid environment in the Valley of Mexico with its many lakes and swamps permitted intensive agriculture. The main crops in addition to maize were beans, squashes, chilies and amaranth. Particularly important for agricultural production in the valley was the construction of chinampas on the lake, artificial islands that allowed the conversion of the shallow waters into highly fertile gardens that could be cultivated year round. Chinampas are human-made extensions of agricultural land, created from alternating layers of mud from the bottom of the lake, and plant matter and other vegetation. These raised beds were separated by narrow canals, which allowed farmers to move between them by canoe. Chinampas were extremely fertile pieces of land, and yielded, on average, seven crops annually. On the basis of current chinampa yields, it has been estimated that one hectare 2. While most of the farming occurred outside the densely populated areas, within the cities there was another method of small-scale farming. Each family had their own garden plot where they grew maize, fruits, herbs, medicines and other important plants. When the city of Tenochtitlan became a major urban center, water was supplied to the city through aqueducts from springs on the banks of the lake, and they organized a system that collected human waste for use as fertilizer. Through intensive agriculture the Aztecs were able to sustain a large urbanized population. The lake was also a rich source of proteins in the form of aquatic animals such as fish, amphibians, shrimp, insects and insect eggs, and water fowl. The presence of such varied sources of protein meant that there was little use for domestic animals for meat only turkeys and dogs were kept , and scholars have calculated that there was no shortage of protein among the inhabitants of the Valley of Mexico. Apart from taking care of domestic food production, women weaved textiles from agave fibers and cotton. Men also engaged in craft specializations such as the production of ceramics and of obsidian and flint tools , and of luxury goods such as beadwork , featherwork and the elaboration of tools and musical instruments. Sometimes entire calpollis specialized in a single craft, and in some archeological sites large neighborhoods have been found where apparently only a single craft speciality was practiced. Copper products were generally imported from the Tarascans of Michoacan.

Chapter 2 : Top 10 Insights Into The Mysteries Of The Aztec City Of The Gods - Listverse

Get this from a library! See inside an Aztec town. [C A Burland; Adrian Sington; Charlotte Snook] -- Text and illustrations describe the history and culture of the Aztecs, once the most powerful civilization in Central America.

Tenochtitlan was the capital city and center of the Aztec Empire. It was founded in and served as the capital until the Aztecs were conquered by Spanish conquistador Hernan Cortes in 1519. Where was it located? Tenochtitlan was located on a swampy island in Lake Texcoco in what is today south central Mexico. The Aztecs were able to settle there because no one else wanted the land. The water also worked as a natural defense against attacks from other cities. Map of Tenochtitlan by Hanns Prem Click picture for larger view Causeways and Canals Early on in the history of the city the Aztecs built causeways and canals for transportation to and from the city. A causeway is a raised road that allowed the people to easily travel over the swampy and wet areas. There were three major causeways that led from the island city to the mainland. There were also bridges built into the causeways that allowed small boats and canoes to travel under them. These bridges could be removed when the city was being attacked. The Aztecs also built many canals throughout the city. The canals acted like water roads that allowed people to easily travel around the large city in boats. The city was well planned and laid out in a grid that made traveling around the city easy. City Center At the center of the city there was a large area where many of the public activities took place. The temples to the Aztec gods were built here as well as a court where they played a ballgame called Ullama. The largest temple was a pyramid called the Templo Mayor. It was the tallest building in the city in order to be closest to the gods. Marketplace There were markets throughout the city where people would trade goods and food. There was one main marketplace where up to 40,000 people would visit during feast days to buy goods and food for celebrations. Why did the Aztecs settle on a swampy island? When the Aztecs were driven from their valley home by the Culhuacan they needed a new place to stay. The priests said they had a sign from the gods. The Aztecs should settle where they saw an eagle holding a snake while standing on a cactus. They saw this sign on a marshy island in the lake and began to build a new town on the spot. How big was it? Tenochtitlan was a large city that covered around 5 square miles. Some historians estimate that nearly 200,000 people lived in the city during its peak. Is it still there today? The current capital of Mexico, Mexico City, is located at the same location. Archeologists have uncovered the ruins of Tenochtitlan near the center of Mexico City. Model version of how Tenochtitlan looked at its peak by Thelmadatter Interesting Facts about Tenochtitlan There were two aqueducts over 2. Large crowds of as many as 8,000 people would sometimes gather in the central area. The city was divided into four zones and twenty districts. The Aztec Emperors built their palaces near the temple district. They were large stone structures with as many as 50 rooms as well as their own gardens and ponds. The Aztecs built a 10 mile long dike that sealed off a portion of the lake. It helped keep the water fresh and protected the city from flooding. Activities Take a ten question quiz about this page. Listen to a recorded reading of this page: Your browser does not support the audio element.

Chapter 3 : Aztecs - Wikipedia

*See Inside an Aztec Town [Cottie Arthur Burland, Adrian Sington, Charlotte Snook] on calendrierdelascience.com *FREE* shipping on qualifying offers. Text and illustrations describe the history and culture of the Aztecs, once the most powerful civilization in Central America.*

Only the most distinguished men were allowed to build houses with two storeys, and it is doubtful whether the marshy subsoil of Tenochtitlan could have taken the weight of anything heavier. All over Mexico, however, the one- or two-storey building was the rule. What were their personal possessions 25 At Well, lets start this was an amazing website but there was a problem. We know house-building was a collective job - i. You state that small pine resin torches lit up the homes of these people. Hey mexicolore this did all my work you are the best web site ever made thaaaaaaaanks 21 At 7. What aspects of their culture influenced their housing? What about Aztec children? This would be very helpful I cannot find it any where else and this website seems very loaded with information! What was the outside of their house like? Thank you your website is very helpful! Some of this is answered above! Gardens - not for poor families but flowers yes, even the poorest home would have had flowers in it. The front of the house would open directly onto the local road. How was food cooked in the kitchen? On a clay griddle in the middle pic 1 - spot it? Aztec houses, at least in towns, were grouped together around patios, usually with extended families occupying the neighbouring houses. Aztec houses were largely used just for sleeping in - most family members were out and about during the day. As the adobe bricks were sun-dried, the only significant impact on the environment would have been the cutting of trees for wood for those parts of the house, such as the roof, not made of adobe. How long did the pine-knot torches burn? Can you describe them? The answer to your first question, BTW, appears to be around hours Thanx for the info! You came to my school Stapleford and I really enjoyed it! What is the climate like in Tenochtitlan? Thanks for writing, Jodie. We enjoyed coming to Stapleford! Mexico City where Tenochtitlan used to be is quite high up, so you tend to get cool-chilly nights and warm days. There have always basically been two opposite seasons in that part of the world: In Aztec times the dry season was the war season and the wet season was the farming season. Thanks very much for this, it helped me in a section of my project! It was a really good help for my homework. They would probably have had two stories, be made of stone, and have been finely decorated. What did aztecs use for jail? They did keep slaves temporarily in cages before they had been sold, but ordinary folk generally paid back their dues to society by working for the people they had wronged or stolen from. Maybe we could learn from this principle even today? Our teacher is teaching us about diffrent sivilisations and im doing aztecs. I find that the Aztecs are so cool once you learn all about them.

Chapter 4 : Teotihuacan - Wikipedia

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Tenochtitlan Tenochtitlan was an Aztec city that was arranged in a slightly different manor than other Aztec cities Smith It was an urban island settlement that housed , inhabitants at its height Carrasco It was one of the largest cities in the world at the time of the Spanish conquest. The two largest cities in the world at this time were Paris and Constantinople with , people. Needless to say, when the conquistadors encountered this miraculous city, they were in awe Carrasco 66! Tenochtitlan was at first constructed like other city-state capitals with an organized central area and an unorganized region outside the center precincts. They wanted it to have a renewed splendor and to look prestigious and important. They decided to renovate it along grid lines. Not only the central region was renovated to match this grid, but also the outskirts to make the entire city more organized. The people of Tenochtitlan borrowed a lot of stylistic designs from Teotihuacan and Tula to rebuild their city, including using a grid, certain architectural styles, and sculpture. The entire city of Tenochtitlan was divided into five quadrants, if you count the center one. Canals divided the city in the four cardinal directions. The central plaza was not the only administrative and religious center in Tenochtitlan. In the center of each of the four surrounding quadrants there was also a central plaza Smith The Incas also chose to organize their city layouts along gridlines in their early empire. For more information about this see Inca grid pattern. Outside of the city centers, were the houses of its people. The houses of the lords and nobles normally surrounded the market places and civic centers Carrasco On the outskirts of the city, there were gardens in the swamps. By using their superior farming skills, these people made chinampas, rectangular patches of earth in the swamp, to cultivate plants for food and to build houses on. They were able to have very productive planting areas because of this technology Carrasco

Chapter 5 : Aztec Placenames: Then and Now

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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 Tepotzotlan 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 Chiuatempan 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 6 : A Different Perspective: Aztec in Perspective by Monte Shriver - Part Two

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The powerful and dominant temples were of course the masterpieces of the Aztec empire but there is much more to Aztec architecture than just these mighty temples. Tenochtitlan was the main Aztec city, which was actually built on top of another city Teotihuacan. At that time, it was the third largest city in the world with a population that grew to around 1,000,000 people. The plaza was then surrounded by temples, shrines and pyramids as you move out from the centre, and then further out scattered in the outskirts were the Aztec homes, their ball courts, and their garden and farming land. Of course, as we mentioned earlier the most dominant pieces of architecture are the temples of the Aztecs. These temples perfectly represent how the Aztecs architecture is powered by their desire to sacrifice to their gods and their religion and beliefs. They focused on building strong foundations since the soil on their ground was susceptible to sinking due to the warm and often damp climate. The Aztecs used a colorful and easy to cut volcanic stone called tezontle to form the base of their constructions. The Aztecs additionally used local stone materials like rubble and limestone that were found in the area, and these were often traded as well. Aztecs mostly carved their stones for decorations, giving their buildings and materials a unique look that added texture and visual punch to their buildings. The carvings were naive for the most part with a very two dimensional quality They also were also keen on local wood materials and used pine and oak wood from the forests for their beams and doors. Symbols incorporated into Aztec architecture Aztec architecture was full of symbols as we mentioned earlier, the Aztecs used symbols to add decoration, style and incorporate their beliefs into their architecture. Here are some of the figures that were commonly used in Aztec buildings and architecture and what they represent. Eagle – The eagle was representative of the sun and of warriors Serpents – Serpents represented water or fire Conch shell – The Conch shell was a important symbol of fertility Frogs and sea creatures – Represented Tlaloc Symbols Aztec temples and shrines Some of the most powerful and iconic Aztec architecture is of course the striking Aztec temples. The temples in Mesoamerican and in particular with the Aztecs were seen as a way to get closer to the gods. The Aztec people built temples and pyramids in numbers, from the largest temple, the Templo Mayor to the Sun and Moon Pyramids which still stand proud today. One of the more well known types of Aztec architecture, the Aztec temple These Aztec pyramids and temples always had double staircases that faced west towards the sun. The temples share similarities with the Egyptian pyramids but unlike Egyptian pyramids, the tops of the Aztec temples were flat. On top here would be a block made for sacrifices and there would be idols representing the god to whom the temple was built for, skilfully carved too. Inside these majestic Aztec temples, the walls were decorated with paint and statues. Their staircases comprised of 13 steps which had astronomical influence. At the end of these staircases were dragon like figures called stone serpents heads. They were commonly thought to have been built to ward off evil spirits. There would also be a highly revered eagle, the nahual of Huitzilopochtli-Tonatiuh. These are common in most of the Aztec temples and can be seen at Tepoztlan temple, the temple of the Feathered Serpent in Xochicalco, the round temple of Cempoala, and the temple of Ehecatl in Calixtlahuaca. Similarly shrines were built by the Aztecs and sometimes dedicated to a specific God. These were places of worship or a place for offerings. The shrines found honoured the Sun god, the Eagle and the Jaguar. An Aztec emperors palace The emperor and ruler of the Aztecs would have a very large palace. It had a very large courtyard and had two stories. Gold panels, paintings and carvings cover the walls. There would be numerous rooms, each dedicated to a specific use. A large staircase is located in the centre of the grand home. The four main rooms of the Aztec emperors palace Reception area where the King entertained guests. Meeting room where the throne is located. Storage room which housed all the gifts given to the King Aztec ball courts Tlachco – Ball courts were L shaped. It is the location for ballgames which is the Aztecs main sport called tlachtli or ullamaliztli This was popular back in the Mesoamerican era but is still played today in some parts of Mexico. The Ball courts were usually located beside the shrine for Huitzilopochtli. The Aztec ceremonial plaza the sacred precinct The Great Temple and

the core of the city, was surrounded by a ceremonial centre. This area was a collection of massive structures specifically used for religious ceremonies by the Aztecs. These structures include temples, ball courts, priest houses and were surrounded by the houses of the very important Aztec nobles. Farther away from the centre of this area would be the markets and the houses of the lower class. The gardens or Chinampas extend on to the lake where crops were grown, and on the west side of the precinct was their bathhouse, the tozpalatl. Aztec chinampas the floating gardens Chinampas are swampy rectangular patches of earth where food is being grown. Each chinampa was surrounded by canals which is the water formed in between them. Dams and complex systems of irrigation were built to sustain crops essential to the Aztec people. These patches of swamps farming blocks were around 2. Chinampas were located on the outskirts of town and sometimes extend into the surrounding body of water where the irrigation for them would be sourced from. Aztec architecture in the landscape of the Gulf of Mexico Aztec architecture in summary The Aztec people created some of the most impressive temples and pyramids the world has ever seen. These majestic and powerful structures were built stone by stone, by hand, and must have taken the Aztecs a long time to complete. Their motivation was obviously to get closer to the skies, where they could sacrifice to their gods from atop their mighty pieces of architecture. In all their architectural endeavours though, the Aztecs maintained a unique visual style in all of the buildings and constructions. From the ball courts to their homes and living areas, the Aztecs would adorn their buildings with artistic renderings and sculptures, give them a unique style that is truly unique to this civilisation.

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Inside these majestic Aztec temples, the walls were decorated with paint and statues. Their staircases comprised of 13 steps which had astronomical influence. At the end of these staircases were dragon like figures called stone serpents heads.

The term has been glossed as "birthplace of the gods", or "place where gods were born", [7] reflecting Nahua creation myths that were said to occur in Teotihuacan. Nahuatl scholar Thelma D. Sullivan interprets the name as "place of those who have the road of the gods. The name is pronounced [te. By normal Nahuatl orthographic conventions, a written accent would not appear in that position. Both this pronunciation and Spanish pronunciation: The original name of the city is unknown, but it appears in hieroglyphic texts from the Maya region as puh, or "Place of Reeds". This naming convention led to much confusion in the early 20th century, as scholars debated whether Teotihuacan or Tula-Hidalgo was the Tollan described by 16th-century chronicles. It now seems clear that Tollan may be understood as a generic Nahua term applied to any large settlement. In the Mesoamerican concept of urbanism, Tollan and other language equivalents serve as a metaphor, linking the bundles of reeds and rushes that formed part of the lacustrine environment of the Valley of Mexico and the large gathering of people in a city. Around BCE, people of the central and southeastern area of Mesoamerica began to gather into larger settlements. For many years, archaeologists believed it was built by the Toltec. This belief was based on colonial period texts, such as the Florentine Codex, which attributed the site to the Toltecs. However, the Nahuatl word "Toltec" generally means "craftsman of the highest level" and may not always refer to the Toltec civilization centered at Tula, Hidalgo. In the Late Formative era, a number of urban centers arose in central Mexico. The most prominent of these appears to have been Cuicuilco, on the southern shore of Lake Texcoco. Scholars have speculated that the eruption of the Xitle volcano may have prompted a mass emigration out of the central valley and into the Teotihuacan valley. These settlers may have founded or accelerated the growth of Teotihuacan. There is evidence that at least some of the people living in Teotihuacan immigrated from those areas influenced by the Teotihuacano civilization, including the Zapotec, Mixtec, and Maya peoples. The builders of Teotihuacan took advantage of the geography in the Basin of Mexico. From the swampy ground, they constructed raised beds, called chinampas, creating high agricultural productivity despite old methods of cultivation. The earliest buildings at Teotihuacan date to about BCE. The largest pyramid, the Pyramid of the Sun, was completed by CE. This was not the Teotihuacan state; it was a group of the Feathered-Serpent people, thrown out from the city. The Feathered-Serpent Pyramid was burnt, all the sculptures were torn from the temple, and another platform was built to efface the facade. The Dynasty went on to have sixteen rulers. Zenith[edit] The city reached its peak in CE, when it was the center of a powerful culture whose influence extended through much of the Mesoamerican region. Notably absent from the city are fortifications and military structures. View of the Pyramid of the Moon from the Pyramid of the Sun The nature of political and cultural interactions between Teotihuacan and the centers of the Maya region as well as elsewhere in Mesoamerica has been a long-standing and significant area for debate. Substantial exchange and interaction occurred over the centuries from the Terminal Preclassic to the Mid-Classic period. Some believe that it had direct and militaristic dominance; others that adoption of "foreign" traits was part of a selective, conscious, and bi-directional cultural diffusion. New discoveries have suggested that Teotihuacan was not much different in its interactions with other centers from the later empires, such as the Toltec and Aztec. Platform along the Avenue of the Dead showing the talud-tablero architectural style Restored portion of Teotihuacan architecture showing the typical Mesoamerican use of red paint complemented on gold and jade decoration upon marble and granite. The talud-tablero style disseminated through Mesoamerica generally from the end of the Preclassic period, and not specifically, or solely, via Teotihuacano influence. It is unclear how or from where the style spread into the Maya region. During the zenith main structures of the site, including the pyramids, were painted in dark-red maroon to Burgundy colors only small spots remain now and were a very impressionable view. Teotihuacan is known for producing a great number of obsidian artifacts. No ancient Teotihuacano non- ideographic texts are known to exist or

known to have existed. Inscriptions from Maya cities show that Teotihuacan nobility traveled to, and perhaps conquered, local rulers as far away as Honduras. Maya inscriptions note an individual nicknamed by scholars as " Spearthrower Owl ", apparently ruler of Teotihuacan, who reigned for over 60 years and installed his relatives as rulers of Tikal and Uaxactun in Guatemala. The creation of murals, perhaps tens of thousands of murals, reached its height between and The artistry of the painters was unrivaled in Mesoamerica and has been compared with that of painters in Renaissance Florence, Italy. Scholars had thought that invaders attacked the city in the 7th or 8th century, sacking and burning it. More recent evidence, however, seems to indicate that the burning was limited to the structures and dwellings associated primarily with the ruling class. They say the invasion theory is flawed because early archaeological work on the city was focused exclusively on the palaces and temples, places used by the upper classes. Because all of these sites showed burning, archaeologists concluded that the whole city was burned. Instead, it is now known that the destruction was centered on major civic structures along the Avenue of the Dead. The sculptures inside palatial structures, such as Xalla, were shattered. The decline of Teotihuacan has been correlated to lengthy droughts related to the climate changes of " This theory of ecological decline is supported by archaeological remains that show a rise in the percentage of juvenile skeletons with evidence of malnutrition during the 6th century. Which is why there is different evidence that helps indicate that famine is most likely one of the more possible reasons for the decline of Teotihuacan. The majority of their food came from agriculture, they grew things such as maize, bean, amaranth, green tomatoes tomatillos? But their harvest was not nearly sufficient to feed a population as big as it is believed lived in Teotihuacan. They may have aligned themselves against Teotihuacan to reduce its influence and power. The art and architecture at these sites emulate Teotihuacan forms, but also demonstrate an eclectic mix of motifs and iconography from other parts of Mesoamerica, particularly the Maya region. Many Maya states suffered similar fates in the coming centuries, a series of events often referred to as the Classic Maya collapse. Nearby in the Morelos valley, Xochicalco was sacked and burned in and Tula met a similar fate around Other scholars maintain that the largest population group must have been of Otomi ethnicity, because the Otomi language is known to have been spoken in the area around Teotihuacan both before and after the Classic period and not during the middle period. Taube has differentiated two different serpent deities whose depictions alternate on the Feathered Serpent Pyramid: Other researchers are more skeptical. Known primarily from figurines and so assumed to be related to household rituals. Politics were based on the state religion; religious leaders were the political leaders. The artwork likely commissioned would have been a mural or a censer depicting gods like the Great Goddess of Teotihuacan or the Feathered Serpent. Censers would be lit during religious rituals to invoke the gods including rituals with human sacrifice. Scholars believe that the people offered human sacrifices as part of a dedication when buildings were expanded or constructed. The victims were probably enemy warriors captured in battle and brought to the city for ritual sacrifice to ensure the city could prosper. Animals that were considered sacred and represented mythical powers and military were also buried alive, imprisoned in cages: Upper-class homes were usually compounds that housed many such families, and one compound was found that was capable of housing between sixty and eighty families. Such superior residences were typically made of plaster, each wall in every section elaborately decorated with murals. These compounds or apartment complexes were typically found within the city center. The vast lakes of the Basin of Mexico provided the opportunity for people living around them to construct productive raised beds, or chinampas, from swampy muck, construction that also produced channels between the beds. Typically, multiple languages were spoken in these sections of the city. After the fall of the city, various squatters lived on the site. During Aztec times, the city was a place of pilgrimage and identified with the myth of Tollan, the place where the sun was created. Today, Teotihuacan is one of the most noted archaeological attractions in Mexico. The Pyramid of the Sun was restored to celebrate the centennial of the Mexican War of Independence in The site of Teotihuacan was the first to be expropriated for the national patrimony under the Law of Monuments , giving jurisdiction under legislation for the Mexican state to take control. Some plots were farmed on the site. Peasants who had been farming portions were ordered to leave and the Mexican government eventually paid some compensation to those individuals. Other sections of the site were excavated in the s and s. The first site-wide project of restoration and excavation was

carried out by INAH from to , supervised by Jorge Acosta. This undertaking had the goals of clearing the Avenue of the Dead, consolidating the structures facing it, and excavating the Palace of Quetzalpapalotl. In , another major program of excavation and restoration was carried out at the Pyramid of the Feathered Serpent and the Avenue of the Dead complex. Most recently, a series of excavations at the Pyramid of the Moon have greatly expanded evidence of cultural practices. At the bottom he came to rest in apparently ancient construction – a man-made tunnel, blocked in both directions by immense stones. He decided initially to elaborate clear hypothesis and to obtain approval. Researchers reported that the tunnel was believed to have been sealed in CE. Victor Manuel Velasco Herrera , from UNAM Institute of Geophysics, determined with the help of ground-penetrating radar GPR and a team of some 20 archaeologists and workers the approximate length of the tunnel and the presence of internal chambers. By , the digital map was complete. The archaeologists explored the tunnel with a remote-controlled robot called Tlaloc II-TC , equipped with an infrared camera and a laser scanner that generates 3D visualization to perform three dimensional register of the spaces beneath the temple. A small opening in the tunnel wall was made and the scanner captured the first images, 37 meters into the passage. By the end of archaeologists of the INAH located the entrance to the tunnel that leads to galleries under the pyramid, where rests of rulers of the ancient city might have been deposited. The INAH team, consisted of about 30 persons supported with national and international advisors at the highest scientific levels, intended to enter the tunnel in September–October This excavation, the deepest made at the Pre-Hispanic site, was part of the commemorations of the th anniversary of archaeological excavations at Teotihuacan and its opening to the public. The hole that had appeared during the storms was not the actual entrance; a vertical shaft of almost 5 meters by side is the access to the tunnel. At 14 meters deep, the entrance leads to a nearly meter long corridor that ends in a series of underground galleries in the rock. After archaeologists broke ground at the entrance of the tunnel, a staircase and ladders that would allow easy access to the subterranean site were installed. Works advanced slowly and with painstaking care; excavating was done manually, with spades. Nearly 1, tons of soil and debris were removed from the tunnel.

Chapter 8 : Aztec Empire for Kids: Tenochtitlan

Aztec Ruins National Monument is located just over the New Mexico state line on the Animas River in the quaint town of Aztec. Aztec Ruins was designated a World Heritage Site in as part of the Chaco Culture World Heritage Site because it preserves important Pueblo architectural and engineering achievements.

Metzger were in Largo Canyon in the first place. To quote again from Dr. My research shows that Mr. Ramsey is dead wrong in his conclusions about the road from Bernalillo through Cuba to Aztec. My conclusion is based on my own personal knowledge having traveled all or part of the road since , discussions with Gerald Williams who traveled the road in and my review of the Official Road Map of New Mexico issued by the New Mexico State Highway Department for the years , , , and The map shows the road in the same basic configuration as it is today contrary to Mr. The road was designated a primary State Route from Bernalillo to Aztec. The road was gravel from Bernalillo to about 10 miles south of La Ventana and then was classified as graded the rest of the way to Aztec except for small sections of gravel around Lybrooks and Bloomfield. Also, I think it is worth noting that in the map, SR 44 reappears as a 3rd class route the lowest state category from around Counselors apparently down Largo Canyon to just east of Blanco. This designation and road disappears from all the subsequent maps that I found. SR 44 is now paved all the way from Bernalillo to Cuba. The road is now designated SR 44 all the way from Bernalillo to Aztec and is paved all the way except where it is gravel from about 10 miles south of Bloomfield to Aztec. The road is now paved all the way to Aztec. Of course, he had the road going down Largo Canyon from Counselors. I hope the history of the Bernalillo-Aztec road will dispel the assertion that in the main road was down Largo Canyon from Counselors to Blanco. The ferry was obviously replaced by the bridge which was built in No later than , SR 44 replaced this route as the road was moved to the west to its present configuration, now designated U. In all the years I have traveled the road, I can recall only three road relocations. I suspect it was moved to its present location when the road was paved in The next relocation was from Cuba to La Ventana where the road was moved west out of the foothills to where it is today. As one drives north from La Ventana today, the old road is visible coming down the hill on the right. The next relocation was about 10 miles south of La Ventana where the road was moved slightly east for a few miles. I hope some of my classmates from the class of can help my memory in this regard. I was stunned to hear the allegation that the road had been re-routed because of excavations at Chaco. We would take the road from Bloomfield to Huerfano Trading Post now abandoned , turn to the SW and go by the Otis Trading Post shown on the and maps and then drive 25 miles to Chaco. We never went in through Nageezi because it was past Blanco Trading Post. What is really important to note here is that in NM 44 now U. NM 17 now U. The only other paved route from the south was from Gallup to Shiprock to Farmington and Aztec but that route would normally only be used by people from the far western side of the state. However, at page , Mr. The time line of events really seems questionable to me. Doug arrives in the predawn hours. He arrived at the home of his supervisor, Bill Ferguson at 5: Unfortunately, we have no idea where Bill Ferguson lived, but for Doug to drive from Mancos, Colorado must have taken at least an hour which means he left his home around 4: I would think that would mean that Doug had to be up by at least 3: To work this schedule five days a week seems a little fishy to me. It took us at least an hour to get from Aztec to the rig. Upon arrival, they found oil field workers never identified already there who told them that the fire was on top of the mesa and that something strange was sitting on top of the hill. I found nothing to indicate the fire was started by the craft. This means someone saw the fire on the mesa around 4: And, it would have to have been one hell of fire if it was seen from Highway ! I think the illogical time sequences puts the whole story in doubt. Anyway, they found the disc in the pre-dawn light and when the sun came up they were able to see inside the disc. No mention of how all these other people heard about the disc. After the ranchers arrived, a law enforcement office from Cuba arrived stating that he had followed the disc from Cuba more about this improbable happening to follow. Now, even more people show up including a law enforcement officer from Aztec whose name Doug had forgotten. At page 4 of Chapter 1, Mr. Almost all of the attendees spent their entire lives in Aztec. Not a single person I talked to remembered a Doug Noland ever living in Aztec, much

less working for the community of Aztec. It is impossible to determine who the local law enforcement officer mentioned was. In , I believe J. McKinsie was the Aztec Town Marshall. I remember him walking around the downtown area with his flashlight checking businesses at night. Gerald Williams remembers him patrolling the alleys at night in his Studebaker car. Since he worked at night, I doubt if he would have visited the site. Who would have notified him? State Policeman Andy Andrews lived in Farmington so his presence is doubtful. Before I go further, I need to give you, dear reader, some distances. Due to the nature of the terrain, it is impossible to see the entrance to Hart Canyon from either Cedar Hill or Aztec until you are effectively at the entrance to the Canyon. But the story gets better. And by the time they got to the entrance to Hart Canyon, they were able to follow the dirt and dust clouds the other cars and trucks were making to arrive at the crash site. It must have been quite a caravan charging up Hart Canyon. Anyone having any doubts about the sequence of events yet? Well, here is one more event for you to ponder. A preacher, living in Aztec, on his way to his new church in Mancos, also saw the commotion and headed up the canyon. One would have to conclude that with all the commotion and dust and vehicles going up Hart Canyon, half of Aztec must have been there. I think there are two possibilities:

Chapter 9 : Acoustic Live in New York City

The roof was thatched and sometimes 'gabled' (see pic 1) or (in towns) low and flat (see pic 2). Pic 2: An Aztec house in the suburbs of Tenochtitlan (Click on image to enlarge) The main room was just for sleeping and eating: no-one spent much time there during the day.

Share Shares Teotihuacan, at its prime, was one of the largest cities on earth, filled with massive pyramids that rivaled the wonders of the Egyptian pharaohs—and everything about it is a mystery today. Little to nothing was written down to tell the story of Teotihuacan, but little hints in the ruins left behind have uncovered some of its past. Wikimedia When the Spanish Conquistadors arrived in America and saw Teotihuacan for the first time, the Aztecs were living there. It had stood for 1, years before the Aztecs and years before the Maya ever came to Mexico. Nobody knows who built it. A group called the Toltecs tried to take credit, but the city had been in Mexico for longer than they had, as well. Some of the archaeology, though, has left behind a few little hints of where it came from. The city was started in BC, built around a cave carved into the earth by a flow of lava. The people who found that cave seemed to have believed it was a holy spot. They set up a temple on top of it. Gradually, it seems, little settlements were built around it, added by pilgrims who came out to see the holy cave. Around the time Teotihuacan started to boom into a city, a volcano in Cuicuilco erupted. A huge settlement of people there was wiped out, and the scattered survivors fled out into the wilderness in search of a new home. Soon, they made their way to Teotihuacan. Their lives, though, had changed. Their lives, like never before, were focused on the gods. Their new home, Teotihuacan, became more than just a city. It was a desperate shelter against the powers of nature, built to earn the protection of the gods. The pyramids, historian Esther Pasztory believes, were built to imitate the volcano that had destroyed their home. It was meant to show the people that priests had the powers of the gods and that they could keep them safe. And it may have been the start of a new order of religious devotion across the whole country. There, they left behind stone figures built in their new city in tribute to the place their ancestors called home. Wolfgang Sauber The gods of Teotihuacan craved blood. In the tunnel under the Pyramid of the Sun, four burial sites filled with human sacrifices have been found, made when the pyramid was built. Three of the burial sites left behind have the remains of dead children who had been sacrificed to appease the gods. Under the Pyramid of the Moon, they buried a whole array of wild animals, along with 12 human corpses—10 of which are missing their heads. Wikimedia They may have done horrible things to create them, but those pyramids were architectural wonders. They were two of the largest buildings in the world. Even today, the Pyramid of the Sun is still the third-largest pyramid in the world. It was built over the sacred cave that started the city, the place they believed the Sun was born. At the time, there was an altar place on the top for rituals, although we can only guess what those rituals were. Perhaps they simply prayed—or perhaps, like the Aztecs who followed them, their priests went there to carve hearts of human sacrifices. They left behind jade masks, found only the homes of the Teotihuacan elite. When they held these ceremonies, it seems, the most powerful men in the city would join the priests at the Pyramid of the Sun, their faces completely obscured under a sheet of green jade. Wikimedia By BC, Teotihuacan went from being a temple surrounded by a few domiciles to being the biggest city in the Western world. By some estimates, there were, people living in Teotihuacan at its peak. No city would match its size until the s, more than 1, years after it reached its zenith. Every part of the city was built on religious principles. It was laid out in a rectangular grid, patterned to follow the movements of the Sun. A massive road ran through it, called the Street of the Dead, directing people to the great pyramids in the center of the city. The city boomed after those pyramids were built. They had no idea who the people were that created this massive, amazing city. As it turns out, though, they might not have any one group of people. Teotihuacan seems to have been a multicultural city, almost like an ancient New York. Each part of the city seems to have been divided up into cultural areas, sort of like the Chinatowns and Little Italys we find in modern cities. There were districts full of Mayans, Mixtecs, and Zapotecs, each with its own unique temples and their own unique relics. The city was designed to keep commoners in their own slums. There, they were allowed to set up temples and carry on rituals to their own gods. But they were kept from the center of the

town, where the elites, covering in jewelry and jade, held ceremonies atop the great Pyramids. Wolfgang Sauber Teotihuacan had massive power over the people around them. Products made by the people there were traded all around the country, and their beliefs seem to have completely reshaped the religions of Mesoamerica. The people may have simply been in awe of their incredible projectsâ€”or they may have been forced at the point of a sword. Murals across Teotihuacan depict the warriors that once guarded the city, their eyes protected by shell goggles, their heads adorned with feather headdresses, and dart throwers held in their hands. The city held the Temple of the Plumed Serpent, a massive pyramid dedicated to the celebration of war. It is covered in sculptures of feather serpents representing their god of war. When it was completed, people were sacrificed, their hands tied behind their backs and buried in pits beside the building. Sigvald Linne Underneath the Temple of the Sun and the Temple of the Plumed Serpent, the people of Teotihuacan built long, deep tunnels that lead to the main courtyard. These were secret places used for mysterious purposes, sealed for thousands of years before they were discovered. A sinkhole at the foot of the Temple of the Plumed Serpent revealed the one there. It ran feet from the temple to the courtyard, taking anyone who entered through a massive cross-shaped chamber. They seem to have been places where sacrifices were made to the gods. Inside the cross-shaped chamber, there are offerings left behind: For reasons unknown, the way into these passageways was forcibly sealed with massive boulders 1, years ago. Somebody wanted the way into the passageways closed, and they wanted to make sure no one ever stepped inside again. Wikimedia By the time the Aztecs had come to Mesoamerica and found Teotihuacan, the city was in ruins. They had no idea what had happened, how such a massive city could have collapsedâ€”and, today, we only have our best guesses. The most popular theory, is that there was a violent uprising. Around , the commoners who had been forced to live on the outskirts of town turned against the elite. They stormed the center of the city, burning it to the ground. The massive government buildings that belonged to the elite were targeted, and their artwork and sculptures were destroyed. When the city fell, the people left. They separated and formed new communities, commemorating their new towns with human sacrifices. In one case, people were slaughtered to consecrate a new land. Then, in short time, the people who had once lived together turned against each other and a new era of war and chaos began. Wikimedia For nearly years, the city laid in ruins. The, in the s, the Aztecs moved in. The Aztecs, unable to imagine mere mortals making something like Teotihuacan, assumed that it was a city of the gods. This, they believed, was the place where the gods sacrificed themselves so that they could be reborn. And this was the place where they created the world. Like the people there, they worshiped the Plumed Serpent, who they called Quetzalcoatl. They copied their pyramids. They followed their habits of human sacrifice. They carried they found in the great city back to their own homes and treated them as sacred relics. More than years after the last person left Teotihuacan, its influence was still reshaping the world.