	•	•		
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GUIDED READING North American Societies

A. Summarizing As you read this section, fill out the chart below to describe early North American societies.

Peaple	Environment	Achievements
1. Pacific Northwest peoples		
2. Pueblo builders	, .	
3. Mound Builders		
	,	
4. Northeastern tribes	-	·
:		

B. Clarifying Give examples to show how North American societies were linked to each other.

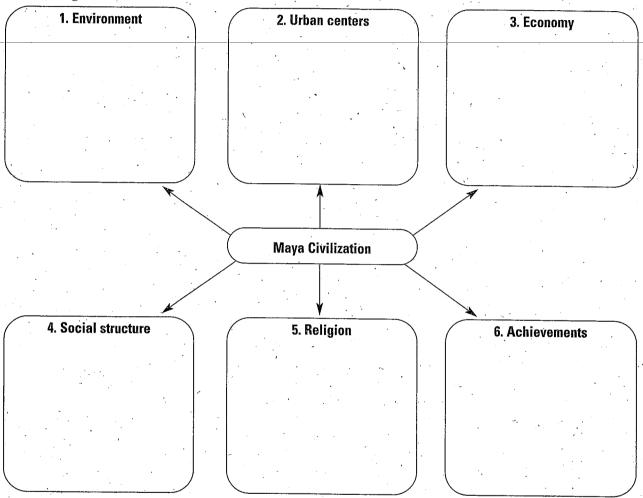
Political Links	Economic Links	Cultural Links
	,	
		· · · · · · · · · · · · · · · · · · ·

C. Clarifying On the back of this paper, identify potlatch, pueblos, and totems and the significance of each in early North American culture.



GUIDED READING Maya Kings and Cities

A. Summarizing As you read about the rise and fall of Maya civilization, fill out the web diagram below.



- **B.** Analyzing Causes What explanations do historians offer for the disappearance of Maya city-states? What factors do you think led to the fall of Maya civilization? Give reasons to support your answer.
- **C.** Writing Expository Paragraphs On the back of this paper, write a paragraph explaining how each of the following relate to Maya civilization.

Tikal

glyph

code

Popol Vuh

Name			Date	



GUIDED READING The Aztecs Control Central Mexico

A. Evaluating Courses of Action As you read this section, note one or more reasons why the Aztecs took each of the following actions.

1. The Aztecs first worked for local rulers as soldiers- for-hire.	2. The Aztecs joined two other city-states to form a
TOT-TIME.	Triple Alliance.
	·
3. In Tenochtitlán, the Aztec capital, the Aztecs built hundreds of temples and religious structures dedicated to the gods.	4. Aztec engineers built three causeways over water and marshland.
5. Aztec priests sacrificed humans atop the Great Temple.	6. The Aztecs built a calendar in the main ceremonial plaza of Tenochtitlán.
7. Some of the conquered provinces rebelled against Aztec rule.	8. Montezuma II reduced the number of public officials.

B. Summarizing On the back of this paper, briefly describe the story of Quetzalcoatl.



GUIDED READING The Inca Create a Mountain Empire

A. Analyzing Causes and Recognizing Effects As you read this section, take notes to answer questions about the Incan Empire.

1. Ancient cultures	2. Incan traditions and beliefs	3. Pachacuti

4. System of government	5. Language	6. Cíties
7. Road system	8. Economy	9. Religion

- **B.** Clarifying On the back of this paper, explain the purpose of ayllu and mita in Incan government.
- 4 UNIT 4, CHAPTER 16

Jame Date	
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BUILDING VOCABULARY People and Empires in the Americas

	1.	Iroquois	a. Incan extended family group, which worked on tasks too big for a single family
		potlatch	 a green or black volcanic glass found in the Valley of Mexico and used to make weapons
	3.	Anasazi	c. village of large, apartment-style compounds made of stone or adob
	4.	pueblo	d. natural object with which an individual, clan, or group identifies its
	5.	totem	e. a group of people who lived in the Four Corners region and buil extensive cliff dwellings
	6.	obsidian	 f. Incan accounting device that consisted of a set of knotted strings that could be used for counting
	7.	ayllu	 g. a group of tribes speaking related languages and living in the easern Great Lakes region
8	8. Evalua write F	in the blank and the Pachacuti was the	h. an elaborate ceremony of the Pacific Northwest tribes, in which they gave away food, drink, and gifts blank if the statement is true. If the statement is false, an write the corrected statement on the line below. Incan ruler who conquered all of Peru and established the Incan
8	8. Evalua write F	ting Write T in thin the blank and the	they gave away food, drink, and gifts blank if the statement is true. If the statement is false, on write the corrected statement on the line below. Incan ruler who conquered all of Peru and established the Incan
25	F. Evalua write <i>F</i> 1.	ting Write T in th in the blank and the Pachacuti was the system of government of According to lege	they gave away food, drink, and gifts blank if the statement is true. If the statement is false, on write the corrected statement on the line below. Incan ruler who conquered all of Peru and established the Incan
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8	Evalua write F 1. 2.	Pachacuti was the system of government of the day return to the Incan state of for the state a cer	they gave away food, drink, and gifts blank if the statement is true. If the statement is false, on write the corrected statement on the line below. Incan ruler who conquered all of Peru and established the Incan ent. ds, a Toltec god named Quetzalcoatl, or Feathered Serpent, would he Valley of Mexico and usher in a reign of peace and light. manded that its subjects give a labor tribute, or quipu, by working





SKILLBUILDER PRACTICE Drawing Conclusions

Drawing conclusions means analyzing what you have read and forming an opinion about its meaning. To draw conclusions, you look closely at the information presented, read "between the lines" for implied meaning, and use your own common sense to form a conclusion. Read the passage below. Then complete the chart with two conclusions you draw about Maya pyramids and cities. Cite two supporting statements for each conclusion. (See Skillbuilder Handbook)

Maya Pyramids

The main purpose of the Maya pyramids was to enable the priests to communicate with the gods of the people. Lofty pyramids, some reaching over 200 feet, served as a base atop which the Maya built rooftop temples. Early temples were made of wood, but later the Maya used stone. Although they had no wheeled vehicles, no horses or oxen, and no iron technology, the Maya were able to move and carve massive pieces of stone. Many of these stone structures still stand today. Inside the temples were dark, narrow rooms, some with walls brightened with brilliantly colored murals.

To reach the temples, priests had to climb steep staircases built right into the pyramid. The pyramid

of El Castillo in Chichén Itzá has four symmetrical staircases and one step leading to the temple for a total of 365 steps. One historian had described these enormous staircases as "tall ladders reaching up towards an accessible heaven." Others have suggested that the staircases were so designed to make it easier for priests to dispose of the bodies they had sacrificed to the gods.

Around the pyramids cities developed where priests, government officials, merchants, and some artisans lived. Most Maya, however, were farmers who lived outside the city and came to town for religious ceremonies. The largest Maya city was Tikal. At its height, it was the site of five pyramid-temples.

	Conclusion 1:	
1		
Support:		Support:
· ·	Conclusion 2:	
Support:		Support:



GEOGRAPHY APPLICATION: HUMAN-ENVIRONMENT INTERACTION Maya Irrigation Techniques

Directions: Read the paragraphs below and study the illustrations carefully. Then answer the questions that follow.

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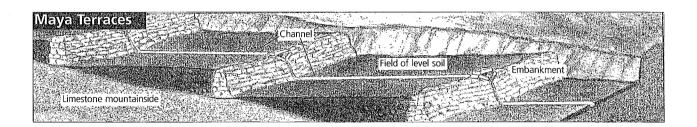
The Maya Empire began in central Mexico around 400. As their population grew, the Maya needed to increase their food supply. As a result, innovative Maya farmers developed different farming techniques to overcome a variety of geographic obstacles.

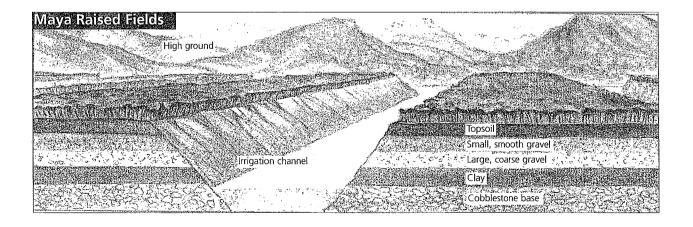
The first illustration below shows how the Maya coped with a mountainous environment. They built terraces—stretches of narrow but level ground—into the sloping sides of mountains. An embankment of stones prevented topsoil from being washed downhill, and a drainage channel irrigated the crops on each level.

In the wet lowlands, runoff from the mountains often flooded the Maya fields and destroyed the

crops. The second illustration shows how the Maya overcame this flooding. They built up the fields to allow excess water to drain off into channels. They then used these irrigation channels to control where the water went and how much water they wanted to use for irrigation. They often diverted excess water to areas that were too far from the mountains to receive runoff. The Maya then scooped soil from the banks and bottoms of these channels and spread it across the dry ground to create farmland.

These techniques allowed the Maya to farm in almost any kind of land. As a result, they lived on a rich diet of maize, beans, avocados, melons, and squash.





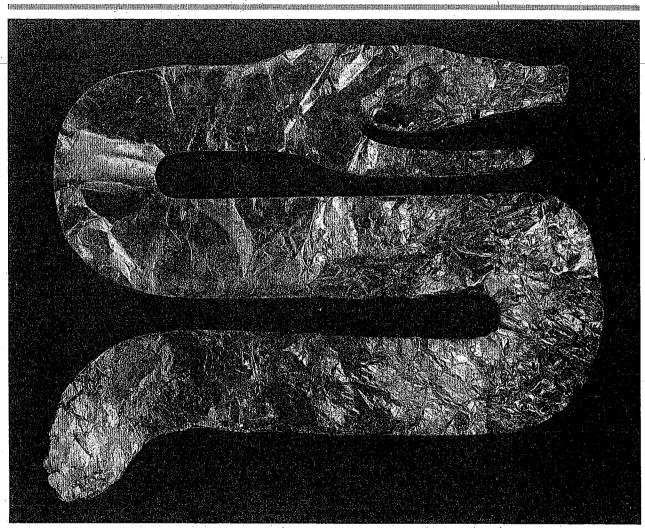
3		Maya	Irrigation Tecl	nniques <i>coi</i>	ntinued	
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2. Why did the Maya need to be abl	e to farm on these diffe	rent land could	itions:			
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3. Describe the process enabling the	e Maya to farm mounta	inous regions.				÷
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4. How were the Maya able to control 5. How were the Maya able to farm 6. Look again at the first illustration	rol flooding and properl	y irrigate their				





PRIMARY SOURCE Hopewell Artifact

Using a sharp flint tool, a Hopewell artisan from the North American Mound Builder culture east of the Mississippi River carved this snake out of silvery mica. The snake was likely worn by an important member of Hopewell society as a pendant. Study the photograph of this artifact and think about what it can tell you about Hopewell culture.



Peabody Museum, Harvard University, Cambridge, Massachusetts. Photo by Hillel Burger. Copyright © President & Fellows of Harvard College. All rights reserved.

Activity Options

- 1. **Drawing Conclusions** With a small group of classmates, pretend you are part of an archaeological expedition that has just dug up this artifact. Discuss some distinguishing features of the snake and what it might tell you about the Hopewell culture. For example, does the snake look threatening? How is it different from and similar to other images of snakes you've seen? How do you think the Hopewell felt about snakes
- and why do you think they would want to wear one as a piece of jewelry? Write up your group's observations and thoughts as a short report.
- 2. Making Inferences Imagine that you are an American artisan around the year 2000. Design a snake pendant, or another piece of jewelry, for a member of your culture. Then ask yourself what your artifact says about your culture. Present your design and your thoughts to the class.





PRIMARY SOURCE from The Iroquois Constitution

In the late 1500s, five separate nations of Iroquois—Mohawk, Seneca, Cayuga, Oneida, and Onondaga—united to form the League of Five Nations. The purpose of the Iroquois League was to end intertribal warfare and to form a strong alliance against outside enemies. To further their goals, the league created a constitution, called the Great Binding Law, that consisted of 117 individual laws and customs governing all aspects of life—from self-government and war to family relationships, religion, tribal symbolism, and burial rites. In the following excerpt, the speaker Dekanawidah is the great Mohawk leader credited with establishing the Great Peace among the nations. He speaks to Adodarhoh, leader of the Onondaga. In this English translation, the term Lord means "chief."

I I am Dekanawidah and with the Five Nations' Confederate Lords I plant the Tree of the Great Peace. I plant it in your territory, Adodarhoh, and the Onondaga Nation, in the territory of you who are Firekeepers.

I name the tree the Tree of the Great Long Leaves. Under the shade of this Tree of the Great Peace we spread the soft white feathery down of the globe thistle as seats for you, Adodarhoh, and your cousin Lords.

We place you upon those seats, spread soft with the feathery down of the globe thistle, there beneath the shade of the spreading branches of the Tree of Peace. There shall you sit and watch the Council Fire of the Confederacy of the Five Nations, and all the affairs of the Five Nations shall be transacted at this place before you, Adodarhoh, and your cousin Lords, by the Confederate Lords of the Five Nations.

2 Roots have spread out from the Tree of the Great Peace, one to the north, one to the east, one to the south and one to the west. The name of these roots is The Great White Roots and their nature is Peace and Strength.

If any man or any nation outside the Five Nations shall obey the laws of the Great Peace and make known their disposition to the Lords of the Confederacy, they may trace the Roots to the Tree and if their minds are clean and they are obedient and promise to obey the wishes of the Confederate Council, they shall be welcomed to take shelter beneath the Tree of the Long Leaves.

We place at the top of the Tree of the Long Leaves an Eagle who is able to see afar. If he sees in the distance any evil approaching or any danger threatening he will at once warn the people of the Confederacy. . .

6 I, Dekanawidah, appoint the Mohawk Lords the heads and the leaders of the Five Nations

Confederacy. The Mohawk Lords are the foundation of the Great Peace and it shall, therefore, be against the Great Binding Law to pass measures in the Confederate Council after the Mohawk Lords have protested against them.

No council of the Confederate Lords shall be legal unless all the Mohawk Lords are present. . .

9 All the business of the Five Nations Confederate Council shall be conducted by the two combined bodies of Confederate Lords. First the question shall be passed upon by the Mohawk and Seneca Lords, then it shall be discussed and passed by the Oneida and Cayuga Lords. Their decisions shall then be referred to the Onondaga Lords (Firekeepers) for final judgment.

The same process shall obtain when a question is brought before the council by an individual or a War Chief.

from Arthur C. Parker, The Constitution of the Five Nations or the Iroquois Book of the Great Law (New York State Museum Bulletin). Reprinted in William N. Fenton, ed., Parker on the Iroquois (Syracuse, N. Y.: Syracuse University Press, 1968), 30–60.

Discussion Questions

Determining Main Ideas

- 1. Who were the leaders of the Iroquois League?
- 2. How did members of the Iroquois League deal with questions that were brought before them?
- 3. *Making Inferences* The Tree of the Great Peace has both literal and figurative meanings. Discuss some of the things it might symbolize to the Iroquois.
- 4. **Recognizing Effects** What advantages do you think the Iroquois gained by establishing the constitution? What disadvantages, if any, might there have been?





PRIMARY SOURCE from the Popol Vuh

The Popol Vuh, or "Book of the People," records the history and beliefs of the Quiché, a Maya people who lived in the highlands of Guatemala. Part of the Popol Vuh recounts the Highland Maya version of the story of creation. In this excerpt, the gods who live in the sea—Maker, Modeler, Bearers, Begetters, and Sovereign Plumed Serpent—talk with Heart of Sky, Newborn Thunderbolt, Raw Thunderbolt, and Hurricane, gods who come down from the sky. How does this creation story compare with others you are familiar with?

There is not yet one person, one animal, bird, fish, crab, tree, rock, hollow, canyon, meadow, forest. Only the sky alone is there; the face of the earth is not clear. Only the sea alone is pooled under all the sky; there is nothing whatever gathered together. It is at rest; not a single thing stirs. It is held back, kept at rest under the sky.

Whatever there is that might be is simply not there: only the pooled water, only the calm sea, only it alone is pooled.

Whatever might be is simply not there: only murmurs, ripples, in the dark, in the night. Only the Maker, Modeler alone, Sovereign Plumed Serpent, the Bearers, Begetters are in the water, a glittering light. They are there, they are enclosed in quetzal feathers, in blue-green.

Thus the name, "Plumed Serpent." They are great knowers, great thinkers in their very being.

And of course there is the sky, and there is also the Heart of Sky. This is the name of the god, as it is spoken.

And then came his word, he came here to the Sovereign Plumed Serpent, here in the blackness, in the early dawn. He spoke with the Sovereign Plumed Serpent, and they talked, then they thought, then they worried. They agreed with each other, they joined their words, their thoughts. Then it was clear, then they reached accord in the light, and then humanity was clear, when they conceived the growth, the generation of trees, of bushes, and the growth of life, of humankind, in the blackness, in the early dawn, all because of the Heart of Sky, named Hurricane. Thunderbolt Hurricane comes first, the second is Newborn Thunderbolt, and the third is Raw Thunderbolt.

So there were three of them, as Heart of Sky, who came to the Sovereign Plumed Serpent, when the dawn of life was conceived:

"How should it be sown, how should it dawn? Who is to be the provider, nurturer?"

"Let it be this way, think about it: this water should be removed, emptied out for the formation of the earth's own plate and platform, then comes the sowing, the dawning of the sky-earth. But there will be no high days and no bright praise for our work, our design, until the rise of the human work, the human design," they said.

And then the earth arose because of them, it was simply their word that brought it forth. For the forming of the earth they said "Earth." It arose suddenly, just like a cloud, like a mist, now forming, unfolding. Then the mountains were separated from the water, all at once the great mountains came forth. By their genius alone, by their cutting edge alone they carried out the conception of the mountain-plain, whose face grew instant groves of cypress and pine.

And the Plumed Serpent was pleased with this: "It was good that you came, Heart of Sky, Hurricane, and Newborn Thunderbolt, Raw Thunderbolt. Our work, our design will turn out well," they said.

from Dennis Tedlock, trans., Popol Vuh. The Definitive Edition of the Mayan Book of the Dawn of Life and the Glories of Gods and Kings (New York: Simon and Schuster, 1985), 72–75.

Discussion Questions

Determining Main Ideas

- 1. What two things existed before earth and life on earth according to the *Popol Vuh*?
- 2. How did the earth come into being?
- 3. *Making Inferences* By the time Spanish conquerors came to Mexico and Central America in the 1500s, Maya civilization had faded. How does a book like the *Popol Vuh* help historians find out what Maya civilization was like?





The Discovery of Machu Picchu by Hiram Bingham

Hiram Bingham (1875–1956) was an American explorer and public official. In 1911, while conducting an exploration in South America, he discovered the long-forgotten ruins of the Incan city Machu Picchu. As you read Bingham's firsthand account, think about how he felt when he first spotted Machu Picchu.

The little boy urged us to climb up a steep hill over what seemed to be a flight of stone steps. Surprise followed surprise in bewildering succession. We came to a great stairway of large granite blocks. Then we walked along a path to a clearing where the Indians had planted a small vegetable garden. Suddenly we found ourselves standing in front of the ruins of two of the finest and most interesting structures in ancient America. Made of beautiful white granite, the walls contained blocks of Cyclopean size, higher than a man. The sight held me spellbound.

Each building had only three walls and was entirely open on one side. The principal temple had walls twelve feet high which were lined with exquisitely made niches, five, high up at each end, and seven on the back. There were seven courses of ashlars in the end walls. Under the seven rear niches was a rectangular block fourteen feet long, possibly a sacrificial altar, but more probably a throne for the mummies of departed Incas, brought out to be worshipped. The building did not look as though it ever had a roof. The top course of beautifully smooth ashlars was not intended to be covered, so the sun could be welcomed here by priests and mummies. I could scarcely believe my senses as I examined the larger blocks in the lower course and estimated that they must weigh from ten to fifteen tons each. Would anyone believe what I had found? Fortunately, in this land where accuracy in reporting what one has seen is not a prevailing characteristic of travelers, I had a good camera and the sun was shining.

The principal temple faces the south where there is a small plaza or courtyard. On the east side of the plaza was another amazing structure, the ruins of a temple containing three great windows looking out over the canyon to the rising sun. Like its neighbor, it is unique among Inca ruins. Nothing just like them in design and execution has ever been found. Its three conspicuously large windows,

obviously too large to serve any useful purpose, were most beautifully made with the greatest care and solidity. This was clearly a ceremonial edifice of peculiar significance. Nowhere else in Peru, so far as I know, is there a similar structure conspicuous for being "a masonry wall with three windows." It will be remembered that Salcamayhua, the Peruvian who wrote an account of the antiquities of Peru in 1620 said that the first Inca, Manco the Great, ordered "works to be executed at the place of his birth, consisting of a masonry wall with three windows." Was that what I had found? If it was, then this was not the capital of the last Inca but the birthplace of the first. It did not occur to me that it might be both. To be sure the region was one which could fit in with the requirements of Tampu Tocco, the place of refuge of the civilized folk who fled from the southern barbarian tribes after the battle of La Raya and brought with them the body of their king Pachacutec who was slain by an arrow. He might have been buried in the stone-lined cave under the semi-circular temple.

Could this be "the principal city" of Manco and his sons, that Vilcapampa where was the "University of Idolatry" which Friar Marcos and Friar Diego had tried to reach. It behooved us to find out as much about it as we could.

from Hiram Bingham, Lost City of the Incas (New York: Duell, Sloan and Pearce, 1948), 166–167.

Research Options

- 1. **Visual Sources** Find a photograph of Machu Picchu. Then write a descriptive caption to accompany the photo, using information from Bingham's description.
- 2. Making Inferences Use a map of Peru to locate Machu Picchu. It is in the Andes northwest of Cuzco. Then discuss with classmates some theories about the city's function based on its location and on what you know about the Inca.

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LITERATURE SELECTION from Quetzalcoatl

According to this myth, Quetzalcoatl was a god-king who brought civilization to the Toltecs. He taught them art, agriculture, peace, and knowledge but was driven away by his enemies. The following passages, which come from different versions of the story, were translated from Nahuatl, the language of ancient Aztecs. What does the myth of Quetzalcoatl reveal about Mesoamerican values and beliefs?

His fir boughs were

quetzal plumes. And

his thorns of

turquoise, of jade-

stone, of redshell

were funed with

incense.

A Cycle of Transformation

In the year I Reed it is told, they say—in its time Lin that year— Quetzalcoatl was born, called Topiltzin Priest 1-Reed Quetzalcoatl, and his mother they say was named Chimalma, and they say that this was the manner in which Quetzalcoatl was placed in his mother's belly: she swallowed an emerald. Came the years 2 Flint, 3 House, 4 Rabbit; 5 Reed, 6 Flint, 7 House, 8 Rabbit; 9 Reed.

Then in the time of 9 Reed, when he'd reached some awareness, when he'd reached his ninth year, he asked for his father, saying, "What does my father resemble? May I see him, may I see his face?"

Thereupon he was told: "He is dead, he is buried yonder. Go see!" Quetzalcoatl went there at once, and he opened the earth. He searched for the corpse, and he gathered the bones. In a place

called the shrine of Quilaztli he buried them. Came the years 10 Flint, 11 House, 12 Rabbit; 13 Reed, 1 Flint, 2 House, 3 Rabbit; 4 Reed, 5 Flint, 6 House, 7 Rabbit; 8 Reed, 9 Flint.

10 House: this was the year of the death of Cuauhtitlan's king who was Huactli; for sixty-two years he had ruled. This was the king who did not know how to plant edible corn. Nor could his subjects weave robes. As yet they

dressed only in hides. As yet their food was but birds, snakes, rabbits, and deer. As yet they were homeless. Rather they wandered from place to place.

In the year 11 Rabbit, lady Xiuhtlacuilolxochitzin ascended the throne. Her house of thatch stood beside the square, where today it is paved with stones. And they say that this lady was given the city because she was Huactli's wife; moreover she ably invoked the "devil"

Itzpapalotl. 12 Reed, 13 Flint, 1 House.

2 Rabbit it was, when Quetzalcoatl came to Tollantzinco. There he remained four years and built his house of penance, his turquoise house of beams. From there he passed on to Cuextlan, so crossing the river; and in that particular place he erected a bridge that still stands, they say. 3 Reed, 4 Flint

In the year 5 House the Toltecs came for Quetzalcoatl to install him as king in Tollan, and he was their priest. The story thereof has been written elsewhere. 6 Rabbit. 7 Reed was the time of lady Xiuhtlacuilolxochitzin's death. Twelve years had she ruled in Cuauhtitlan. In the year 8 Flint, at the place called Palace in the Woods, Ayauhcoyotzin ascended the throne as Cuauhtitlan's king.

9 House, 10 Rabbit; 11 Reed, 12 Flint, 13 House, 1 Rabbit. 2 Reed: according to the tradition

of Texcoco, this was the year of the death of Quetzalcoatl, prince of Tollan Colhuacan. But in 2 Reed it was that he built his house of penance, his place of worship, his place of prayer. He the prince, 1-Reed Quetzalcoatl, built his house as four: house of turquoise, house of redshell, house of whiteshell, house of precious feathers. There he worshipped, did his penance, and also fasted.

And even at midnight he went down to the stream, to the place

called Edge of the Water, where the water moss was

And he set thorns into his flesh on the summit of Xicocotl, also on Huitzeo, also on Tzincoc, also on Mount Nonohualca. And he made his thorns of jadestone.

His fir boughs were quetzal plumes. And his thorns of turquoise, of jadestone, of redshell were fumed with incense. And the offerings that he sacrificed were snakes, birds, and butterflies.

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And it is related, they say, that he sent up his prayers, his supplications, into the heart of the sky, and he called out to Skirt-of-Stars Light-of-Day, Lady-of-Sustenance Lord-of-Sustenance, Wrapped-in-Coal Wrapped-in-Blood, Tlallamanac Tlallicheatl.

And they knew that he was crying out to the Place of Duality, which lies above the ninefold heavens. And thus they knew, they who dwell there, that he called upon them and petitioned them most humbly and contritely.

And also in his time he discovered great riches: jadestone, fine turquoise, and gold, silver, redshell, whiteshell, plumes of quetzal, cotinga, roseate spoonbill, oropendola, trogon, and blue heron.

And also he discovered cacao of various colors and cotton of various colors.

And truly in his time he was a great artisan in all his works, in the blue, green, white, yellow, and red painted earthenware from which he drank and ate, and in many other things besides.

Certain

And in the time that he lived Quetzalcoatl started and began his temple and raised its serpent pillars, but he did not finish or complete it.

And in the time that he lived he did not show himself in public. Deep within his house he dwelled, protected. And his pages guarded him at many points surrounding

him. In each apartment there were pages, and his apartment was the last.

And in his house were mats of jewels, mats of precious feathers, mats of gold. And his house of penance, so they say, was built as four, they say.

And it is told and related that many times during the life of Quetzalcoatl certain sorcerers attempted to shame him into making human offerings, into sacrificing humans. But he would not consent. He would not comply, because he greatly loved his subjects, who were Toltecs.

The offerings he made were always and only snakes, birds, and butterflies.

And it is related, they say, that he thereby angered the sorcerers, so that they took to mocking and taunting him. And the sorcerers asserted and willed that Quetzalcoatl be vexed and put to flight. And so it happened, it came to pass. 3 Flint, 4 House, 5 Rabbit; 6 Reed, 7 Flint, 8 House, 9

Rabbit; 10 Reed, 11 Flint, 12 House, 13 Rabbit. In the year 1 Reed Quetzalcoatl died. And they say that he went to Tlillan Tlapallan to die. . . .

The Fall of Tollan

Quetzalcoatl was looked upon as a god. He was worshipped and prayed to in former times in Tollan, and there his temple stood: very high, very tall. Extremely tall, extremely high. Very many were its steps and close together, hardly wide, but narrow. Upon each step indeed one's foot could not be straightened.

And they say that he was always veiled, always his face was veiled: and they say that he was monstrous, his face like a pitifully battered thing, pitifully covered with lumps—inhuman. Also his beard was very long, exceedingly long and copious.

And his subjects, the Toltecs, were highly skilled. Nothing was difficult for them to do. They

cut jadestone and cast gold, and pursued yet other crafts. Highly skilled indeed they were in feather work.

Truly with him it began, truly from him it flowed out, from Quetzalcoatl all art and knowledge.

And there his house of jadestone stood, and his house of gold, and his house of redshell, and his house of whiteshell; and his house of Beams, his turquoise house, and

his house of quetzal plumes.

And for his subjects, the Toltecs, there was no place too remote to reach. Indeed they quickly arrived where they were going. And because they ran exceedingly, one called them "they who crook the knee all day."

And there was a mountain called Crying Out Mountain, still so called today. They say that there a herald stood. And whatever was needed, he stood there crying out. From there indeed it spread over Anahuac, indeed it was clearly heard in all places, whatever he uttered, whatever law had been ordered. And quickly all hastened to hear what Quetzalcoatl commanded.

And also they had great abundance. Cheap were foods and all the crops. They say calabashes were enormous, some a fathom round, the corn ears very much like mulling stones, extremely long: they merely rolled them to pulverize the grain. And

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amaranths grew as palms: they truly climbed them, they truly could be climbed.

And there as well grew tinted cotton: crimson, yellow, rose, violet, pale green, azure, dark green, orange, brown, purplish, dark gold, and coyote-colored cotton. All these kinds were immediately thus. They did not dye them.

And all the precious birds dwelled there: catinga, quetzal, oropendola, roseate spoonbill, also all the different birds that very ably sing, that ably warble, in the mountains.

And also gold and jadestone—all of it was scarcely prized, so much did they possess.

And cacao, flower cacao, also grew. Indeed in many places there were cacao trees.

And the Toltecs were very prosperous and comfortable. They never wanted. There was nothing lacking in their houses, they were never hungry. And they didn't need the stunted ears of corn except as fuel to heat the baths.

And Quetzalcoatl did penance also. He bled the flesh of his shinbone, he stained maguey thorns with blood. Also he bathed at midnight. And his

pool was where he bathed himself—the place called Turquoises Are Washed Here.

He was imitated by the incense keepers and the priests. The life of Quetzalcoatl became a pattern for the life of every priest: so it was established the regimen of Tollan—so it was adopted here in Mexico.

from John Bierhorst, trans., Four Masterworks of American Indian Literature (New York: Farrar, Straus and Giroux: 1974), 24-28, 38-40.

Activity Options

- 1. Comparing Create a before-and-after chart listing details that illustrate what Toltec society was like before and after Quetzalcoatl came to rule Tollan. Then share your chart with classmates.
- 2. Clarifying Use a dictionary to find definitions of the following: amaranth, cacao, calabash, quetzal, roseate spoonbill, and trogon. Then work with your classmates to create an illustrated handbook of plants and animals of Mesoamerica.



HISTORYMAKERS Montezuma II

Defeated Priest-King

"Throughout all time we have worshipped our own gods and thought that they were good. I do not doubt the goodness of the god whom you worship, but if he is good for Spain, our gods are equally good for Mexico, so do not trouble to speak to us any more about them at present."—Montezuma II, speaking to Hernando Cortés

The Aztees were powerful people who ruled central Mexico for many decades. Underpinning this society was the people's devotion to their gods. The Aztec emperor not only ruled the empire but also forged this needed religious connection. Montezuma II became that emperor in 1502. He had a profound sense of his responsibility to the Aztecs and dedication to their religion. However, he was unable to meet their greatest challenge and died tragically at their hands.

Montezuma, born around 1480, was trained in both war and the priesthood, the pillars of Aztec society. He proved capable at both. He once captured six enemy soldiers in battle and was devoted to Huitzilopochtli, the war god. He was also appointed the high priest. In 1502, his uncle the emperor died, and Montezuma replaced him. One of the Spaniards who later invaded Mexico described him as "a man of medium stature, with a certain gravity and royal majesty, which showed clearly who he was even to those who did not know him."

Montezuma expanded the areas of Aztec control. He required neighboring peoples to pay heavy tribute to the Aztecs. He also enacted new laws that raised the power of traditional noble families and reduced that of the merchants and common people. He hoped to strengthen the government with these policies. However, they only caused internal and external resentment that would help end the empire.

Montezuma probably looked with anxiety to 1519. That was the year that another god, the fair-skinned Quetzalcoatl, was supposed to return from the east and claim the Aztec Empire. In the ten years preceding this fateful time, several events occurred that offered evil omens for the Aztec people, such as a temple that burned and comets that crossed the sky. In addition, one legend says that when a huge stone was being taken to build a new sacrificial altar, it stopped itself, spoke of disaster to come, and then crashed through the bridge on which it rested.

In 1519, coincidentally, Hernando Cortés and his fellow Spaniards arrived on the coast of Mexico. Many Aztecs, perhaps including Montezuma, felt at first that Quetzalcoatl had indeed arrived. As a result, the emperor tried to prevent the Spaniards from reaching the Aztec capital. He sent gifts made of gold, but those only further convinced the Spaniards of Aztec wealth. Montezuma also attempted an ambush of the Spaniards, but Cortés was warned of the trap. He reached the Aztec capital of Tenochtitlán on November 18, 1519.

Montezuma received the Spaniards as guests, but soon the situation soured. Cortés seized Montezuma as a hostage, so he could run the empire through him. Cortés hoped to convince him to adopt the Christian religion, but Montezuma refused. Meanwhile, other Aztecs felt that their emperor was responding too weakly to this foreign threat.

One day Cortés destroyed the face of a statue of Huitzilopochtli. After that, Montezuma joined in the plots against the Spaniards, but it was too late for him. He had lost his people's confidence. In the spring of 1520, while Cortés was away, the man in command ordered Spanish soldiers to attack some Aztecs during a religious ceremony. The massacre provoked a revolt. When Cortés returned, he found his men trapped. He took Montezuma to the walls of the citadel where the Spaniards were surrounded by the angry Aztecs. The emperor, now discredited, was unable to persuade his people to stop. He was struck by the sharp stones they were throwing and three days later died.

Questions

- 1. **Recognizing Effects** How did Montezuma's efforts to stop the Spaniards work against him?
- 2. **Drawing Conclusions** Why did the Aztec people not listen to Montezuma?
- 3. **Making Inferences** What prompted Montezuma to object to Cortés's actions?



HISTORYMAKERS Pachacuti

Patience in Adversity

"A noble, courageous man is recognizable by the patience he shows in adversity."—saying of the emperor Pachacuti, quoted by Garcilaso de la Vega, in The Incas (1608)

Pachacuti used a combination of bravery and patience to save the great Incan Empire, which was located in the mountains of present-day Peru. By standing courageously when his people met their most serious challenge, he not only rescued them but also won the imperial throne. He then launched a series of conquests that expanded Incan lands and created the basic institutions that the Inca would follow for many decades.

Born around 1448 with the name Cusi, which meant "joy" or "good luck," Pachacuti took the name Inca Yupanqui, or "Honored Inca," when he entered adulthood. He was one of Emperor Viracocha Inca's many sons. Trained in war, Yupanqui was a fierce fighter who was determined to increase his own power and expand the area of Incan control. As he became a young man, his father grew old and tired of war. Viracocha withdrew from active rule without giving up the throne and named another son, Inca Urcon, as the active ruler and heir apparent. Urcon, however, had little interest in leading an empire. He only cared about pleasure.

During this time, the Inca experienced a severe challenge from another people, the Chancas, who had invaded Incan territory. Rather than leading their people, Viracocha and Urcon retreated out of the Incan capital of Cuzco. Staying to defend his land and people, Yupanqui rallied the defenders who remained. He said that he had experienced a divine vision that guaranteed success. The Chancas attacked the next day. Though outnumbered, the Inca managed to hold their own in the first day of battle. After a restless night, reinforcements arrived. During bitter fighting the next day, the Inca managed to break the attack. They then pursued the fleeing Chancas for six miles, killing every last warrior. A year later, Yupanqui led an attack on the remaining Chanca forces. He won a great battle that ensured Incan control over the whole area.

The victory over the Chancas propelled Yupanqui to the throne. His cowardly brother Urcon was killed, and he compelled his father to pass the imperial crown to him. He took the name Pachacuti, which means "Earthshaker." Pachacuti

then launched invasions of neighboring areas. Eventually, he was able to extend Incan territory from Lake Titicaea up to modern Quito, Ecuador.

Other groups in the region saw the Chanca attack as a sign of Incan weakness. Leaders of the Cuyo people tried to kill Pachacuti during a celebratory meal. Attackers gave him a vicious blow to the head, leaving a scar that was later visible on his mummified body. His supporters struck back, however, and destroyed the Cuyo people. This, in combination with the defeat of the Chancas, warned other groups not to fight the rising Incan Empire.

Another challenge confronted the Inca as well. Several years of drought hurt them late in Pachacuti's rule. Because he had created food warehouses, though, the people were able to survive until the rains came again. Pachacuti also took other steps to put the empire on firm footing. He established the royal government, made Quechua the official language, formalized religious practices, and built sacred cities.

Pachacuti even solved the matter of succession. He named one of his sons, Amaru Inca, to follow him. However, Amaru lacked the warlike qualities that Incan nobles wanted in their leader. After five or six years, Pachacuti saw their discontent. He called a meeting of all the nobles and spoke at length about Amaru's good qualities. Nevertheless, they refused to support his son. The emperor sadly withdrew Amaru from the succession. Some years later, Pachacuti found a suitable heir in his last son, Topa Inca. A superb general, he carried on his father's conquests.

Questions

Drawing Conclusions

- 1. Pachacuti had several names, each with a special meaning. What name do you think is most appropriate? Explain.
- Is it reasonable to call Pachacuti the founder of the empire? Explain.
- 3. **Comparing** Compare the way Pachacuti named an heir with how his father did it.





Age of Pyramids in Ancient Egypt and Mesoamerica

THEMATIC CONNECTION: SCIENCE AND TECHNOLOGY

As you have read in this chapter, Maya culture flourished from about A.D. 250 to 900. In Chapter 2, you learned about the Old Kingdom, an early civilization that thrived in ancient Egypt from 2660 to 2180 B.C. Although separated from the Old Kingdom by time and distance, Maya culture was remarkably similar to that of the Old Kingdom. As you compare these two civilizations, look for possible reasons for these similarities.

How does this system of government compare wit	th that esta	ablished by	the Mayar			
					•	-
					. •	-
Both ancient Egyptians and the Maya built great	pyramids a	and temple:	s. For what	reasons		
were these structures built? What does the building	ng of such	massive pu	ıblic monur	nents		
reveal about each civilization?		•				
				. •.		-
		•	,			
Egyptian society formed a pyramid made up of ro	yalty at th	e top, a larg	ge peasant			
class at the base, and an upper and middle class. I	How was N	Aaya societ	y structured	19	•	
	•	, , , , , , , , , , , , , , , , , , ,	-			
		. ,	•	<u> </u>		
Egyptian innovations included writing, a system of	of measure	ment and r	umbers, an	da	•	
calendar. How do Maya achievements compare w	rith those o	of ancient E	Egypt? Wha	t .		•
do these cultural and technological developments	reveal ab	out the Egy	ptians and	the Maya?		•.
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In what others ways were ancient Egyptian and M	Aava civilis	rations simi	lar?		•	
in what others ways were ancient Egyptian and w	rąya Civiliz	adons sinn	ıaı:			
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RETEACHING ACTIVITY

North American Societies

Determining Main Ideas The following questions deal with the societies of North America. Answer them in the space provided.

1.	What were some of the similarities among the native North Amer	ican cult	ures?
2.	How did native North American cultures view the land?		
eading natches ne blan	g Comprehension Find the name or term in the second column to the description in the first column. Then write the letter of your a	hat best	
3.	A culture of people called Mound Builders, who created villages based on farming and trade	a.	Anasazi
4.	A ceremony, involving food, drink, and gifts to the community, in which families showed their rank and prosperity		totems pueblos
5.	A natural object used by American Indian clans to identify and unify a clan or group		kivas Iroquois
6.	A Southwestern clan of early farmers who successfully used irrigation for food production in the dry Arizona		Hohokam
7.	environment Villages of apartment-style compounds made of adobe and stone or clay, used by the Anasazi people		Mississippian potlatch
8.	A group of tribes who spoke related languages and lived in the Great Lakes region		·
9.	Underground ceremonial chambers used for religious practices by the Anasazi		
10.	A group who lived in the Four Corners region and built		

Section 2

r	Tikal codex	glylphs	Popol Vuh		•	
1.	Maya writing was mad	e up of 800	· · · · · · · · · · · · · · · · · · ·	which stood for word	ds and syllable	s.
	A book called				•	
3.	A bark-paper book call the Maya world.	led a	contain	ed records of import	ant historical o	events in
4.	Great cities such as of Maya civilization.		in northern Gu	ıatemala were built c	luring the Clas	ssic Period
	ining Main Ideas The them in the space prov		estions deal with t	he Maya culture.		
5.	What kind of agricultu	ıral methods di	id the Maya use?			,
		, ,				
6.	How did the Maya pa	,				# -
7.	How were math and 1	religion connec	ted in the Maya c	ulture?	•	•
						- ·
8.	What is one theory as	to why the Ma	nya civilization end	led?	·	
						. -

Name

Date		



RETEACHING ACTIVITY

The Aztecs Control Central Mexico

Determining Main Ideas The following questions deal with the Aztec empire. Answer them in the space provided.

1.	How did the Aztecs maintain power in the empire?
2.	What type of calendars did the Aztecs use?
3.	Who did the Aztecs use for sacrificial victims?
4.	What event did the Aztecs see as the most terrible omen for their empire?
fyi F i	ng Write T in the blank if the statement is true. If the statement is false, in the blank and then write the corrected statement on the line below it.
fyi F i	$m{ng}$ Write T in the blank if the statement is true. If the statement is false, m the blank and then write the corrected statement on the line below it.
F i	Ing Write T in the blank if the statement is true. If the statement is false, in the blank and then write the corrected statement on the line below it. The Aztecs formed a Triple Alliance with two other city-states to expand their empire.
F i	n the blank and then write the corrected statement on the line below it. The Aztecs formed a Triple Alliance with two other city-states to expand
F i5.6.	n the blank and then write the corrected statement on the line below it. The Aztecs formed a Triple Alliance with two other city-states to expand their empire. Quetzalcoatl was a war god that the Toltec ruler Topiltzin encouraged the





RETEACHING ACTIVITY

The Inca Create a Mountain Empire

Determining Main Ideas The following questions deal with the Incan empire. Answer them in the space provided.

•			
2.	What gods did the Inca worship and why?		
3.	What led to the downfall of the Incan empire?		
			· .
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	Comprehension Find the name or term in the second column that the description in the first column. Then write the letter of your answ k.		
nes lan	the description in the first column. Then write the letter of your answ k. A form of tribute in which all able citizens were required	er in	quipu
nes lan	the description in the first column. Then write the letter of your answ k.	er in a.	quipu mita
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