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Chapter Summary by 1500, American societies included both densely populated and sparsely populated regions as long established in the New World. Columbus called the inhabitants Indians, but American societies did not have a common identity. The great diversity of cultures requires a concentration on several large civilizations, the great imperial states of Mesoamerica (central Mexico) and Tes, as well as several other independently developing peoples. Post-classical Mesoamerica, 1000-1500 AD Followed the collapse of Teotihuacan and the abandonment of the Mayan cities in the 8th century AD followed significant political and cultural changes. Nomadic Toltecs built a large empire, concentrated in central Mexico. They founded the capital in Tula around 968 and adopted many cultural features of sedentary peoples. The Aztecs organized an equally impressive successor state. Toltec's legacy. The Toltecs created a large empire, going beyond central Mexico. About 1,000 people expanded their rule to the Yucatan and the former Mayan regions. Toltec's commercial influence extended north to the American southwest and possibly to the Hopewell people in the Mississippi and Ohio valleys, which shared many cultural traits with the Toltecs. The Aztecs are rising to power. The northern nomadic invasions probably caused the collapse of the Toltec Empire around 1150. The Center for Population and Political Power has shifted to the valley of Mexico and its large chain of lakes. Dense people used water for agriculture, fisheries and transport. The region became the cultural center of post-classical Mexico. It was divided politically into many small and competing divisions. Militant Aztecs (or Mexico) migrated to the region in the early 14th century and originally served indigenous people as allies or mercenaries. Around 1325 they founded Tenochtitlan on the lake islands. By 1434, the Aztecs had become the dominant regional power. Aztec social contract. The Aztecs were transformed in the process of expansion and conquest from clan association to stratified society under a powerful ruler. The Aztecs developed self-esteem as a people chosen to serve the gods. The long-standing religious practice of human sacrifice has greatly expanded. The military class played a central role as a provider of prisoners of war for sacrifice. The rulers used the victims as an effective means of political terror. In the time of Moktesum II, the ruler dominated the state, wielding both secular and religious power. Religion and the ideology of conquest. In the Aztec religion, little distinction was made between the world of the gods and the natural order. Hundreds of male and female gods representing rain, fire, etc. worshipped. They can be organized into three main units. The first were the gods of fertility, agricultural cycle, corn and water. Teh the group focuses on the deities-creators. The third division consisted of the gods of war and sacrifice, among them Icpolochtli, the patron saint of the tribe. He became a primal deity and was identified with the old sun god; he drew strength from the sacrifices of human lives. The Aztecs have greatly expanded the existing Mesoamerican practice of human sacrifice. Symbolism and ritual, including ritual cannibalism, accompanied the victims. The balance between sacrifice motivated by religion or terror is still being discussed. The Aztecs had other religious problems besides sacrifice. They had a complex mythology that explained the birth and history of the gods and their attitude to people. Religious symbolism is imbued with all aspects of life. The Aztecs had a cyclical, fatalistic view of history; they believe that the world has been destroyed before and will be again, despite attempts at appeasement. Feeding the people: The Economy of the Empire. Feeding the Aztec confederation depended on both traditional agricultural forms and innovation. Conquered peoples lost land and gave food as a tribute. In and around the lake, the Aztecs developed a system of irrigated agriculture. They built chinampas, artificial floating islands that allowed to collect high-yielding numerous annual crops. Aztec peasant production and tribute supplied basic food. Clans in each community spilled over between people, nobles and temples. Periodically there were markets for exchange. The large daily market at Tlatelolco was controlled by the trading class (pochteca), which specialized in long-distance luxury trading. The Aztecs had a state-controlled mixed economy; tributes, markets, consumption and distribution were strictly regulated. Aztec society in transition. The society of the expanding Aztec empire became increasingly hierarchical. The Calpulli organization survived, but there were different social classes. Tributes from the subjects of the peoples were not enough to save the large aztec population. Expanding social bay. By the 16th century, seven original kalpulli had expanded from sister groups to residential groups, including neighbors, allies, and dependants. Calpulli performed vital local functions in land distribution and labor and maintenance of temples and schools. During the wars they organized military units. Kalpulli was governed by the advice of heads of household, but all families were not equal. During the expansion of the Aztecs, the class of nobility emerged from privileged families in the most prominent calpulli. Nobles controlled the army and the priesthood. Military virtues ins vus all society and are associated with the cult of sacrifice; they justified the predominance of the nobility. Death in combat guaranteed eternal life, also rewarded by women dying in childbirth. The social divide that separates nobles from Expanded. Social differences were giving the nobility special clothes and symbols of rank. The Imperial family was the most outstanding of the Pipiltins. To serve on the personal lands of the nobility was created a new class of workers, resembling serfs. They kept the status above slaves. Other groups, scribes, artisans and healers, formed an intermediate social group in major cities. Distant merchants had their own Kalpulli, but restrictions blocked their entry into the nobility. Overcoming technological constraints. Aztec women played different roles. Peasant women assist in this area, but their main work is in the household; craftsmanship in weaving is highly valued. Older women taught young girls. Marriages were organized between the lines, and female virginity is important. Polygamy existed among the nobility; peasants were monogamous. In political and public life, women inherited and transferred property to them, but in political and social life they were subordinate to men. New World technologies limit social development, especially for women, over other cultures. In the absence of milling technology, women spend many hours every day chopping corn by hand for household needs. The total Aztec population may have reached more than 20 million. The Empire of Dani. Each of the Aztec urban states was governed by a speaker chosen from the nobility. The ruler of Tenochtitlan, the Great Speaker, surpassed all others in wealth and power. He presided over a difficult trial. His prime minister, usually a close relative of the ruler, wielded enormous power. There was a governing council, but it lacked real power. During the first 100 years of Aztec expansion, the mighty nobility and emperor assumed the power formerly belonging to the Calpulli. Military virtues became supreme as a state religion, and the desire for more tributes and prisoners for sacrifice drove the Aztecs to further conquests. The empire was not integrated; defeated local rulers often remained in place as subordinate officials. They were left alone if tributes and labor commitments were met. The uprisings against the demanding were ruthlessly suppressed. The Aztec system was successful because it was aimed at political domination rather than direct control. In the long run, the growing social stresses created by the rise of nobles and terror and tributes imposed by the subjects contributed to the collapse of the empire. Twantinsuyu: The World of the Incas. In the aftermath of the disintegration of the states of Tijuana and Uari (about 550-1000 AD), small regional states exercised power in Sorda. Some of them were centres of agricultural activity and population density. Significant war between the states resembled the post-Toltec period in Mesoamerica. The state of Chimore (900-1465) became the most powerful, controlling much of the northern Peru. After 1300, the Incas developed a new civilization. The Rise of the Incas to power. In B The Andean Highlands, many groups fought for supremacy. The Kechua-speaking clans around Kukko gained control of the territory formerly owned by Huari. By 1438, under Pachakuti, they had launched campaigns ending their control over the region. Pachacuti's son, Topak Yupanki, conquered Chimor and extended the Inca rule to Ecuador and Chile. Huayna Capac consolidated the conquests; to his death in 1527, the Inca Empire - Tvantinsu - stretched from Colombia to Chile and east to Bolivia and Argentina. Between 9 and 13 million people were under Inca rule. Conquest and religion. The Incas had other reasons for expansion, besides the pursuit of economic gain and political power. They adopted from Chimore the practice of split inheritance: all political power of the ruler passed to the successor, and all wealth and land passed to the descendants of men for eternal support of the cult of the dead rulers, who served as mediators with the gods. The system has created an excuse for endless expansion. The political and social life of the Incas was imbued with religious meaning. The sun was the supreme deity; the ruler (Inca) was the representative of God on earth. The Temple of the Sun in Kutsko was the center of the state religion. The cult of the sun spread throughout the empire, but the worship of the local gods continued. People's faith was based on deep animism, endowing natural phenomena with spiritual power. Prayers and sacrifices were offered at the holy shrines (huacas), which were organized into factions under the rule of the Aillus. The temples were served by priests and women dedicated to the preparation of victims and the management of important holidays and holidays. Methods of imperial Inca rule. Incas, considered in fact a god, ruled the empire of Kukko, also the site of the main temple. The empire was divided into four provinces, each under the leadership of the governor. The Incas had a bureaucracy in which most of the nobility served. Local rulers (curas) continued to work in exchange for loyalty. They were released from tributes and received labor or food from their subjects. Their hostage sons were educated in Kutsko. The language of quechua, the use of colonists and the forced transfer of peoples were important methods of integration of the empire. A complex system of roads, bridges and dams, with road stations (tambo) and warehouses, helped the military movement. Conquered peoples supplied land and labor. They served in the army and received rewards from new conquests. The Inca State organized construction and irrigation projects that went beyond the capacity of the subjects. In turn, tribute and loyalty were needed. All local resources were taken and redistributed: there were lands for the people, the state and religion. Work on state and religious land was required, not a tribute in the world. For court and religious use, women had to weave cloth. Some have been accepted as concubines for the Incas or as temple attendants. Each community was controlled by the Aillus and was aimed at self-sufficiency. Most of the males were peasants and shepherds. Women worked in the household, weaved fabric and helped in agriculture. As the Andean people recognized the parallel descent, the property passed in both lines. Although the ideology of gender complementarity was strong, the emphasis on military virtue made men dominant. The idea of gender cooperation is reflected in cosmology. Gods and goddesses were revered by both sexes, although women had a special feeling for the moon and goddesses of the fertility of the earth and corn. The eldest wife of the ruler was a link with the Moon. Nevertheless, the male power in the empire was manifested in the selection of women for state and temple purposes. The integration of imperial politics with regional diversity is a political achievement. Reciprocity between the state and the local community allowed the empire to function effectively. Within the system, the Inca nobility had many privileges and was distinguished by clothing and customs. There was no special trading class because of the emphasis on self-sufficiency and public administration of the economy. The state remained strong until it lost control of its sub-slings and government mechanisms. The royal numerous marriages used to form alliances eventually created rival contenders for power and civil war. Cultural achievements of the Incas. The Incas produced beautiful ceramics and fabric. Their steel industry was one of the most advanced in America. They lacked a wheel and a letter system, instead they used tied-up lines (quipu) for accounts and listings. The peaks of the Inca genius were in state craft and architecture; they built large stone buildings, agricultural terraces, irrigation projects and road systems. Comparison of Inca and Aztecs. Both empires were based on the long development of civilizations that preceded them. They were based on intensive agriculture organized by the state, which also redistributed goods. The Aztecs and Incas turned the old system of kinship into a hierarchical one, dominated by the nobility. In both nobility provided the state with personnel. Although the Incas tried to integrate their empire as a unit, both empires recognized local ethnic groups and political leaders in exchange for loyalty. The Aztecs and the Incas found their military might less effective against nomadic border peoples; their empires were founded on the conquest and exploitation of sedentary peoples. There were significant differences between the Incas and the Aztecs, many of which were the result of climate and geography. Trade and markets were more developed among the Aztecs. Other differences were present in steel, systems social definition and hierarchy. In the context of world civilizations, both can be as variations of similar models, with sedentary agriculture as the most important factor. Other peoples of America. Mesoamerican and Andean civilizations were high points of cultural development of India. The rest of the Americas were occupied by many peoples living differently. They can be grouped according to gradations based on material culture and social complexity. The Incas shared many cultural traits with the tribal peoples of the Amazon, including clan differences. The diversity of ancient America forces to rethink the models of human development arising from other civilizations. The social complexity of agriculture is not necessary for the fishing and hunting societies of the northwestern United States and British Columbia, hierarchical societies. In Colorado and South America, Indians practiced irrigated agriculture, but did not develop in the states. How many nations? Arguments about America's population are long over. Most scholars now agree that Mesoamerica and Anes had the largest population (see table 16.1). If we accept a total of 67 million people, in a world of about 500 million people in 1500 (see table 16.2), Americans were undoubtedly a major segment of humanity. Different cultural models. The main cultural patterns in North and North America outside the major civilizational areas shared traits with both Thes and Mesoamerica, perhaps at times as points of cultural and material change between the two regions. Sedentary agricultural chiefs in some Caribbean islands have much in common with Polynesian societies. For other islanders, the chiefs ruled a dense population, suppressed on cassava. By 1500, agriculture was widespread across America. Some societies have combined it with hunting and fishing. Substrates and burning agriculture has caused frequent movement in societies often lacking large numbers, strong class differences, or craft specializations. There were few nomadic shepherds, but there were hunting and related groups. In 1500, 200 languages were spoken in North America. By then, the mississippi Mound cities had been abandoned, and few people had retained their models. In the southwest, the descendants of Anasazi and other residents of the rocks moved to Pueblos along the Rio Grande and practiced irrigated agriculture. Most other North American Indians were hunter-gatherers, sometimes also cultivating crops. In affluent environments, a complex social organization could develop without agriculture. There were sharp differences with modern European and Asian societies. Most Indian societies are based on childbirth, with community ownership of resources. Material wealth has no value for social rank. In many societies, women are subordinate to men, but in many societies they play an important political and social role. They played a central role in crop production Indians, unlike Europeans and Asians, considered themselves part of the ecological system, not controlled by it. American Indian diversity in a global context. Two great imperial systems were created in Mesoamerica and Tes. By the end of the 15th century, these militaristic states were fragile, weakened by internal tensions and technological inferiority. American societies ranged from great Aztec Inca civilizations to small groups of hunters. The continuation of the evolution of all Indian societies was catastrophically disrupted by European invasions, beginning in 1492. 1492. ways of the world chapter 12 pdf. ways of the world chapter 12 quizlet. ways of the world chapter 12 big picture questions. ways of the world chapter 12 outline. ways of the world chapter 12 questions. ways of the world chapter 12 margin questions. ways of the world chapter 12 study guide. ways of the world chapter 12 test

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