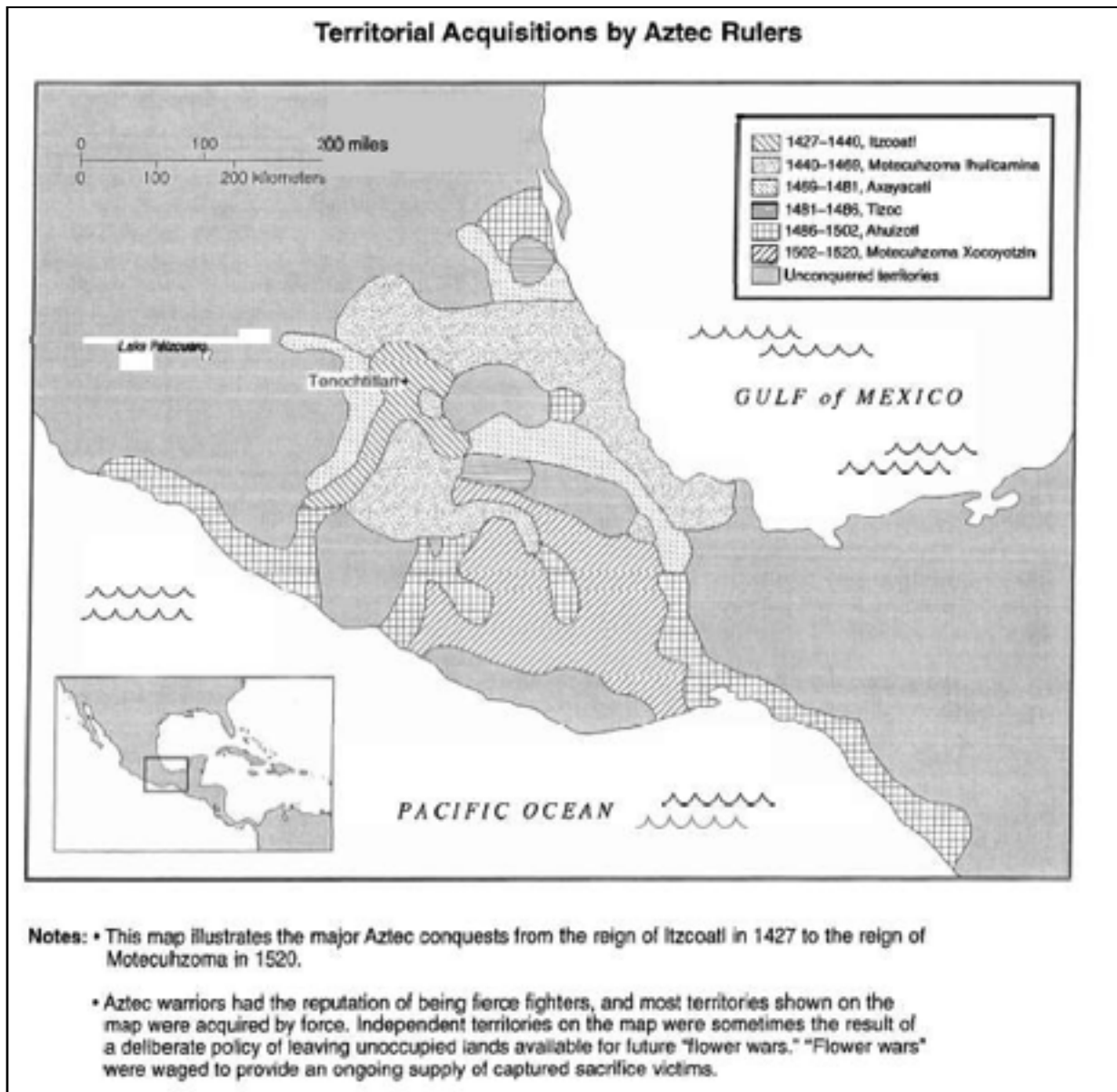


Document #1: Growth of the Aztec Empire



Document #2: Origin of the Aztec Empire



The Founding of Tenochtitlan in 1325 is depicted on the first folio of the Codex Mendoza. The city's place glyph, an eagle on a cactus, remains modern Mexico's emblem. The burning temples, teetering atop stepped pyramids (bottom), represent the conquest of two nearby city-states.

Document #3: Education of Aztec Youth

Hueheutlahtolli or the *Discourses of the Elders*, author unknown, early 16th century, a dialog where an Aztec noblewoman describes the education of noble boys and girls in Texcoco.

“And when the boys had eaten, the adults began teaching them to do battle, how to hunt, how to shoot a blowgun, how to hurl stones; they were taught all about the shield and handsword, how to hurl spears and darts with a spear thrower; also about netting and snaring. Others were taught the different crafts: feather work, how feathers and plumes were arrayed; also mosaic work, goldsmithery, jewel cutting, and metal polishing; and also codex (book) painting, woodworking, and the various other crafts. Others were taught song composition and oratory and the science known as the drum and rattle (music), and also the science of the heavens, how the sun and moon and stars move; and then what are called the divine codices. And some they took to the fields or the flower gardens to teach them how to sow the seeds, to plant trees and flowers, and to cultivate and to work the land. They were taught all that was needed for them to know by way of service, knowledge, wisdom and prudent living. Likewise in the house, the girls are taught all the different things that women do: sweeping, sprinkling, preparing food, making beverages, also the art of the spindle, and the weavers reed and various kinds of embroidery; also dyeing, how rabbit down or rabbit fur was dyed different colors.”

Source: Miguel Leon-Portilla and Earl Shorris, *The Language of Kings*, pg. 148.

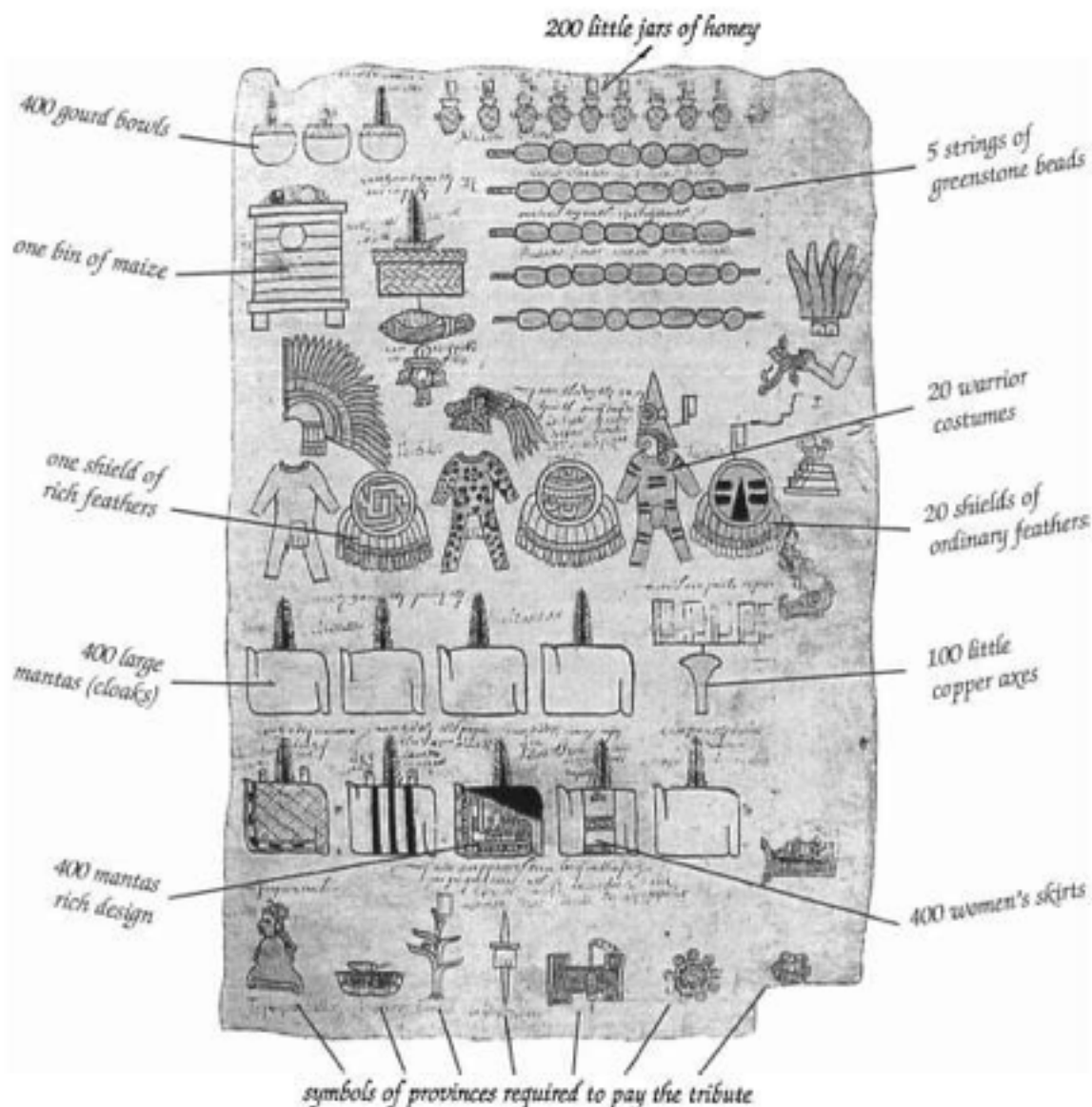
Document #4: Depiction of Tenochtitlán, the Aztec Capital



The central plaza of Tenochtitlán, the Aztec capital, included a pyramid temple to the Huitzilapotchli, left, temples to other gods, and palaces. This reconstruction was created by Mexican architect Ignacio Marquina.

Source: Tenochtitlan. Encyclopædia Britannica Online School Edition. Web. 23 Sep. 2016 <<http://www.school.eb.com/elementary/art-115783>>.

Document #5: Tribute Demands



Document Note: The Aztecs, like many civilizations, demanded tribute from conquered territories. Tribute was payment in goods and/ or services rather than in currency. This document from the *Matricula de Tributos* is a bill that was presented to different provinces that Tenochtitlan controlled. The inscriptions along the bottom all represent the signs for the different provinces that were required to submit all the things on the bill. The symbols represent different items that people in the provinces needed to deliver or they could expect military repercussions.

Source: Drawing from the *Matricula de Tributos*, circa 1542, Museo Antropologia in Mexico City, Warwick Bray, *Everyday Life of the Ancient Aztecs*, London: B.T. Batsford, 1968, in David Carrasco and Scott Sessions, *Daily Life of the Aztecs: People of the Sun and Earth*, Westport: Greenwood Press, 1998.

“Home life for the Aztec family was both well disciplined and warm. Parents had a close relationship with children and brought them up according to a strict regime. At the age of three a child was given life-like toys such as a small loom or grinding stone and was assigned certain household tasks; at six he took on broader domestic responsibilities, and at 15 began regular schooling...

As their children grew up, the parents were expected to counsel and guide them into honorable careers...

The rigid order that governed an Aztec child’s upbringing continued into his adult years. Marriage was expected when a young man reached 20 and a girl 16. Matches were arranged by the two families- presumably with some occasional sub rosa guidance from the young people. Once agreement was reached, the youth’s relatives sent two old women to negotiate the marriage with the bride’s parents. ”

Source: Jonathan Norton Leonard, Ancient America, Time-Life Books, 1967.



Document #7: Marriage Negotiations

The Uictli’s importance as a symbol can be seen in the picture to the left, from the Codex Tudela. A young man and woman are undergoing a negotiation of marriage to be decided by their elders. They are commoners, or Macehualtin in Nahuatl. We can tell the man’s occupation in agriculture by the tools that surround him. Among them are an axe, a head harness designed to permit him to take heavy weights on his back, and a Bladed Uictli, his digging tool.

Document #8: Description of King Nezahualpilli of Texcoco

Spanish Friar Juan de Torquemada describing King Nezahualpilli of Texcoco, a city-state allied with the Aztec Empire, events based on 1487 CE Texcocan source as recorded in Torquemada's translation, mid-16th century.

“It is said he was a great astronomer; that he was much concerned with understanding the movement of the celestial bodies. Inclined to the study of these things, he would seek in his kingdom for those who knew of such things and he would bring them to his court (to work at his temple observatory and generate the celestial calendar).”

Document #9: Description of the Aztec Scribes

Ixtiuxochiti, brother of the last native ruler of Texcoco, a later convert to Christianity, from his account in the prologue to his Historia Chichimeca, early 16th century.

“They had scribes for each branch of knowledge. Some dealt with the annals, putting down in order the things, which happened each year, giving the day, the month and the hour. Others had charge of the genealogies, recording the lineages of rulers, lords, and noblemen, registering the newborn and deleting those who had died. Some painted the frontiers, limits, and boundary markers of the cities, provinces and villages, and also the distribution of fields, whose they were and to whom they belonged. Other scribes kept the law books and those dealing with the rites and ceremonies, which they practiced when they were infidels. The priests recorded all matters to do with the temples and images, with their idolatrous doctrines, the festivals of the false gods, and their calendars. And finally, the philosophers and learned men which there were among them were charged with painting all the sciences (writing the codices or books) which they had discovered, and with teaching by memory all the songs in which were embodied their scientific knowledge and historical traditions.”

Document #10: Photograph of Zapotec Ball Court



Ball-playing court at Monte Albán, a Zapotec civilization in present-day Mexico. It is thought the ritual game originated with the Olmec culture (1200–400 BC), which was the first complex society in the area. Playing courts have been found at the ruins of many Mesoamerican cultures including the Aztec and the Maya.

Source: "Aztec Athletes." World History: Ancient and Medieval Eras. ABC-CLIO, 2010. Web. 25 Mar. 2010. <<http://www.ancienthistory.abc-clio.com>>.

Document #11: Original Cultivators of Corn



Mesoamerican Indians planting and harvesting corn, first planted at Tehuacan in the Valley of Mexico, c. 8000 BCE; original image from the Codex Florentine, 1575 - 1577

Document #12: The Scale of Sacrifice

The prisoners taken at Teuclepec were brought out. Motecuhzoma and Chihuacoatl began to sacrifice them, slicing open their chests and extracting their hearts. First, they raised the hearts to the sun, then they threw them into the shrine before the gods. This sacrifice began at midday and ended at nightfall.

Two thousand three hundred men were killed and their blood bathed the entire temple and stairway. Each time the priest cut out a heart, they rolled the body down the stairs.

Source: Friar Diego Duran, *The History of the Indies of New Spain*, 1581, Doris Heyden, translator, University of Oklahoma Press, 1994.

Source: *Codex Mendoza*, 1542, reprinted by permission of the Bodleian Library, University of Oxford, in David Carrasco and Scott Sessions, *Daily Life of the Aztecs: People of the Sun and Earth*, Westport: Greenwood Press, 1998.

Document Note: The *Codex Mendoza* was commissioned by the Spanish Viceroy of Mexico in 1541 to provide King Charles V a clearer idea of his new subjects. The artwork in the *Codex* was drawn by Aztec artists accompanied by text written by Spanish priests.



PERSIA

- Political:** The art or science of government.
Questions: What kind of government do they have? Who makes the decisions or laws? Does it work? How successful it is? How does it impact people?
- Economics:** The Management of material wealth
Questions: Is it a strong or weak economy? Do they have material wealth? What is it? What do they produce? Import? Export? Who makes the decisions about the economy?
- Religion:** Relating to a belief in a supernatural power. Beliefs, morals, ethics.
Questions: What kind of god? What kind of belief is it? Is it a theocracy? Rule by god? How does religion influence the society? Are the beliefs written down?
- Social:** Pertaining to living in a community -- Human interaction
Questions: How is their society organized? What do they do for fun? Do they have a caste system or a class system? What are the classes/castes? How are they decided? What language do they speak? Do they have civil rights?
- Intellectual:** Ability to learn or reason -- Education, Learning, Philosophy.
Questions: What do they know? How do they know it? What advances do they make? Do they have schools? What kinds? Who went and who taught in them? Who were the intellectuals? The philosophers? How much status do they have?
- Artistic:** Of or relating to art or artist -- Music, Sculpture, Painting, Theater
Questions: What kind of art do they have? What tools do they use? How is art valued in the society? Who are the artists? How does one become an artist?

