

JANUARY 2018

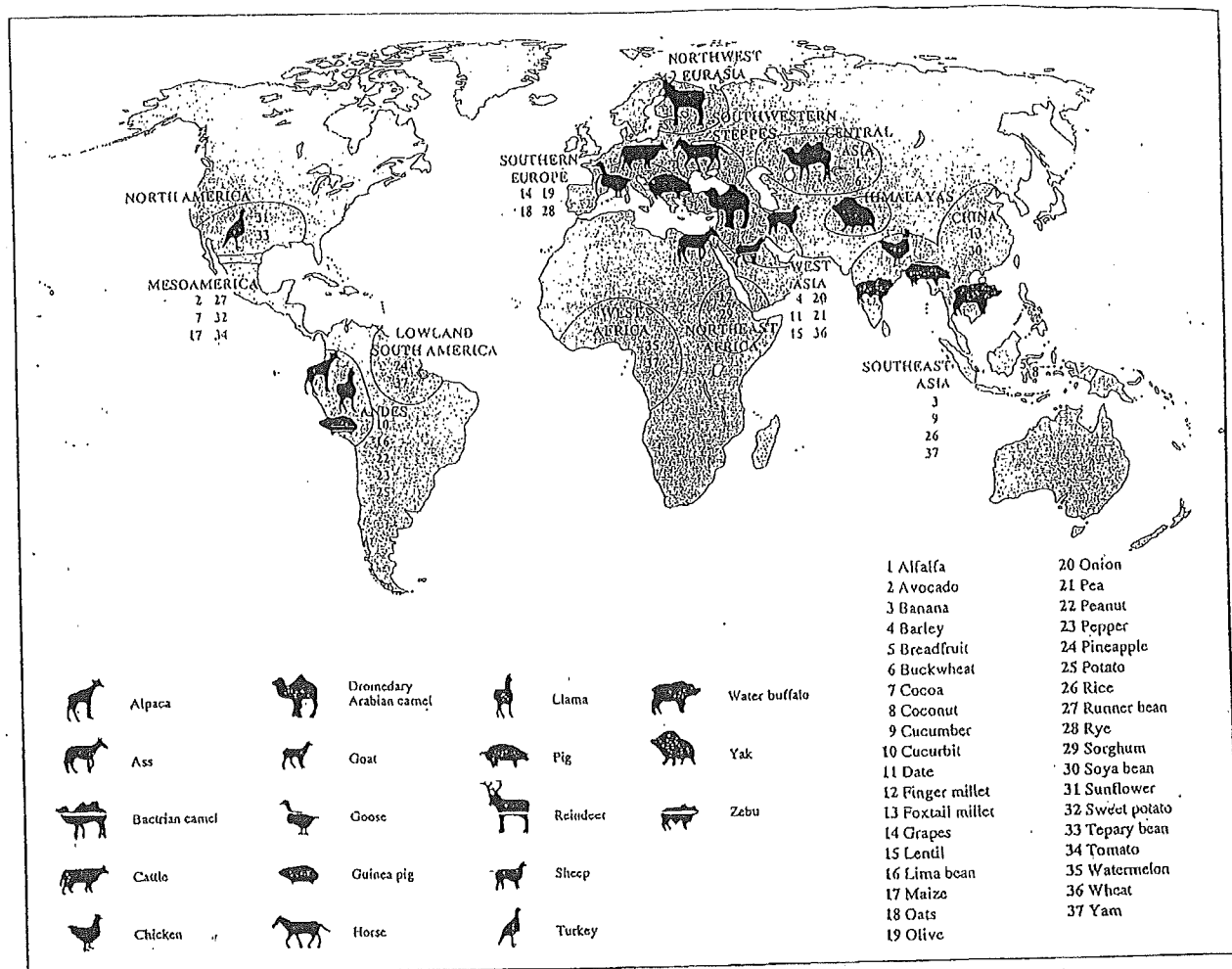
AZTEC & INCA
RESEARCH UNIT

WORLD HISTORY
Ms.McCollum



Label clearly by writing name of place on the map:

1. Fertile Crescent	9. The Americas "New World"
2. New Guinea	10. Sahel
3. Australia	11. Ethiopia
4. Tropical West Africa	12. Egypt
5. China	13. Andes
6. Southwest Asia	14. Indus River
7. Mesoamerica	15. Amazonia
8. Eurasia "Old World"	16. North America
	17. Eastern United States
	18. Europe



Map 1.1 The Origins of Agricultural Crops and of Domestic Animals. This map shows the areas where particular plant and animal species were first cultivated or domesticated. Some species (for example, the pig) seem to have developed independently in different areas. In most cases, however, contact between neighboring cultures facilitated the rapid spread of plant and animal cultivation around the globe.

1. What continents of the world have the most domesticated animals?
2. What continents of the world have the most protein in their diet? What types of protein? (write down specific examples from the list in the bottom right corner on the diagram)
3. Which continents of the world will share the plants and animals with each other? Why?

DOCUMENT

Aztec Women and Men

In the mid-16th century, Bernardino de Sahagún, a Spanish missionary, prepared an extraordinary encyclopedia of Aztec culture. His purpose was to gather this information to learn the customs and beliefs of the Indians and their language in order to better convert them. Although Sahagún hated the Indian religion, he came to admire many aspects of their culture. His *Florentine Codex: The General History of the Things of New Spain* is one of the first ethnographies and a remarkable compendium of Aztec culture. Sahagún used many Indian informants to tell him about the days before the European arrival, and even though this work dates from the postconquest era, it contains much useful information about earlier Aztec life.

In the following excerpts, the proper behavior for people in different roles in Aztec society are described by the Aztecs themselves.

Father

One's father is the source of lineage. He is the sincere one. One's father is diligent, solicitous, compassionate, sympathetic, a careful administrator of his household. He rears, he teaches others, he advises, he admonishes one. He is exemplary; he leads a model life. He stores up for himself; he stores up for others. He cares for his assets; he saves for others. He is thrifty; he saves for the future, teaches thrift. He regulates, distributes with care, establishes order.

The bad father is incompassionate, negligent, unreliable. He is unfeeling . . . a shirker, a loafer, a sullen worker.

power and wealth in the Aztec capital. Archeologists at the recent excavations of the Great Temple beneath the center of Mexico City have been impressed by the large number of offerings and objects that came from the farthest ends of the empire and beyond. At the frontiers, neighboring states such as the Tarascans of Michoacan preserved their freedom, while within the empire independent kingdoms such as Tlaxcala maintained a fierce opposition to the Aztecs. There were many revolts against Aztec rule or a particular tribute burden, which the Aztecs often put down ruthlessly.

In general, the Aztec system was a success because it aimed at exerting political domination and not necessarily direct administrative or territorial control. In the long run, however, the increasing social stresses created by the rise of the nobles and the system of terror and tribute imposed on subject peoples were internal weaknesses that contributed to the Aztec Empire's collapse.

Mother

One's mother has children; she suckles them. Sincere, vigilant, agile, she is an energetic worker—diligent, watchful, solicitous, full of anxiety. She teaches people; she is attentive to them. She caresses, she serves others; she is apprehensive for their welfare; she is careful, thrifty—constantly at work.

The bad mother is evil, dull, stupid, sleepy, lazy. She is a squanderer, a petty thief, a deceiver, a fraud. Unreliable, she is one who loses things through neglect or anger, who heeds no one. She is disrespectful, inconsiderate, disregarding, careless. She shows the way to disobedience; she expounds nonconformity.

The Rulers

The ruler is a shelter—fierce, revered, famous, esteemed, well-reputed, renowned.

The good ruler is a protector: one who carries his subjects in his arms, who unites them, who brings them together. He rules, he takes responsibilities, assumes burdens. He carries his subjects in his cape; he bears them in his arms. He governs; he is obeyed. To him as a shelter, as refuge, there is recourse.

The bad ruler is a wild beast, a demon of the air, an ocelot, a wolf—infamous, avoided, detested as a respecter of nothing. He terrifies with his gaze; he makes the earth rumble; he implants; he spreads fear. He is wished dead.

The Noble

The noble has a mother, a father. He resembles his parents. The good noble is obedient, cooperative, a follower of his

The Aztecs were a continuation of the long process of civilization in Mesoamerica. The civilizations of the classic era did not simply disappear in central Mexico or among the Maya in Yucatan and Central America, but they were reinterpreted and adapted to new political and social realities. When Europeans arrived in Mexico, they assumed that what they found was the culmination of Indian civilization, when in fact it was the militarized afterglow of earlier achievements.

Twantinsuyu: World of the Incas

- After about 1300 C.E. in the Andean cultural hearth, a new civilization emerged and eventually spread its control over the whole region. The Inca Empire, or Twantinsuyu, was a highly centralized system that integrated various

The Aztec: Markets, Maize, and Mathematics

The city of Tenochtitlán, which was on the site of present-day Mexico city, was larger than any in Spain. Its markets were visited by 50,000 customers each day. The markets' stores were bulging with the rich products of the advanced Aztec civilization. A court of judges remained in session at the markets to peacefully settle disputes that arose between buyers and sellers.

To help keep accurate accounts for their extensive commerce, the Aztec had developed an efficient system of numerals and arithmetic. Aztec numerals were of two types. For commercial uses, the numerals were made up of dots, vertical strokes, and a zero symbol. For other occasions, more decorative numerals were used. Although the concepts of place value and a number base of 20 had been borrowed from the earlier Maya and Olmec Native Americans, the numerals were distinctly Aztec. For example, a small ear of corn was used for the zero symbol. Corn, or maize, was the material base of most Central American civilizations. Its use as the zero symbol shows how important the concept was to the Aztec.

Among the applications of Aztec mathematics, the records that registered land ownership were of special importance. Land records gave the boundaries, the area, and the market value of property. The Aztec government used these records to calculate the amount of tax that the owners had to pay.

Recently, comparisons were made between the Aztec land records and records of the same farms that were drawn up by the Spanish conquerors. Although Spain was a leader in European science and mathematics, the Aztec records were more accurate. This may be because the Aztec unit of area, the square **quahuitl**, was reliable and did not change from farm to farm. The *caballeria*, the Spanish unit of area, varied considerably, perhaps for political purposes. In addition, perhaps the Aztec had more practice in planning cities and building pyramids that required accurate measurements.

1. What types of calculations might have been needed in a market attended by 50,000 people?
2. The Aztec had two types of numerals--one for commerce and one for other uses. Why do you think this was the case?
3. How might a changeable unit of measure, such as the Spanish *caballeria*, be used for political purposes?
4. Why would the Aztec have needed accurate measurements in building their pyramids?

The Aztec Empire

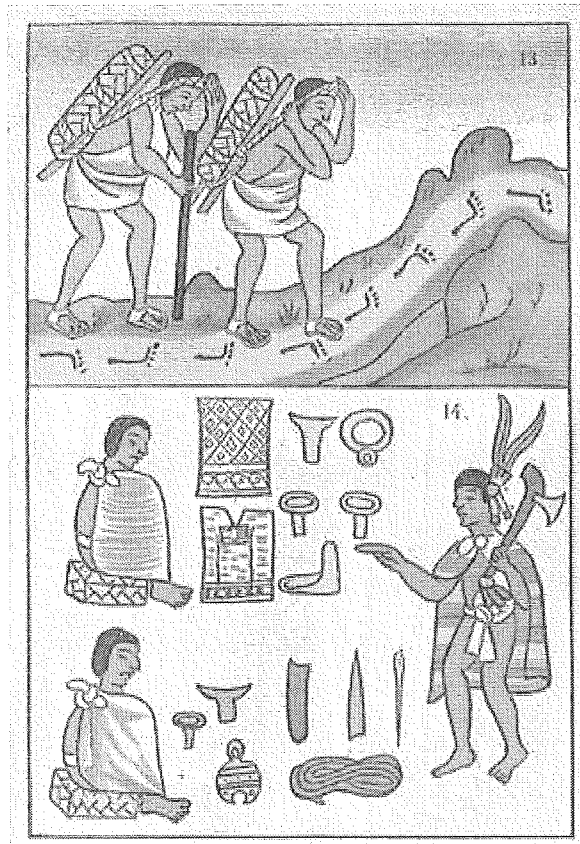
Name:

Directions: etc

Topic	Questions	Notes about this Topic	Source
Tenochtitlan (capital city)	What problems might come from having an island as the capital city?		
Aqueducts	What are aqueducts? Why are they important? How did the Aztecs compare to Europeans at this time?		

Chinampas	<p>What is a chinampa?</p> <p>How are chinampas made?</p> <p>Why are they important?</p>		
Honor and Human Sacrifice	<p>What hints are there that this ceremony is religious?</p> <p>Who is being sacrificed?</p> <p>Who received honor from this ceremony?</p> <p>How does this ceremony of sacrifice give a sense of honor to certain Aztec citizens?</p>		
Empire and Tributary System	<p>What is tribute?</p> <p>Who paid tributes and taxes?</p> <p>Who didn't have to pay?</p> <p>What happened if you didn't pay?</p> <p>Why were tribute and taxes so important?</p>		

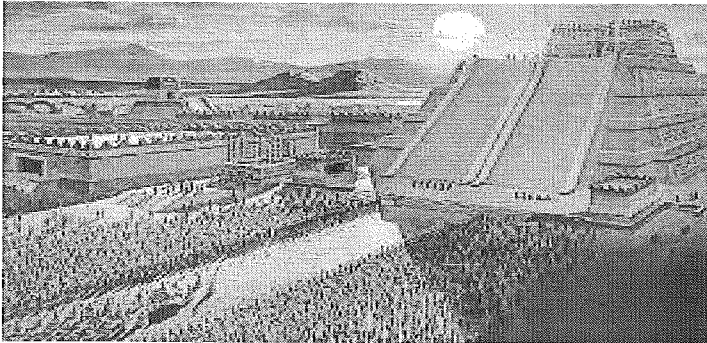
Aztec Social Structure



The Aztecs followed a strict social hierarchy in which individuals were identified as nobles (pipiltin), commoners (macehualtin), serfs, or slaves. The noble class consisted of government and military leaders, high level priests, and lords (tecuiltli). Priests had their own internal class system and were expected to be celibate and to refrain from alcohol. Failure to do so would result in serious punishment or death. The tecuiltli included landowners, judges, and military commanders. Nobles were entitled to receive tribute from commoners in the form of goods, services, and labor. Noble status was passed on through male and female lineages, and only nobles were permitted to display their wealth by wearing decorated capes and jewelry.

The commoner class consisted of farmers, artisans, merchants, and low-level priests. Artisans and traveling merchants enjoyed the greatest amount of wealth and prestige within this class, and had their own self-governing trade guilds. Commoners generally resided in calpulli (also referred to as calpolli), or neighborhood wards, which were led by a single nobleman and a council of commoner elders.

The Aztecs additionally had landless serfs and slaves. Serfs worked land that was owned by nobles and did not live in the calpulli. Individuals became slaves (tlacotin) as a form of punishment for certain crimes or for failure to pay tribute. Prisoners of war who were not used as human sacrifices became slaves. An individual could voluntarily sell himself or his children into slavery to pay back a debt (the latter required permission of the court). Slaves had the right to marry, to have children, to substitute another individual in their place, and to buy their freedom. Slaveowners were responsible for housing and feeding their slaves, and slaves generally could not be resold. They were



usually freed when their owners died, and could also gain their freedom by marrying their owner. Aztecs were not born slaves and could not inherit this status from their parents.

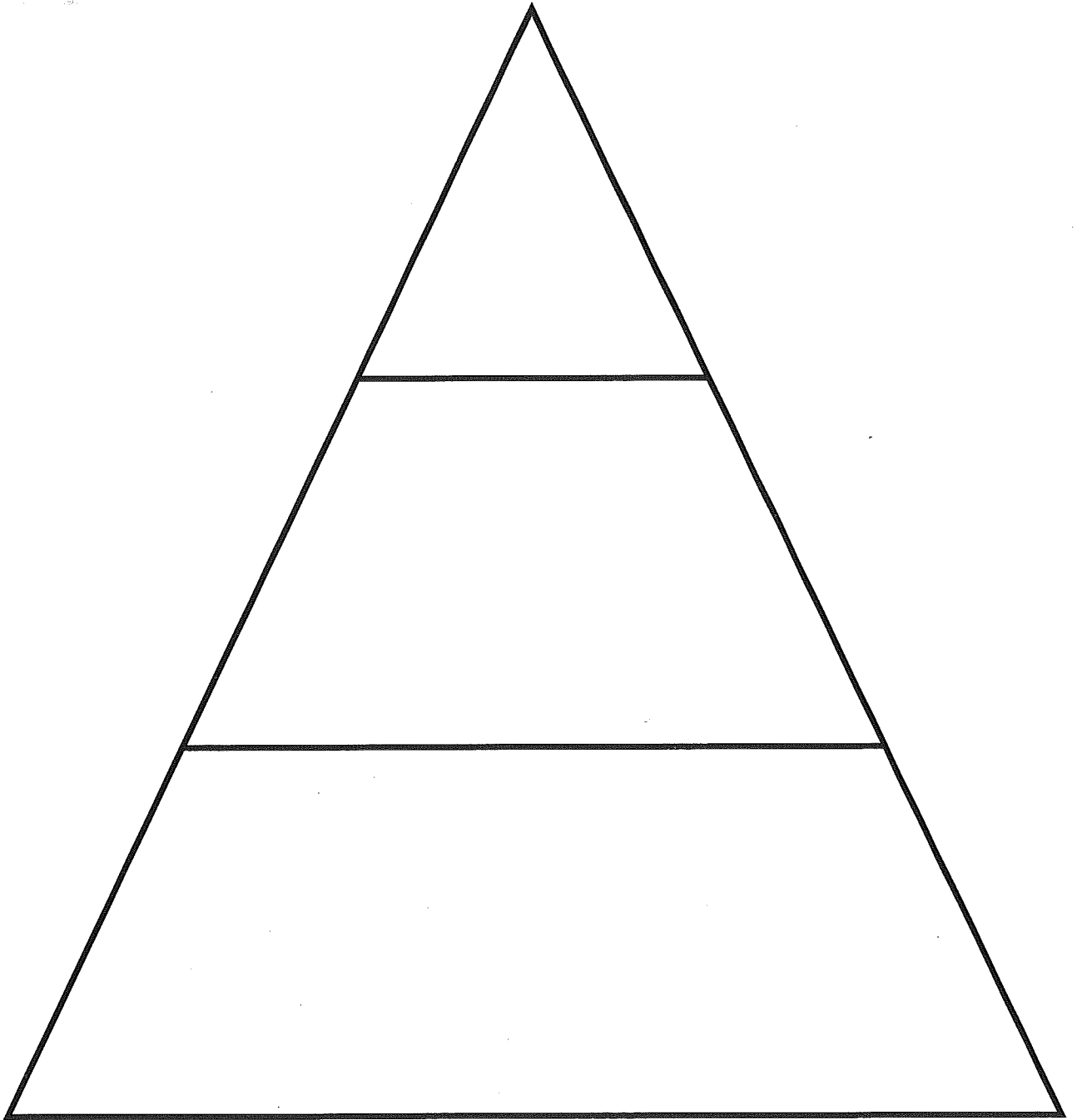
Women had limited leadership roles within the Aztec empire. There is evidence that they had administrative roles in the calpulli and markets, and also worked as midwives and priestesses. However, the top administrative positions were limited to men, and women were not permitted to serve as warriors.

All Aztec children attended school, though their curricula varied by gender and social class. Each calpulli had a school for commoner children known as a telpochcalli. The purpose of the telpochcalli was to train young men to be warriors, and boys generally began their training at the age of 15. Noble children and exceptionally gifted commoner children attended the calmecac schools, where they received training to become priests and government officials. While military training was provided, the calmecac offered more academic opportunities than the telpochcalli. Children typically began attending the calmecac between the ages of 6 and 13. The schools imposed harsh punishments on their students for misbehavior and the calmecac were especially strict because noble children were held to a higher standard than commoner children.

Sources: <http://mexicolore.co.uk/aztecs/resources/>

Aztec Social Structure

Fill in what we have learned!





Aztec Economy

The Aztec economy was based on **three things: agricultural goods, tribute and trade**. Trade was crucially important to the empire; there could be no empire without it as many goods used by the Aztecs were not produced locally. Prized white cotton could not grow at the altitude of the Valley of Mexico and had to be imported from conquered semi-tropical regions further south, as were cacao beans, from which chocolate is made.

Two types of trading were important to the Aztecs: the local, regional markets where the goods that sustain daily life were traded and long-distance luxury trades. Each were vital to the empire, but served different purposes.

Regional Markets

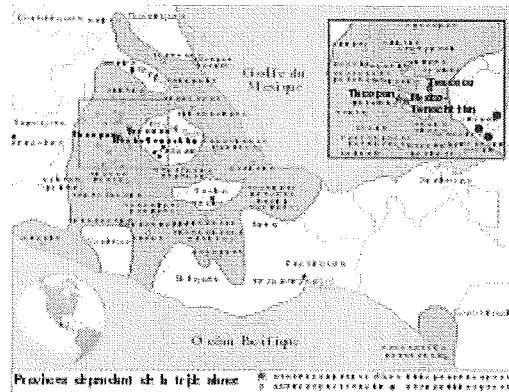
Every Aztec city and village had its own market located near the city center. Tlatelolco, sister city to Tenochtitlan, had the grandest market, drawing 60,000 people to it daily. As with most regional markets, all kinds of utilitarian goods were sold, such as cloth, garden produce, food animals,

obsidian knives and tools, medicines, wood, leather, furs and animal skins, precious metals, gems and pottery. If an Aztec housewife needed some tomatoes, bone needles and a headache remedy, she'd go to the market for them. While there, she could buy something to eat and drink if she had a cacao bean or two to trade. Many Aztec people went to the market not only to shop, but to socialize, another important aspect of the teeming regional markets. There Aztecs from every walk of life could meet and swap news and gossip.

The regional markets were overseen by government trade officials who made sure the goods and the prices asked for them were fair. Four levels of regional markets existed: the grand, daily Tlatelolco market, the markets at Xochimilco and Texcoco, the every-five-day markets at many other Aztec cities and the small village markets. Officials collected tribute and taxes for the emperor from each of these interlocking markets. Some of the regional markets also contained specialized goods, fine ceramics for example, or turkeys for food or feathers from tropical birds

Pochteca, Far Distance Traders

Pochteca were professional merchants, traveling long distances to obtain the luxury goods desired



by the nobility: feathers from tropical birds, rare gems or jewelry and pottery created by other Mesoamerican cultures. The pochteca obtained anything rare and special, as well as the white cotton and cacao beans, earning them a special place in the Aztec society. They had their own capulli, laws and section of the city, even their own god, who watched over traders.

They often had dual or even triple roles in the empire, besides being simple traders. They often communicated crucial information from one area of the empire to another. And some served as spies for the emperor, often going disguised as something other than trader. This last group, the naualoztomeca, traded in rare, easily carried goods such as gems, rare feathers or secrets. Some pochteca were the importers, others dealt in wholesale goods and others still were retailers.

Sources: History on the Net,

<https://www.historyonthenet.com/aztec-economy-regional-markets-and-long-distance-trade/>

Do flowers go to the land of the dead?
In the Beyond, are we dead or do we still live?
Where is the source of light, since that which gives life
hides itself?

As in the Vedas of ancient India, he also wondered
about the existence of the gods:

Are you real, are you fixed?
Only You dominate all things
The Owner of Life.

Is this true?
Perhaps, as they say, it is not true.

Aztec religious art and poetry are filled
with images of flowers, birds, and song, all of
which the Aztecs greatly admired, as well as
human hearts and blood, the "precious water"
needed to sustain the gods. This mixture of
images makes the symbolism of Aztec religion
difficult for modern observers to appreciate.

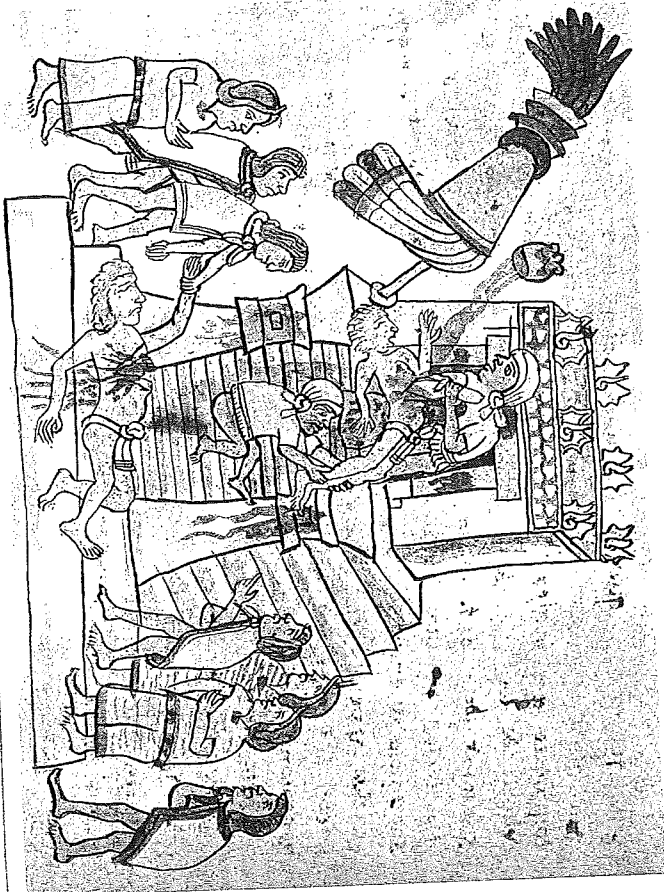


FIGURE 16.3 Human sacrifice was practiced by many Mesoamerican peoples, but the Aztecs apparently expanded its practice for political and religious reasons. This image shows Aztec priests cutting out their victims' hearts and then rolling the bodies down the steps of the pyramid.

Aztec religion depended on a complex mythology that explained the birth and history of the gods and their relationship to peoples, and on a religious symbolism that infused all aspects of life. As we have seen, the Mesoamerican calendar system was religious, and many ceremonies coincided with particular points in the calendar cycle. Moreover, the Aztecs also believed in a cyclical view of history, and that the world had been destroyed four times before and would be destroyed again. Thus, there was a certain fatalism in Aztec thought and a premonition that eventually the sacrifices would be insufficient and the gods would again bring catastrophe.

Feeding the People: The Economy of the Empire

Feeding the great population of Tenochtitlan and the Aztec confederation in general depended on traditional forms of agriculture and on innovations devel-

FIGURE 16.4 Agriculture was the basis of Aztec society, and a diet centered on maize sustained the dense populations of the valley of Mexico. The plow was unknown, and planting was done with a digging stick.



oped by the Aztecs. Lands of conquered peoples often were appropriated, and food sometimes was demanded as tribute. In and around the lake, however, the Aztecs adopted an ingenious system of irrigated agriculture by building chinampas for agriculture. These were beds of aquatic weeds, mud, and earth that had been placed in frames made of cane and rooted to the lake floor. They formed artificial floating islands about 17 feet long and 100 to 330 feet wide. This narrow construction allowed the water to reach all the plants, and willow trees were also planted at intervals to give shade and help fix the roots. Much of the land of Tenochtitlan itself was chinampa in origin, and in the southern end of the lake, more than 20,000 acres of chinampas were constructed. The yield from chinampa agriculture was high; four corn crops a year were possible. Apparently, this system of irrigated agriculture had been used in preclassic days, but a rise in the level of the lakes had made it impossible to continue. After 1200, however, lowering water levels once again stimulated chinampa construction, which the Aztecs carried out on a grand scale.

Production by the Aztec peasantry, whom we see at work in Figure 16.4, and tribute provided the basic

foods. In each Aztec community, the local clan apportioned the lands, some of which were also set aside for support of the temples and the state. In addition, individual nobles might have private estates, which were worked by serfants or slaves from conquered peoples. Each community had periodic markets—according to various cycles in the calendar system, such as every 5 and 13 days—in which a wide variety of goods were exchanged. Cacao beans and gold dust sometimes were used as currency, but much trade was done as barter. The great market at Tlatelolco operated daily and was controlled by the special merchant class, or *pochteca*, which specialized in long-distance trade in luxury items such as plumes of tropical birds and cacao. The markets were highly regulated and under the control of inspectors and special judges. Despite the importance of markets, this was not a market economy as we usually understand it.

The state controlled the use and distribution of many commodities and redistributed the vast amounts of tribute received from subordinate peoples. Tribute levels were assigned according to whether the subject peoples had accepted Aztec rule or had fought against it. Those who surrendered paid less. Tribute payments, such as food, slaves, and sacrificial victims, served political and economic ends. More than 120,000 mantles of cotton cloth alone were collected as tribute each year and sent to Tenochtitlan. The Aztec state redistributed these goods. After the original conquests, it rewarded its nobility richly, and the commoners received far less.

Aztec Society in Transition

Aztec society became more hierarchical as the empire grew and social classes with different functions developed, although the older organization based on the *calpuli* never disappeared. Tribute was drawn from subject peoples, but Aztec society confronted technological barriers that made it difficult to maintain the large population of central Mexico.

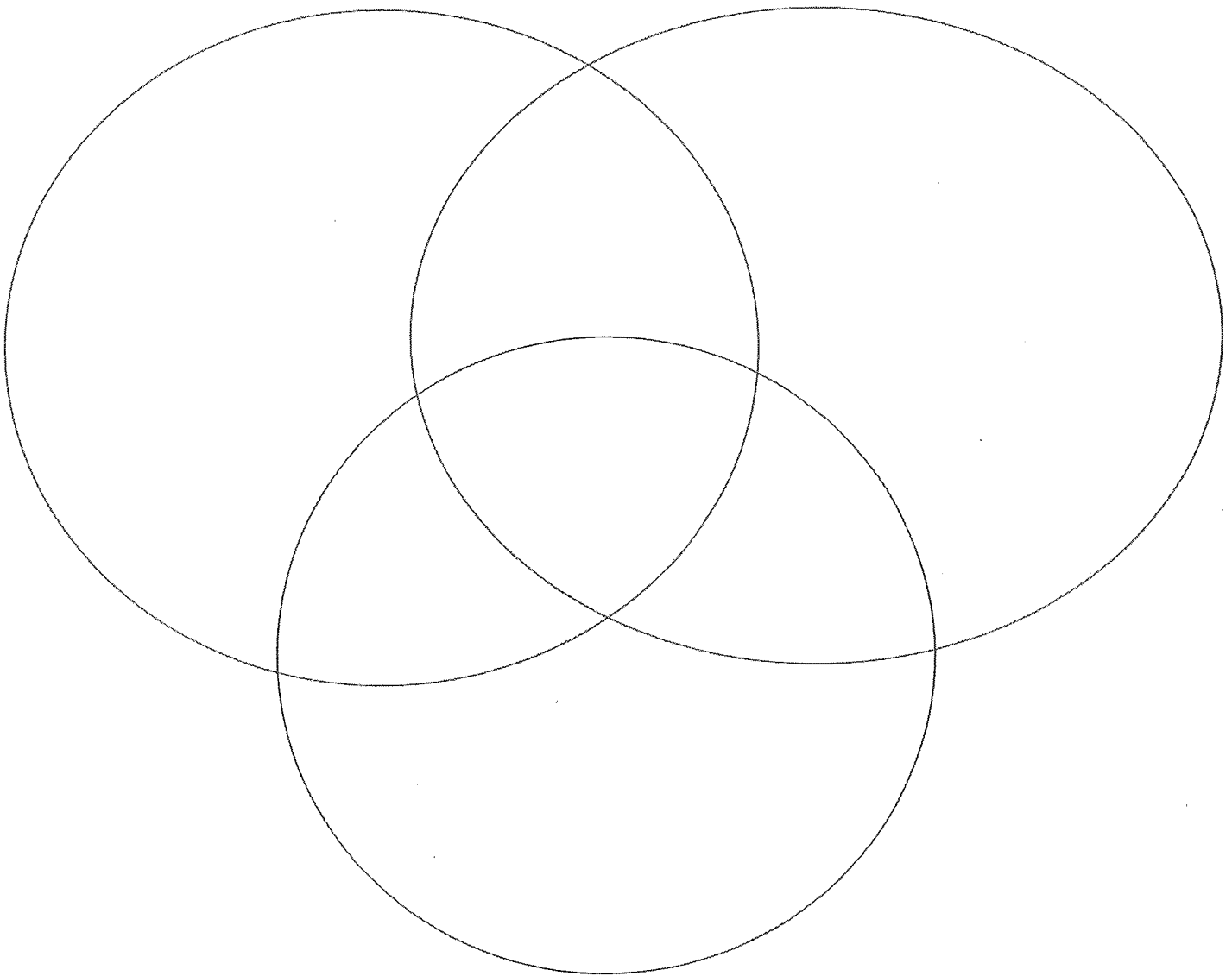
Widening Social Gulf

During their wanderings, the Aztecs had been divided into seven *calpuli*, or clans, a form of organization that they later expanded and adapted to their imperial position. The *calpuli* were no longer only kinship groups but also residential groupings, which might include neighbors, allies, and dependants. Much of Aztec local life was based on the *calpuli*, which performed important functions such as distributing land

13

COMPARE AND CONTRAST:

How is Aztec civilization similar to what we know about European civilization and feudalism? What about the Song? How are they different?



NOTES

NOTES

Context of the Inca Empire

Directions: Active read the following text. As you read, ONLY highlight the answers to the questions in the right-hand margin and label each highlight the question it answers.

Pre-Reading: Complete the following before reading...

1. Circle and define all the underlined terms in the text.
2. The title of this handout is "Context of the Inca Empire." What does the term context mean? Based on that definition, what are you about to read in this text?

Excerpt from: *Ways of the World*, Second Edition, by Robert Strayer (p. 584)
Abridged by Mr. Nicol

The Inca Empire

While the Aztecs were constructing an empire in Central America, a relatively small community of Quechua (pronounced: KETCH-wah)-speaking people, known to us as the Inca, was building the Western Hemisphere's largest imperial state along the Andes Mountains. The Inca Empire was much larger than the Aztec state; the Inca Empire stretched some 2,500 miles along the Andes and contained perhaps 10 million subjects. The Inca state controlled almost the entire Andean civilization during its short reign in the 15th and early 16th centuries.

Both the Aztec and Inca empires represent rags-to-riches stories in which quite modest and remotely located people very quickly created the largest states ever witnessed in their own regions, but the empires themselves were quite different. The Aztecs rulers largely left their conquered people alone, if the required tribute was paid. No administrative system was created to assimilate the conquered peoples into the Aztec Empire.

1. What language did the Inca speak?
2. Did the Aztecs or the Inca have a bigger empire?
3. Why are the Aztecs different from the Incas?
4. WRITTEN RESPONSE: What is missing from the end of this reading?

The Inca Empire

<u>Topic</u>	<u>Questions to Consider</u>	<u>Notes</u>	<u>Source</u>
Geography	<p>What mountain range is the Inca Empire built on?</p> <p>What problems might come from the geography of the Inca Empire?</p>		
Conquest and Ruling	<p>How did the Inca treat the people and places they conquered? What evidence do you have for this?</p> <p>How did the Inca take care of those in need within their Empire?</p>		
Incan Terrace Farming	<p>What observations can you make about these images?</p> <p>Based on these images, how did the Inca overcome their geography in order to farm?</p>		

Incan Road System	<p>What are some of the unique aspects in the way these roads were built?</p> <p>Who were the Chaski?</p> <p>Why were the roads and the Chaski so important to the Empire?</p>		
Machu Picchu	<p>What was Machu Picchu used for in the Inca Empire?</p> <p>What observations can you make about this site based on the virtual tour?</p>		

The Inca Empire

ORIENTATION: Read the top section and summarize in the space provided after “this means.”

Incas incorporated the lands and cultures of earlier Andean civilizations: the Chavín, Moche, Wari, and Tiwanaku. The Inca Empire stretched some 2,500 miles along the Andes and contained perhaps 10 million subjects.

This means . . .

(1) Using the paragraph, list 4-8 facts about how the Inca established political control over their empire.

To incorporate these many cultures and lands, the Inca used a highly organized bureaucratic political system. The emperor reigned as the emperor, an absolute ruler regarded as divine, a descendant of the creator god Viracocha and the son of the sun god Inti. In theory, the state owned all land and resources, and each of the some eighty provinces in the empire had an Inca governor. At least in the central regions of the empire, subjects were grouped into hierarchical units of 10, 50, 100, 500, 1,000, 5,000, and 10,000 people, each headed by local officials, who were appointed and supervised by an Inca governor or the emperor. A separate set of “inspectors” provided the imperial center with an independent check on provincial officials. Births, deaths, marriages, and other population data were carefully recorded on *quipus*, the knotted cords that served as an accounting device. A resettlement program moved one-quarter or more of the population to new locations, in part to disperse conquered and no doubt resentful people. Efforts at cultural integration required the leaders of conquered peoples to learn Quechua. Their sons were removed to the capital of Cuzco for instruction in Inca culture and language. Even now, millions of people from Ecuador to Chile still speak Quechua, and it is the official second language of Peru after Spanish.

(2) Using the paragraph, list 2-4 ways the Inca established cultural control over the people in their Empire.

The Inca Empire

While the Mexica were constructing an empire in Mesoamerica, a relatively small com-

(3) Use the reading below to list 4 different situations the Inca had to deal with as they expanded control over different areas.

(4) From the reading below, how did the Inca both impose their religion on the people they conquered AND practice religious tolerance.

The Inca had to be very flexible in how they governed their empire.

In some places Inca rulers encountered bitter resistance; in others local elites were willing to accommodate Incas and thus benefit from their inclusion in the empire. Where centralized political systems already existed, Inca overlords could delegate control to native authorities. Elsewhere they had to construct an administrative system from scratch. Everywhere they sought to incorporate local people into the lower levels of the administrative hierarchy. While the Incas required their subject peoples to acknowledge major Inca deities, these peoples were then largely free to carry on their own religious traditions. The Inca Empire was a fluid system that varied greatly from



Machu Picchu

Machu Picchu, high in the Andes Mountains, was constructed by the Incas in the 1400s on a spot long held sacred by local people. Its 200 buildings stand at some 8,000 feet above sea level, making it a “city in the sky.” It was probably a royal retreat or religious center, rather than serving administrative, commercial, or military purposes. The outside world became aware of Machu Picchu only in 1911, when it was discovered by a Yale University archeologist. (fStop/Superstock)

place to place and over time. It depended as much on the posture of conquered peoples as on the Inca’s demands and desires.

**(5) What 2 things did the Inca way of governing depend on?
Draw a stick-figure cartoon to represent the words in the
sentence where you found the answer.**



(6) Using the 2 paragraphs below, list 8-10 ways people in the Inca Empire might have fulfilled their MITA requirement.

1 .

6.

2.

7.

3.

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9.

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10.

(7) Mita was a kind of tax. How did people pay it?

labor service, known as *mita*, was required periodically of every household.¹⁸ What people produced at home usually stayed at home, but almost everyone also had to work for the state. Some labored on large state farms or on “sun farms,” which supported temples and religious institutions; others herded, mined, served in the military, or toiled on state-directed construction projects.

Those with particular skills were put to work manufacturing textiles, metal goods, ceramics, and stonework. The most well known of these specialists were the “chosen women,” who were removed from their homes as young girls, trained in Inca ideology, and set to producing corn beer and cloth at state centers. Later they were given as wives to men of distinction or sent to serve as priestesses in various temples, where they were known as “wives of the Sun.” In return for such labor services, Inca ideology, expressed in terms of family relationships, required the state to provide elaborate feasts at which large quantities of food and drink were consumed.

(8) What did the Inca state do for the people in return for all their work?



Inca Work and Economy

A common Inca proverb was "Don't steal; don't lie; don't be lazy." There was little opportunity for dishonesty in the Inca empire, and laziness was simply not allowed among the hardworking farmers. People in the harsh environment of the Andes had probably been hard workers long before the Incas began to build an empire. All able-bodied people, from children to grandparents, were expected to work hard—very hard—at something, and they did.

The *ayllu*

The *ayllu* was the basic social unit in the Andean region before and after the rise of the Inca empire. *Ayllus* were groups of extended families who lived near each other in small villages, towns, or farming settlements. They worked together and shared their land and animals as well as the goods they produced by farming. Everyone in the Inca empire, commoner and noble alike, was born into an *ayllu*, married within the *ayllu*, and died in the same *ayllu*.



When the Incas took ownership of a newly conquered state, they took all of its land, livestock, and mines. One-third of the land was to be worked for the empire, and one-third was for the upkeep of the state religion. The last third was distributed to the *ayllus*, and members of the *ayllus* divided the land among themselves according to their needs. Both the empire and the *ayllu* reassessed the needs of the people on a regular basis and would reapportion the land accordingly. At the *ayllu* level, land was distributed according to a local measure, depending on how much the land was capable of producing. For example, in the foothills of the mountain two acres might produce enough food for a family, but in the highlands it might take four acres, and in the coastal areas it might take three acres to produce a crop to sustain a family. When a couple married, they received a *topo*, an allotment of land deemed just the right size to support two people. Their *topo* was increased by another full allotment for each son they had, and by a

much smaller piece of land for each daughter. Land was not distributed to single men; this was one way of ensuring that everyone married.

The family was not free to work its own land until the state and temple lands had been worked. The obligation to the Inca empire was probably carried out at the *ayllu* level in many places, with the male members of the *ayllu* working a section of lands together to provide the requirements. The head of the household, usually the male, was responsible for working the state and temple lands. Men might also be called away to fulfill the *mit'a* obligation, labor required by the Inca government. When this happened, other members of the *ayllu* would care for the absent man's crops or herds until he returned. The *ayllu* also worked together to build houses for newly married couples.

Work

After the Incas conquered new territories and redistributed the land, they set out heavy work requirements. Farmers suddenly had to work first for the state, next for the state religion, and then finally for themselves and their families, so they had little time for rest. But, according to the Inca principle of *ayni*, or give-and-take, the farmers did receive something in exchange for all their efforts. For one thing, the Incas ensured that everyone had some land to farm. In addition, the Incas kept storehouses full of food in every region. The old and the sick were entitled to food, and in case of a natural disaster or crop failure, the storehouses were open to the public. The Incas also greatly expanded the amount of available farmland by improving irrigation systems (bringing water to the crops) and creating terraces (large steps cut into the mountain slopes to create a level space for farming). The Inca management ensured that more foods were available to the farmers, too. An amazing network of roads that traversed the Inca empire enhanced the existing exchange system by providing easy travel between different regions.



The farmers of the Inca empire planted such a wide variety of crops that there were different crops coming in all year round. In *The Ancient Sun Kingdoms of the Americas* (1957), Inca expert V. W. Von Hagen describes the agricultural achievements of these farmers:

Under the guidance of the Inca's "professionals," the whole of the realm—which included Andes, desert, and Upper Amazon—became a great center of plant domestication. More than half of the foods that the world eats today were developed by these Andean farmers; it has been estimated that more kinds of food and medicinal plants were systematically cultivated here than in any other sizable area of the world! One has only to mention the obvious: corn—that is, maize—(20 varieties); potatoes (40 varieties); sweet potatoes, squash, beans of infinite variety; manioc (from which come our farina and tapioca); peanuts, cashews, pineapples, chocolate, avocados, tomatoes, peppers, papaya, strawberries, mulberries; so many and so varied the plants, and so long domesticated in the Old World, one forgets that all of these originated in the Americas.

The members of an *ayllu* often worked together. At a spring planting, the men and women chanted out a working song as they went about their tasks. The men broke up the soil with foot plows, which were long poles with a footrest near the bottom and a wooden or bronze point. The women worked behind them, breaking apart the clods of dirt with bronze-bladed hoes.

***Mit'a* work.**

Instead of imposing a monetary tax on conquered territories, the Inca government required all households in the empire to provide labor for public projects for a certain amount of time every year. This was called *mit'a* work. A man from each household fulfilled this labor obligation by accepting whatever assignment the local leader gave him. Some workers were sent off to transport goods to other regions; others built roads or hauled stone blocks for construction projects; some men were assigned to military service. Empire officials coordinated *mit'a* assignments so that farmwork was disrupted as little as possible. The local *curacas* made sure that not too many people from one *ayllu* were drawn away at the same time; that way, the other members of the *ayllu* could easily cover for the temporary shortage of workers.

Mit'a workers played a role in the extensive mining that went on in the Inca empire. Mines located throughout the empire produced abundant gold, silver, and copper. Gold was found in its pure form in streams, and it was also dug out of hillsides. Silver was found in the form of silver ore (silver mixed with rock), both in the ground and in hillsides. After removing the ore, mine workers heated it to a very high temperature to separate the metal and rock. The *mit'a* laborers were called upon to do this work in the summertime. However, because mining was so physically difficult, miners worked for only a few hours a day. Only Incas were allowed to own silver and gold, so government representatives kept a careful watch over mining projects. The places where the metals were found were considered sacred and often became the sites of rituals (formal acts performed the same way each time as a means of religious worship).

Women did not leave their *ayllus* to do *mit'a* labor, but they were required to do a set amount of weaving and perhaps spinning for the empire. They had to accomplish this work whenever they could, in between their regular farmwork and household chores. This was a central task in their lives and central to the Inca economy.

***Yanaconas* and *acllas*.**

Few common people escaped the farming life. The *yanaconas* were one group that did change their way of life, for better or for worse. *Yanaconas* were men who served the Inca nobility as personal attendants or who served the empire in general by working as street sweepers, gardeners, sun temple attendants, and so on. *Yanaconas* were chosen at a young age, usually from a community of newly conquered people. Those chosen were often special young boys noted for their intelligence. After a period of training, they entered into the service of the empire. Though *yanaconas* were basically slaves who had no choice in their fate, some of them had a more comfortable life than the farm life they had left behind. For example, a *yanacona* who was lucky enough to work for the Sapa Inca's household would remain with the Sapa Inca after the ruler's death, tending to the mummy and living a fairly elegant life in the palace. On

the other hand, an unlucky *yanacona* could become the personal slave of ill-natured people and be subjected to abuse and hard labor.

Like the *yanaconas*, the *acllas*, or chosen women, were taken from their homes in childhood to be trained for service to the empire or its religious institutions. Many spent long days weaving fine cloth for the Incas, but there was a wide range of fates in store for the *acllas* in training. Some were given to nobles as rewards, and the nobles took them as secondary wives. Their treatment depended on the nature of the noble. As secondary wives, they took a position within the household, usually working as a kind of nanny to the noble's sons. Other *acllas* were sacrificed to the sun god. Some *acllas* became *mamaconas*, or "Virgins of the Sun." These women did not take husbands (although they were symbolically married to the sun god or one of the other Inca gods), and they did not serve in any household. Instead, they took part in religious ceremonies and helped maintain the *huacas* and temples of the empire. *Mamaconas* commanded great respect.

Sources:

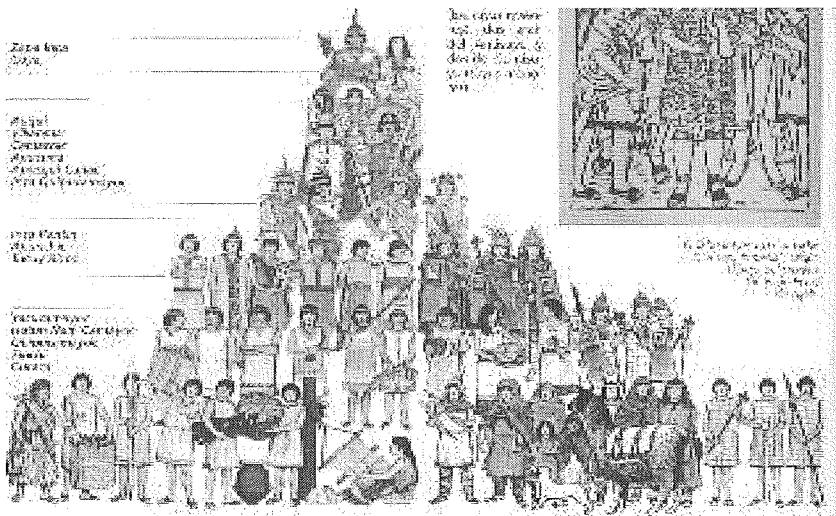
Early Civilizations in the Americas Reference Library, 2005, From *World History in Context*

<http://ic.galegroup.com/ic/whic/ReferenceDetailsPage/ReferenceDetailsWindow?zid=bf3dd98047904fa6872f6173d833862a&action=2&catId=&documentId=GALE%7CCX3424400022&userGroupName=seat24826&jsid=2a346306b54>

<https://historyplex.com/the-inca-civilization#social-structure>

Inca Social Structure

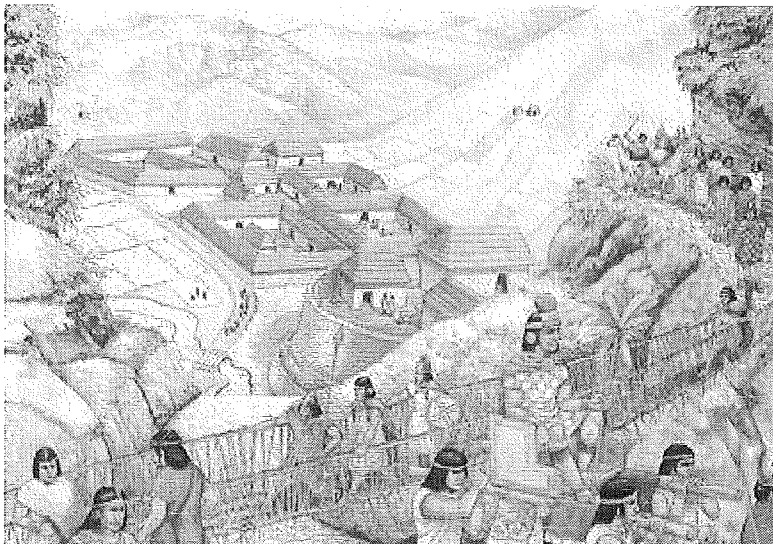
The Incas ruled their empire with an almost mathematical precision, and the **hierarchy** (the ranking of people according to their social, economic, or political position) in Inca society was no less structured. At the top of the society, of course, was the **Sapa Inca** (supreme leader). Number two in the empire was the **Villac Umu**, or chief priest, always a close relative of the Sapa Inca. Next in line were the other blood relatives of the Sapa Inca. They received the high-ranking positions in the empire. The **coya**, or queen, the **apos**, or directors of the four quarters of the empire, and the head of the army were all closely related to the Sapa Inca (sometimes the Sapa Inca led the army himself). Next in line after the blood relatives came all other Incas—people who descended from the original ten **ayllus** (extended family groups that share common ancestors) that founded the Inca settlement in **Cuzco** (pronounced KOO-sko). This group of Incas became the empire's priests, commanders, and governors. Next in the hierarchy were a group known as the **Incas-by-privilege**. As the empire grew, there were not enough Incas to manage all the territory and people within it, so the Incas created a new class of Incas—the Incas-by-privilege—people who had lived in the Cuzco area for a long time and spoke the Quechua (pronounced KECH-wah) language. The Incas-by-privilege were generally put in charge of outlying peoples and colonies. Even with this addition to the hierarchy, the Incas were a small group. In an empire with a population of roughly ten million people, there were only a few thousand Incas at the time of the Spanish conquest in 1533.



Under the Inca class, there was a large class of **public administrators** (people who manage or supervise the day-to-day operations of business, government, and religious organizations) and local leaders. The former leaders of conquered states, the **curacas**, were usually the governors of their people, but they answered to the Incas in all important matters. Other administrators called **quipu camayocs**, or **quipu** keepers, kept detailed records of the empire's stored goods, the *mit'a* labor obligations of each province

(instead of collecting taxes in the form of money, the government required conquered states to send workers for various public projects), the population counts, and much more. Most architects, city planners, and engineers also belonged to this class, although some people in these professions were probably Incas.

Next in the hierarchy was a large class of **artisans, or craftspeople**. The Incas had plenty of food reserves and other supplies to support their artisans, and they encouraged the development of skilled specialists in many fields. Artisans had a somewhat easier life than farmers, though they were expected to work very hard. They usually worked full time for the Incas, the temple, or a *curaca* (local leader). The raw materials they needed were supplied to them, and they were paid for their work with food and other necessities. Craftspeople were not subject to the *mit'a* obligation.



Artisans in the Inca empire may have felt a little bit like factory workers. The Incas favored mass production (using the same design and method of production over and over to create a large quantity of identical or nearly identical items), and historians believe that Inca administrators controlled exactly what the artisans made and which designs were used. Potters in the Inca empire, for example, usually repeated the same geometric patterns on their ceramics. They used molds to make their ceramics, so each new item had the same shape as the last one. By the later days of the empire, artisans had become so specialized that there were entire communities dedicated to producing one type of craft—a village of potters in one place, for example, and a community of gold workers in another. On the outskirts of the capital city of Cuzco, craftspeople from all the different regions of the empire worked in small neighborhoods dedicated to special crafts.

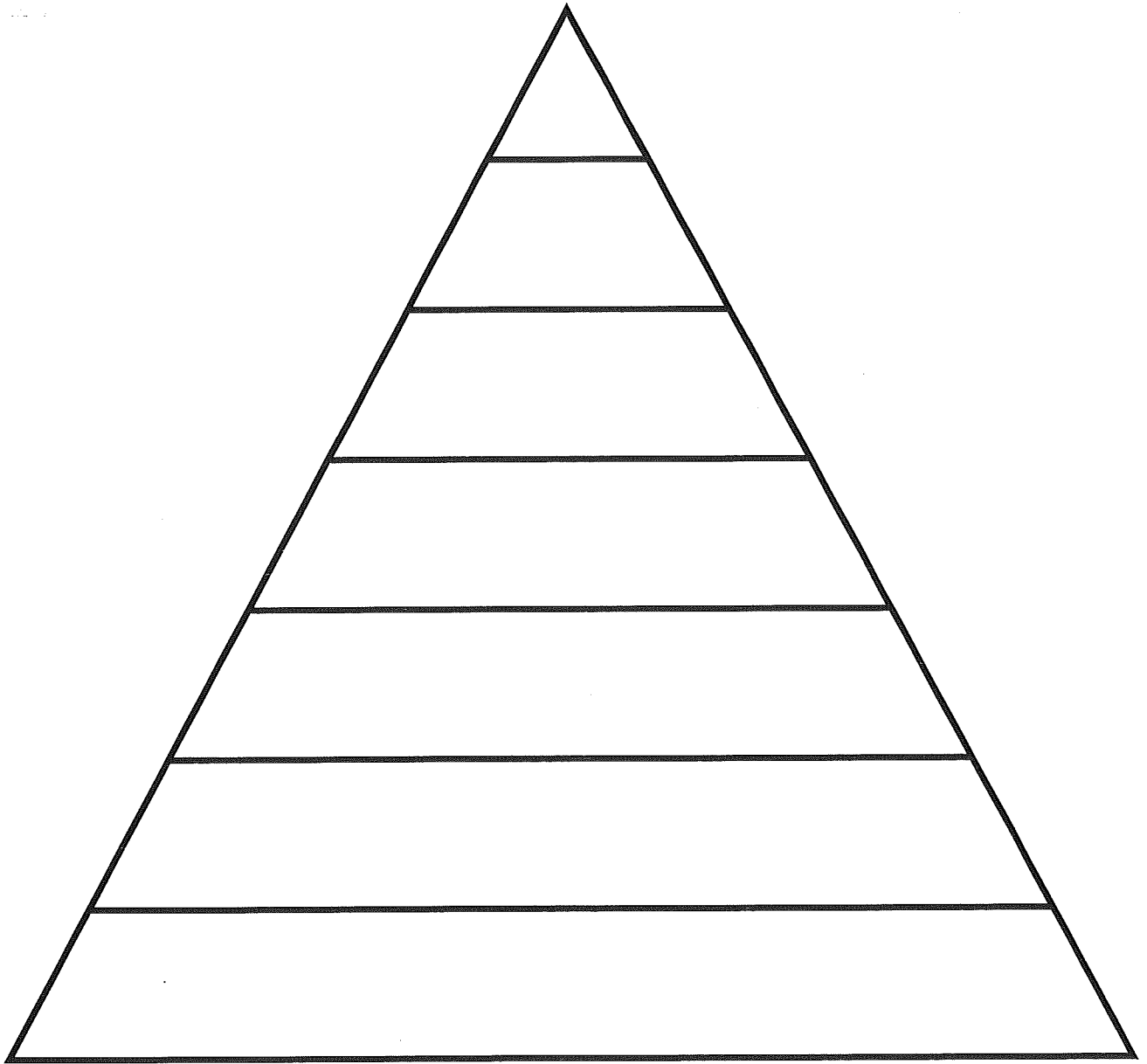
Farmers were by far the largest and most important group of people in the Inca empire, but they were very near the bottom of the social hierarchy. Most farmers were poor and uneducated. They did not live in the cities, though they sometimes went there for ceremonies. They lived in rural areas in windowless huts and worked most of their waking hours. But everything in the Inca empire depended on them. They provided the tremendous surplus of goods that kept the empire and the state religion operating. Most of the prayers and sacrifices offered by the Incas were entreaties to the gods to make these farmers successful. In Inca times, the farmers were extremely good at what they did, and they were well organized for maximum production.

Sources: *Early Civilizations in the Americas Reference Library*, 2005, From *World History in Context*,
<http://ic.galegroup.com/ic/whic/ReferenceDetailsPage/ReferenceDetailsWindow?zid=bf3dd98047904fa6872f6173d833862a&action=2&catId=&documentId=GALE%7CCX3424400022&userGroupName=seat24826&jsid=2a346306b54>

<https://historyplex.com/the-inca-civilization#social-structure>

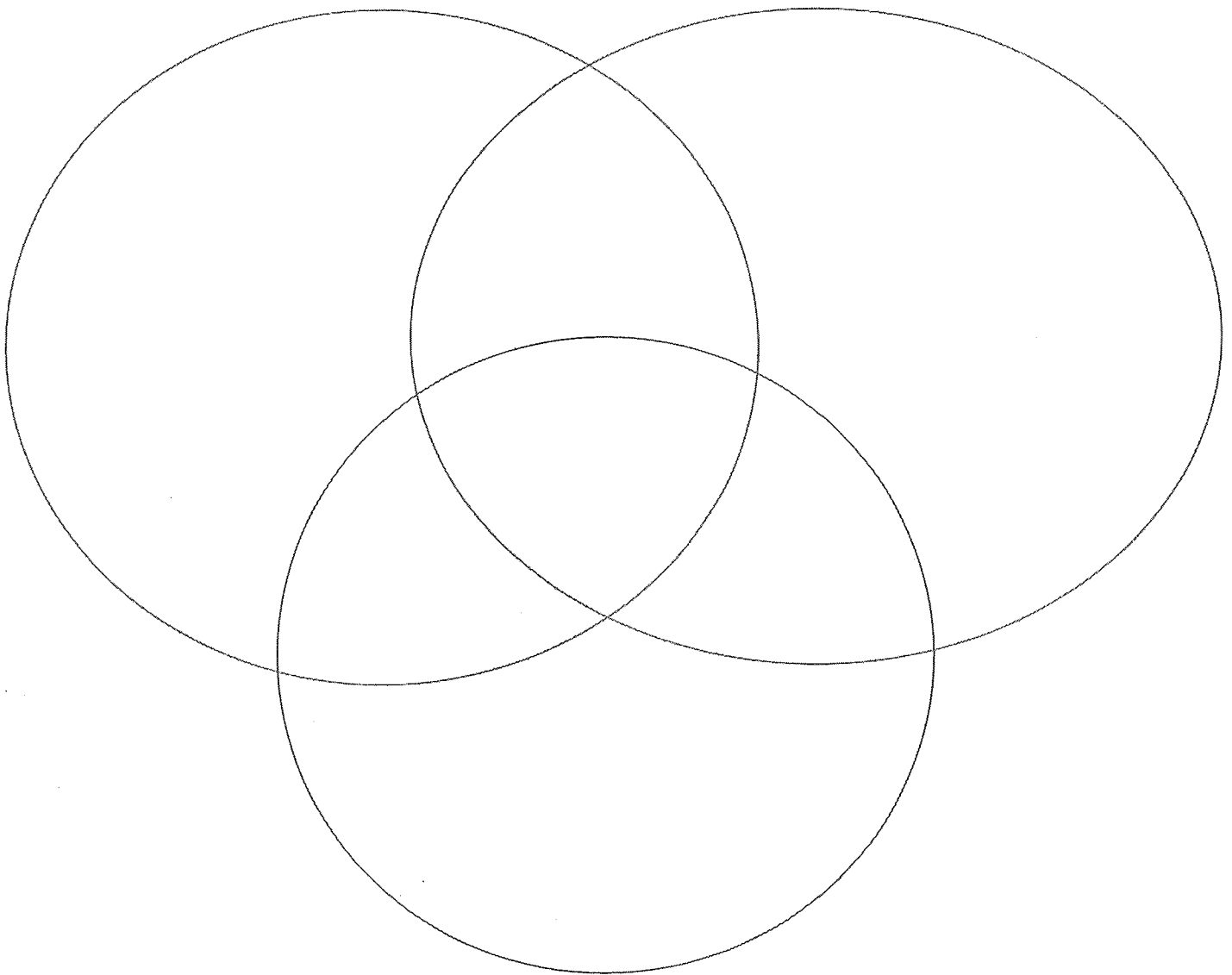
Inca Social Pyramid

Fill in what we have learned:



COMPARE AND CONTRAST:

How is Inca civilization similar to what we know about European civilization and feudalism? What about the Song? How are they different?

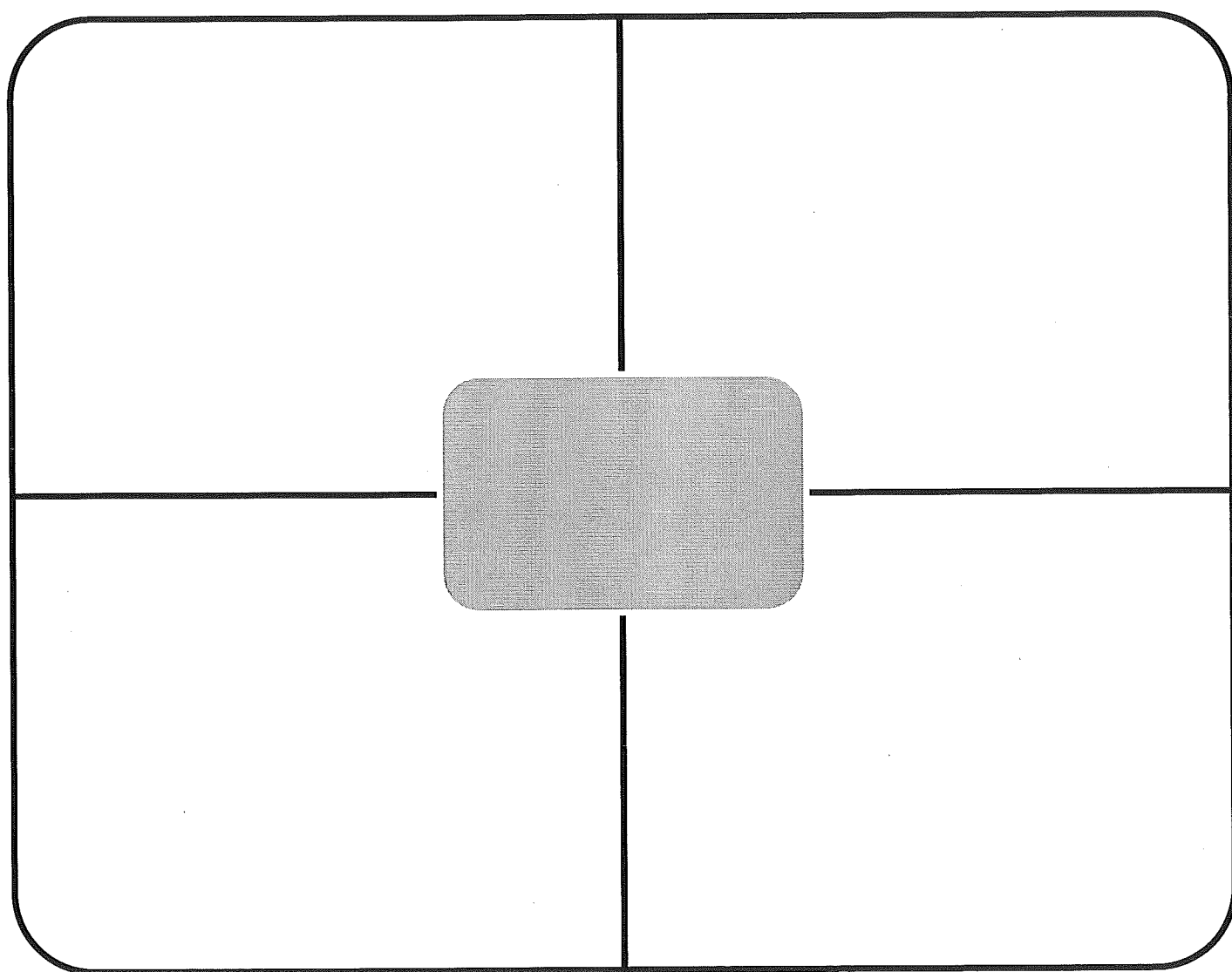


Inca Snaps

Of course, Incas did not have Snapchat, but if they did, what would they put on their stories?

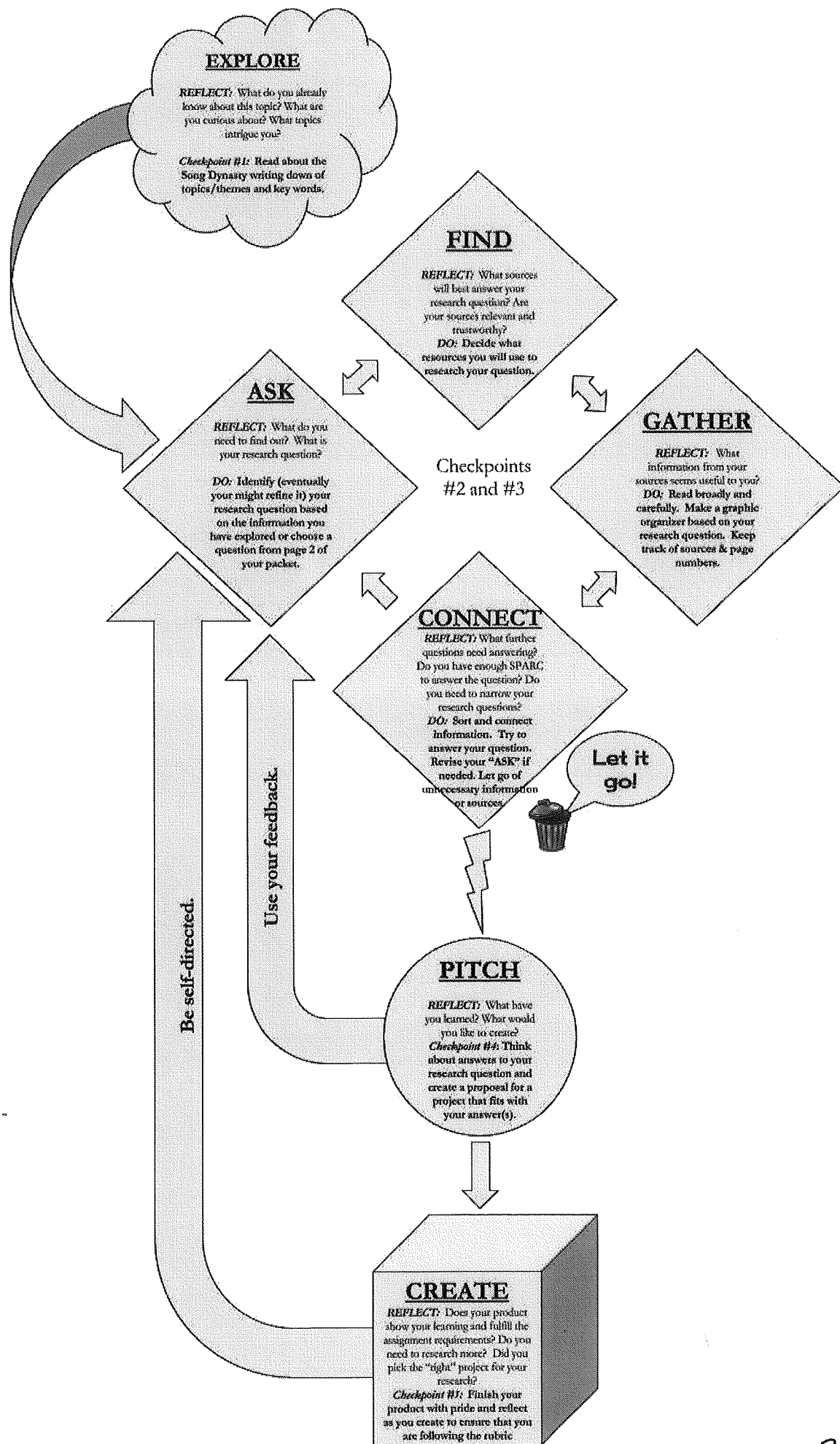
Draw your own picture (it can be stick figures!) or find a picture on line of 4 important elements in Inca life. Write 1-2 sentences explaining your image.

To help you decide what the Incas might put on their Snapchat, think about what the Incas valued, what kinds of jobs they had and important parts of their daily lives.



NOTES

NOTES

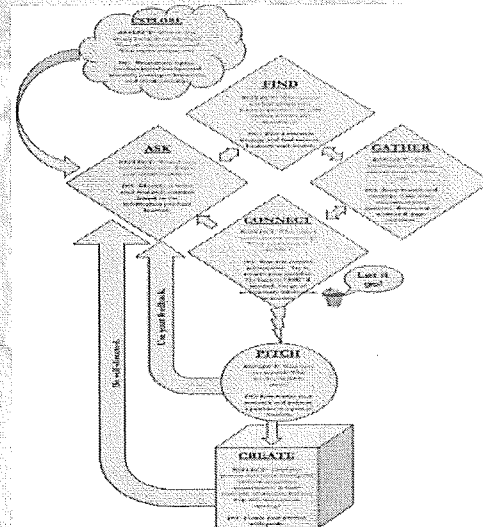


Aztec and Inca Research

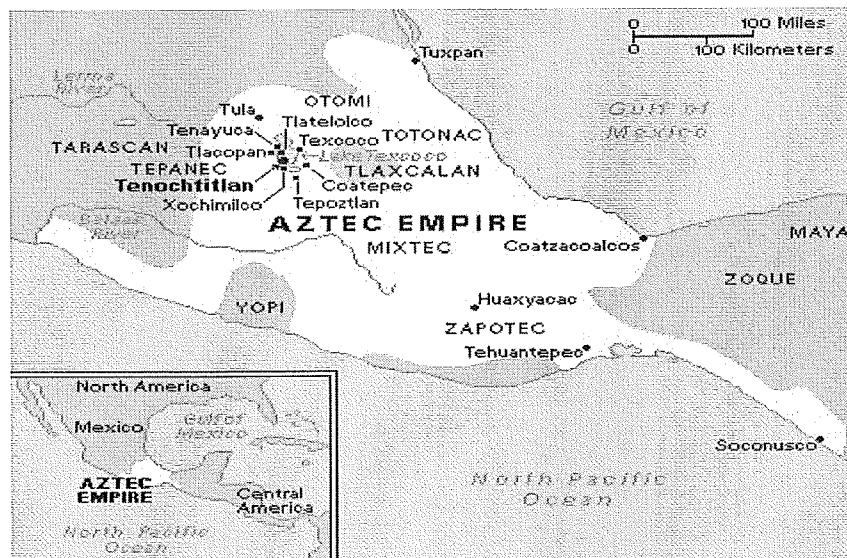
Working Backward...Let's explore Aztec and Inca societies before European arrival.

STEP ONE: EXPLORE

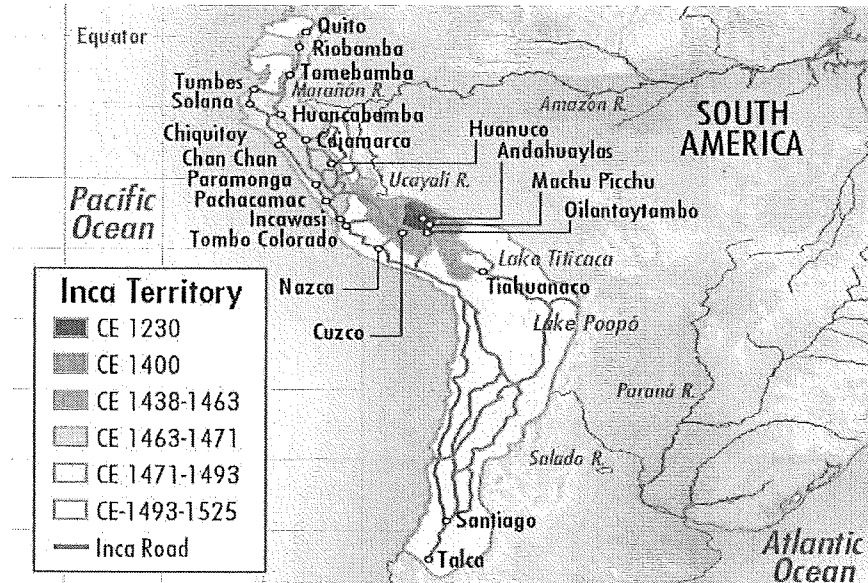
Focus Questions: What are the Strengths and Vulnerabilities of each civilization?



Aztec Empire of Mexico



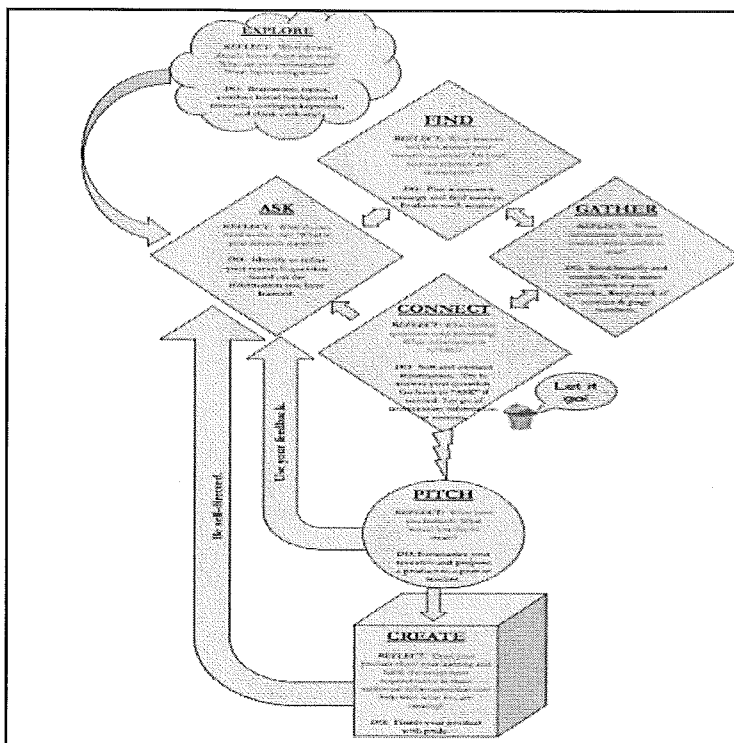
Inca Empire of South America



Class 4.1

STEP TWO:

ASK
questions.



Class 4.1

EXPLORE

REFLECT: What do you
already know about this topic?
What are you curious about?
What topics intrigue you?

DO: Brainstorm topics,
conduct initial background
research, catalogue keywords,
and think critically!

**Drawing on Themes
from Guns, Germs and
Steel, write what you
are curious about in
each of the five themes
on the next page.**

Explore: Write your questions in the right column for your assigned
group--Aztec or Inca. Circle the Theme you would like to research further.

Geography	
Land and Animal Resources	
Written Language	
Technology, including Military	
Traditions/Religion/Social Structure	

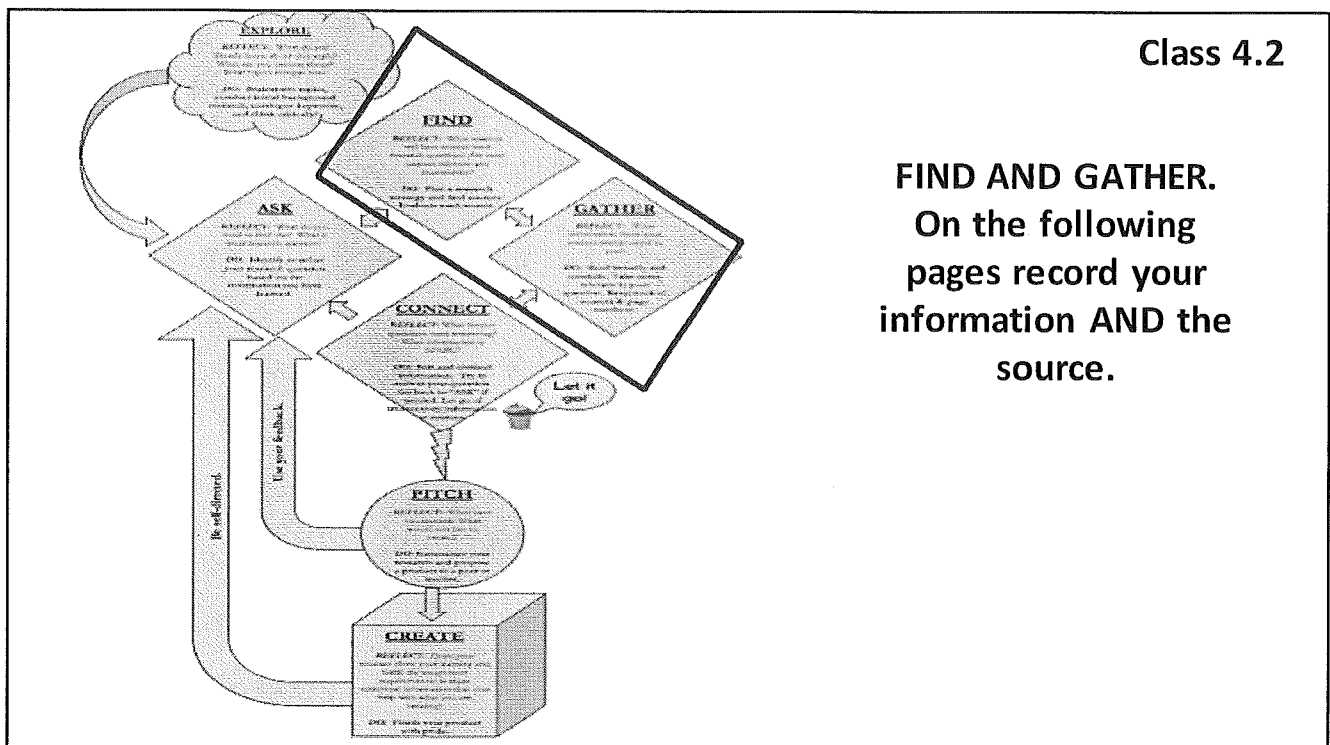
ASK: Based on what you circled on the previous page, write 5 open-ended questions that you will research. Your questions **MUST BE APPROVED** before you can proceed.

1.

2.

3.

4.



FIND AND GATHER.
On the following pages record your information **AND** the source.

Reflective Research Process**Class 4.2**

Below are the stages of research with the thinking frame for each stage...

EXPLORE: What do you know about your society? What seems particularly interesting, intriguing, or puzzling?

- o DO: Brainstorm, free write, "vomit box"

ASK: Based on exploring, what will be the question?

- o DO: Wonder, question

FIND: Based on the question and the EXPLORE stage, what resources will best help answer the question? How will I access these resources?

- o DO: Plan, strategize

GATHER: Based on my sources, what information is relevant to the question?

- o DO: Read, notate (including source information!)

CONNECT: Based on my notes, what information is SPARC evidence? What information needs to be more SPARC? Which information can be thrown out? Can I answer the question?

- o DO: Evaluate, Tetris, toss out, answer

Type of Source: Print/Book
Approved Website

Database

NAME OF SOURCE: _____

AUTHOR/DATE/PLACE & TIME OF PUBLICATION:

NOTES, including SPAR:

Type of Source: Print/Book
Approved Website

Database

NAME OF SOURCE: _____

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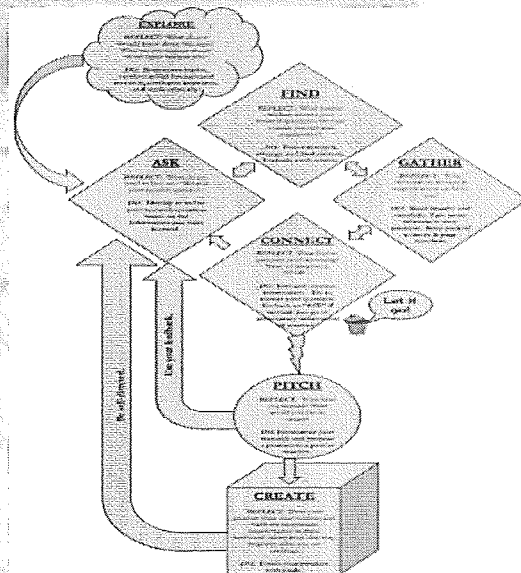
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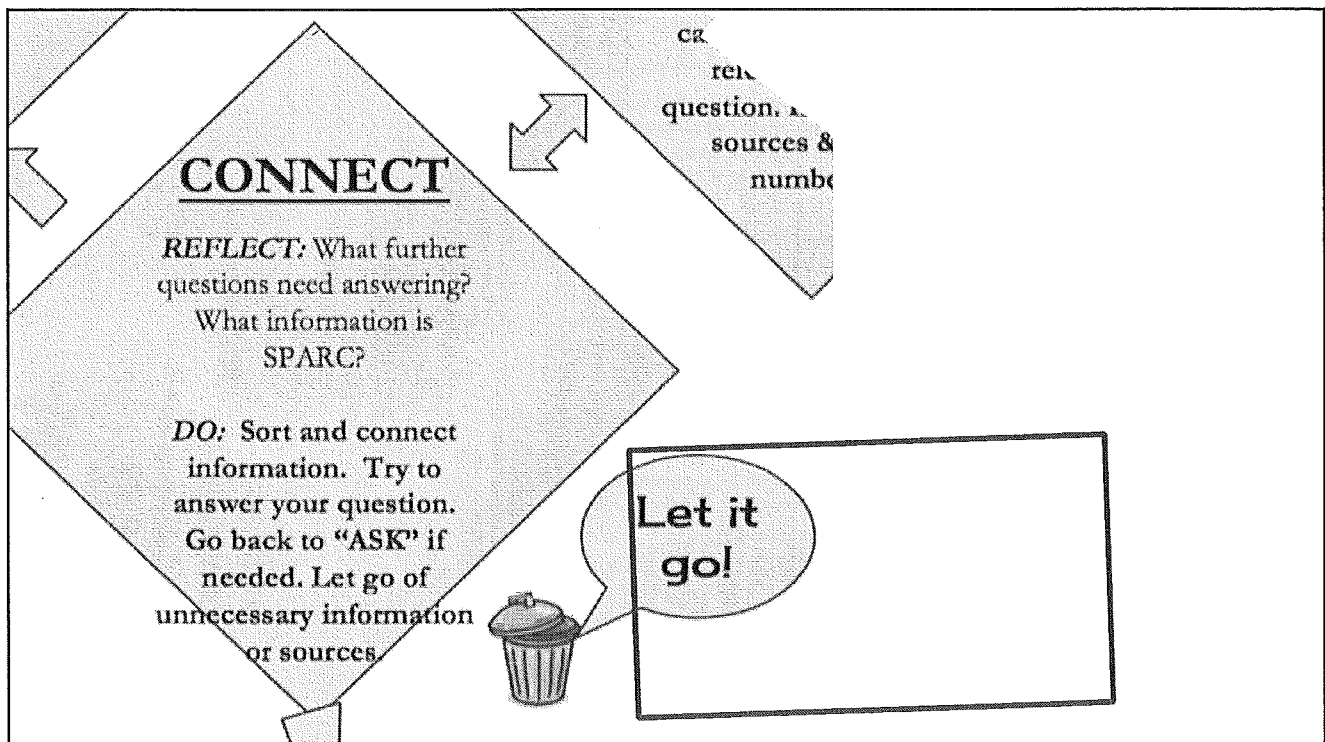
Narrowing your Research

Why might the **CONNECT** stage of research be arguably the most important?



RE-ASK

Go back to your original questions. Based on what you've learned, how can you REFINER your questions. Rewrite two:



Just... Let it GO!



Who is this?

What does she have
to do with the
research process?

Reflective Research Process

PITCH: Ask challenging questions to your peers about their research

1. As the other groups are defending their research, it is expected that you ask AT LEAST two or three questions to the group defending their application. Since other members of the class may have similar questions, you want to prepare with multiple questions per group in the event someone else asks your question! Your questions could be either...
 - a. **Clarifying:** This is a question aimed at having your peers further *CLARIFY* and *DESCRIBE* their research, so the audience can receive a clear understanding
 - b. **Open-Ended:** This is a question aimed at having your peers *DEFEND* and *EXPLAIN* their research, so the audience can receive an enlarged understanding

CREATE: Defend your own research when asked challenging questions by your peers

1. As your group is defending their research during the college application interview, you will be expected to respond appropriately to the questions your peers ask. Since your peers will be asking you the two types of questions listed above, you should prepare in the following ways...
 - a. **Clarifying:** You should respond in a way that clearly demonstrates your understanding of the SPARC evidence. This means you clearly *CLARIFY* and *DESCRIBE* your research *beyond what is written on your application*
 - b. **Open-Ended:** You should respond in a way that clearly demonstrates your understanding of your topic's major importance to the overall development of your society. This means you clearly *DEFEND* and *EXPLAIN* your research *in comparison to the other societies in the room*

PITCH
Days 6-7

Society and Topic	Clarifying Questions <small>CLARIFY and DESCRIBE</small> Is the evidence <u>not</u> SPARC? If so, what do you want them to clarify? What is the big picture importance of a piece of SPARC evidence?	Open-Ended Questions <small>DEFEND and EXPLAIN</small> Did they leave evidence/information out of their application? Why? Can they justify how/why a specific evidence proves they should be admitted to RU over your specific evidence?
<hr/> Society <hr/> Specific topic		
<hr/> Society <hr/> Specific topic	Is the evidence <u>not</u> SPARC? If so, what do you want them to clarify? What is the big picture importance of a piece of SPARC evidence?	Did they leave evidence/information out of their application? Why? Can they justify how/why a specific evidence proves they should be admitted to RU over your specific evidence?