

PREHISTORIC

Formative Period

(ARCHAIC to 1500; Maya to 2,000)

Sedentary farming villages become common in most of Mesoamerica. In their agriculture, people rely on many plant species. Slash and burn farming methods in wide use in the lowlands. Burned branches provide wood ash fertilizer for the soil. Maize and other crops are planted with the use of pointed digging sticks. After a few seasons, the land is abandoned as a search for new land ensues. This system was continued even when irrigation began to be used.

TEHUACAN Culture

Beans are cultivated in Mexico by 5000 BCE. Corn by 3000. The development of agriculture allowed the population to grow. Leisure now available, and with it the development of organized society. Animals domesticated are the dog and the turkey (eaten). Bees are kept for honey. In the south cochineal is raised for the dye. A lack of domestic beasts of burden limits Mesoamerican people mobility, unable to raise great mobile hoards of marauders. Farming communities are thinly spread, so as population grew, there was ample room to expand cultivation areas.

Valley of Mexico

Subsistence based on cultivation of corn (maize). Beans and squash probably also as too the agave and prickly pear. Hunting and fishing are secondary activities. Cotton textiles made (ie; trade with lower altitude regions on Morelos, Guerrero and/or Southern Puebla). Tools made of stone and bone.

Permanent settlements inhabited over long periods of time. Building walls are of wattle daubed with mud. Assumed thatched roofs. Later stone is used for building walls.

Religion is fertility cult. Earth goddess is worshipped as the mother of gods. Two-headed figurines express concepts of life and death

TOLTEC MYTHICAL

1st era "Water Sun" - world formed by god Tloque Nahuaque. 1716 years destroyed by floods and lightning.

2nd era "Sun of the Earth" world populated by giants, the Quinametzin. They almost disappear when earthquakes obliterate the earth.

EARLY PRECLASSIC

(1500 to 900 BCE)

It is generally a peaceful era. Leisure allowed time to invent techniques and develop rules for societal behavior. It was possible to support large groups of people so that individuals could specialize in their skills and the community can carry out public projects like irrigation systems and temples.

The domesticated dog is eaten. The Mexican and Pueblo tribes tamed the turkey. Bees are kept for honey. Some Southern Mexican tribes raise cochineal for dye. There is a notable lack of suitable domestic that prevents man's migration on an extensive scale. At first the nomadic groups are too small to seriously threaten the sedentary groups: Population pressures to foment war are nonexistent. War techniques are thus little developed.

Agriculture accentuates the basic structure of Indian culture. Farming in thinly populated country - could easily be expanded without impacting surrounding peoples. But game is scared away, forcing hunting groups farther away. Thus there are two types of settlement: Dry open country where fields can be farmed over and over. Forest country where slash and burn practices rapidly exhaust the soil forcing farmers to move on. This dichotomizes Mesoamerican society: Permanent villages foster communities where the village street is a forum, technical schools and social center interests are pooled. The ability to store accumulated equipment leads to specialization in tools and techniques. Decorative arts become fixed according to style, in directions approved by communal practice.

First signs of social complexity appear. In many regions small but often powerful chiefdoms headed by a chief and an elite appear. The elite dominate economic, political and religious life and rule over large non-elite populations. The new chiefdoms have different house designs, small shrines, social rankings (detectable from grave goods) and varying artifacts from prestigious to utilitarian. The people are maize farmers who also rely heavily on wild plant foods. There is no one region where this emerging sociopolitical complexity occurred first; rather it is a development occurring more or less simultaneously in many regions of Mesoamerica. Not in isolation but with each region interacting with others.

1500 About this time homogeneous peasant communities begin giving rise to differentiated societies. Villages grow into towns.

By this time people are living in permanent villages cultivating corn, beans and other vegetables. They raise cotton and weave it for clothing. They make pottery for the storage and service of food. Techniques have been developed for the manufacture of tools of stone, bone and wood, as well as ornaments for themselves and designs for their utensils. Government has been developed and a religion that is centered around the natural forces that control the growth of plants.

Mesoamerican ceremonial life dominates the civil structure, resulting in splendid temples that dominate cities. Permanent villages, gradual evolution and changes in pottery and figurine types. Long occupation of many places.

C1500 Early El Arbolillo I: Figurines; pottery incised black with red paint. Pacific shells.

C1300 Intermediate El Arbolillo I, Early Zacatenco: Figurines. Pottery incised black, thick black, whites, white-on-red, vague olla necks; laurel-leaf points. See Early Classic; Late El Arbolillo I, etc.

PRE-CLASSIC "FORMATIVE" Period begins. The valley of Mexico enters a TRANSITIONAL PERIOD:

Permanent villages, sharp shift in figurine and pottery styles into new figurine styles. Local floods. Atlantic shells used (Transitional EL ARBOLILLO, Transitional ZACATENCO). Later pottery is thin black with etched design, red-on-white, red-on-yellow, trade wares. Stone points have tangs (COPILOCO, MID-ZACATENCO and EL ARBOLILLO II). Later pottery is "Olmec" types; white spouted trays and godrooned black bottles = MORELOS types. There are rich burials with similarities in Puebla (Tlatilco).

Valley of Oaxaca

About 90% of Preclassic Oaxaca villages are little more than hamlets of 50-60 people with the remainder much larger settlements of 1,000 to 1,200, with populations of priests and craftspeople. The large settlements are closely connected with the development of long-distance trade in obsidian and other luxuries such as seashells and stingray spines from the Gulf of Mexico. Simple barter networks evolve into sophisticated regional trading organizations in which village leaders control monopolies over sources of obsidian and its distribution. Magnetite mirrors, seashells, feathers and ceramics are all traded on the highlands and from there to the lowlands as well. Olmec pottery and other ritual products begin to appear in highland settlements C1200-700BCE. Many bear the Olmec ware-jaguar motif. San Jose Mogote: (1400-1100 BCE) Public buildings appear. Many oriented 8° west of north. Built on adobe and earth platforms. Conch

shell trumpets and turtle shell drums used. Clay figurines of dancers wearing costumes and masks. Marine fish spines are present, most likely used in personal bloodletting ceremonies. This bloodletting by the Oaxacan elite, aspiring to the status of their chiefly neighbors, took to the new beliefs in slavish conformity.

MAYA

(EARLY PRECLASSIC; 2,000 to 1,000)

Maya predecessors are hunter-gatherers in small groups in tiny campsites who make no pottery. Early farming settlements in the lowlands appeared toward the end of this period (Colha in Belize and Cuello are typical) in which various areas signify the changeover from hunting-gathering to farming.

1100 First settlers, just learning to rely on agriculture to feed themselves, drift into Copan Valley from Guatemalan highlands or perhaps the adjacent mountains of El Salvador. They live in temporary camps and enjoy a good life in tall forests along the coast. They hunt deer, turtle, rabbit and peccary and eat maize and beans harvested from clearings cut with stone axes. Burials are under patio floors so that ancestral spirits can dwell happily in the Otherworld in proximity to their homes and families. They're buried with an array of gifts and personal belongings, including jade, incised and painted pottery with sacred images the Maya borrowed from the Olmec.

OLMEC

During Early Preclassic, it is a set of chiefdoms along the Gulf Coast of Veracruz and Tabasco which may have exercised some influence over adjacent areas of Chiapas and Central Mexico.

Southern Vera Cruz and Tabasco. Possible origin of Mesoamerican civilization.

Tres Zapotes, La Venta and San Lorenzo: Great ceremonial centers. There are huge stone heads. Religious and calendric formulas inscribed on stone door-jambs and stelae. Pre-Classic type clay figurines while some predict future work. An Olmec ceremonial center is established at Trapiche.

Sculpture styles suggest great antiquity. Temple at Uaxactun exhibits none of the characteristic features of Maya art.

First steps toward ceremonial civilization taken on the Gulf coast: Earliest known inscribed dates. There are disagreements as to where the basic mother culture was: Morelos, on the Pacific slopes of Guatemala, or La Venta. Other possibilities are Guerrero and the Gulf heartland.

Society flourished as art motifs, religious symbols and ritual beliefs are shared among chiefdoms through regular contacts between elites and day-to-day trade from region to region.

Homeland is low-lying, tropical and humid with fertile soils. Swamps, lakes and rivers are rich in fish, birds and other animals. Olmecs create a highly distinctive art style that is executed in sculpture and relief. Art oriented toward natural and supernatural beings, the dominant being the "were-jaguar" or humanlike jaguar.

Origins of the Olmec are a mystery. San Lorenzo: Ridges and mounds raised around living platforms built in the midst of frequently inundated woodland plains (ie; organized labor force). On these platforms are built pyramids and possibly ball courts with elaborate monuments overlooking the site. San Lorenzo falls into decline.

TOLTEC MYTHICAL

3rd era "Wind Sun" Olmecs and Xicalancas live on earth. They destroy the surviving giants, found Cholula and migrate as far as Tabasco. One Quetzalcoatl, or Huemac, appears and brings civilization and ethics. The people do not benefit from his teachings and he returns to the East. The world - as he prophesied - is destroyed by high winds and conversion of men into monkeys.

MIDDLE PRECLASSIC

(900 to 400 BCE)

Growth of larger settlements (Tlatilco and other sites). Period of Olmec influence (to C 400). Olmecs establish a ceremonial center at La Venta.

C 900 Late El Arbolillo I, Mid Zacatenco: Figurines; pottery transitioned into next era.

C 800 El Arbolillo II Pottery thin black with etched designs, red-on-white, red-on-yellow. Trade wares. Stone points with tangs.

750 Tlatilco: "Olmec" type figurines. White spouted trays and gadrooned black bottles identical to Morelos types. Rich burials. In Puebla and Morelos pottery and figurines more like Tlatilco than other valley sites.

700 Gualupita I, Cholula I: Pottery of simple silhouette bowls and bottles in brown and red ware.

Toward the end of the period pottery is simple silhouette bowls and bottles in brown and red ware (GUALUPITS I and CHOLULA I). Fully agricultural (maize). Horizon-style art – Olmec art – stylized, sophisticated with powerful artistic and emotional impact (religious cult?). Negative (resist) painting on handmade pottery.

OLMEC

C 600 Course of civilization: Earliest period at Tres Zapotes. Simple culture, few figurines, ordinary pottery. San Lorenzo is surpassed by La Venta. Built on a small island in the middle of a swamp, dominated by a large earth mound, 393'x 229'x 105' high. Other smaller mounds surround this one. The large mound is faced by walls and terraced mounds. There are vast monumental stone sculptures. There are jade objects, figurines and serpentine being used. A well organized labor force is indicated as some of the stone sculptures weigh more than 40 tons and had to be transported at least 60 miles to the site. Trade is carried on as far away as Costa Rica. La Venta ends about 400 BCE, destroyed by its own people.

600 Middle Period: Rise of La Venta.

Flourish during Classic period in Southern Veracruz and Western Tobasco.

400 By this time there are at least seven small states in the Valley of Oaxaca. The one centered around Monte Alban becomes dominant. Its rise comes from massive population growth and increased economic power. Also its special terrain; many terraces used for agriculture and housing areas. It was the best terrain in the valley. Population is highly organized, leaders live in a ceremonial and civic center built on the summit of Monte Alban ridge. Earlier buildings are of wood and thatch with incised sculptures set into the walls.

MAYA

(MIDDLE PRECLASSIC; 1,000 to 300)

The people flourish in a fundamentally empty landscape, where there is plenty of room for slash and burn agriculture and little incentive for cooperation. The earliest Maya settlements appear during this period. People migrated from the highlands to the lowlands, bringing w/ them settled village life, the use of fine clay vessels and domesticated plants. With this rapid immigration of farmers there is a fast population buildup over a wide area. **MAYA**: First occupation of Maya lowlands. Earliest PETEN pottery.

1000 Florescence of the Gulf Coast Olmec; early villagers and beginnings of hierarchical social organization in the Pacific zone; the Copan Valley has permanent settlements.

900 Copan Valley farmers have by this time built permanent homes and spread out to occupy the entire valley. Their tombs are rich with burial goods. They have established three villages - one in the Sepulrurus group, another in the Bosque area and one where the future Great Plaza of Copan will be built. Copan Valley people are blessed with an unflinching abundance of all the requirements of life. Their prosperity probably exceeds that of the Peten lowlands.

800 By this time Maya are well established at Komchen in Yucatan.

600 By this time They are constructing massive pyramids at several sites in the central Peten. This rapid buildup may have been connected with a growing demand for animal pelts and brightly colored bird feathers. This contributed to the growth of long distance trade. At Nakbe (600 - 400) there is construction of elaborate complexes of finely finished stone buildings upon huge platforms. Eventually there are erected carved stelae (representing the center's rulers?). At this time also, Tikal is settled by early villagers.

500 Era of appearance of large towns and long-distance trading.

By this time a few of the towns with enough economic power begin construction of large artificial mounds for religious purposes (ie; Cuicuilco, Yaxuna, etc). Appearance of calendar and hieroglyphic writing (ie; Monte Alban).

ZAPOTECS (Oaxaca)

ZAPOTEC

S, influenced by the Olmec culture, establish a ceremonial center at Mt Alban (MT ALBAN I), that is “very Olmec” and with Jaguar cult.

Chief ceremonial center at Monte Alban. It covers a small mountain leveled and terraced into a gigantic natural platform which supports lesser structures such as temples and ball courts. Five periods of occupation are similar to surrounding cultures, but Zapotec art styles and writing are quite different from their neighbors.

C 500 1st Period people make pottery and figurines similar to Pre-Classic style. Platforms are raised for their temples. Human figurines carved in relief are similar to Olmec art. There are hieroglyphs that suggest a connection with Vera Cruz. There are Olmec type divinities - the infantile god and the tiger god - represented on ceremonial vases.

LATE PRECLASSIC

(400 BCE to BCE/CE)

Effective farming and sedentary village life: Appearance of a hybrid strain of maize; farmed along with other species; grain amaranth, two squashes (for the seeds), pumpkin, bean, chili pepper, bottle gourd, tobacco, avocado, tomato and other fruits and vegetables. Cotton grown at lower elevations and traded into the valley of Mexico. Pulque manufactured. Deer and waterfowl hunted. Villages occupied for a long time. Dwellings built of poles, woven wattles plastered with clay and covered with thatch roofs. Farming is by digging sticks. Grains and seeds processed with stone grinders (metates). Simple pottery used as containers, probably also gourds. Cotton cloth woven. Small obsidian blades made into cutting tools. Weapons are darts or arrows. Female figurines are in use. Meanwhile, Mesoamerican seafarers are carrying new traits throughout Central America and to northwest South America: Priest-temple-idol complex. Results; increased social stratification, craft specialization and high technological development.

Rapid cultural change continues. A common religious system and ideology began to unify large areas of Mesoamerica. The leaders of these new orders validate their rule with elaborate public ceremonies in spectacular ceremonial centers, commemorating potent and widely recognized deities. Distinctive art and architecture accompanied this new religion. It also required the precise measurements of calendar years and of longer cycles of time. Writing and mathematical calculations are developed to affirm religious practices - a unifying political force that welds scattered village communities into larger political units. Toward the end of this period, classic Mesoamerican civilizations arose. 400 Early Ticoman - Cuicuilco I Red-on-Yellow incised pottery; disk earplugs. At Ticoman, beginning of ceremonial centers. Later on are constructed pyramids of Cuicuilco, Tlapacoya and El Tepalcate, as well as the Sun and Moon at Teotihuacan and the 1st at Cholula in Puebla. This culture thrives in the Valley of Mexico, Morelos, Puebla, Michoacan and in Vera Cruz.

Art styles of the Copilco-Zacatenco era have eased. Now there are strong local variations.

At Ticoman, the peninsula is terraced to make level places for houses. Farming is more prevalent as most of the game has been hunted off. There is a great variety of stone tools, both in shape and in purpose. There is greater use of obsidian. There is a high proportion of carefully fashioned pottery vessels for food service than before - more shapes and finer finishes rather than painted designs. Legs are well crafted. After some experimenting, most finishes are simply polished. There is also negative painting, where a pattern is scraped in a wax covered vessel. It is then painted and fired, with the remaining wax melting off, leaving a pattern on the piece. A practice that probably came from Central and South America.

Trade is more extensive than in earlier periods, reaching wider areas. This is accompanied by a wave of technical experimentation by artisans and sculptors. Figurines are more elaborate, and vary from representational to natural to grotesque. Surface treatments and painting amounts vary even more than pottery treatments.

The massive shrine (pyramid) at Cuicuilco indicates that city as an outpost of the Puebla and Morelos - descendants of the ancient "Olmec" culture.

Sedentary farmers are maintaining themselves in the Valley of Mexico. Their culture is slowly modified through this period by peoples from East and South of the region, producing the technical and religious experimentation that characterizes this period. Religious architecture is introduced and ritualistic and is beginning to be defined. Cuicuilco is abandoned when the volcano Xitli erupts, covering the area with lava, creating the desert of Pedregal.

Permanent villages, introduction of platforms and altars; evolution from Upper Period in Morelos and Puebla; in the Valley distinctive figurines and pottery go through gradual evolution; ritualized presentations; first settlement of Teotihuacan and erection of large pyramids.

200 Tlatilco perhaps continues into this period.

" Intermediate Ticoman, Cuicuilco II Red-on-yellow pottery with white outline; incised earplugs.

OLMECS

400 By this time Monte Alban (II) has developed into a vast ceremonial center with splendid public architecture; its settlement area includes public buildings, terraces and housing zones that extended over about 15square miles. Each of the more than 2000 terraces held one or two houses. Small ravines are dammed to pond water supplies.

C 150 30-50,000 people live at Monte Alban (III). The enormous plat- forms on the ridge support complex layouts of temples, pyramid-temples, palaces, patios and tombs. A hereditary elite rules. Their religious power is based on ancestor

worship, a pantheon of about 39 gods grouped around major themes of ritual life: Rain god and lightning are associated with the jaguar motif. Others are linked with the maize god Pitao Cozabi. About 900 Monte Alban is abandoned. (IV)

MAYA

(LATE PRECLASSIC; 300 BCE - 200 CE)

(LATE FORMATIVE): Growth of ceremonial centers. COZUMEL: Island is first occupied.

Emergence of divine kingship, Ch'ul Ahau; a form of kingship that developed out of an earlier form of central authority. at Nakbe the lords commission beautiful masonry and plaster masks of the gods and ancestors on their pyramids. at Uaxactun there are images of kings with deity masks wearing the Jester God crown of kingship.

150BCE-50CE El Mirador: Covers about six square miles. Lies on low, undulating land, parts of the area floods during rainy season. There are more than 200 buildings, among them are great complexes of pyramids, plazas and cause-ways. Dominated by the Danta pyramid on a natural hill, it is 210 feet high. About a mile west is the Tigre complex, a pyramid 182 feet high surrounded by a plaza, a small temple and several smaller buildings. The Tigre complex covers about 58,000 square miles. Three buildings, with the largest in the center are on a truncated landing on the pyramid. Earliest examples of Maya writing appear on potsherds and on the Tigre sculpture. It is an elaborate city controlled by a highly organized elite. There are artisans, priests, architects and engineers, as well as traders and thousands of unskilled villagers. Why the collapse (C 50 CE) is not known.

50 CE ; at Cerros are fisherfolk and traders which in two generations becomes a large center: Village houses are abandoned for houses erected around a new sacred center. Temples are built according to designs developed by the Olmec. All share in the communal labor of building the sacred mountain, a gateway to the Otherworld important in Maya religion: The symbolic act that acknowledges the arrival of kingship. For some unknown reason, kingship was short lived at Cerros.

General The architecture of the great ritual structures replicated forests, mountains and caves as stelae, pyramids and temple openings. The powerful rituals performed at these places became more and more sacred as successive rulers build new temples on the same spots. Generations of rulers replicate the iconography and sculpture of earlier buildings, elaborating on them to produce the sacred settings within which the strategies of political competition between neighbors are carried out.

Religious events are regulated according to a sacred year (tzolkin) - see the appendix.

The Maya develop a hieroglyphic script used for calculating calendars and regulating religious observances. It is also used for recording genealogies, king lists, conquests and dynastic histories. The symbols are fantastically grotesque, consisting mostly of humans, monsters or god's heads.

Hieroglyphic records are of cardinal importance. The institution of kingship is based on the principle that the royal crown passes from father to son, or brother to brother to son, in a line that leads back to a founding ancestor. From there, families and clans are carefully ranked by their distance from the central royal descent line. Such a system of ranking and allegiance formed the basis of political power worked well but depended on careful documentation of genealogies; social status is highly prized in Maya society.

On the pyramids, temples and stelae at Copan, ie, is one such record of Maya kings exercising political and social power. While cosmology is a feature of building design, the main function of civic structures is to commemorate major events in the lives of kings and the political histories of kingdoms. Each building is dedicated by the king who built it in context of a specific event (royal accession, a victory, an alliance). Many centers feature a ball court, a stadium used for an elaborate ceremonial contest in which sacrificial victims and kings descend through a symbolic "abyss" into the Otherworld. The games are associated with human sacrifice and much pomp and circumstance.

Members of another noble rank, the *sahalob* ("vassals") serve as expert administrators and receive many privileges for their skill. Status is inherited and is one way in which the legitimacy of society as a whole is maintained.

The public monuments emphasize not only the king's role as shaman as the intermediary with the Otherworld, but also his position as family patriarch. Genealogical texts on stelae legitimize his descent, his close relationship to his often long-deceased parents. The kings use both the awesome regalia of their office and elaborate rituals to stress their close identity with mythical ancestral gods. In this way they assert their kin relationship and political authority over subordinate leaders and every member of society. The king believes himself to have a divine covenant with the gods and ancestors, reinforced again and again in the rituals. The king is depicted as the World Tree, the conduit by which humans communicate with the Other-world. Trees are the living environment of Maya life and a metaphor for human power. The calendar ensures a constant round of ceremonies and rituals at the great ceremonial centers The Maya world view created serious and binding obligations among the king and his nobility and all the people. The king's obligation was to gather and redistribute commodities of all kinds and to implement agricultural schemes that turn swamps into organized,

productive landscapes. As shaman, the king enriched everyone's life in spiritual and ceremonial ways. His success at organizing trade and agriculture gave all levels of society access to goods and commodities. The great ceremonial centers created a setting in which elaborate rituals and ceremonies took on intense significance.

Maya civilization is a mosaic of political units with varied relationships among them. Rulers of major centers identified them-selves with an "emblem glyph" [Palenque is Ch'ul Bac Ahaw (Holy Bone Lord); Tikal is Ch'ul Bal(am) Ahaw (Holy Jaguar Lord)]. Subordinate centers often used their overlord's glyph. Events in their territory occur *u cab* (in the land of). The Maya are unified more by religion than by political or economic interests.

Political mechanisms include warfare with strong ritual overtones and not very important in territorial expansion. The capture and sacrifice of prisoners validates political authority. Most wars are between neighboring centers for political dominance. Intermarriage between ruling families of neighboring sites is also a significant political device. Marriage of women into other dynasties allowed some sites to acquire political control over others. Rulers (or their representatives) visiting other centers are important occurrences.

This period marks a major reduction of population and building activity in Copan. In other parts of the Maya world, this is a time of exuberant innovation and social experimentation. Government achieves its Classic forms with the invention of kingship.

200 BCE Early Izapa monuments with Popol Vuh mythology in the south. Activity in the Copan Valley diminishes. At this time peoples of Cerros, Tikal and Uaxactun are acknowledging their first kings.

100 BCE Sculpted temples begin to appear throughout the Northern lowlands; carved and dated monuments and large towns in the Southern zone; appearance of writing in the Maya zone; formulation of the institution of kingship.

50 BCE Structure 5C-2nd at Cerros; north Acropolis and stelae at Tikal; Group H at Uaxactun; El Mirador the dominant lowland center; green obsidian from Teotihuacan region at Nohmul.

50 CE El Mirador, Cerros and other centers abandoned.

100. GENERAL

Agriculture is slash and burn, a practice that inhibits the growth of cities and therefore - with their lack of city/government organization - non-development of irrigation.

There are no metals - no metallurgy, no metalworking, no metal tools. No draft animals. They do not develop use of the wheel, though rollers are used on the *sacbeob* (artificial roads) - the raised causeways that run from place to place and radiate into the countryside. There are social classes. Priests conduct a complex religion. No organized political government, centralized or local.

The people are painted: They tattoo their bodies and paint them red - priests are painted blue, warriors black and red and prisoners striped black and white. They occasionally file their teeth. They distend pierced ear lobes with ear plugs and pierce the septum of the nose to insert carved "jewels". They flatten their foreheads. Cross-eyes are considered beautiful and so all attempt to achieve that condition. They decorate themselves with feathers, breeding birds in aviaries for their plumes. Men wear little obsidian mirrors hanging in their long hair.

Ceremonial centers - "cities" - number at least 116 great and small Besides the great temple-topped pyramids, various centers contain bridges, aqueducts, "palaces", reviewing stands, vapor baths, monumental stairways, ceremonial plazas for public spectacles and astronomical observatories.

While the many buildings are impressive, Maya intellectual achievements are second-to-none: Their artistic, astronomical and mathematical achievements are world renowned. Most of their literature - now considered lost - includes history, science, the lives of great men, astronomy, astrology, prophecy, theology, ritual, legends and fables, "cures of diseases, and antiquities, and how to read and write with letters and characters" with which they write. There are certain songs in meter and farces and comedies for the pleasure of the public.

The Maya Classic Age is marked by general tranquility - a near absence of warfare - an absence of repressive government and an absence of discernable strong rulers.

Calendar system is corrected by accurate observations of the sun, moon and Venus (*noh ek*, Great Star). They are noted down in a numbers system based on 20 (counting fingers and toes) and using positional numbers and zeros.

The *tzolkin*, or book of the days, a ceremonial round of 260 days is the simplest unit of the various day counts - perhaps based on the period between autumn and spring - the other 105 days being devoted to the planting and growing season. It involves a series of 20 different day names revolving through an endlessly repeated number series of one to 13. Thus the same conjunctions of numbers and names are repeated in 13 x 20 or 260 days.

The solar calendar uses 19 named months (18 of 20 days each and one of 5 days) and turned through a cycle of 52 years between recurring conjunctions.

Further systems, a lunar calendar brought into a fixed relation with the day count (with an error of less than 5 minutes a year), and a Venus calendar meshing 5 Venus years of a mean 584 days each with 8 solar years of 365 days.

These create whole galaxies of cycles, wheels within wheels, all turning like the perpetual works of an infinite clock. Dated stelae set up during the Classic Age commemorate various of these cycles, usually in the cycle of slightly less than 20 years called a katun.

Temple ceremonies are for men only. Women allowed only with rare exceptions. In the plaza ceremonies, the people mark the time together in communion with the brilliantly arrayed priests and the revered *halach uinic* (True Man), the chief priest, in ecstasy, perhaps from the music and the dancing and the pageantry, the colors and the beauty, and the meaning of the ritual that marks another gesture in the tableau of good gods versus bad, another passing point on the holy calendar.

By this time Tikal and Uaxactun have expanded greatly. Tikal has raised large public buildings in an attempt to outrival El Mirador. Also at Tikal an elite has emerged, becoming the nobility. At Uaxactun pre-classic temples bear stucco masks and facades that depict the Maya world and the king who built the structures. In both cities, the kings memorialize themselves on their temples; the two centers are equals during the 2nd century.

120 Earliest deciphered Maya date: 8.4.0.0.0 (18 Dec; MD 8.6.0.0.0) 159 Founding of the kingdom of Copan. Construction begins on the foundations of the Great Plaza, the Ballcourt and the Acropolis. Farmers and craftspeople, settling on the rich agricultural bottomlands North of the river, build their homes as close as possible to the center. Official date of founding on Stela 1 recorded as 13 July, 160.

219 (MD 8.9.0.0.0) Yax-Moch-Xoc to throne of Tikal. Though not the first king, his outstanding performance marks him as founder of the dynasty.

TEOTIHUACAN

Highland religious activity was stimulated by the introduction of beliefs and sacred objects from the lowlands. Trade in exotic luxuries increased as ceremonial centers and stratified societies were founded.

200BCE; by this time the effects of increased religious activity, intensified trading and the production of huge food surpluses from the diverse environment led to the founding of Teotihuacan.

About this time the first buildings appear at Teotihuacan, making up a handful of villages, one of which specialized in obsidian manufacture.

100 BCE (Proto-Teotihuacan = CUICUILCO II) By this time Teotihuacan begins to rapidly expand, growing in size to more than 3.5 square miles. About 600 people inhabit the town; there are several public buildings.

Transitional pottery, increase of incised black wares, nubbin supports predominating. Figurines more carefully made. Establishment of centre at Azcapotzalco (El Corral I), wide distribution of culture to Cholula, Morelos, etc. Early Teotihuacan: Urbanized area more than 500 acres.

The city is a solid procession of majestic public buildings and religious barracks, decorated with serpents, beasts and feathered men of heaven, dominated in the center by the Pyramid of the Sun. A paved area more than three miles long and nearly two miles wide is occupied by these structures and their plazas, parks and avenues.

Long-continued drought in the time of the Classic Age brought full-scale irrigation to the Valley and the organization of people required for this work resounded to the greater glory of Teotihuacan. It became a place of worship to which faithful thronged, joining the black-robed priests in celebrating the mysteries that kept the world in balance - rain and fire, planting and harvesting and the endless, mystical renewal of the holy days of the calendar: A variation of the Mayan calendar is in use; repeating itself every 260 days and every 52 years, spinning out the revelation that everything came to an end and yet was reborn, everything changed and yet remained the same, and the circle revolved forever.

The sacrifice of human beings, dogs, birds, flowers, anything that lived, is an act in recognition and sustenance of this eternal process. The gods of Teotihuacan were in the sunlight that butters the Valley and brings growth, and in the stars that hang like arrows never ceasing in their flight. These gods are hungry, not angry - hungry for the destruction of living things that is the drum beat of the rhythm of life, the death that brought new life. Without constant death, the life of the gods grew weak for death is the ultimate objective of life and is thus its food. Teotihuacanos eat the god to achieve divine communion, in ritual cannibalistic feasts.

Teotihuacan is twice rebuilt, the rooms filled in and the buildings covered with cut stone and adobe to provide platforms for new and larger buildings. Temples are enlarged and rebuilt at the close of each 52-year cycle. This major reconstruction, however, may have been the result of changes in political administration: Religion and politics are so entwined as to be one and the same thing; when the party of the old gods is overthrown, the party of the new gods raise new temples as well as a new society. The new administration may feed the new gods any priests of the defeated opposition - if they could be chased down and caught. These changes may be brought about by an invasion of new peoples, or a revolt of the masses.

The old gods, however, never really disappear. Tlaloc, the Rain God, defeated at Teotihuacan, had the new teeth

of the long-ago proto-Olmec jaguar; and with new added attributes he reappeared and remained forever in the front rank of the pantheon. Quetzalcoatl, whose ornately sculptured temple was completely covered over and turned into a foundation for new construction, remained a star actor. The old gods melt into the new. The new gods became other faces for the old. The gods of good and the gods of evil, locked in their eternal embrace of combat were all, perhaps, only opposing manifestations of the same beings.

Teotihuacan - the first truly urban civilization in Mexico - by trade and exchange of ideas rather than through conquest, touched Mesoamerica from one end to the other.

ZAPOTECES

200 2nd Period Gradual shift away from Olmec influence. There is a distinctive writing. Calendric calculations are not in the long count of the Maya, but in an abbreviated system which fixes a date in terms of a 52-year cycle.

EARLY CLASSIC

(BCE/CE to 400)

There are brilliant regional pottery styles, stone sculptures and architecture. Pottery is decorated in polychrome. Figurines are mold made. The Maya develop the corbelled arch. May and Olmec weave magnificent textiles, carve intricate monolithic monuments (Stelae – forms are bound but modeling and motion display some freedom), painted books of hieroglyphic texts. Wheel unknown. The true arch never supercedes the corbelled arch.

After 700 BCE a burnt lime mixture resembling modern concrete is used in construction. There is strong regional styles in sculpture (Usumacinta base relief, murals and vase painting; Guatemala-Mexico border area), art (including a bold technique in wall painting) and architecture (Tajin in northern (modern) Veracruz state), ceramic styles (Tzakoi and Tepeu in Peten region) and overall tradition (Teotihuacan). There is a population increase. The Maya develop a hieroglyphic writing system and extremely accurate calendar [The zero, or beginning, date of this calendar is established over three millennia in the past; accepted dates are 10 Feb 3641, 14 Oct 3373 and 13 Aug 3131, both more highly developed than the rest of Mesoamerica] See Appendix. Representative Cultures: TEOTIHUACAN I (Valley of Mexico), TOTONAC (Central Veracruz), OLMEC (southern Veracruz), ZAPOTEC (Mt. Alban IIIa begins at this time) and MAYA.

Political history is peaceful, without war or revolution. The numerous tools of stone, satisfactory in that they change little through time. Obsidian is used for projectile points or scrapers and can be flaked into long narrow blades. Metates and manos - grinding stones and millers for grinding corn into flour, are made of lava rock. Axes and celts are made of serpentine, porphyry and jade - rocks not found in the Valley of Mexico. Beautiful jade ornaments indicate trade with more advanced cultures to the South. Deer horn and bone are used for various tools, such as flakes for working obsidian and awls for perforating hide or aids in weaving basketry. There are crude shell ornaments made from Pacific coast species indicating trade to the South and West. Unknown whether bow or atlatl is used. Bark cloth is beaten out. 90% of pottery vessels are solidly constructed storage and cooking jars, ranging in color from light tan to the shade of a bay horse. At first they make black bowls with three feet incised with a rude geometric design into which is rubbed red paint. Later they groove a pattern before applying a slip or wash that eventually leads to handsome channeled designs.

Painted decoration on pottery not very popular. At Zacatenca white geometric designs are painted on red clay. Later on this shifts to spreading white slip on vessels and adding a simple solid design in red. There is some experimentation with different types of slip.

Baked clay images, usually female, represent a mother goddess and symbolizes growth and fertility. They vary widely though there are regional standards. Some are traded, some are brought in by pilgrims. They do have a religious significance.

Sculptors work in clay, with figurines seldom over six inches in height. After firing, the face and body are painted with ornamental designs. Behind these figurines lies an austere realization of the complex rhythms of birth, growth and death in nature epitomized in the miracle of woman and her bearing of children.

Government is not well known. Economies are simple; hunting, farming and a little trade to the South. Status in society is recognized. The tenor of life is peaceful in the main even though there is occasional violence.

300 Former pottery making methods are changed: Vessel shapes are changed and after being fired, a piece of obsidian is used to etch a running pattern similar to the geometric designs of the former period.

Experimentation with figurine sculpture occurs in the early part of this period. A new style of more accurate proportions emerges. This new style is inherited from the Tres Zapotecs of early "Olmec" culture: Figurines are not slap-dash fashioned in flat gingerbread forms coarsely conventionalized. Styles are variously crude.

Permanent villages, sharp shift in figurine and pottery styles. Introduction of new figurine style. Evidence of local floods (the lake at Zacatenca suddenly rises creating refugees. Many communities are abandoned as local floods sweep over them).

BCE – CE Late Ticoman, Cuicuilco III, Late Zacatenca, Gualupita II, Teotihuacan I, El Tepalcate, Tlapacoya Hollow figurines, fire gods at Cuicuilco and Ticoman; pottery polished and elaborate tripod supports; carved earplugs hollowed in center.

MAYA
(EARLY CLASSIC; 200 - 600)

("Old Empire" Period). Great architectural developments creates the most delicately wrought architecture in the western hemisphere at this time: Stone buildings roofed with corbelled vaults on top of high pyramids. Artistic climax in sculpture, painting (including brilliantly colored frescoes) and decorated pottery; elaborate hieroglyphic writing on stone and parchment; advanced arithmetic (including use of zero and positional notation of numbers); highly developed astronomy; complex calendar calculations; a stele cult; non-nature oriented deities. This is an urban culture superimposed on a peasant culture including home industries and simple religion concerning the elemental forces of nature. Calendar: Long count is fixed system of reference for Civil Year Calendar (365 days) and Magic Cycle Calendar (Tzolkin, 260 days). Calendar was formulated about 350 BCE and sets its initial date at 3114 BCE. Some calculations cover millions of years. Steles: Memorials erected to mark time intervals, constituting markers of calendrical or astronomical events related to religious ideas. Cultural Centers: Tikal (largest and oldest of Mayan cities; there are many pyramids), Palenque (see king list) and Copan are main centers. Others are Bonampak, Yaxchilan, Piedras Negras, Uaxactun, Holmul, Calakmul, San Jose and Quiriqua. They are the main ceremonial, political and commercial centers of Mayan civilization. Architecture: Typical characteristics (one or more may or may not be present at various sites): Pyramidal shape; low to high stepped or terraced base; up to four stairways or ramps to the top; grotesque faces carved in stone; upper structures up to four rooms or halls; many buildings are covered with stucco then in later periods more use of cut stone and less stucco; sculptured lintels of stone; decorations of human, animal and plant themes around doors and on facades around archways. City planning organized to suit terrain: On hilly areas without a clearly defined urban pattern (unequal terraces and steps; groups around plazas and courts). Southern area: Close relations with central Mexico. Kaminaljuyu is center of diffusion of Mexican influence in Guatemalan highlands. Yucatan: Coba is the center of a system of causeways radiating to outlying sites.

292 (8 July; MD 8.12.14.8.15 13 Men 3 Zip) Accession of Scroll-Ahau-Jaguar at Tikal. He is the kingdom made flesh, rules by "divine" right to the throne.

320 (2 Aug; MD 8.14.2.17.6) Yat-Balam ("Penis of the Jaguar" or "Progenitor-Jaguar") accedes at Yaxchilan, founding the ruling lineage there.

(17 Sept) Moon-Zero-Bird accedes at Tikal. He is depicted as having taken captives.

328 (11 April; MD 8.14.10.13.15) Unknown ruler to throne of Uaxactun beginning a powerful dynasty. He is depicted with captives cowering at his feet. There is rivalry with Tikal.

376 (21 Oct; MD 8.17.0.0.0) Great-Jaguar-Paw ends the 17th katun at Tikal: After an already long reign, he has defeated Uaxactun and now rivals the power of El Mirador. His warfare, however, has not been the traditional warfare of hand-to-hand combat of nobles but warfare of death and conquest, the winner gaining the kingdom of the loser.

378 (16 Jan; MD 8.17.1.4.12 Eb 15 Mac) Great-Jaguar-Paw of Tikal with forces led by Smoking-Frog conquers Uaxactun. Commemorating this 1st conquest type war, is the appearance of Tlaloc-war (Tlaloc-Venus costume) complex in Maya imagery. It is ATT that emissaries from Teotihuacan appear in Mayan lowlands.

379 (MD 8.17.2.16.17) Curl-Snout accedes at Tikal under the leadership of Smoking-Frog.

396 (MD 8.18.0.0.0) Smoking-Frog ends the katun at Uaxactun; Curl-Snout ends it at Tikal.

411 (MD 8.18.15.11.0) Astronomically timed "accession" event at Tikal

426 (1 Feb; MD 8.19.0.0.0) Earliest date associated with Yax-Kuk-Mo of Copan.

(MD 8.19.10.0.0) Possible accession of Stormy-Sky of Tikal.

(6 Sept; MD 8.19.10.10.17) Yax-Kuk-Mo displays the God K scepter of royalty.

(9 Sept; MD 8.19.10.11.0) Yax-Kuk-Mo "comes" or "arrives" as the founder of Copan's royal lineage. The principle of kingship is accepted by the elites. The kingdom is consolidated, creating a politically coherent court in which the nobility (ahauob) can air their differences and rivalries while presenting a unified front to their followers.

431 (11 March; MD 8.19.15.3.4) Bahlum-Kuk ("Jaguar-Quetzal") accedes, founding the ruling dynasty at Palenque.

439 (MD 9.0.3.9.18) Stormy-Sky at Tikal performs a bloodletting.

514 (MD 9.4.0.0.0) The summit of the North Acropolis at Tikal is reworked.

519 Knot-eye-Jaguar, 9th king of Yaxchilan, pays a state visit to Piedras Negras, continuing the long friendship between the two states.

553 (18 April; MD 9.15.19.1.2) Lord Water accedes at Caracol. He proceeds to subject the Maya world to a "great crisis". He opens a campaign of military conquest by attacking Tikal:

556 (11 April; MD 9.6.2.1.11) Lord Water begins an "ax-war" against Tikal.

TEOTIHUACAN GENERAL

Teotihuacan I Tzacualli (1 - 160)

The culture shows influences from Ticoman, Chupicuaro and Tlapacoya, closely related to sites of El Tepalcate, Chalchicomula in Puebla, and the earliest occupation at Cholula. Figurines are crude and hand made. Pottery is a mixture of four strains, the diagnostic being a negative polychrome.

Occupation of Oztoyahualco by lay people, building of large pyramids. Known god is the Fire God. There is possibly a pre-Tlaloc god at Tlapacoya, and some Tlaloc representation inside the Pyramid of the Sun, probably Miccaotli.

100 By this time Teotihuacan (I-A) has reached an area over five square miles with a population of more than 20,000. Obsidian trade and manufacture are rapidly expanding. The two major religious structures, Pyramids of the Sun and Moon, appear at this time.

A vast area, 3 1/2 miles long and nearly 2 miles wide, is given over to clusters of important buildings. The whole zone is paved with a plaster floor. It is both an ordinary city and a great ceremonial center given over to temples and houses for the people engaged in religious activity. Communal life does not take place within the zone, but lay people live on the edge, at Oztoyahualco to the northwest. To support this complex society, a much larger area is under intensive cultivation by peasants subject to the great theocracy.

The architects build the city in several successive precincts, extending Southward from the mighty Pyramid of the Moon. Not a true pyramid for it is truncated at the top to give space for a temple, and the ascending planes are skillfully broken to provide terraces. A broad stair leads up the South side from a wide rectangular court. Additional buildings flank this plaza, and several hundred yards to the east and west two smaller precincts add to the plans' symmetry.

Two rows of buildings of impressive size lead South from the Moon Plaza. There are lovely frescoes that suggest a temple of agriculture. Other areas East and South are unexplored, but called the Group of Columns.

The Pyramid of the Sun dwarfs all other buildings in Teotihuacan. This great truncated pyramid, almost 700 feet at its base, rises in four terraces to a height of over 200 feet. The slopes are varied by the builders to create an impression of greater mass. The exterior is faced with stone covered with plaster, but the pyramid proper is built with adobe bricks, made from the refuse beds of an earlier era. The pyramid is surrounded by a wide platform constructed of square cells, walled by adobe. Houses of priests may lie outside the enclosure. Smaller groups extend Southward, each consisting of several buildings around a plaza, containing priestly dwellings and a minor temple. Some of the floors are of mica.

A river makes a natural terminus at the South. Across it lies a magnificent platform, the walls of which are faced with carved stone blocks; there is a crowning temple (now gone). The feathered serpent is the dominant decorative motive and great heads carved in rugged simplicity project from the balustrade and from the facades. Painted, they glare at onlookers through eyes of burnished obsidian. Along the facade the serpent heads alternate with those of a strange being (Tlaloc, the Rain God?). On the wall behind them the undulating bodies of the snakes are carved in low relief, and sea shells, all Caribbean varieties, fill the spaces left by the curves of their bodies. Though lacking the sinuous grace of Maya relief, the decorative scheme is that of an achieved art.

Teotihuacan II Miccaotli (160)

Street of the Dead, Viking group, frescoes of the Superpuestos, the Temple of Agriculture Diosa del Agua. Tlaloc cult in full swing. Erection of Temple of Quetzalcoatl. Trade is wide-ranging, reaching Remojadas, Xochicalco II, Upper Tres Zapotes, Monte Alban III (C 250), Esperanza, Lower Cerro de las Mesas, Tajin I and Panuco II.

General From the Pyramid of the Moon to the Temple of Quetzalcoatl, every single building is rebuilt. Rooms are filled in and facades covered up to form platforms for new temples. Not even the gigantic bulks of the Pyramids of Sun and Moon escape the addition of new stairs and facades. The Temple of Quetzalcoatl receives the most extreme alteration. The original shrine becomes the core of a high platform which dominates a huge enclosure, surrounded by a broad rampart. This wall supports four lesser platforms on each of three sides and on the Eastern wall behind the main structure, three such temple platforms.

The later building is less massive than the earlier. Hewed stone and extensive use of rubble. The new architecture marks a religious reformation which destroys the symbolism of one cult to uplift a new. Much of the filling for foundations is from the debris from incendiary fires.

The material culture reaches a high level as articles for house-hold use and for ritual becomes [sharper?][more sophisticated?]. Poly-chrome pottery give way to simple lustrous wares of black and brown or vases and large jars

painted in red on yellow. A flourishing trade springs up in the importation from somewhere in Puebla of a thin orange ware that attains at times almost an eggshell delicacy. Cylindrical wares of black or brown for use in religious rites are carved in ritualistic patterns, utilizing the techniques of incision, champléve and rarely, intaglio.

Stone and bone tools are not remarkable. Obsidian is used extensively, flaking blades to a scalpel-like narrowness and chipping tools of every variety. Figurines and little animals are made of obsidian and being ground to mirror-like smoothness to make eyes for the great stone idols. Lava is used to make great facing blocks and for carving designs and sculpture. Religious art is now formalized, as varied Pre-Classic styles are conventionalized into simple little figures of men and women whose faces are reduced to their bare anatomical essentials. They are representations of the Old God, a god in a human skin (Xipe; Our Lord the Flayed One). Mastery of stone sculpture most evident at the Temple of Quetzalcoatl where able presentation is subordinated to the decorative demands of architectural ornament: The Old God seated under his bowl is an incense burner, ie. Jade and porphyry are carved into masks.

Painting and drawing reflect ritualistic requirements: Frescoes of the Temple of Agriculture have decorative design blended with a sense of natural values.

In the neighborhood of Teotihuacan, a few miles from the sacred city, great communal dwellings are built. Each with 50 or 60 rooms set about patios connected by passageways. Rooms are made with adobe and rubblework covered with plaster. Life was comfortable and secure. An altar was also present, so that religious duty was not solely confined to the ceremonial zone.

At Azcapotzalco is another huge laypersons settlement surrounded by fertile fields. Here and at Xolalpan and Tlamilolpa the dead are buried under house floors. At times great feasts are held where occasionally a human is eaten for festive consumption. There are other forms of human sacrifice: at the Temple of Quetzalcoatl individuals are buried under the corners as foundation deposits. Also, at both Teotihuacan and Azcapotzalco there are shallow dishes cut from the top of skulls.

Teotihuacan has a pervasive influence on its neighbors: Valley of Toluca, in Morelos and Puebla. In the latter is built an enormous temple site. There is represented a Butterfly God, important to Teotihuacan religion.

240 Urbanized area more than 1,750 acres. Unknown how far suburbs extend. Nucleus of city dominated by the great pyramid (Pyramid of the Sun) about 64.5 meters (212 feet) high. Temple square with largest ground plan - 440 yards on a side - is dedicated to Quetzalcoatl, the Feathered Serpent (a symbol of the water gods). Inside this square is a pyramid serving as the temple proper, a ceremonial plaza and living quarters for the priests. The axis of the city is the Avenue of the Dead. Streets are paved with mortar. There is a complete system of underground drainage. In residential sections, buildings are densely clustered. Upper class dwellings have a large number of rooms with decorations of elaborate murals. One Middle class area is comprised of a cluster of more than 200 rooms and courts, grouped in units of different sizes. These are perhaps individual houses possibly of the middle class, presumable merchants. Information about lower class dwellings is unknown.

300 About this time appearance of metal ornaments of gold-copper alloy traded as far as Panama.

Overland transportation poorly developed (wheel known but only used for toys); goods transported by human carriers. Maritime transport only important on major lakes and around Yucatan peninsula. Agriculture well developed, able to support large dense populations. Presence of large cities (ie; Teotihuacan, Monte Alban, El Tajin, Palenque).

Enormous pyramids of Sun and Moon at Teotihuacan. Imposing structures at Kaminaljuyu and on the Pacific coast: Highly ritualized religion; lavishly stocked royal tombs: Strong class distinctions with mass labor available. There is a powerful theocracy and a large pantheon of gods. Toward close of the period sees the formation of Maya and Mexican characteristics: Elaborate calendar system and hieroglyphic writing; interest in math and astronomy; theocratic government; large civic-religious centers with pyramids, temples and other buildings centered around plazas and courtyards (Tiotihuacan and Copan (Maya)).

LATE CLASSIC

(400 to 900)

Monte Alban (IV; C 700) is located on top of a hill. It is the metropolis of the central valley of Oaxaca. There are many temples and a great number of well-built tombs under the floors of dwellings.

There are a system of causeways radiating out from Coba, in Quintana Roo. The longest extends 62 miles west to Yaxuna.

ABOUT: Monumental architecture implies a well-organized control of the labor force. Hieroglyphic writing, mathematical developments including use of zero and positional concept in the writing of numbers, astronomy, the calendar demonstrate the achievements of intellectual culture.

Trade is extensive. It handles not only manufactured luxury items, but also (either) raw materials (obsidian, fine-quality flint or other stones used in the production of tools) or the finished tools themselves. A fine pottery probably produced in Southern Puebla, is traded as far as Teotihuacan, to Colima in the West and to Copan. Food is an important trade item. The supporting areas of the largest urban areas (Teotihuacan, Monte Alban) are very large.

With temples and religious art, religion is the main integrating force of society. Main deities are the water gods, the gods of vegetation and corn, the god of fire, and in the Southern regions (Oaxaca and the Maya area) a bat god. There is a noteworthy absence of the god(s) of war.

Settlements are located in open ground with little regard for defense; there are no known protective works. Monte Alban is the exception, located on the top of an easily defensible hill 1300 feet above the valley floor. Unknown, however, if this placement was for defense. Due to absence of defensive works and absence of warriors represented in art signifies external relations are predominately pacific - to about 630.

Turmoil becomes epidemic among city-states of central and Southern Mexico. Olmecs (?) and their relatives the Totonacs rage inland into the mountains of Puebla and Oaxaca battling all along their way. Monte Alban - the Zapotec mountain city - is abandoned.

Many towns and cities are abandoned. War making migration is perhaps the cause, but other factors accompanied this; famine, disease, or signs and portents in priest-watched skies - setting in motion mass dislocations. Many people of the woods invade Mexico's cities. Warfare acquires greater importance. Warriors and battle scenes become prominent in art. First appear in Western Maya area about 630.

[750] Disintegration of the Classic Culture begins. Actual reasons why are unknown (perhaps growing population pressures in highland urban centers, soil exhaustion in the jungle (slash and burn techniques cannot cope with consequent invasion of deep-rooted grasses), pressures from less civilized tribesmen from the north of Mexico (perhaps a peasant rebellion against exploitation or warfare with encroaching peoples?)). In central Mexico, power is shifting from Teotihuacan IV to the Toltec capital of Tula in Hidalgo. About this time arrival of the Pipil people on the Pacific coast of Guatemala area. Cities are abandoned; cultural superstructure disappears with only the peasant culture remaining. The Maya of the Peten and surrounding area are moving northward into Yucatan (to 900).

800 About this time Cholollan (Cholula) - a former center of Teotihuacan culture is conquered by the Olmec-Xicalanca people. About this time also, Teotihuacan is violently destroyed and is never rebuilt. Monte Alban is abandoned, soon to be used only as a burial ground. Farther South the Mayan centers of civilization are deserted. One characteristic of this is a slow change from societies patterned on a seemingly theocratic basis to more secular-militaristic ones.

9th - 10th centuries After this time many cities and towns established in open country are protected by stone walls, or palisades and moats. Others, those with large permanent populations, are located on hilltops and are solidly fortified.

Xochicalco typifies this period: It is in three parts; the acropolis on a steep hill, a ceremonial and residential section - seemingly for the upper class - surrounded by ramparts and moats, a suburban area on flat ground protected by hills and deep ravines.

MAYA

(LATE CLASSIC; 600 - 900)

A period of warring states, it is a period of profound change in the lowlands. A period of decline, though a period of great activity and population growth at almost all lowland sites.

Begins period of greatest era of sculpture, hieroglyphic writing, building, painted pottery, mold-made figurines and lapidary work. Great progress in astronomy and mathematics.

[600] MAYA LATE CLASSIC: Preeminence of cities such as Tikal. COZUMAL Early Period II.

599 (26 June; MD 9.8.5.16.12) Oldest son of Lord Water assumes the rule at Caracol. His reign of 19 years is uneventful.

612 (22 Oct; MD 9.8.19.7.18) Lady Zac-Kuk, mother of Pacal, assumes the throne at Palenque. She is considered "First Mother" - mother of the gods.

615 (29 July; MD 9.9.2.4.8) Pacal I accedes at Palenque. To justify inheriting the kingdom through his mother - in violation of normal patrilineal inheritance rules - he makes imaginative use of Maya mythology that is the basis of social order and kingly rule: He gives prominence to the women in his ancestry. She and her husband Kan-Bahlum-Mo' sustain the alliances necessary to support her son's rule.

618 (9 March; MD 9.9.4.16.2) Lord Kan II, younger son of Lord Water, becomes king at Caracol.

619 (9 Jan; MD 9.9.5.13.8) Lord Kan II concludes an alliance with the kingdom of Calakmul.

626 (28 May; MD 9.9.13.4.4) Lord Kan II launches a campaign against Naranjo.

627 (4 May; MD 9.9.14.3.5) Lord Kan II attacks Naranjo a 2nd time.

630 (4 Oct; MD 9.9.17.11.14) Death of ruler of Naranjo (Ruler 1 from 546 (9.5.12.0.4)?) creates instability in that state.

631 (27 Dec; MD 9.9.18.16.3) Lord Kan II attacks Caracol, decisively defeating it.

636 (4 March; MD 9.10.3.2.12) With Venus at its optimum battle position, Lord Kan II attacks Naranjo. He personally captures the lord named 18-Rabbit.

637 (24 Nov; MD 9.10.4.16.2) Lord Kan II celebrates his 1st katun of rule at Naranjo.

640 (MD 9.10.7.13.5) Death of Lady Zac-Kuk at Palenque. Pacal now gains power of rule held by his mother.

641 (MD 9.10.8.9.3) Chan-Bahlum is designated heir to the throne at Palenque.

642 (6 Dec; MD 9.10.10.0.0) Ruler of Caracol forces the people of Naranjo to dedicate a victory stair - the "Hieroglyphic Stairs" - glorifying his triumph over them. It not only celebrates the victory, but is used to dispose of captives trussed and rolled down it after sacrifice in the ballgame.

1645 (5 July; MD 9.10.12.11.2) Flint-Sky-God K (Ruler 1) - brother (or 1/2 bro) of Shield Skull of Tikal, leaves Tikal and founds new kingdom at Dos Pilas. He immediately begins expanding the kingdom, later (year?) founding Aquateca.

647 (MD 9.10.14.5.10) Pacal dedicates his 1st temple at Palenque, inaugurating an extensive building campaign that experiments with new styles and innovative technology.

652 (MD 9.11.0.0.0) End of period. Smoke-Imix-God K of Copan celebrates his making Copan a major Maya power; he has expanded Copan's realm to its widest. He erects stelae throughout the valley: The entire city becomes his Otherworld portal. Under him, Copan's nobility enjoy prestige and wealth at the expense of their rivals in neighboring cities. They are the dominant elite of Maya civilization's South-eastern region. Smoke-Imix-God K also celebrates his preeminence over Quirigua, that straddles the rich trade routes of the Montagua River.

Pacal also celebrates this end of period at Copan.

664 (2 March; MD 9.11.11.9.17) Flint-Sky-God K of Dos Pilas captures Tah-Mo' (from?) ("Torch-Macaw") as he continues his wars, several of the Tlaloc-Venus variety.

675 (MD 9.12.3.6.6) Pacal begins construction of the Temple of Inscriptions at Palenque.

679 (3 May; MD 9.12.6.16.17 11 Caban 10 Zotz') Flint-Sky-God K of Dos Pilas captures and kills Shield Skull of Tikal.

681 (23 Oct; MD 9.12.9.8.1) Shield Jaguar accedes as king at Yaxchilan He begins to stamp his city with power and eloquence soon known throughout the Maya world.

682 (6 May; MD 9.12.9.8.1) Ah-Cacaw (Ruler A), son of Shield Skull, accedes as king at Tikal. A vigorous ruler, he resurrects the kingship and begins to raise Tikal to prominence. He begins a tremendous building program, mobilizing masons, architects, painters and sculptors.

At this time also, Flint-Sky-God I of Dos Pilas sends his daughter Lady Wac-Chanil-Ahau to Naranjo to reestablish its royal house; she marries a noble.

686 (6 April; MD 9.12.13.17.7) Jaguar Paw accedes at Calakmul. Flint-Sky-God K of Dos Pilas witnesses the ritual. Calakmul is ally of Caracol and enemy of Tikal and Naranjo. Calakmul is now actually under Dos Pilas' sway as Flint-Sky-God K now even extends his influence toward Naranjo. He is also expanding Eastward.

690 (23 July; MD 9.12.18.5.16 2 Cib 14 Mol) Jupiter, Saturn, Mars and the Moon appear in conjunction in the constellation of Scorpio. This day begins a 3-day ritual by Chan-Bahlum of Palenque called "Group of the Cross": He thus associates himself intimately with the Gods.

692 (MD 9.13.0.0.0) Ah-Cacaw reraises Stela 31 to its former place of glory, asserting Tikal's rise to prominence after its defeat by Caracol.

693 (20 June; MD 9.13.1.4.19) Naranjo attacks Ucanal which stands on a hill on the South of Lake Yaxha on the West bank of the Mopan River. An ally of Caracol, this attack is meant to humiliate Caracol. A noble, one Kinichil-Cab is captured. Since Smoking-Squirrel is only 5 years old, the foray is led by Lady Wac-Chanil-Ahau.

(14 Sept; MD 9.13.1.9.5) Naranjo warriors attack Ucanal again, a skirmish (Smoke-Shell event).

(12 Dec; MD 9.13.1.13.14) Naranjo begins a military campaign - a Smoke-Shell event - against Ucanal.

695 (1 Feb; MD 9.13.2.16.0) Conclusions of Naranjo's war against Ucanal; the main forces of Ucanal were engaged in bloody combat; a lord of Dos Pilas is in attendance to participate in the victory: Lord Shield-Jaguar is taken captive.

(MD 9.13.3.6.8) 18-Rabbit accedes at Copan. Since his predecessors have defined the boundaries of the sacred valley, 18-Rabbit chooses Copan to be the center stage of Maya civilization; he transforms the city into a unique and beautiful expression of Maya royal power. Not only does he make Copan flourish as a first rank artistic center (magnificent sculpture and temple buildings) but as a multi-ethnic society. He draws non-Maya people from central Honduras around Lake Yojoa and Comayagua into the realm. This necessitated an alteration of the king-as-god religious/social practices of the Maya in order to include these people.

(8 Aug; MD 9.13.3.7.18) Ah-Cacaw of Tikal captures Jaguar-Paw of Calakmul. 27 days later, Jaguar-Paw and other captives are sacrificed.

(3 Dec; MD 9.13.3.13.15) Sacrificial (war?) ritual by Tikal against Ox-Ha-Te of El Peru: Tikal captures a noble of Calakmul.

698 (27 March; MD 9.13.6.2.0) Shield-God K accedes at Dos Pilas. He begins a monumental building program and wars of conquest.

(23 May; MD 9.13.6.4.17) In a sacrificial ritual (smoke-shell event) at Naranjo, Kinichil-Cab (see 693) is shown to the populace as a defeated one.

(7 (or 23) Sept; MD 9.13.6.10.4) In a sacrificial ritual (smoke-shell event) at Naranjo - "the land of Smoking-Squirrel of Naranjo" - Shield Jaguar (see 695) is shown to the populace as a defeated one.

699 (19 April; MD 9.13.7.3.8) Kinichil-Cab is again displayed in a sacrificial rite at Naranjo, this time with Lady Wak-Charil-Ahau standing on his bound body.

702 (26 Jan; MD 9.13.10.0.0) Smoking-Squirrel of Naranjo celebrates the end of a period with his captive, Shield-Jaguar of Ucanal, displayed bound and stripped of all marks of rank and prestige.

710 (23 March; MD 9.13.18.4.16) Smoking-Squirrel of Naranjo attacks Yaxha, taking prisoner(s) (sacrifice of one 28 June; MD 9.13. 18.9.15).

711 (12 April; MD 9.13.19.6.3) Smoking-Squirrel of Naranjo attacks Sacnab, or "Clear Lake".

(5 Dec; MD 9.14.0.0.0) Not only Smoking-Squirrel of Naranjo, but other lords of Copan and Tikal (others?) celebrate the period ending with Venus as Evening Star - this type of celebration has become widespread throughout the Maya world.

713 (16 Feb; MD 9.14.1.3.19) Smoking-Squirrel of Naranjo celebrates his 1st katun as king: To the relief of neighboring kingdoms, his rampage through central Peten has finally ended with Naranjo enjoying much glory.

723 (5 Aug; MD 9.14.11.15.1) Lady Xoc, wife of Shield-Jaguar (726; 26 June; MD 9.14.14.8.1) in the dedication of Temple 23, she makes an unprecedented step for a woman in Yaxchilan that is practically unknown elsewhere in the Maya world.

752 (2 Jan) 18-Rabbit of Copan installs Cauac-Sky at Quirigua, the kingdom taken over by 18-Rabbit's father Smoke-Imix-God K.

725/6 Accession of Ruler 3 (name?) at Dos Pilas. He continues wars of conquest. He marries a lady from Cancuen (absorbing that kingdom).

735 Ruler 3 of Dos Pilas subdues Jaguar Paw-Jaguar of Seibal.

738 (3 May; MD 9.15.6.14.6) Cauac-Sky of Quirigua captures and sacrifices 18-Rabbit of Copan. He is unable to take over such a vast kingdom, however, Copan continues on as usual without a king.

(MD 9.15.6.16.5) A new king is placed on Copan's throne; Smoke-Monkey.

741 (26 June; MD 9.15.9.17.16) Shield-Jaguar of Yaxchilan, now 93 yrs old, enacts a flapstaff ceremony with his son Bird-Jaguar.

(1 July; MD 9.15.10.0.1) Major bloodletting ceremony at Yaxchilan; participants are Bird-Jaguar (son of Shield-Jaguar of Copan), Lady Evening Star (Bird-Jaguar's mother), Lady Great-Skull-Zero and her patriarch Great-Skull-Zero. This rite is possibly celebrating a marriage - or pending marriage, of Bird-Jaguar and Lady Great-Skull-Zero.

741 Death of Ruler 3 of Dos Pilas. The kingdom is 1500 sq. mi., from the Guatemala-Mexico border to the base of the highlands to the South. Ruler 4 accedes and lives mostly in Aquateca and spends his time struggling to maintain the kingdom.

749 (31 July; MD 9.15.18.3.13) Bird-Jaguar of Yaxchilan goes to Piedras Negras to celebrate the end of Ruler 4's 1st 20(?) tuns as king.

750 (4 June; MD 9.15.19.1.1) Bird-Jaguar of Yaxchilan, acting as the god Chac-Xib-Chac, sacrifices captives.

752 (10 Feb; MD 9.16.0.13.17) With the female powers dead (Lady Xoc (died 3 April, 749) and her rival Lady Eveningstar (died 13 March, 751)), Bird-Jaguar goes to war and captures one Yax-Cib-Tok of (city?).

(MD 9.16.1.8.8) Bird-Jaguar of Yaxchilan captures Jeweled-Skull.

756 (12 April; MD 9.16.5.0.0) Bird-Jaguar celebrates his 1st period ending in 3 different ceremonies: One with a cahal, a 2nd with his wife and the 3rd with her patriarch and his own son Chel-Te: He thus begins a new Maya tradition of an heir-designation rite.

757 (20 Oct; MD 9.16.6.9.16) Bird-Jaguar goes to Piedras Negras to confirm his support for the heir of Ruler 4 (who dies 30 Nov (MD 9.16.6.11.14); future Ruler 5.

761 Dos Pilas is besieged by rebels from Tamarindito. Ruler 4 is killed. The nobility move to Aquateca.

763 (2 July; MD 9.16.12.5.17) Yax-Pac, son of the woman of Palenque, accedes at Copan. He inherits a host of worsening problems: Need to satisfy a growing number of political factions born of a wide group of feuding dynastic family members; overpopulation severely straining the limited resources of the region - residential areas are spreading out over agricultural areas; deforestation - to provide fuel, farmland, building houses and making lime - is exposing more and more of the poor soils causing more erosion; malnutrition and chronic diseases are effecting nobility and commoners alike: Copan's quality of life is fast deteriorating. But he continues the ritualistic/ceremonial life of his predecessors. He undertakes much temple building and remodeling.

These conditions are endemic throughout the Maya world, leading to societal enervation and decline and/or leading to warfare over shrinking economies, food supplies and declining quality of life.

790 (MD 9.18.0.0.0) Last recorded date at Pomona - conquered by Piedras Negras - and last recorded date at Tabasco.

Last recorded date at Aquateca (Aguatega) as the declining km of Dos Pilas continues to be set upon. The last king with the remaining defenders move to Punta de Chimino and fight on to retain control of the Pasion River. He raises 2 stelae at La Amelia and others at Seibal.

793 (MD 9.18.3.0.0) Last recorded date at Yaxha.

795 (MD 9.18.5.0.0) Having had another year of drought and bad harvest, and with his people scabbling for any land to grow crops, Yax-Pac of Copan places an altar in the Temple 22a council house.

Last recorded date at Bonampak.

ATT defenses at Punta de Chimina are extended: 3 great moats are dug across the base of the peninsula.

799 (MD 9.18.9.4.4) Accession of 6-Cimi-Pacal at Palenque. This is the last recorded date at Palenque.

800 (MD 9.18.10.0.0) Yax-Pac, hoping to maintain the royal prominence in the face of increasing destitution, includes his brother in the erection of Altar G1 in the Great Plaza of Copan.

800 About this time rise of the Toltecs. Collapse in the southern lowlands. Abandonment of ceremonial centers.

Cozumel: Pure florescent; period of prominence begins (see 900).

801 (MD 9.18.10.17.18) Yax-Pac dedicates Temple 18 at Copan. Its smaller scale is evidence of the reduced assets available indicative of the dire conditions into which the Mayan world is sinking. An additional factor is the increasing necessity of going to war both to shore up royal authority and to fend off forays both by neighboring kingdoms and non-Maya peoples moving against the weakening kingdoms. For ATT begins an increasing pressure of the infiltration of Mexican influences from the north.

807 (MD 9.18.17.1.13) The Dos Pilas king raises several tree stones at Seibal. They celebrate a ball game signifying victory and sacrifice but the end is near.

Last recorded date at Petexbatun.

808 (MD 9.18.17.13.4) Last recorded date at Yaxchilan.

810 (28 June; MD 9.19.0.0.0) Yax-Pac pays a state visit to his old rival Quirigua to celebrate the katun ending; a scattering rite is performed. This is unusual, for the standard procedure is to send ambassadors. That a ruler himself goes, is indicative of the perilous situation in which the Maya world now finds itself.

This date, 9.19.0.0.0 - the end of Katun 19 - marks the end of royal history declared by the 2 dynasties of central Peten heartland; Naranjo and Calakmul. In fact at this time marks the last gasp of many kingdoms throughout the lowlands.

About this time end of the remaining Dos Pilas defenders from Aquateca at Punta de Chimino.

820 (6 May; MD 9.19.10.0.0) About this time death of Yax-Pac of Copan. He is celebrated as an ancestor (entry into the Otherworld). Having struggled valiantly to retain the loyalty and cooperation of the nobles in his valley, the failure of this effort is evident in the evidence of Copan's imminent collapse.

822 (10 Feb; MD 9.19.11.14.5.3) U-Cit-Tok accedes as king at Copan.

827 About this time final collapse of the government at Copan.

841 (MD 10.0.10.17.15) Last recorded date at Machaquila.

842 (20 June; MD 10.0.12.8.0) 1st recorded date at Chichen Itza. The Itza are forging a conquest state with hegemony over Northern Yucatan: This to break the limitations of the older system of many small competing realms.

849 (MD 10.1.0.0.0) One Ah-Bolon-Tun-Ta-Hun-Kin-Butz' (Ah-Bolon-Tun) takes over Seibal (the last Dos Pilas king has disappeared). He takes charge and begins to revitalize the place, making it a major player. He builds a katun-ending complex with five stelae.

Last recorded date at Altar de Sacrificios, Xunantunich and Ucanal.

859 (MD 10.1.10.0.0) Last recorded date at Caracol.

867 (2 July; MD 10.1.17.15.13) Earliest certain date at Chichen Itza (the "Water Trough").

868 (MD 10.2.0.0.0) The remains of the last ruler at Tikal are scattered. Last recorded date at Tikal.

869 (MD 10.2.0.1.9) Yax-Uk-Kauil and another lord perform a fire ceremony at Chichen Itza. Kakupacal performs a bloodletting.

879 (MD 10.2.10.0.0) Last recorded date at Ixlu; a "diaspora" state set up as Tikal, Uaxutun and other states have suffered severe decline and their people have been leaving. This diaspora is up the Usumacinta River into the highlands, monuments are set up at Comitán (874; MD 10.2.5.0.0) and at Quen Santo. The last Mayan kingdom remaining in its original place is Tonina.

881 (13 July; MD 10.2.12.1.8) Dedication of the Temple of the Four Lintels by Yax-T'ul and other lords of Chichen Itza. This ritual points out new differences within Chichen Itza; ceremonies are carried out by a group instead of a single ruler. There is still a king and he is still an "ahau", like many of his nobles. Yet this dissolution of the kingship into a council of nobles is a new and revolutionary definition of power and government. For the 1st time fire plays a part and a bird now opens the chest of victims to remove the heart.

889 (MD 10.3.0.0.0) Last recorded date at La Muneca, Xultun, Uaxactun, Jimbal and Seibal.

898 (MD 10.3.8.14.4) Last recorded date at Chichen Itza.

900 POST-CLASSIC (MILITARISTIC) PERIOD. Essentially a "Time of Troubles"; an expansionist era of war and mass migrations. Fortified cities appear. A cultural revival begins in Yucatan, centered at Chichen Itza (Lowland Maya is controlled by outside tribes under Toltec chiefs). Some Mayan cultural resurgence under the Toltecs (i.e.; a fusion of Toltec and Mayan culture): The "New Empire" begins with the invasion of Itza (Chantal from Tabasco and southern Campeche under Toltec influence and perhaps lead by Toltec chiefs). Establish local dynasties (Chichen Itza dominant from 987): In southern area Toltec invaders establish several dynasties. There is a spectacular renaissance at Uxmal and Chichen Itza; though inferior to the "Old Empire". The Toltec god Quetzalcoatl (Plumed Serpent) assumes an important role. Architecture: Under Toltec influence layout of entire city according to one plan; more or less exact relationship of building axes to one another; columns in shape of plumed serpents; slopes at base of walls; creation of great roofed-in spaces with corridors of pillars and columns; Atlas type figures; use of merlones (?).

901 (20 Jan; MD 10.3.11.15.14) and (90-7; MD 10.3.17.12.1); last recorded dates at Uxmal.

909 (20 Jan; MD 10.4.0.0.0) The last king of Tonina erects a tree stone to celebrate the katun. This is the last known act of a Mayan king of the Southern lowlands.

The collapse of Mayan Southern lowlands is not the end of Mayan civilization. It is moving into the Northern lowlands where rainfall nourishes the earth instead of the raised field agriculture of the Southern lowlands.

TOLTECS

A nation of Nahuatl-speaking people on the Pacific coast. Having learned the calendar, suffered earthquakes, are split by civil war. The defeated rivals are driven out - they wander slowly: Three years here, three years there - moving only 200 or 300 miles - four years in a place, five years in another; always heading East. After 122 years (and 13 temporary homelands) they found the city of Tula which they spend six years to build:

8th or 9th century, Toltecs (possibly allied with the Otomi of the Northern end of the Mesa Central around Lake Texcoco) probably attack, loot and burn Teotihuacan. Bands of Teotihuacanos flee as far as Guatemala, others to a brother city across Lake Texcoco, others become slaves and help the Toltecs build Tula. Later the Otomi return to their own land.

By the end of the 10th century, Toltecs have conquered as far as the heart of the Maya country, in Guatemala and Northern Yucatan. This enables the Maya to reorganize and experience a Toltec dominated renaissance. Toltec art is reflected in the new Mayan centers of Chichen Itza and Mayapan.

The Toltecs bring a burst of energy - new ideas or a reformation of old ideas, in a short blazing rekindling of the collapse of the Classic Age. This includes the spread of the religion of Quetzalcoatl and Tezcatlipoca.

Late Period: Destruction of La Venta. Tres Zapotes still occupied Rise of new centers: Cerro de las Mesas,

Remojadas, Tajin and Zempoala. New culture - the "Totonac" arises in Vera Cruz: Laughing heads supersede the baby faces. Totonac yokes and palmas appear. Jaguar cult is displaced by serpents and eagles.

700-1000 3rd and 4th Periods: Periods of long duration. Zapotecs become less susceptible to foreign influence. They develop a strongly regional theology and art. toward end of period there are contacts with Northern peoples such as the Teotihuacanos of central Mexico, transforming their culture.

About this time begins the Toltec 4th Age "Sun of Fire" - the present - will end in conflagration.

Chalchiuhtlanetzin elected on foundation of Tollan under guidance of astrologer priest Huemac. Length of reign set at 52 years, length of the Aztec year-cycle (more or less "century").

- - - MORE HISTORICAL - - -

770 Mitl-Tlacomihua breaks the order of length of rule. He enlarges the kingdom and builds temple of frog and other structures.

833 Iztaccaltzin. He extends dominion over Toluca, Curenavaca, Yolotepec, Cholula and Jalisco. Two new gods are added to the pantheon; Tezcatlipoca (sky god) and Huitzilopochtli (war god). A Lady Xochitl popularizes the intoxicating drink pulque.

850 Mixcoatl (Ce Tecpatl Mexcoatl, or Totepeuh) chief of a barbarian Nahuatl-speaking people, worshippers of Tezcatlipoca, come from the northwest (possibly Zacatecas, Jalisco or Lerma River basin) enter the Valley of Mexico, arriving at Culhuacan, where they establish their capital on the Hill of the Star. He extends conquests South to the valley of Morelos and Northern Guerrero. These people soon absorb the civilization of central Mexico. A maiden from the capital (or Morelos), one Chimalma, bears him a posthumous son.

885 Topiltzin I introduces the ball court. His reign is fraught with revolts, invasions, famine and pestilence. Tollan is abandoned and people move to Tobasco and Guatemala. Remaining people fall under the Chichimecs; called Chichimec Toltecs, they possibly carry surviving traditions of the Teotihuacan civilization.

887 Ihuitimal kills his brother Totepeuh and seizes power. Topiltzin II, son of Totepeuh, is sent away to be raised at Xochicalco by priests of Quetzalcoatl.

TEOTIHUACAN

Teotihuacan III (Tlamilolpa-Xolalpan: 400) Occupation of Tlamilolpa. Trade with Peten Maya (UAXACTUN II). Occupation of Xolalpan. Importation of thin orange ware from Puebla reaches its height.

Teotihuacan cultural florescence (Area-wide spread of Teotihuacan culture): Largest occupation: Mold-made figurines show elaboration of theology: Tlaloc, Xipe and Fat God known. There are frescoes showing jaguars, priests and rain gods. Rich funeral pottery is traded to distant parts of Mesoamerica or closely imitated in local wares. Entire city reconstructed, and Oztoyahualco is reoccupied (abandoned during the last phase).

Teotihuacan IV (Ahuitzotla-Amantla: 760)

Occupation of Tlamilolpa by lay people. Commerce with Peten Maya (Uaxactun II). Champléve incised before firing. Occupation of Xolalpan by lay people. Champléve incised after firing. Plaster cloisonné. Importation of thin orange wares from Puebla reaches its height.

Period of florescence and largest occupation. Mold-made figurines showing elaboration of theology. Frescoes of Tepantitla, Teopancaxco, Atetelco and Tetitla show jaguars, priests and rain gods. Rich funeral pottery traded to distant parts of Mesoamerica or closely imitated in local wares. Reconstruction of entire city and reoccupation of Oztoyahualco. Period ends with abandonment of Teotihuacan.

General: Tremendous reconstruction of the city and great florescence of the plastic arts. Figurines are the finest modeling in all Mexico - nearly portrait-like. At first hand made, they are later mold-made, retouched with paint for realism. Toward the end of the period, they degenerate into coarser workmanship, though still mold-made.

666 to 890: Teotihuacan explodes in size. There is a diverse population of priests, merchants, craftspeople and other specialists. Hundreds of standardized apartment complexes are erected. The city master plan orients the city on a N-S axis, centered on the Avenue of the Dead. Its eight square miles includes avenues and plazas, markets, temples, palaces, apartment buildings and complex drainage and agricultural works. The city is dominated by the Pyramid of the Sun (an Aztec name) - a vast structure of earth, adobe and piled rubble. It is faced with stone, 210' high, 650' square; a wooden temple sits on the summit. The Avenue of the Dead passes the West face of it, leading to the Pyramid of the Moon. The avenue is lined with civic, palace and religious buildings; side streets lead to residential areas. There is a large palace and temple complex dedicated to the Plumed Serpent (Quetzalcoatl), with platform and stairways around the central court; it lies South of the middle of the city, across from a central marketplace. Mass graves are nearby, probably of sacrificial victims.

Priests and crafts workers (there are more than 500 workshops that produce everything from obsidian tools to clay vessels) live in dwellings around small courtyards; the less privileged live in large compounds of rooms connected by narrow alleyways and patios. At one time the city holds 120,000. While some farmers live in the city, there are rural villages nearby: These are compact, expertly planned and administered by city rulers.

Tribute from neighboring states help feed the city that controls large areas of the plateau. Irrigation farming is a key element in subsistence. Craftspeople account for 25% of the urban population. Civil servants carry out the routine administration of the city. There are foreign quarters, one of which houses Oaxacans. Society is aligned on strict class lines. Religious belief continues the rituals of earlier times, though cannibalism and human sacrifice are becoming increasingly important, as the city's leaders become more and more militaristic.

Teotihuacan rules the Valley of Mexico and parts of Puebla, but it influences a much larger area through alliances, tribute, warfare and trading - extending over a far larger area of Mesoamerica. Eventually this "dominance" gives way to a system of uneasy alliances and tribute exchanges.

[760] Abandonment of Teotihuacan (because of crop failure from deforestation and drying up of streams, or?):

TEOTIHUACAN IV (AHUIZOTLA-AMANTLA): Shift of center to Azcapotzalco. Great ritualistic development of figurines. Complex ceremonial urns (perhaps from Mt. Alban influence). Increase in human sacrifice (perhaps influence from Tajin). New cult of Solar Eagle (Nahua?).

As TEOTIHUACAN IV comes to an end, Toltecs (who had been preceded by the Otomi), probably from northern Oaxaca and Puebla, are spreading religious civilization down into Maya regions. Their capital is at Tula as they now control the Valley of Mexico (an "empire"). "TRANSITION" Architecture (Classical to Toltec) sites still laid out in geographical orientation. Staircases now used to reach temples atop pyramids. Reliefs of cut and worked stone are freely used, many covered with polychrome stucco. There are esplanades and ballcourts.

The Totonacs control the old Olmec then Tajin areas of Vera Cruz and Tobasco. MT. ALBAN IV: The Zapotecs, still somewhat independent, develop close contact with the northern peoples.

[850] TEOTIHUACAN V (Proto-Coyotlatelco) There is decadence at Teotihuacan, occupied by makers of COYOTLATELCO pottery (Toltec) who also live at Tetitla and Atetelco: Toltecs and Chichimecs are occupying the Valley of Mexico. Tajin, Cholula and Xochicalco carry on the great traditions, altering them and eventually filtering them back to Tula.

About this time the great Mayan ceremonial center at Tikal is established: Zenith of Mayan "Old Empire"
850 By this time Teotihuacan is ruled by a secular ruler who is looked upon as a divine king of some kind. A class of nobles controls the kingship groups that organize the bulk of the huge population.

900 About this time the city is deliberately burned down. By 1000, its population is scattered in a few villages. Much of the former urban population settled in neighboring regions. Reasons for this demise could be either serious internal weaknesses (from its rapid development) making it vulnerable to overthrow, or drought. Another theory that the new orders of society and politics spawned by Teotihuacan was copied by other leaders who were less tradition bound and more aggressive: It was perhaps overthrown by several city states including Xochicalco and Cholula, which expanded after Teotihuacan's collapse.

Late phase - concentrated at Portezuelo, El Risco, Calpulalpan (Tlaxcala) and other sites. Shift of center to Azcapotzalco. Great ritualistic development of figurines, complex ceremonial urns. Increase of human sacrifice. New cult of Solar Eagle (Nahua?). At Teotihuacan, decadence and occupation by makers of Coyotlatelco pottery (Toltec period) who also live at Tetitla and Atetelco.

Tajin, Cholula and Xochicalco carry on the great tradition, altering them and filtering them eventually to Tula.

General: Teotihuacan ceases to function as a sacred capital. It is built over hastily with maximum use of original construction. New gods are being honored. The human resources needed for such large scale construction lead to revolt.

Crop failure probably result from deforestation and the consequent drying up of streams. Since lime cement covers all buildings and forms all paving, masons use hearths of charcoal - obtained by burning over the forest - to obtain their fuel. The hills are thereby widely denuded of timber, so streams dry up and fields are eroded.

Though Teotihuacan is abandoned, Teotihuacanos still live in out-laying villages of Portezuelo and Azcapotzalco. The latter is an enormous city with a large population, swelled from the abandonment of Teotihuacan and Eastern towns. Teotihuacan's architectural practices are not followed. The figurine cult is continued, however, carried to an extreme development. Mold manufacturing results in mass production of standardized figurines. Elaborate incense burners are produced, perhaps originated in Oaxaca among the Zapotecs.

Azcapotzalco, protected by lakes from invaders from the East, with greater water resources than Teotihuacan, and without the taxes of architectural reform ("volunteer" labor), manages to last a long time after Teotihuacan's abandonment. Eventually, however, starvation and the rise of infant mortality play a part in the decline of Azcapotzalco:

the arts and crafts disappear. All that remains to be carried on by succeeding cultures is the cult of making images, but now in honor of new gods.

Founders of Mazapan culture in area of remains of Teotihuacan. Concentrated in the northwest valley, it extends to the West. It is a village culture. They are prosperous and well to do. Aztec type culture arises in Chiconauhtla.

Three types of pottery: (I) Deep hemispherical bowls with comblike wavy parallel lines. There are also bowls with vaguely out-lined maroon designs. (II) Heavy bowls with tripod support and floors scored for use in grinding pepper. (III) Bowls with flat floors and slipped in white or orange.

Trade reaches to Puebla and Vera Cruz, Chichen Itza and Guatemala and to Salvador. The Mazapan people make spindle whorls, excellent obsidian work. Figurines are molded but poorly fashioned. The flayed god Xipe is worshipped - he wears a human skin.

POST CLASSIC

(900 to 1500)

MAYA

C900 CE Introduction of metalworking - mainly gold - and trade is enormously expanded: Macaw feathers, jaguar skins, drinking tubes and chewing gum travel by merchants and their slaves. Other areas produce salt, rubber, dogs, Cacao beans, yarn, embroidered cotton cloth (for mantles, loincloths, skirts, hair ribbons), war clubs inset with obsidian sword-blade insets, rope, carved jade and turquoise, flutes, tobacco pipes of clay, pottery, paper, paints and dyes.

Some trade is by sea - Mayas import Veracruz Orange pottery. Using dugout canoes with as many as 25 paddlers, they carry trade in lime, clay, sapodilla wood, corn, vanilla, wax, honey, stone cutlery (razors to hatchets), draperies and different articles of spun cotton in brilliant colors.

Sudden collapse of Mayan civilization. The great ceremonial centers of the Peten and the Southern lowlands are abandoned, the long court calendar discontinued and the structure of religious life and the state decays. Collapse began at some sites during the 9th century. Major centers are abandoned, monumental inscriptions and major public building ceased and populations rapidly declined. South hardest hit; huge sections of the Southern lowlands abandoned, never to be reoccupied. As the elite vanished, the commoner survivors clustered in the remains of great masonry structures and tried to retain a semblance of earlier life. Within a century, even they are gone. There is a "re- placement" civilization, but Maya civilization still flourishes in Northern Yucatan.

Chichen Itza is an important Maya ceremonial center at this time. In the 9th century it comes under Toltec influence, probably a complex mixing of Mexican and Maya factions among the elite. New artistic and Political styles are developed that separate political functions from the personality of an individual ruler. These Mayan - Chichen Toltecs - develop a flexibility and resilience that enables them to be far more adaptive to changing political conditions than were the previous Classic Maya. A true regional state evolved, controlling Northern Yucatan's two great resources; a talented, well-organized population and massive salt pans along the coast. Chichen Itza is abandoned in the 13th century, to be supplanted by Mayapan, a walled settlement clustered around a ceremonial center. A Maya city, at least 12,000 people lived in it, ruled by the Cocom family. It declines during the civil wars of the 15th century.

MEXICAN PERIOD (925 - 1200)

Slow conquest by Mexicanized groups bringing Aztec architecture beliefs and warfare for sacrificial victims. 1000 REFORMULATION PERIOD: Violent social and political alterations; a period of stress, population movements as peripheral and nomadic peoples move toward centers of civilization (Valley of Mexico, Mayan area etc.). Expansion of both cultural and political realms of influence. Toltec architecture: flourishing of decorative styles developed during Transition Period. Decorative elements achieve primacy: Panels (decorate temple terrace levels, carved in various scenes), merlons of battlements (shaped in transversal section of a snail), representatives of Tlaloc (god of rain), general arrangement of pyramidal platforms (religious) and layout of courts (surrounded by homes). Ball courts and esplanades are still constructed. Though religious architecture dominates, the secular has gained, with more differentiated elements (pillar, atlas-type column, etc), furthering relating architecture to needs of internal strengths and decoration: Tendency toward luxury and ostentation; creation of new forms but without the refinement and control over aesthetic and technical expressions to bring a high level of maturity. MAYA EARLY POSTCLASSIC: Preeminence of Chichen Itza. COZUMAL Modified Florescent: Increasing prominence. Maya type construction (ceremonial centers, causeways, etc).

POSTCLASSIC

1200 (MD 10.19.0.0.0) Chichen Itza is abandoned. Begins period of Mexican absorption - the "Mayapan Empire".

1204 About this time a rebellion of lords of Mayapan and Izamal end Chichen Itza's domination in Yucatan; now passes to Mayapan.

1224 Abandonment of Chichen Itza. Collapse of Peten.

MAYA LATE POSTCLASSIC: Preeminence of Mayapan. Rise of the Putun (cholan Maya of Tobasco and Campeche) as seafaring merchants. They pick up the faltered trade of Teotihuacan – Toltec days; goods carried to either side of the Yucatan peninsula are salt, cacao, jade, obsidian, copper, quetzal plumes, etc. Cozumal Decadent period begins – see 1,300.

1250 (MD 11.1.10.0.0) Founding of Mayapan by the Cocom family or lords. They claim to be descendants of the rulers of Chichen Itza Instead of ritual being an ingrained part of a ruler's life, there now are books that prescribe the timing and

nature of ritual thereby turning rule into a bureaucratic function.

The mythical founder of Mayapan is Kukulcan - Maya equivalent of the Toltec god Quetzalcoatl. The city is surrounded by a massive though not high stone wall pierced by several entrances. The city is an approximate oval about two miles east-west by 1+ mile north-south. There are about 4,000 buildings, most are dwellings. Population is about 10,000. The art and architecture are a blend of Maya and Toltec styles with some new elements. But compared to earlier Maya and Toltec works, these of Mayapan are of inferior quality reflecting the degeneration of Mayan civilization.

Soon political factions begin struggling among themselves for power and the city state begins to disintegrate.

1451 (MD 11.11.10.0.0) Fall of Mayapan. The last independent Maya king, Can-Ek, king of the Itza, flees to the region of Tikal.

1460 About this time a rebellion ends Mayapan's Yucatan hegemony; the area now remains divided in about 18 warring lordships.

1500 About this time is the end of Cozumel's period of prominence. Drastic population decline begins.

TOLTEC

(C900 - C1200)

900 About this time rise and organization of the Toltec tribes (see king list).

[NOTE: There are some theories that Mediterranean people(s) about this time reach Mesoamerica, perhaps influencing Toltec rise and Mesoamerican religion and culture.]

900 By this time though the Classic period has ended, the continuity of the ancient Mesoamerican tradition survives unscathed. Basic economic patterns and technological traditions remain, although religious and ideological patterns and priorities are disarranged. While new ceremonial centers are being built, war and violence becomes primary as militaristic rulers achieve dominance in Mesoamerica. The Toltecs are but one of many invaders, yet they achieved dominance. They come into Mesoamerica from the northwest frontiers beyond the civilized world and settle at Tula where they build a ceremonial center dedicated to their serpent god Quetzalcoatl. Tula is noted for its animal sculpture and pottery styles.

Toltec culture is cosmopolitan, obtaining products from all of civilized Mesoamerica. Architecture at Tula is not remarkable but there are giant monumental sculptures, snake columns of basalt, etc. Structures are not built to last. Toltec culture is strongest in Yucatan - have dynasties in other places and continue to occupy Culhuacan when the Chichimecs arrive.

Under guidance of astrologer priest Huemac, they found Tollan and elect a king whose reign is fixed at 52 years; Chalchiuhtlanetzin (see list). Huemac dies during Ixtlilcuehahauac's rule.

Mitl-Tlacomihua breaks the order of length of rule, enlarges his kingdom and builds Temple of the Frog and other sumptuous structures.

Iztaccaltzin extends his domain over Toluca, Cuernavaca, Yolo-tepec, Cholula and Jalisco. Two new gods are introduced; Tezcatlipoca - the Great Sky God - and Huitzilopochtli - the War God. During his reign a lady, Xochitl, popularizes an intoxicating drink named pulque.

Topiltzin introduces the ball court. During his reign, local revolts, invasions, famine and pestilence disintegrate the Toltec domain Tollan is abandoned. Those people that could, emigrate Southward to Tabasco and Guatemala. Those that remain are absorbed into the succeeding Chichimec, becoming "honorable ones".

923 Topiltzin II returns and kills his uncle. From Culhuacan he goes to Tulancingo in Hidalgo, then to Tula (Tollan) which becomes capital of the Toltec empire. He tries to discourage the practice of human sacrifice (part of the cult of Tezcatlipoca), encourages the arts and introduces the ballgame. Reign is troubled by conflict between partisans of Feathered Serpent God Quetzalcoatl and the god Tezcatlipoca: ie; Theocratic versus Militaristic organization of the state and differences among peoples making up the "empire". After this quarrel, he leaves Tula (ie; he is forced into exile), travels through Mixtec country [Tradition: 940-80 a chief appears carrying the symbols of the morning star] to Maya region, arriving 987. He travels to the east and declares he will return. He dies there on the east coast. Soon he is deified, identified with the planet Venus. Meanwhile, the Toltec "empire" spreads its influence as far south as Yucatan and highland Guatemala, not as a political unity but by Toltec warlords acting independently

947 Matlaxochitl begins a new dynasty at Tollan. His reign and those that follow are marked by famine, epidemics and war.

1000 About this time (traditional story) foreign invaders led by Kukulcan (Maya translation of the Nahuatl word Quetzalcoatl (Feathered Serpent)= Ce Acatl Topiltzin - not the same as the Toltec Topiltzin (?)) These foreign invaders also enter highlands of Guatemala, conquering local Maya populations establishing their own dynasties.

About this time the Mixtecs sack Monte Alban (Monte Alban V).

PERIOD: Valleys of Puebla and Tlaxcala and parts of valleys of Mexico and Morelos are under the domination of the Olmec-Xicalanca people. They are people of Chocho-Popoloca and Mixtec origin, related to the Nonoalca, an ethnic

component of the Toltecs.

1000 By this time metalurgy has become widespread, however used mostly for ornaments. At first enters through trade with Panama. Later, cast copper bells from Western Mexico are traded as far North as Southern Arizona.

1047 Huemac comes to the throne amid growing chaos.

TOLTEC - CHICHIMEC PERIOD (C1100 - C1300)

Chaotic period that mixes cultures resulting in the Aztec civil-ization. Religion and social systems and peoples compete for domina- tion of the Valley. Five towns dominate the region: Culhuacan, Texcoco (the most civilized of the towns), Azcapotzalco, Cholula and Tenochtitlan.

Culhuas conquer the Toltecs and live near Tula, later withdrawing Southward to Culhuacan:
(AZTEC II Period)

1122 Tollan is destroyed, it is the end of the Toltec empire, probably due mostly to a typhus epidemic. Huemac is killed - or hangs himself in a cave - on the Hill of Chapultepec. Toltec lands are dispersed. People take refuge in Toltec possessions to the South and SE. Chichimecs take over most of the former Toltec territories in central Mexico, though Toltec tradition is kept alive at Culhuacan.

1122/1168 Huemac. Tollan is destroyed during his reign. He is killed - or hangs himself in a cave - on the Hill of Chapultepec. Toltec lands are dispersed; as Toltecs found dynasties in other places. They continue to occupy Culhuacan where later invaders, Chichimecs, marry their women, adopt their culture and speak their language. Meanwhile, Toltec peoples take refuge in Toltec possessions to the South and southeast. Chichimecs take over most of former Toltec territories in central Mexico though Toltec tradition is kept alive at Culhuacan.

1150 About this time the Culhuas withdraw to Culhuacan, taking the remaining Toltecs (under king Nauhyotl?) with them.

[1,150] Height of the "Time of Troubles". Decline of the Toltecs begin; rise of various small states. About this time the Chichimecs establish centers at Tenayuca then at Texcoco.

TOLTEC TO AZTEC 1168± - C 1300

With fall of Tula (C 1168), conquered by the Culhuas, the Chichimec (Dog people) crowd into the Valley of Mexico - they are tough, brutal, hungry and armed with bows and arrows. Over the years, they seize, sack and destroy everything in sight.

1200 By this time Tlaltelalco has been occupied for some time. Decline of Toltec supremacy. Rise of Aztecs beyond the Valley of Mexico. Monte Alban V (Transformation Period) as Mixtecs arise in Oaxaca. Architecture (Post Toltec): Standstill of architectural evolution and growing impoverishment of artistic qualities.

C1250 A new "Chichimec" dynasty replaces the "Toltec".

C1290 Two brothers in line for succession in Tenochtitlan. The unselected one, Tlotzin, establishes himself at Texcoco.

1292 (traditional date 1168) fall of Cholollan (Cholula) to the Chichimecs; the Olmec-Xicalanca are expelled toward the NE and SE.

1298 Quinatzin, son. During his reign two groups from Mixteca area move into Northern Oaxaca and Southern Puebla. They bring the worship of Tezcatlipoca, the art of writing and other skills. Texcoco's culture is substantially changed. Quinatzin extends his domains by conquering many adjacent areas, though defeated towns retain their local autonomy; they pay a yearly tribute and their chiefs make a yearly state visit to Texcoco. Quinatzin holds 70 towns, reaching the shore of Vera Cruz.

AZTECS

13th century. After the fall of Tollan, a troubled period begins. Depopulation from wars and plagues was worsened by this political disintegration that created a chaotic situation. The invading Chichimecs are a collection of various people, including Aztecs. These various peoples include (a) Northern food-gathering nomads, (b) farming peoples from the North, culturally simpler than the civilized peoples of central and Southern Mexico, and (c) the descendants of civilized colonists established in the NW now returning to central Mexico. This period is somewhat obscure though the newcomers establish new dynasties in the Valley of Mexico and conquer the dominions of the Olmec-Xicalanca people and their allies in the Southern part of the valley and in Morelos, Puebla and Tlaxcala.

1247 EARLY AZTEC I (located mainly at Chalco and Culhuacan). Pottery is a Toltec ware similar to fine orange wares of Puebla, yet alien from local types. Construction of temple at Tenayuca in archaic style.

1250 About this time after the fall of the Toltecs, the Tenochcas (Aztecs) invade the Valley of Mexico. They have perhaps come from Aztlan (Pladce of the Herons), probably the northwest, also called Chicomoztoc (Seven Caves).

The settle in region of lakes Zumpango and Xaltocan. Construct fortified islands intensely cultivated: They are undergoing a process of acculturation; adapting to the civilized ways of Mexican Valley peoples, much from Valley of Oaxaca with its centers of Monte Alban and Mitla. The Aztecs are an aggressive, warlike organization of tribes

whose religion demands human sacrifice and whose supremacy depends on conquest.

1299 EARLY AZTEC IIa (common over broader mainland area): Reconstruction of temple at Tenayuca in archaic style. Pottery is in a state of evolution from stage I to fully Aztec type.

1300 Many great stone cities abandoned for a time. Some dislodged groups enter a wandering period. New ceramic and architectural styles appear. Tollan (Toltecs) exerts strong influence over Maya (but soon Maya culture re-emerges). Accurate Classic calendar degenerates into an abbreviated form. Walled cities appear, for defense and concentration of urban populations. Military tribesmen have replaced the classic theocracies. Mixtec and Toltec art is harsher and more austere; the cult of human sacrifice attains unusual proportions. Pictorial historical records are common. Begins era of prominence of Putun trade route around Yucatan for Cozumel. There is construction of coastal defense installations (peaks C 1,400).

1300 By this time they emerge (claiming royal Toltec lineage) as rulers of various city states about Lake Texcoco. A pious people: Increase in pattern of human sacrifice; wars instigated partially to capture prisoners to be sacrificial victims. Within a few generations they have become grand patrons of the arts: They tastefully arrange bouquets and manipulate feather fans with fine aristocratic grace. They have become Nahua-speaking.

CITY STATES

Out of the 13th century chaos emerged several city-states in mutual competition for hegemony. The Otomi kingdom, capital at XALTOCAN, whose territories extend beyond, as far North as Oxitipan on the border of the Huastec region - the Huastecs (or Huastecs) being an isolated Maya tribe living in Northern Veracruz. Kingdom ends in 1395 when conquered by the Tepanecs.

Other city-state powers are Culhuacan - where the last vestige of Toltec tradition and legitimacy is kept alive - and a new Chichimec kingdom founded by the invaders whose capital was originally Tenayocan (in the Valley of Mexico northwest of Mexico City) and is later moved to Tetzaco (or Texcoco). Culhuacan is decisively defeated in 1347 and an 80-year period of Tepanec supremacy follows, with Azcapotzalco as capital with Coatlichan, Amaquemecan (Amecameca), Huexotzinco (Huejotzingo) and Cuauhnhuac (Cuernavaca) as allies; Tetzaco being relegated to a subordinated position. The Tepanecs had arrived in the Valley of Mexico from the neighboring Valley of Toluca. Ethnically they belong to the group Otomi-Matlatzinca-Mazahua. The core of their dominions is the regions in the northwestern section of the Valley of Mexico and North and West of it, occupied by the Otomi and related peoples. At its peak, the Tepanec empire incorporated (through conquest and political alliances) territories of the Nahua peoples and reached from Itzmiquilpan (Ixmiquilpan) in North to Tlachco (Taxco) and possibly to the Balsas river in South, and from Tollocan (Toluca) and Ixtlahuacan in West to Tolantzinco (Tulancingo, in Hidalgo) and Huexotzinco in East. The Tepanecs thus dominate the semitropical lands of Morelos and Northern Guerrero, that supply cotton (not cultivated in the higher altitudes), native paper, jade, copper and feathers.

RISE OF AZTECS

1300 ATT the Tenochas - possibly from Michoacan - enter the lakes region through Tula and Zumpango. They avoid unnecessary contact with people already in the valley. They do, however, obtain permission from the Tepanecs to pass through Azcapotzalco - they settle at Chapultepec.

There are wars of gain among the "states" in addition to those fought for the gain of sacrificial victims. After the conquest in which bows and arrows were used, the usual weapons became spear, spear-thrower and battle axe; an obsidian bladed club. Wars are royal hand-to-hand affairs, held in "full dress" regalia. They are accompanied by a din of horns, two-toned drums, conch-shell trumpets, clay whistles and screams.

Warriors are not the only class: Farmers, stonemasons, feather-workers, goldsmiths, silversmiths, singers and musicians maintain the society that supports them.

TRIBES: TEPANECS, West of Lake Texcoco, capital at Azcapotzalco.

ACOLHUAS, East of Lake Texcoco, capital at Texcoco.

CULHUAS, South of Lake Texcoco where it joins Lake Xochimilco, capital is at Culhuacan.

MEXICAS, landless spearmen who came from the Northwest - a place called Aztlan - calling themselves the People of Aztlan, or Aztecs, employed by the Culhuas.

1325 About this time, after years of military harassment, the Aztecs flee into the swamps of Lake Texcoco where they found a small hamlet named Tenochtitlan (Mexico City) (under Tenoch?). Here, the Aztecs live peacefully with their neighbors; Tenochtitlan flourishes as an important market center. Along with Tlaltelolco, both cities are havens for malcontents. By judicious diplomacy, discreet military alliances and well-timed royal marriages, the Aztecs quietly advance their cause. (15th cent, early) at this time they embark on a ruthless campaign of long-term military and economic conquest, soon controlling a loosely connected network of minor states and cities extending across Mesoamerica. Leader of this is one general Tlacaélel, advisor to a series of aggressive Aztec rulers. He encourages the

use of terror and human sacrifice to control conquered territory. Rich tribute from conquered states makes Tenochtitlan the center of the Mesoamerican world, the hub of a political and economic confederacy extending as far South as Guatemala. By 1500, it becomes the largest city in Mesoamerica.

1347 Azcapotzalco establishes hegemony over Valley of Mexico: The Tepochca (Aztecs) and Tlateloca are two of their subjects.

1348 About this time Azcapotzalco under the Tepanecs led by king Tezozomoc begin rise in Valley of Mexico in opposition to Culhuacan.

1349 Tlatelolco and Tenochtitlan petition the mainland for chiefs to found dynasties; Tlatelolco receives one from the Tepanecs. Tenochtitlan receives Acamapichtli, a lad, accompanied by his mother Ilancueitl.

1350? 25-30 years later: Conflicts begin with growing neighbors: Tenochca custom of raiding to steal wives irritates neighbors. Tepanecs, Culhuas and Xochimilcas defeat the Tenochcas. Most are removed to Culhuacan territory and serfdom. Rest escape to islands in the lake. Main body stay in Tizapan under the eye of Coxcox. Those that escape, move to hill of Chapultepec which is fortified with stone walls. A kingship is established.

Coxcox is aided in battle with Xochimilco by the Tenochcas. The Tenochcas are successful, removing an ear from each of their captives. They ask Coxcox for his daughter to be the wife of their chief to begin a dynasty. They are so grateful, and to honor their Culhua king, they sacrifice the girl, draping their skin over a priest for a ceremonial dance. Coxcox, expecting a wedding ceremony, is horrified: He sacrifices or enslaves those responsible and drives the rest of the Tenochcas away; they settle on a group of islands in the lake, calling it Tenochtitlan (Place of the Cactus in the Rock). There they become auxiliaries of the Tepanecs.

1351 EARLY AZTEC IIB (common over broader mainland area): Reconstruction of temple at Tenayuca in a style transitional between previous Archaic styles and Aztec style. Pottery in transitional state from Stage I ware to fully Aztec types.

1357 Techotlala succeeds in unifying the Valley dialects into the Aztec language. Meanwhile, the Tepanec at Azcapotzalco begin to extend their territories.

Tezozomoc first presses on Culhuacan which instigates internal discord. Some Culhuacans move up to Texcoco along the Eastern shore. The Tepanec, unable to move Southward, turn North and East raiding and occupying Texcocan lands, forcing the Otomi to move Northward allowing the Tepanecs and Texcocoans to war. Tezozomoc defeats Texcoco, alienating his vassals. He quickly dominates the rest of the Valley towns, almost obliterating Culhuacan's former influence.

Tezozomoc, aided by the Mexica, destroys Culhuacan. The Mexica desire their island towns to become a city. Tezozomoc gives his daughter in marriage to Huitzilhuitl II; Tenochtitlan now becomes a full-fledged city state, soon to become Tezozomoc's most worthy vassal.

Tezozomoc, aided by the Mexicas - now calling themselves Tenochcas - extends his conquests many miles beyond the Valley, increasing his rivalry with Texcoco.

1368-71 The Tenochcas (or Aztecs) settle on the islands in Western part of Lake Texcoco (or Texcoco) "establishing" towns of Tenochtitlan and Tlatelolco. They administer Toltec culture and still desire a link to the Toltec world through bonds of kinship.

1370: About this time Tariacuri begins the integration of the Tarascan state; he conquers northwest Michoacan and adjacent Jalisco, as well as the middle Balsas river basin to the South.

? : Death of Tariacuri; kingdom divides into three parts; Patzcuaro, Tzintzuntzan and Coyuca (Coyuca de Catalan, Guerrero) are the capitals.

1375 Acamapichtli. The Tenochcas are tributaries and allies of the Tepanec. Under Tezozomoc they fight successfully against Tenayuca and Culhuacan. The Tepanecs move North and East. The Otomi move North and war ensues between Texcoco and the Tepanecs: Tezozomoc defeats Texcoco, alienating her vassals and quickly dominates the rest of the valley towns.

1376 Tepanecs give leader to Tlatelolco (Cuacauhuitzahuac, son of Tezozomoc) and Culhuacan gives king Acamapichtli to Tenochtitlan: Acamapichtli is a nobleman of Toltec origin.

1380 About this time the Tenochcas (Aztecs) become allies of Azcapotzalco.

1395 Death of Acamapichtli. Huitzilhuitl II marries the daughter of Tezozomoc. He leads in the struggle between the Tepanecs and Texcocans; Texcocan chief Ixtlilxochitl is killed; his fiefs are dispersed.

1400 "IMPERIALIST" AGE: Relatively obscure peoples (Aztec and Inca) gain control of vast empires through alliances and military conquest. State religion in the hands of priest-rulers. Rituals scheduled by the calendar. Sacrifice emphasized though Aztecs with far greater numbers. Hierarchy of gods; there are a number of sky, earth and underworld deities including Venus, the Maize god Itzamna and the Nine Lords of the Night. Religion of

common people is concerned with life crises, healing and agricultural activities. Ascendancy of an austere art.
Culture: The individual is a part of the great culture substance of his folk or people. Art and religion are an integral part of daily life – every individual is a participant in community expression: Everyone has a part in music, dance, work in the fields, building or ceremony.

C1400 Civil war. People desert Culhuacan as the Tepanec rise to power. they are allied with the Tenochcas.

1403 EARLY AZTEC IIIa: **Eastern Phase:** Political elimination of Texcoco in the first half of the period with later recovery; prosperity and cultural advance under Nezahualcoyotl (see king list); expansion of the palace at Chiconauhtla; Aztec IIIa pottery; Cholula V pottery; cyclical dumps at Chiconauhtla and Los Melones, Texcoco.

Western Phase: Political extinction of Culhuacan; rise and fall of the Tepanecs; rise of Tenochtitlan with the organization of a Triple Alliance; growth of conquest and war captive pattern; cyclical reconstruction at Tenayuca; Building IV; cyclical dump at Zocalo, Mexico City; broad diffusion of Aztec IIIa pottery; 6th Aztec cycle counted, 1,403-55.

1414 Accession of Chimalpopoca, half brother of Huitzilhuil II, has a reign fraught with disaster.

1416 Tezozomoc is in his 90's; he sends his troops and the Tenochcas against Texcoco. The city is besieged and finally taken. Ixtlilxochitl tries to escape but is caught and killed. The Mexica elders and chief priests and warriors elect his son Chimalpopoca (Tezozomoc's favorite grandson) as the new leader of Tenochtitlan. His son Nezahualcoyotl escapes.

1416-18 Nezahualcoyotl hides in the forest or in disguise in cities, writes poetry and studies philosophy. He discovers a religious faith of an Unknown God to whom only prayers are made, not sacrifice. Many times he, with his loyal followers, elude capture by Tezozomoc, now about 100 years old. Tezozomoc, to curb the danger of rebellion against his Tepanec supremacy, imposes several of his sons as kings of different vassal city-states, murdering the kings of local dynasties when necessary.

1427 Death of Tezozomoc. Itzcoatl of Tenochtitlan and Nezahualcoyotl, legitimate heir to the kingdom of Tetzcoco, lead a rebellion that has the characteristics of a civil-war in that public opinion within each city-state was divided. Bitter internal fighting and political murders were common. All this is successful, however, because Maxtla is not the first born, is not considered the legitimate heir and is considered an usurper. The rebels are aided by the Tlaxcalans who, as Eastern neighbors of the Tepanec empire, fear its expansion.

1428 Azcapotzalco is stormed, beginning the war.

1431 End of the war; the rebels take Coyoacan, Maxtla's own fief. Tetzcoco is liberated. With the destruction of the Tepanecs, and to fill the resultant vacuum, a triple alliance is made by the two victorious powers (Tenochtitlan and Tetzcoco) and Tlacopan, as a minor member representing the vanquished. Despite friction, this confederacy manages to maintain stability in the valley until the arrival of the Spanish.

Nezahualcoyotl extends the power of Tetzcoco northeast to Tziuhcoac on the border of the Huastec area.

AZTEC EXPANSION

Itzcoatl extends Aztec conquests South, through Morelos and Northern Guerrero to the Balsas River.

1440 Montezuma I (Moteczuma Ilhuicamina) gains hegemony of Tenochtitlan over the confederacy and subordinates the foreign policy of the allies to her ends. He extends his conquests up to the Gulf coast in central Veracruz.

1455 AZTEC III Period: **Eastern Phase:** continued development of culture at Texcoco; growth of Chiconauhtla palace; elaboration of ceramics; Aztec IIIb pottery; cyclical dump at Chiconauhtla. **Western Phase:** Political power of Tenochtitlan; extension of conquest over Mexico and Guatemala; reconstruction of the great temple; increase in sacrifice of captives; elaboration of ritual; diffusion of Aztec IIIb pottery; cyclical reconstruction at Tenayuca, building V; cyclical dump at Nonoalco, Mexico City, 7th Aztec Cycle counted, 1455-1507 **General:** Great culture hero is the feathered serpent. Outside the range of the empire, highland kingdoms (Quiche, Cakchiquel, Tzutuhil in Guatemala) and "ruling families" (Cocom, Xiu, Itza in Yucatan) war incessantly with one another. Previously wide open Mayan cities have now become hilltop fortresses. Organization is tailored for conquest: (1,519) One warring faction of "family" is pitted against another to gain conquest of all.

There is monumental sculpture; powerful and expressive.

1469 Axayacatl completes the encirclement of Tlaxcala and conquers the Matlatzinca territories of the Valley of Toluca. He fails in an effort to invade the Tarascan territory of Michoacan: He is severely defeated at Taximaroa (Ciudad Hidalgo, Michoacan). A state of continual warfare between Aztecs and Tarascans continues; systems of forts and garrisons are maintained along the frontier.

1486 Ahuiztotl conquers part of the Huastec area to the northeast. To the South he reaches the coast of Guerrero and establishes bases in Oaxaca. He crosses the Isthmus of Tehuantepec, conquers the Soconusco (Chiapas coast) and establishes garrisons in the Chiapas highlands up to the modern Guatemalan border.

1427 Death (at 106) of Tezozomoc. The empire begins to crumble: His son Maxtla conspires against the chosen heir, has

him murdered and seizes the crown. He has Chimalpopoca killed by strangulation, accusing him of infidelity. Maxtla oppresses the conquered and interferes with the allies (including Tenochtitlan, keeping the city-states in ferment of intrigue and opposition. The Mexicas rise in revolt, elect a new leader and form an alliance with exiled Nezahualcoyotl who quickly gains a large force. The strategic town of Tlacopan joins the alliance. From here canoes are launched across the lake from Texcoco.

1427 Death of Tezozomoc. Maxtla kills his brother and succeeds. He keeps the valley in ferment. He steps up tribute payments. A rebellion under Itzcoatl and Nezahualcoyotl (heir at Tezcoco) with aid from Tlaxcaltecs begins; Azcapotzalco stormed: War continues.

1427 Maxtla, son, oppresses the conquered and interferes in the affairs of former allies. His treatment of the vassals causes Tenochtitlan, Tlacopan and Texcoco to join and rise against the Tepanecs. Maxtla is killed, his city burned and his people incorporated into the allied states.

Texcoco regains her prestige, but it is rapidly overcome by Tenochtitlan.

1428 Maxtla has Chimalpopoca and the ruler of Tlaltelolco killed. Nezahualcoyotl induces the Tenochcas, under Itzcoatl, to attack Azcapotzalco through Tlacopan while he rallies the Texcocans to attack from the other side. Several weeks later the allies are successful.

Nezahualcoyotl: With a broad judicial sense, he is successful in organizing the administration of his realm: He forcefully exercises his due rights. He constructs temples, making Texcoco one of the plateau's most imposing cities. His bath is carved from the solid rock of Texcotcingo. He transforms theological speculation into a philosophy and worships a single god, the force through which nature manifests itself and from which the lesser gods derive their power and being. He encourages the arts. He is knowledgeable in astronomy. His is a model of wise administration. He manages to keep ahead of the intrigues of Tenochtitlan.

Nezahualcoyotl wants Texcoco to once again be the dominant state but the Tenochcas, in the division of spoils after the war, received land on the shore: They have gained the distinction of an independent state.

Itzcoatl begins to bring the surrounding states not under Texcoco under his sway: The Chalcas and Xochimilcas acknowledge his supremacy. The peace with the Texcocans remains precarious.

1429 Maxtla is defeated and Azcapotzalco is taken. Nezahualcoyotl returns in triumph as rightful ruler of Texcoco. He builds a palace at Texcotzingo. Tenochtitlan and Texcoco are now the two chief cities in the country.

Stirred up by Nezahualcoyotl, Tenochtitlan and Tlacopan ally with Texcoco, rise up and destroy Azcapotzalco: Maxtla is killed. Texcoco again rises to prominence but is soon overshadowed by the Tenochcas (Aztecs) of Tenochtitlan. Yet Nezahualcoyotl does rebuild Texcoco's cultural eminence.

The Mexica people, now calling themselves Aztecs, following their god Huitzilopochtli, with Texcoco and Tlacopan in a triple alliance, begin to "conquer the world": Extends North and South; tribute and captives pour into a rapidly growing Tenochtitlan. Swampland is reclaimed, the island enlarged. Aqueducts are built.

Texcoco becomes intellectual and artistic capital. But the Aztecs gradually gain leadership over Texcoco and Tlacopan becomes more or less forgotten.

TEXCOCO Nezahualcoyotl restores fortunes of his people: Resumes control (as a forceful exercise of due rights) over former vassals. Construction of temples and public buildings that make Texcoco the most imposing city on the Central Plateau. The palace and bath are hewn from solid rock of Texcotcingo. He transforms theological speculation into a philosophy of religion. Worships a single god through which nature manifests itself and from whom lesser gods receive their power. Encourages the arts; is himself a poet and orator. Interested in astronomy. His career is a model of wise administration. Manages to keep pace with Tenochtitlan, a less sophisticated rival.

TENOCHTITLAN Under Itzcoatl, Tenochcas assume Aztec civilization. Begins construction of temples and ordering of a religious hierarchy. Ordans ranks of civil government and superintends building of city. Construction of causeways to mainland. Wins victories and acknowledgements of supremacy from those not subject to Texcoco; the Chalcas and Xochimilcas.

1431 Enthronement of Nezahualcoyotl: A triple alliance formed of Tenochtitlan, Tezcoco and Tlacopan for political consolidation of valley and later imperial expansion. Later, the Tenochca (Aztec) gain the de facto (de jure?) hegemony over the confederacy.

Reforms of Tlacaélel (Itzcoatl's nephew and counselor to the king): Rewrites Aztec histories wherein it is claimed Aztecs are descendants from the Toltec nobility. Aztec god Huitzilopochtli raised to same level as ancient creative gods Tezcatlipoca and Quetzalcoatl. Aztec people are dedicated as "People of the Sun", the conquest of all other nations; mainly to capture victims for sacrifice for the Sun, the source of all life, would die unless fed human blood. Huitzilopochtli thus becomes the "Giver of Life". Tlacaélel also reforms judicial system, the army, the protocol of the royal court and the organization of Pochtecas, or traveling merchants. He directs creation of a large botanical garden in

Oaxtepec, on the outskirts of Cuauhtla.

1440 (The Wrathful)(Tlacaclael was offered the throne but refused, preferring to be the "power behind the throne" as counselor to the king). Montezeuma I extends Tenochtitlan's domains even farther. He defeats the Chalcas and raids into Puebla and Vera Cruz, and Southward into Morelos and Guerrero. An aqueduct is built from the springs of Chapultepec. A dyke is built around the city to prevent the lakes from spreading during the rainy season. Contact with Puebla brings heightened cultural influences; additional temples are built, the Wars of Flowers are revived. Triple alliance allies are acquired including Coyoacan, Cuitlahuac and Xochimilco. Cempoala is forced to pay tribute (they later ally with the Spanish).

1450 BTT the Maya have learned Toltec arts of pride and war exceedingly well, having become some of the fiercest warriors of all Central America. ATT Mayapan, ruled by the Cocom family, is destroyed by the Xiu family. All the Cocombs but one are killed. The Mayapan empire breaks up into 18 (±) city-states. The surviving Cocom establishes a new city and carries on the war with the Xiu family. Meanwhile the Xiu abandon their capital Uxmal and build Mani.

By this time Tenochtitlan and Tlatelolco have become large urban communities; Tenochtitlan the political center, Tlatelolco the commercial - whose economic position is gained through tribute and trade respectively that concentrates the surpluses from large areas in central and Southern Mexico. Populations are quite large, a large part of which is nobility and its retinue, the priesthood, merchants and specialist craftsmen. The urban food supply comes from exterior sources and supplemented by garden plots, the "Chinampas" around the island and fishing.

Culture: Is in transition from Neolithic to metal era; chipped and polished stone tools used with metal (copper, brass and gold) for craftsmen's tools and ornaments.

Society and Classes: Upper = nobility; the Pipiltin, descendants of king Acamapichtli (with privately owned estates; they receive a much fuller education than other persons. The king (Tlatoani) can only be chosen from their ranks) and merchants; lower = plebeians; the Macehualtin - divided into clans (groups of related families), attend communal schools but are not taught reading, writing, astrology, theology or other Toltec legacies; trained in agriculture and warfare; some become artisans or merchants (on communal lands, owned by the clan and individually allotted to them), Mayeques (work the estates of the nobles (ie; serfs) and are transferred with the land) and slaves. Scholars, or groups of wise men (Tlamatinime) carry on the study of the ancient religions thinking of the Toltecs. They preserve belief in a single supreme god (Tloque-Nahuaque, or Ipalnemohuani, or Mayocoyatzin) that has both masculine and feminine aspects and is sometimes known as the Lord of Duality, the Giver of Life. Kingship is theoretically elective among the royal family but actually is hereditary; brother to brother through sons of eldest brother, etc. Major pyramids (of Tenochtitlan and Tlatelolco) have two sanctuaries each; one for tribal god and war god (identified with the Sun) Huitzilopochtli and one for the raid god Tlaloc (war becomes a cultural institution of primary importance in Aztec life to obtain victims): [This Aztec ceremonialism toward warfare (object is to propitiate the gods) prevents them from taking advantage of many opportune times wherein the Spaniards could have been defeated]. Human sacrifices propitiate these gods, at times thousands of POW's are sacrificed. Flesh of the sacrificed is eaten as a form of communion with the deities.

Military Training begins in early youth. Army is of 20 man squads in units of about 400 under a Tlatchcaon. Most important offensive weapon is the macana, a paddle-shaped wooden club edged with obsidian bits. There is also the atlatl (spear thrower), bows and arrows, blow-guns, spears and lances. Shields are made of woven fiber, armor of quilted cotton. Masks depict ranks among the leaders. Battles begin with a ritual informing those who are about to be attacked.

Education is compulsory for all male children. There are two schools; the Calmecac (for sons of nobility and exceptional lower class boys; for reading, codice and calendar interpretation, history and traditions, sacred hymns and etc; great stress on memorization) and the Telpochcalli (for all other students; religion, ethics and arts of war)

Writing is pictographic, ideographic and partially phonetic characters or glyphs, of numerals, calendar signs, names, etc. There are two principle calendars; the Xiupohualli ("year count" with years of 18 months of 20 days each; the extra five days are considered very un- lucky; every fourth year is a leap year) and Tonalpohualli ("day count"; 20 months of 13 days each and calibrated to a 52 year "century").

Literature includes ancient hymns, myths and epic narratives. There are also religious, lyric, epic and dramatic poetry and prose, history, legends, moral teachings, etc.

General: The Aztecs originate little, but appropriate and organize on a grand scale. Some fine statuary is produced, as is beautiful objects of jade, gold, silver and feathers. Weaving and mosaics are exceptional. Written language, however, is inferior to that of the Mayas. There is communal ownership of all productive land and its produce.

1451-6 Severe storms and frosts make crops fail. Many people die as many other volunteer to be slaves in order to survive.

? : Tzitzic Pandacuare reunites the three states and extends his conquests southwest, reaching the Pacific coast in 1460's. Defeats Axayacatl's invasion; losing the Pacific coast holdings but maintaining independence from the Aztecs.

1462 Conquest of the Huastecs (Northern cousins of the Maya) and the Totonacs (relatives (?) of the Olmecs), both along the Veracruz Gulf Coast region.

1464 A hurricane smashes Yucatan.

1469 Axayacatl, son of Montezuma I. Tlacaehlel is offered the throne but prefers to be the "power behind the king" as counselor (dies C1480). Axayacatl extends Tenochcan domination Westward into Matlatzinca country and Southward to Oaxaca and Tehuantepec. He is defeated by the Tarascans. He defeats Tlaltelolco, bringing it under his domination. Full development of the religionists; he has the great Calendar Stone, 13 feet in diameter and 20 tons, symbolizing the Aztec universe carved. Conquests penetrate to Guatemala; Isthmus of Panama reached. Tlaxcalteca (a "confederation of four republics") remains independent and respected by the Aztecs though there is constant warfare between them: A testing and training ground for young warriors and supply of sacrificial victims.

1472 Death of Nezahualcoyotl. Nezahualpilli, son, succeeds. His long reign has the marks of administrative skill equal to that of his father. His conquests are not dramatic. He is interested in astrology, religion and necromancy. Though he marries a sister of Montezuma II, trouble with Tenochtitlan increases.

1472 Death of Nezahualcoyotl. Aztec ascendancy becomes even more pronounced. They conquer from the Pacific to the Gulf Coast. Unable to defeat the Tarascans and the Tlaxcalans. The latter, however, are surrounded by satellite Aztec states, leaving it in isolated independence, deprived of the luxuries of commerce. War is mainly a captive - catching game. Occasionally some portion of conquered lands is placed under direct Aztec domination. Usually, defeated states are looted then left alone - as long as they continue the often heavy Aztec tribute demands.

The Huastecs and Totonacs are in a constant state of revolt.

Shortage of legitimate wars leads to artificial Wars of the Flowers, instituted between neighboring cities for capturing victims: Formally arranged battles enable enough prisoners to be taken so that the gods are satisfied.

1473 By this time growing strains between Tenochtitlan and Tlaltelolco comes to a crisis: Axayacatl storms Tlaltelolco and kills king Moquiux (or suicide?). Tlaltelolco is now administered by governors appointed by Tenochtitlan.

1480 A pestilence decimates the people of Yucatan.

1481 Death of Axayacatl. Brother Tizoc who was the war chief succeeds. He begins reconstruction of great temple to Huitzilopochtli and Tlaloc. The records of his conquests are actually just "reconquests" that are commemorated with the carving of a Sacrificial Stone.

1486 Tizoc is poisoned. Brother Ahuitzotl succeeds. He completes the great temple. With Nezahualpilli's aid, they carry out a two-year campaign into Northern Oaxaca, garnering 20,000 sacrificial victims whose hearts are torn out in a great ceremony. His campaigns extend South into Guatemala and North to the Huasteca in Vera Cruz. He is constantly putting down revolts, especially in Puebla where the Tlaxcalans and Cholulans resist Tenochcan domination. As the capital grows, he has another aqueduct built.

1486 Tizoc is poisoned by the clan councils because he was weak in war. He did, however, have a gigantic block of stone dragged into the city and carved into a bowl for burning human hearts.

Ahuitzotl, brother, succeeds. He conquers 45 provinces. With the king of Texcoco, Nezahualpilli, they campaign for two years in Oaxaca for captives to dedicate the new temple to Huitzilopochtli: 20,000 people are sacrificed. He gives his niece in marriage to Nezahualpilli, but she takes many lovers. Nezahualpilli has her judged, condemned and executed (1498).

1490's Era in which the furious war becomes so general that the dead in the towns outnumber the living.

COMING OF THE SPANISH

1492 (12 Oct) C. Columbus names his landing place San Salvador.

1493 (4 Jan) C. Columbus leaves La Navidad, Espaniola, taking six Indian interpreters with him.

1493 (Autumn) C. Columbus returns with 17 ships, 1,500 more people and 20 horse.

1498 Nezahualpilli, taking advantage of his legal rights, has his wife, Montezuma's sister, killed for freely granting favors to young men at court. The Tenochcas are affronted; tensions short of war arise.

1498 C. Columbus (called Christ-bearing Dove) attacks the cannibal Caribs, sending a cargo of 600 to Spain to be sold as slaves. He tries, however, to enforce just treatment of the Tainos (Arawaks).

200 settlers arrive from Spain.

SPANISH CONQUEST

(1500 -)

1500 By this time Aztec domains extend across central Mexico from the Gulf to the Pacific.

1502 Montezuma II (Moteczuma Xocoyotzin) overcomes the Mixtecs and Zapotecs of Oaxaca, with the exception of the powerful Mixtec lordship of Tututepec on the Pacific coast which maintains its independence.

Aztec empire is now about 75,000 square miles and between 5-6 million people. These conquests were not for colonization, but rather to incorporate the political and military resources of the conquered people into the empire, to open trade routes, to dominate markets and to obtain tribute. Due to environmental and cultural factors, the Aztecs do not attempt to expand Northward into Chichimec territory: Geographical conditions discouraged colonization and it was impossible to extract tribute from the nomad hunters. The Tlaxcalans had maintained their independence, though were now surrounded by the Aztec empire. Their territory of 1,600 square miles are subjected to a severe economic blockade and constant military pressure. There are extensive fortifications on both sides of the Tlaxcalan frontiers.

Tarascan kingdom, about 25,000 square miles, population about one million. Core of kingdom region of lake Patzcuaro and sierra to the West. There is strong social and political cohesion but less urbanized than the Aztecs.

1500-10?: An invasion of the Indaparapeo, exerting aggressive pressure on the Southern part of the Tarascan-Aztec frontier, is thrown back. Later, border protective forays against the Chichimecs in El Bajío continue.

Tenochtitlan population of more than 200,000. To its markets more than 60,000 people assemble every day. The market sells every form of food-stuff and provides every luxury and service. Principal streets are of beaten earth. There are at least 40 pyramids adorned with fine, decorated stonework. Large residential areas surround the central precincts. Houses with *chinampa* gardens lay on the outskirts of the city. Six major canals run through the city and there are three causeways that connect the city to the mainland. 200,000 canoes provide transport for the people. The city is divided into 60 or 70 well-organized wards.

SOCIETY: Moving closer and closer to a rigid, highly stratified class system. No commoner is allowed to enter a waiting room in the palace used by nobles. The king is revered as a semi god and has virtually despotic powers. He is elected from a limited class group of *popiltin*, or nobles. There are full-time professional merchants (*pochteca*) and also a class of warriors whose ranks are determined by how many people they kill in battle. Groups of lineages (*calpulli*, big house) are the most significant factor in most people's religious, social and political life. Many coincide with wards in the city. The great mass of the people are free, or *macehualtin*, and serfs, landless peasants and slaves who make up the bottom strata of society.

Society's efforts are to placate the formidable war and rain gods, Huitzilopochtli and Tlaloc, whose benevolence is assured by constant human sacrifices that reach their peak at the end of each 52-year cycle, like those of the Maya, when the continuity of the world can be secured by bloodthirsty rites. The Aztecs know the fine art of terror as a political instrument, regularly staging elaborate public displays in Tenochtitlan to which subject leaders are invited. There is no doubt a considerable number of prisoners of war and slaves perished by having their hearts ripped out in the presence of the gods. There is also a steady flow of sacrificial victims from the Aztec's constant military campaigns. The finest death for an Aztec warrior is to perish under the sacrificial knife after honorable capture in battle, known as the "flowery death".

By the time the Spanish arrive, Aztec civilization was in danger of being torn apart. Society was becoming top-heavy with nobles because they are allowed to marry commoners and their children automatically became aristocrats. Demands for tribute both from subject states and from the free people of the city became ever larger and more exacting. There are intense philosophical disagreements between the militant priests and warriors who increasingly encourage conquest and human sacrifice, and those more sophisticated and educated Aztecs who believe in a gentler, less aggressive world. Aztec civilization has reached a point of complexity that is beyond the capacity of its rulers to control and administer.

1502 A Mayan trading canoe is contacted in the Bay of Honduras during Columbus' fourth voyage.

2,500 settlers arrive from Spain.

1503 Montezuma II, brother of the niece, never forgives Nezahualpilli for killing his sister.

Disastrous floods beset the city, Ahuizotl dies from a head injury while repairing the dikes.

Son of Axayacatl, Montezuma II, succeeds. He is busy keeping the conquered tribes in order and providing sacrificial victims. Once, 12,000 captives from a rebel province in Oaxaca are sacrificed.

Yearly settlers arriving from Spain number between 1,000 and 2,000. Many Indians are dying of the new

diseases brought by the Spanish.

1506 About this time Montezuma doesn't aid Texcoco as it is defeated by the Tlaxcalans.

1507 AZTEC IV (Conquest): Eastern Phase: Growing friction between Texcoco and Tenochtitlan; last expansion of Chiconauhtla palace; Aztec IV pottery styles with good life forms. Western Phase: Tenochtitlan domination with coercion of Texcoco; maintenance of old conquests rather than success of new ones; cyclical reconstruction of Tenayuca, Building VI; Aztec IV pottery with many life forms; 8th Aztec cycle counted, 1,507-59 – incompleted with the Spanish conquest.

1507 New Fire Ceremonies are held - temples are enlarged, old debts paid, injuries forgiven, enmities reconciled.

Last New Fire Ceremony. It culminates a period of threats of an ending world, earthquakes and reports of white strangers in odd craft along the coast.

Montezuma unsuccessfully battles the Tlaxcalans, but he avenges the death of his sister by allowing their force to be ambushed and wiped out.

1511 A column of fire appears at night in the East, terrorizing people. This among a series of bad omens causing people to think that the end is near.

A Spanish ship bound from Darien, Panama, to Santo Domingo, strikes a reef and sinks. The survivors reach the East coast of Yucatan where, ragged and starving, they are found by coastal Indians. Some are killed and ceremoniously eaten, others die in slavery. Eventually only two are left, Aguilar and Guerrero, who are enslaved to Maya chieftains.

1513 There are 17 chartered towns on Espanola; only 14,000 Tainos remain out of a population of 250,000.

1514 Spanish colonists arrive Panama and bring a wildfire smallpox epidemic there.

1515 A Spanish ship from Cuba hunting slaves touches at Yucatan. The Maya are unimpressed and drive the Spanish away.

1516 Death of Nezahualpilli. Montezuma names Cacama his successor. An opposing heir raises a revolt and the alliance between Tenochtitlan and Texcoco is broken forever

1516 Death of Nezahualpilli. Montezuma appoints Cacama his successor without recognizing the choice of the Texcocan council. A revolt begins.

A pestilence - probably smallpox - sweeps over Yucatan.

Four Spanish ships arrive Yucatan coast. The Maya drive them away. Four months later, 11 Spanish ships with 500 men and 16 horse arrive. The Maya hold off the Spanish for three days until they land their horse. Never having seen horses, the Maya flee. Captain Hernando Cortes ransoms Aguilar but Guerrero has become a Maya and refuses to leave.

1517 Grijalva reaches Vera Cruz.

1519 (10 Feb) Cortez leaves Havana. He later lands on Cozumal Island and meets Naum-Pat. The strangers treat Naum-Pat and his people shabbily, disrespecting their holy places and gods. Cortes begins to march to Mexico (12 March) arrives Tobasco.

The Maya coastal people give Cortes their choicest girls, among them one Malinal: She can talk to Aguilar in Yucatecan Maya and he can translate into Castilian for Cortes. The Spanish hear of the Aztec confederacy with its huge population and well developed cities.

(March) Cortes arrives Veracruz. Messengers inform Montezuma. He believes the Spaniards to be gods (Cortez is Quetzalcoatl) returning from the east to reassume their kingdom which the Aztecs hold in trust. [Translators: La Malinche, a native of the Gulf coast, speaks Nahuatl and Mayan (called Dona Marina by the Spanish); Jeronimo de Aguilar (of the shipwreck) translates Mayan into Spanish].

The Spanish march inland. First battle is with a group of Otomi Indians from Tecuac. Later, for days they battle the Tlaxcalans who almost run the Spanish off. The Tlaxcalans then receive Cortez in peace. They begin intriguing against the Cholula and Aztecs. Eventually the Tlaxcalans become allies of the Spanish against the Aztecs.

At Cholula, on the pretext of a plot against him, Cortes turns the Tlaxcalans loose; they "punish" the Cholulans by killing several thousand. The march to Tenochtitlan continues.

Cortez marches through Tlalmanalco to Tezcoco where he is greeted in peace by Prince Ixtlilxochitl, brother of Cacama, Lord of Tezcoco. The people of Texcoco are baptized Christians, and resentful of Aztec domination, join the Spanish. Cortez marches on to Ixtapalapa and Tenochtitlan. Montezuma, after months of indecision and against the warnings of Cuitlahuac (his brother) about the doom of the Aztec nation if the Spanish are allowed to enter the city, decides to receive Cortez in peace.

(8 Nov) Cortez reaches Xoloco. He and Montezuma meet at Huitzillan. The Spanish do not hide their greed for the gold they see about them. The Spanish are greeted, housed and entertained by Montezuma. They are awed at the great city. Cortes encourages the Totonacs to rebel against the Aztecs while ensuring the Aztecs he supports them against

the Totonacs. Montezeuma refuses to allow the visitors into the city of Mexico, but he is curious about them. The people are alarmed for this year is a year of Ce Acatl in the Aztec calendar. Soon, Cortes convinces Montezeuma he should be in their custody: 400 Spaniards take over the whole city. Montezeuma is imprisoned and the Spanish take control of the city and begin melting down all the gold they can find.

(Spring) A 1400 man Spanish army lands Vera Cruz under one Panfilo de Narvaez who aims to capture Cortes dead or alive by order of Diego Velazques, Governor of Cuba. Leaving Pedro de Alvarado in charge at Tenochtitlan - where Aztec priests are urging the expulsion of the strangers - Cortes with 250 men and 2,000 Chinantec allies goes to meet him and defeats him. Meanwhile, the Aztecs hold the fiesta of Toxcatl, celebrated in honor of Huitzilopochtli (God of War). While this festival is in progress, de Alvarado leads the Spanish to massacre the celebrants in the main temple. The Aztecs are angered and retaliate, forcing the Spaniards into refuge in the palace. They place Montezeuma in chains; he implores his people to stop fighting for they cannot overcome the superior Spanish weapons and arms. The people refuse and the Spanish are besieged in the palace.

Returning, Cortes finds that Alvarado has instigated a revolution in the city: Cortes tries to raise the siege but is unsuccessful in a four day battle in which Montezeuma and Itzcuauntzin are found dead (probably from smallpox that spread from Spanish to the natives killing 50%). The Spanish and their allies, the Tlaxcaltecas, attempt to withdraw at night but are discovered and the Aztecs gain revenge; massacre at the Canal of the Toltecs. This is known (to the Spanish) as "la noche triste", the Night of Sorrows. 3/4ths of the Spanish-Indian army has been annihilated - the remains find refuge in Teocaluheycan. The Aztecs recover all gold and other belongings they can find from the dead and what was dropped.

The Aztecs return to their festivals and elect Cuitlahuac king. Soon smallpox engulfs the city for 70 days, lasting to November.

1521 Warfare again begins between a reinforced Cortes and the Aztecs. Cortes has rebuilt his army at Tlaxcala and attacks the city from Tlacopan, having come by way of Texcoco. He uses small brigantines on the lake, built at Tlaxcala then dismantled and carried to lake Texcoco. (26 May) Tenochtitlan is besieged. It is a war of intrigues, deals and ruthless force. Tlaxcala, the Totonac towns and Texcoco join the Spaniards. States loyal to the Aztecs are put to the sword, populations branded and enslaved. Captured Spaniards are sacrificed, their faces often skinned. The heads of horses are alike displayed. Ixtlilxochitl II of Texcoco leads the attack against Tenochtitlan; it lasts 85 days:

Mounted from Texcoco, there are heavy attacks by water and encirclement by land. The city is encircled and besieged. Hundreds of thousands of warriors support the Spanish. Toward the end fighting is house to house, with Aztec spearmen fighting like demons.

(13 August) Tenochtitlan falls; the Aztec lords send their youngest, Cuauhtemoc, to Cortes to surrender the city. Aztec losses are 117,000, including almost all of the nobility. Allied losses about 30,000. Cuauhtemoc is captured and put to the torture to reveal where the rest of the Aztec treasure is. The Spanish search for gold on men, women and children as they flee; ravaging the city and humiliating the conquered.

A new city is laid out, with crushed Aztec gods used in the foundation of the Cathedral of St Francis. The people of Tlaxcala as a reward for their faithful services, are specifically exempted from the encomienda system.

1523 (Dec) Pedro de Alvarado leaves Mexico to attempt for Spain the conquest, colonization and Christianization of approximately 2.5 million Maya-Quiche Indians.

1524 Cortes marches to Honduras against the Maya, taking Cuauhtemoc with him. Taking a walk outside the garden walls, he demands Cuauhtemoc be with him, as he is still suspect of the vanquished Aztecs. But now Cortes' nerve breaks; he accuses Cuauhtemoc of taking part in a conspiracy and has him hanged.

1524 (25 July) Pedro de Alvarado founds Santiago as 1st capital of the kingdom of Guatemala at Iximche (Tecpan) = Guatemala City.

1525 Another Can-Ek greets the Cortes expedition at the Itza capital of Tayasal as it crosses Maya country on the way to Honduras.

1531 A measles epidemic kills many natives.

1542 Francisco de Montejo founds the city of Merida on the site of the Mayan city T'ho in Yucatan. Buildings are built of stones from Maya temples and other native structures.

1545 A typhus type disease kills about 250,000 Mexicans.

[1,594] By this time the horse is in use in northern Mexico.

1618 A Spanish entrada, or "expedition", by padres Fuensalida and Orbita to convert the Itza to Christianity, meet king Can-Ek. The king tells them that the time has not yet come, according to the prophecies of the katuns (that project history into the future), when the Mayans are to relinquish worship of the Gods.

- For the next 70 years, the Spanish unsuccessfully

attempt to convert the Itza to Christianity -

1695 Padre Andres de Avendano y Layola and two other Franciscan priests with a group of Maya from the town of Tipu in Northern Belize journey to the shores of Lake Peten-Itza to the town of Chacan. King Can-Ek protects them from his priests who want to sacrifice the strangers but turns down their offer of conversion. He tells them to return another time.

1696 Avendano, by now having learned the Mayan language, returns to visit Can-Ek at Chacan. The king accepts Avendano's invitation to become a Christian but many chiefs, especially one Covoh, resist. They soon drive Avendano and his companions out of Tayasal in a dangerous and near fatal retreat.

1697 Now an armed Spanish expedition returns to take on the Itza by force if necessary. (13 March) After a token resistance, the Itza give up and flee, leaving the houses of their gods to be ravaged by the Spanish. This conquest ends the last independent Maya kingdom.