The Americas on the Eve of Globalization

And when he [the priest] had laid him upon it [the stone table], four men stretched him out, his arms and legs. And already in the hand of the fire priest lay the [knife] ... and then, when he has split open the breast, he at once seized his heart. And he whose breast he laid open was quite alive.

—Account of Aztec sacrifice from Fray Bernardino de Sahagún, *The Florentine Codex*, 1577

Following the decline of the Olmecs and the Maya in Mesoamerica, new civilizations emerged, such as the Toltecs and the Aztecs. In the Andes, following the Moche came the Inca. The first large-scale civilization in North America was the Mississippian. All of these civilizations developed complex societies that included large urban centers, extensive government bureaucracies, and well-developed religious belief systems. In addition to archaeological evidence, much of what we know about these cultures comes from writings by Europeans who came to the Americas beginning in the late fifteenth century. Fray Bernardino de Sahagún, who is quoted above, was a Spanish Franciscan missionary who arrived in Mexico in 1529. He learned the Aztec language and spent about 30 years observing the Aztecs and asking them about their culture. His work is seen as an early example of anthropological writing that presents a fairly accurate account of Aztec civilization.

The Mississippian Culture

The first large-scale civilization in North America emerged between the 700s and 1500s C.E. in what is now the eastern United States. Since it started in the valley of the Mississippi River and spread east, it is known as the Mississippian culture. While other cultures built monumental buildings, it built enormous earthen mounds, some of which were as tall as a hundred feet and covered an area the size of 12 football fields. Most were pyramid-shaped or oval-shaped, but some were built in the form of various animals; one large one in Wisconsin was shaped like a man. Some of these mounds have been preserved into the present day, including sites in Illinois and several in Mississippi near Tupelo, Jackson, and Natchez.

**Economy and Culture** The Mississippian people practiced relatively large-scale agriculture, using the rich soil of the river valley. Corn, beans,
squash, and tobacco were among their main crops. Their farming methods and arts suggest some contact with the Maya, but such a link has never been proven.

Like the Maya, Mississippian people lived in large towns that controlled smaller nearby villages. Each town was built around a plaza and had one or more large earthen mounds. Atop some mounds, the Mississippian people built temples made of wood. The largest town was Cahokia, in present-day Illinois. Around 1250, the population of Cahokia was about 40,000—a population greater than that of London at the time. Cahokia, like other cities around the world in this era, such as Tenochtitlan, Venice, Timbuktu, and Hangzhou, was a trading city.

Other Mississippian towns were smaller, but all were centers of crafts and commerce. Artwork and manufactures included clay pottery, engraved shells, and various goods made from stone, leather, wood, feathers, and copper. Crafts made of bears’ teeth from the Rocky Mountains and turtle shells from the Gulf of Mexico suggest that interregional trade was widespread. Other trade networks reached the Great Lakes and the Atlantic Coast.

Like most other North American Indians, the Mississippian people practiced animism: They believed that the natural world was filled with spirits. The spirits of animals were considered especially powerful, and hunters carried out ceremonies to honor the spirits of game that they killed. Priests were thought to communicate with the spirits and they served as healers. Although the

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Mississippian people fought with other Indian groups, their religious beliefs prohibited warfare among their own settlements.

**Government and Society** The Mississippian society had a rigid class structure. A chief called the *Great Sun* ruled each large town; directly beneath the Great Sun was an upper class of priests and nobles. The next level down consisted of the common people: farmers, hunters, merchants, craftspeople, and laborers. At the bottom of society were slaves, who usually were prisoners of war. Women did most of the farming, while hunting was a male responsibility. The Mississippian people had a *matrilineal society*, which means that social standing was determined by the woman’s side of the family. For example, when the Great Sun died, the title passed not to his own son, but to a sister’s son.

**The Decline of Mississippian Civilization** Cahokia was abandoned around 1450, and within another 150 years other large Mississippian cities were abandoned. Historians are not sure what caused the decline of the civilization. One theory posits that flooding or other weather extremes caused crop failures and the collapse of agricultural economy needed to sustain the populations of the large cities. Another theory suggests that diseases introduced by the European decimated the population.

**The Toltec**

The *Toltec* built a capital at *Tula* in northern Mesoamerica by around 950. At its height, Tula had a population of 60,000. The Toltecs were ruled by a warrior aristocracy, wealthy landholders who were also military leaders. Over time, the Toltecs dominated the region by extracting tribute from conquered peoples.

In the tenth century, the Toltec conquered Mayan settlements in southern Mexico and the Yucatán Peninsula. The Toltec religion was a continuation of the cult of *Quetzalcoatl*, borrowed from the Mayans. There may have been other borrowings from the Maya as well. Scholars have noted the architectural similarities between Tula and the Mayan city of *Chichén Itzá*. By 1150, the Toltec had fallen into decline and no longer dominated Mesoamerica. (Test Prep: Create a graphic connecting the Toltec and Mayan civilizations. See page 114.)

**The Aztecs**

The *Aztecs*, also known as the Mexicans, claimed the legacy of the Toltecs, but in fact the Aztec originated from a different part of Mexico. They were originally hunter-gatherers who migrated to central Mexico from the north in the 1200s C.E. In 1325, they founded their capital *Tenochtitlán* on the site of what is now Mexico City. Over the next 100 years, they conquered the surrounding peoples and created an empire that stretched from the Gulf of Mexico to the Pacific Ocean. (Test Prep: Write a brief outline comparing the conquests of the Aztecs to those of the Mongols. See page 241.)

**Capital City** The Aztecs used geography for protection and defense by locating Tenochtitlán on an island in the middle of a swampy lake. As the city grew, they scooped up mud from the lake bottom to create more land for buildings and for fields to farm.
Tenochtitlán eventually grew to almost 200,000 people, making it not only the largest city in the Western hemisphere but also one of the largest in the world. At the center of the city, the Aztecs built a pyramid that rose some 150 feet into the air. This *Great Pyramid* and other pyramids, temples, and palaces were made of stone. The Aztecs built their houses mainly of wood, with roofs made from reeds.

**Agriculture** On *Lake Texcoco*, the Aztecs built floating gardens called *chinampas* to increase the amount of space for food production. The structures were constructed by fencing off a section of the lake bed with woven sticks. Mud and weeds were then added to bring the level of the soil up to the height of the lake. Crops grown in the chinampas supplemented the maize and other staples grown with traditional agricultural practices elsewhere.

The Aztecs dug ditches to use lake water to irrigate their fields and to drain parts of the lake for more land. They used plant and animal wastes as fertilizer and built stone terraces on the sides of the surrounding mountains to prevent erosion. They harvested trees, grown at altitudes too high and cold to farm, in order to provide wood for fires and building materials. To carry out all these tasks, they used only hand tools. Like other early American peoples, the Aztecs did not use wheeled vehicles. And like most groups outside of the Andes, they had no pack animals, either, so they walked between settlements and carried everything themselves. (Test Prep: Create a graphic showing the technology used by the Aztecs and that used in ancient Mesopotamia. See pages 17–12.)

**Government, Economy, and Society** As the Aztecs conquered much of Mesoamerica, they developed a *tribute system* that insured their dominance in the short-run. Conquered people were forced to pay tribute, surrender lands, and perform military service. Tribute included practical goods such as food, cloth, and firewood, as well as luxury items such as feathers, beads, and jewelry. Most of the luxury goods were distributed to the Aztecs noble class. The Aztecs allowed local rulers to stay in their positions to serve as tribute collectors. This allowed for Aztec political dominance without direct administrative control. In exchange, the conquered people were extended Aztec protection.

To administer the empire, the Aztecs grouped city-states into provinces. They moved warriors and their families to each province’s capital to make sure the province remained under Aztec control. In addition, an Aztec official was stationed in each capital to collect tribute from local officials.

Aztec government was a theocracy (rule by religious leaders). At the top was the emperor, known as the *Great Speaker*, who was the political ruler as well as a divine representative of the gods. Next in the social hierarchy were land-owning nobles, who also formed the majority of Aztec military leadership. These nobles owned all Aztec lands, renting some to commoners to farm. The rest was farmed for landowners by slaves. Next in rank were scribes and healers, followed by craftspeople and traders. A special merchant class called *pochtaca* traded in luxury goods. Below the traders were the peasants and soldiers.
At the bottom of Aztec society were slaves, many of whom were war captives. Aztec people could be enslaved as well, usually because they did not pay their debts or were being punished for crimes. Besides being used for labor, slaves were also offered up as sacrifices in religious ceremonies.

**Religion** The intricate and complex religion of the Aztecs was central to their society. They worshipped an ever-evolving pantheon of hundreds of deities, many of whom were considered to have both male and female aspects. Among the most important gods were Huitzilopochtli, a sun god and also a god of war; Tlaloc, a rain god; Quetzalcoatl, a god of wind and of knowledge; and Xipe Totec, a god of agriculture and fertility. Worship among the Aztecs involved a great many rituals and feast days as well as *human sacrifice*. The Aztecs believed that the gods had sacrificed themselves in order to create the world—thus human sacrifice and blood-letting, also called auto-sacrifice, was a sort of repayment and atonement for human sin. Human sacrifice probably had a political component, in the sense that it demonstrated the great might of the Aztec Empire in dramatic fashion. The number of human sacrifices may never be known. Much of the information about Aztec society comes from Spanish invaders, who may have exaggerated the extent of human sacrifice in order to make the Aztecs seem more deserving of conquest.

**Culture** The Aztecs had a 365-day calendar that they adopted from the Maya. Like the Maya, they used it to mark their religious ceremonies. The Aztecs made beautiful objects out of gold, silver, and precious stones, and also wove fine cloth. They had a system of picture writing that resembles the ideographs of the Maya.

**Trade Network** Utilizing and extending trade routes established by the Maya and other groups before them, the Aztecs traded as far north as present-day San Luis Obispo and as far south as present-day Costa Rica. They also traded along the Pacific coast as well as the Gulf and Caribbean Sea coasts. They traded goods obtained from tribute, such as cloth, cacao, and rubber balls, for shells, feathers, and precious stones.

**Role of Women** Women played an important role in the Aztec tribute system since they wove the valuable cloth that local rulers demanded as part of the regular tribute. As the demand for cloth tribute increased, an Aztec husband might obtain more than one wife in order to be able to pay the tribute. While most Aztec women worked in their homes, some became priestesses, midwives, healers, or merchants. A few noble women worked as scribes to female members of royal families. Therefore, at least these few women knew how to read and write.

**The Decline of the Aztecs** By the late fifteenth century, the Aztec Empire was in decline. The Aztecs’ comparatively low level of technology—such as the lack of wheeled vehicles and pack animals—meant that agriculture was arduous and inefficient. Food preparation was similarly difficult; the basic act of grinding maize by hand consumed 30 to 40 hours per week per family. The Aztecs’ commitment to military victory and constant need for more human
sacrifices induced the leadership to expand the empire beyond what it could reasonably govern. Finally, the extraction from conquered people of more and more tribute, not to mention sacrifice victims, served to inspire more resentment than loyalty. The Aztecs ruled an empire of unwilling subjects who were ready to revolt when given a chance. The arrival of Europeans in the Americas gave them that chance. The combination of European diseases that killed hundreds of thousands of Aztecs, the strength of the invading army of Spaniards led by Hernán Cortés in 1519, and the readiness of conquered people to rebel against Aztec rule brought the empire to a rapid crash.

The Inca

In the early fifteenth century, Cuzco, in what is now Peru, was a small center of one of several competing tribes. In about 55 years, through a series of military victories, Cuzco became the capital of the Inca Empire, which extended from present-day Ecuador in the north to Chile in the south.

Origins In 1438, the son of a tribal ruler conquered the Chanca peoples. He assumed control from his father and gave himself the title Pachacuti (ruled 1438–1471), which means “transformer” or “shaker” of the earth. Pachacuti’s military victories transformed the Incan state into a full-fledged empire. Pachacuti’s son Yupanqui took control in 1471 and expanded the empire even farther, conquering the state of Chimú in the north. Yupanqui’s rule ended in approximately 1493, and his successor Huayna Capac focused on consolidating and managing the many lands conquered by his predecessors.

Government, Economy, and Society In order to rule the extensive territory efficiently, the Inca Empire was split into four provinces, each with its own governor and bureaucracy. Conquered leaders who demonstrated loyalty to the empire were rewarded. In contrast to the Aztec methods, conquered people did not have to pay tribute; rather, they were subject to the mita system, mandatory public service. Men between the ages of 15 and 50 provided agricultural and other forms of labor, including the construction of roads.

The Inca required that all conquered peoples adapt to their ways. They established schools to teach them Quechua, the Inca language, as well as religion and history. Conquered peoples were sometimes moved to new lands far away to weaken their resistance to Inca rule.

As in feudal Europe, the Inca Empire had few market towns and little trade conducted by individuals. However, the government engaged in some long-distance trade. The Inca economy was based on agriculture. The main crops included maize, potatoes, tomatoes, squash, peanuts, coca, and cotton. Most Incan families produced their own food and clothing, but they were required to turn over a portion of their crops to their local ruler. The ruler stored these crops in warehouses that the Inca built across the empire. In times of famine, people were fed from these warehouses. (Test Prep: Write a paragraph comparing the Inca economy with the economy of feudal Europe. See page 223.)

Religion A central part of Incan religion involved royal ancestor veneration, a practice sometimes referred to as a royal ancestor cult. Dead rulers were
mummified and continued to “rule” as they had in life and were thought to retain ownership of their servants, possessions, and property. Thus, Incan rulers could not expect to inherit land or property upon assuming power. This practice was a partial motivator for the constant expansion of the empire.

The name Inca means “people of the sun,” and indeed Inti, the sun god, was arguably the most important of the Incan gods. Inca rulers were considered to be Inti’s representative on the earth. As the center of two critical elements in Incan religion—honoring of the sun and royal ancestor veneration—the Temple of the Sun in Cuzco formed the core of Incan religion.

Each god had his or her own temples and priests. Most temples were small, so priests conducted religious ceremonies outside them. The Inca followed a 30-day calendar, each month featuring its own religious festival.

Priests were consulted before importance actions. To the Inca, the gods controlled all things and priests could determine the gods’ will by studying the arrangement of coca leaves in a dish or by watching the movement of a spider. Priests diagnosed illnesses, predicted the outcome of battles, solved crimes, and determined what sacrifices should be made to which god.

Sacrifices were offered on every important occasion. Corn, guinea pigs, and llamas were burned as sacrifices. Serious events such as famines, plagues, and defeat in war called for human sacrifices—although scholars do not believe that human sacrifice was practiced with the same frequency as it probably was with the Aztecs. Many of those sacrificed were provided by conquered peoples.

<table>
<thead>
<tr>
<th>Comparing Three American Civilizations</th>
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<tbody>
<tr>
<td><strong>Maya</strong></td>
</tr>
<tr>
<td>Region</td>
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<tr>
<td>Period</td>
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<tr>
<td>Crops</td>
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<tr>
<td>Trade</td>
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<td>Religion</td>
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<tr>
<td>Government</td>
</tr>
<tr>
<td>Technology and Thought</td>
</tr>
<tr>
<td>Reasons for Decline</td>
</tr>
</tbody>
</table>

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Two ways people expanded the land on which to grow crops were the construction of chinampas in Mesoamerica (upper) and the development of terraces in China (lower). Like the Chinese, the Incas also created terraced fields in the sides of mountains.

Inca religion also had an element of animism, in the sense that Incas believed that elements of the physical world could have supernatural powers. These *huaca*, as they were called, could be large geographical features such as a river or the peak of a mountain, or they could be very small objects such as a stone, a plant, or a built object, such as a bridge.
Incan roads (left) and Romans roads (right) were each built out of stones fit tightly together and often wound through steep mountains. They have lasted for centuries.

**Achievements** In mathematics, the Inca developed the *quipu*, a system of knotted strings used to record numerical information for trade and engineering and for recording messages to be carried throughout the empire. Inca artisans created beautiful everyday ceramic objects as well as tools and weapons from copper and bronze. The Inca were also skilled stone workers. They made remarkable structures using a mortarless technique of precise-fitted stones.

In agriculture, the Inca developed sophisticated terrace systems for the cultivation of crops such as potatoes and maize. The terraces utilized a technique called *waru waru*, raised beds with channels that captured and redirected rain to avoid erosion during floods and that stored water to be used during dry periods.

The Inca were especially good road-builders. Using captive labor, they constructed a massive roadway system called the *Carpa Nan*, with some 25,000 miles of roads used mainly by the government and military. Runners were sent to and from Cuzco and outlying parts of the empire to carry official messages. Like the roads constructed by the Romans, Persians, and Chinese, the Incan roads united a far-flung empire. However, the Carpa Nan would also greatly assist the Spanish when they invaded in the sixteenth century.

**Decline** Upon the arrival of Spanish conquistador Francisco Pizarro in 1532, the Incan Empire was in the midst of a civil war of succession after the death of emperor Huayna Capac. Some scholars believe that the civil war weakened the Incan army, thus making it easier for Pizarro’s forces to prevail.
Others believe that other factors such as diseases introduced by the Europeans led to the decline. By 1572, the Spanish had killed or enslaved the native populations, thereby ending the Incan Empire. (Test Prep: Make a timeline tracing the fall of the Aztec and Inca civilizations after initial contact with the Spanish. See pages 302–307.)

**URBAN POPULATIONS, 800 TO 1500**

![Urban Populations Graph](image)

**HISTORICAL PERSPECTIVES:** HOW POPULOUS WAS AMERICA IN 1491?

Debates over the pre-Columbian population of the Americas is an example of how historians are like detectives. They take small bits of information and see what conclusions they lead to.

**Earliest Comments** The first Europeans to arrive in the Americas sensed that the land they were settling on had once been more densely populated. For example, in the 1620s, William Bradford, a leader in the Pilgrim settlement in Massachusetts, observed that “The good hand of God favored our beginnings [by] sweeping away great multitudes of the natives . . . that he might make room for us.” The “sweeping away great multitudes” occurred through disease epidemics. While the Pilgrims were the first permanent settlers in Massachusetts, by the time they arrived, European diseases had already killed most of the native inhabitants. Similarly, in most places, European germs reached natives before European people. Hence early estimates of indigenous population were usually far below the peak population of some years earlier.

**The First Estimates** Rather than rely on inaccurate estimates, anthropologist A. L. Kroeber tried a regional approach. For each region
of the Americas, he estimated how many people could be supported by the land and resources given the technology of the people living there. In 1934, he estimated that the total population of the Americas before Columbus was about 8.4 million.

**Higher Estimates** Three decades later, another anthropologist, Henry Dobyns, tried to use make use of the early observations by first calculating the “depopulation rate.” Based on a few small but relatively reliable estimates for populations in specific areas, he concluded that the indigenous population after being devastated by disease was about 1/20th of what it was at its peak. Applying this to the more reliable estimates of post-contact population, he estimated that the population of the Americas at its peak was between 90 and 112 million people.

**Ongoing Debate** The debate over the pre-Columbian population of the Americas continued. Historians called “low counters,” such as David Henige at the University of Wisconsin, rejected the high estimates of Dobyns and others. In his 1998 book, *Numbers from Nowhere: The American Indian Population Debate*, Henige argued that the hard demographic data doesn’t exist to support these numbers and that they were based on unrealistic assumptions.

In contrast, “high counters” pushed their estimates far higher than the one by Dobyns. For example, science writer Charles Mann argued that the population of the Americas might have been as high as 200 million before Columbus.

<table>
<thead>
<tr>
<th>KEY TERMS BY THEME</th>
<th>ENVIROMENT</th>
<th>CULTURE</th>
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<tbody>
<tr>
<td><strong>STATE-BUILDING</strong></td>
<td>Cahokia</td>
<td>Quetzalcoatl</td>
</tr>
<tr>
<td>Mississippian</td>
<td>Tula</td>
<td>Chichén Itzá</td>
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<tr>
<td>Great Sun</td>
<td>Tenochtitlán</td>
<td>Great Pyramid</td>
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<tr>
<td>Toltec</td>
<td>Lake Texcoco</td>
<td>human sacrifice</td>
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<td>Aztec</td>
<td>chinampas</td>
<td>Quechua</td>
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<tr>
<td>tribute system</td>
<td>Cuzco</td>
<td>royal ancestor</td>
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<tr>
<td>Great Speaker</td>
<td>Carpa Nan</td>
<td>veneration</td>
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<td>Inca</td>
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<td>royal ancestor cult</td>
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<td>Pachacuti</td>
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<td>Yupanqui</td>
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<td>Huayna Capac</td>
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<td>quipu</td>
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<td></td>
<td><strong>SOCIAL STRUCTURE</strong></td>
<td>waru waru</td>
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<tr>
<td>matrilineal society</td>
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<td>mita system</td>
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<td></td>
<td><strong>ECONOMY</strong></td>
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<td>pochteca</td>
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</tbody>
</table>
Questions 1.1 to 1.3 refer to the painting below.

1.1. Which conclusion about life in Cahokia is best supported by the painting?
(A) No one lived inside the mound complex.
(B) Few people in Cahokia engaged in agriculture.
(C) The mound complex was the political and religious center of society.
(D) Cahokia declined due to a lack of fresh water.

1.2 Which structure would have most closely served the same purpose as the large structure rising far above ground in the middle of the painting?
(A) Tikal in Guatemala
(B) the pyramid of Giza in Egypt
(C) Machu Picchu in Peru
(D) the wall around Great Zimbabwe in Africa

1.3 Which best describes a key difference between Mississippian culture and the Aztec culture?
(A) only the Aztecs grew corn, beans, and squash
(B) only the Aztecs lived in large towns
(C) only the Mississippian culture settled near rivers or lakes
(D) only the Mississippian culture built enormous animal-shaped earthen mounds
Questions 2.1 to 2.3 refer to the passage below.

“In 1491 the Inka [Inca] ruled the greatest empire on earth. Bigger than Ming Dynasty China, bigger than Ivan the Great’s expanding Russia, bigger than Songhay in the Sahel or powerful Great Zimbabwe in the East Africa tablelands, bigger than the cresting Ottoman Empire, bigger than the Triple Alliance (as the Aztec empire is more precisely known), bigger by far than any European state, the Inka dominion extended over a staggering thirty-two degrees of latitude—as if a single power held sway from St. Petersburg to Cairo. The empire encompassed every imaginable type of terrain, from the rainforest of upper Amazonia to the deserts of the Peruvian coast and the twenty-thousand-foot peaks of the Andes in between. ‘If imperial potential is judged in terms of environmental adaptability,’ wrote the Oxford historian Felipe Fernandez-Armesto, ‘the Inka were the most impressive empire builders of their day.’ ”


2.1 Why were the Inca able to achieve the accomplishment described in the passage?

(A) They divided their empire into four provinces, so it would be easier to govern.

(B) They demanded heavy tribute from conquered groups living on the edges of their empire.

(C) They routinely sent armies through the empire to collect tribute.

(D) They allowed conquered people to retain their own customs, language, and religion.

2.2 The *Carpa Nan* demonstrates the main point expressed by the writer in the excerpt because

(A) it made living in the rainforest possible

(B) it provided a common system of written communication

(C) it provided irrigation for terraced farmlands

(D) it connected the parts of the empire

2.3 When the author of the passage describes the Incan civilization as the “greatest empire on earth,” he means that they

(A) constructed great buildings and other structures

(B) conquered other empires, including the Aztecs

(C) adapted successfully to diverse environments

(D) were the wealthiest civilization in the world in 1491
Questions 3.1 and 3.2 refer to the table below.

<table>
<thead>
<tr>
<th></th>
<th>Ottoman Empire, 1299–1923</th>
<th>Angkor Kingdom, 889–1431</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trade with Outside Groups</td>
<td>Extensive</td>
<td>Extensive</td>
</tr>
<tr>
<td>Irrigation</td>
<td>Not used in all areas</td>
<td>Excellent system</td>
</tr>
<tr>
<td>Religious Tradition</td>
<td>Most people were Muslims</td>
<td>Included many Hindus and Buddhists</td>
</tr>
<tr>
<td>Ethnic Diversity</td>
<td>High</td>
<td>High</td>
</tr>
<tr>
<td>Human Sacrifice</td>
<td>Not practiced</td>
<td>Not practiced</td>
</tr>
<tr>
<td>Government</td>
<td>Ruled by a sultan</td>
<td>A strong ruler at times</td>
</tr>
<tr>
<td>Calendar</td>
<td>Very accurate</td>
<td>Very accurate</td>
</tr>
</tbody>
</table>

3.1 Which statement most accurately compares the Aztecs and the Ottomans?

(A) Both were empires consisting of a variety of ethnic groups united under a centralized government.

(B) Both practiced monotheistic religions but were surrounded by people who did not.

(C) Both rejected human sacrifice, even though their culture descended from ones that had used it.

(D) Both traded extensively with outside groups, but the Aztec trade was primarily by sea rather than over land.

3.2 One clear difference between the Aztecs and the Angkor Kingdom was that the Aztecs

(A) used irrigation less widely

(B) had less religious diversity

(C) had a less powerful leader

(D) used a more accurate calendar
Question 1 refers to the map below.

1. Answer parts A, B, and C.
   A. Provide ONE piece of evidence to suggest the Inca invested heavily in public works projects.
   B. Provide ONE specific piece of evidence showing how the Inca adapted to different climates or terrains.
   C. Provide ONE specific example of how the Incan ruler and the Moche ruler ran their governments differently.

2. Answer parts A and B.
   A. Identify and briefly explain ONE method the Aztecs used to keep subject peoples under their control.
   B. Identify and briefly explain TWO reasons why the people subordinate to the Aztecs were ready to rebel when the Europeans arrived.