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## Map of aztec empire

The map below usually shows what the Aztec empire was like before it fell. A map of the Aztec empire is a complicated thing to understand, because the nations of Central Mexico did not have exact borders as countries usually do today. Instead, the Aztec empire was more of an alliance between cities and states. Each of these cities had an area of influence and control. In addition, the Areas of Aztec influence differ in the form of some areas of direct control, other areas involved city-states that paid tribute, and other areas were alliances of other kinds. Let's take a look at this map and then a brief explanation... Note: You can find more maps of the Aztec empire here. The Aztec map This map of the Aztec Empire again shows general areas of influence. It is not to show exact locations and boundaries. First, you will see a pair of pyramids and a large T. This represents the Aztec capital, Tenochtitlán, now Mexico City, and the neighboring Teotihuacán. This area, surrounded in solid black line, was the Aztec heart - the area that was directly and most solidly controlled by the emperor at Tenochtitlán. It was here that the Aztec empire basically began, then moving east, finally expanding west and south. The larger contour shows the general area of influence of the Aztecs, but this influence differs. Most of this area included cities and towns that had been conquered by the Mexica people (who controlled the empire). These were cities that regularly honored the Aztec empire. But you'll also see areas with diagonal lines. This represents general regions that were not necessarily obliged to pay tribute, but protected the empire from enemies. The pyramid with the small tee represents Tlaxcala, a city that the Aztec empire never fully conquered. The Aztec map shows other areas where the enemy tribes lived. For example, the Aztecs had an ongoing struggle with the Tarascans west of the empire. To the north of the Tarascans (also western) was Metztlán. Areas like these were sometimes allied, sometimes at war. The V on the coast represents Veracruz, originally called La Villa Rica de la Vera Cruz (the rich city of the true cross) by Hernan Cortes, who landed there to begin his conquest of Mexico. You can find a simple interactive Aztec map, although it does not show areas of influence. Mexconnect has a map showing Aztec influence as well as archaeological sites related to the Aztec empire. There is also an excellent map that can give you an idea of where the empire was related to modern Mexico - Aztec Centers in the Valley of Mexico.There is also a remarkable map of Tenochtitlán that you can own on our Aztec posters page. Just roll to the 9th poster. Cultural maps: This map shows the physical characteristics of the area where the Aztecs The main characteristics where the Aztecs lived lived be the Sierra Madre mountain range. The Aztecs cultivated mainly using chinampas (also known as floating gardens). They built them around the main town of Tenochtitlan and on the shores of Lake Xochmilco. Five major cities of the Aztec Empire were Tenochtitlan, Tuxpan, Huaxyacac, Tehuantepec and Coatzoalcos. The weather would be very hot and dry where the Aztecs lived. Political Maps: This map shows the political boundaries of the Aztec Empire. They also made an alliance with Texcoco and Tlacopan. Five major cities of the Aztec Empire were Tenochtitlan, Tuxpan, Huaxyacac, Tehuantepec and Coatzoalcos. The Aztecs negotiated with many people in the area, but their main trading partners were the Maya. This article is about the Aztec Empire as a political entity. For Aztec culture, see the Aztecs. For Aztec society, see Aztec society. Imperial alliance of city states located in central Mexico during the 15th and 16th centuries Triple Alliance(Aztec Empire)Excân Tlahtōlöyān1428–1521 Flag Engraving of the Teocalli of the Sacred War representing the Aztec coat of arms Maximum extent of the AztecCapital EmpireMexico-Tenochtitlan (de facto)Common languagesNathua (língua franca) Also Otomí, Matlatzínca, Mazahua, Mazatec, Huastec, Tepehua, Popoluca, Popoluca, Tlapanec, Mixtec, Cuicatec Trique , Zapotec, Zoque, Chocholec, Chinantec, Totonac, Cuitlatec, Pame, Mam, Tapachultec, Tarascan, entre outros Oteísmo Asteca ReligiosoGovernmentHe Confederação militar ingênica de cidades aliadas-estadosHuehuetlatoani de Tenochtitlan • 1427-1440 Itzcoatl (fundador da Aliança)• 1520-1521 Cuauhtémoc (último) Huehltatoani de Texcoco • 1431-1440 Nezahualcoyot (Fundador da Aliança)• 1516-1520 Cacamatzin (último) Huehltatoani de Tlacopan • 1400-1430 Totoquiuhatzin (fundador da Aliança)• 1519-1524 Tetlepanquetzaltzin (última) Era histórica Erapre-Columbian eraAge of Discovery Bottom : Tríplíce Aliança glicocólico• Fundação da aliança[1] 1428• Conquista espanhola 13 de agosto de 1521 Área1520[2]220.000 km2 (85.000 m²)Quachtli Cocoa Bean Coin Preceded by Success by Tenochtitlan T Tlacopan Azcapotzalco Colhuacan (altepetl) Texcoco (altepetl) Chalco (altepetl) Xochimilco (altepetl) Xcoconochco New Spain Today part of the list of monarchis of MexicoFull at the bottom of the page. [3] Aztec Empire Military Mythology · History of the Codexs Spanish Conquest of Mexico La Noche Triste Engineering Education Religion Culinary architecture vte The Aztec Empire, or the Triple Alliance (Nahuatl Classic: Excân Tlahtōlöyān, [jéːnkan t͡laːtoːˈlɔːjaːn]), was an alliance of three nahua altepetl countries: Mexico-Tenochtitlan, Texcoco, and Tlacopan. These three city states ruled the area in and around the Valley of Mexico from 1426 until the combined forces of the Spanish conquerors and their native allies under Hernán Cortés defeated in 1521. The Triple Alliance was formed from the victorious factions of a civil war fought between the city of Azcapotzalco and its former affluent provinces. [3] Despite the empire's initial conception as an alliance of three self-governing city-states, Tenochtitlan quickly became militarily dominant. [4] When the Spanish arrived in 1519, the Alliance lands were effectively ruled from Tenochtitlan, while the other alliance partners had assumed subsionroles. The alliance waged wars of conquest and expanded rapidly after its formation. At its peak, the alliance controlled most of central Mexico, as well as some more distant territories within Mesoamerica, such as xcoconochco province, an Aztec exclave near guatemala's current border. The Aztec government has been described by scholars as hegemonic or indirect. [5] The Aztecs left rulers of cities in power as long as they agreed to pay a half-yearly tribute to the Alliance, as well as provide military forces when necessary for Aztec war efforts. In return, the imperial authority offered protection and political stability, and facilitated an integrated economic network of diverse lands and peoples who had significant local autonomy. The religion of the state of the empire was polytheistic, worshipping a diverse pantheon that included dozens of deities. Many had officially recognized cults large enough for dity to be represented in the central temple of the capital Tenochtitlan. The imperial cult, specifically, was that of Huitzilopochtli, the distinguished wargod of Mexico. The peoples of the conquered provinces were allowed to retain and freely continue their own religious traditions, provided they added the imperial god Huitzilopochtli to their local pantheons. Etymology and definitions Main article: Aztec § Definitions The Aztec word in modern use would not have been used by the people themselves. It has been used several minds to refer to the Empire of the Triple Alliance, the Nahumite-speaking people of central Mexico before the Spanish conquest, or specifically the Mexica ethnicity of the Nahus-speaking peoples. [6] The name comes from a nahuatl word meaning aztlan people, reflecting the mythical place of origin of the Nahua peoples. [7] For the purposes of this article, Aztec refers only to cities that constituted or were subject to the Triple Alliance. For broader use of the term, see the article on Aztec civilization. History First page of Codex Boturini, showing the migration of Mexica. Before the Aztec Empire, the Nahua peoples descended from the Chichimec peoples who migrated to central Mexico from the north in the early 13th century. individuals and events, joining with the landand story and divine as they sought to seek Legitimacy. [9] According to the Pictographic codices in which the Aztecs recorded their history, the place of origin was called Aztlán. The first migrants colonized the Mexican basin and surrounding lands, establishing a series of independent city-states. These first city-states of Nahua or altepetl, were ruled by dynastic heads called tlahtoqueh (singular, tlatōāni). Most of the existing settlements had been established by other indigenous peoples prior to the migration of Mexica. [10] These early city states fought several small-scale wars with each other, but due to the change of alliances, no individual city gained dominance. [11] The Mexica were the last Nahua migrants to arrive in Central Mexico. They entered the Mexico Basin around the year 1250, and by then most of the good agricultural land had already been claimed. [12] Mexica persuaded the king of Culhuacan, a small but historically important city-state as a refuge for the Toltecs, to allow them to settle on a relatively infertile piece of land called Chapultepec (Chapoltepac, on the locust hill). Mexica served as mercenaries for Culhuacan. [13] After Mexica served Culhuacan in battle, the ruler appointed one of his daughters to rule Mexica. According to native mythological accounts, Mexica instead sacrificed her by skinning her skin, by order of her god Xipe Totec. [14] When the ruler of Culhuacan learned of this, he attacked and used his army to forthless oust the Mexica of Tizaapan. Mexica moved to an island in the middle of Lake Texcoco, where an eagle nested in a nopal cactus. Mexica interpreted this as a sign of its gods and founded its new city, Tenochtitlan, on this island in the year ōme calli, or Two Houses (1325 BC). [3] Aztec War Main article: Aztec war The Mexica gained prominence as fierce warriors and were able to establish themselves as a military power. The importance of warriors and the integral nature of war in mexica political and religious life helped propel them to emerge as the dominant military power before the arrival of the Spaniards in 1519. The new city-state of Mexica allied itself with the city of Azcapotzalco and paid tribute to its ruler, Tezozomoc. [15] With the help of Mexica, Azcopotzalco began to expand into a small affluent empire. Up to this point, the Mexica ruler was not recognized as a legitimate king. Mexicas leaders have successfully asked one of culhuacan's kings to provide a daughter to marry on the Mexica line. His son, Acamapichtli, was enthroned as the first Tlatoani of Tenochtitlan in the year 1372. [16] While the Tepanecs of Azcapotzalco expanded their government with the help of Mexica, the city of Acolhua de Texcoco grew in energy in the eastern part of the Eventually, war broke out between the two states, and Mexica played a vital role in the conquest of Texcoco. Texcoco, then Tenochtitlan had grown up in a large city and was rewarded for his loyalty to the Tepanecs by receiving Texcoco as an affluent province. [17] The Mexica war, from its tactics to weapons, was marked by a focus on capturing enemies rather than killing them. Capturing enemies was important for religious rituals and provided a means by which soldiers could distinguish themselves during campaigns. [18] Tepanec War In 1426, Tepanec King Tezozomoc died,[19][20][21] and the resulting succession crisis precipitated a civil war between potential successors. [17] Mexica supported Tezozomoc's preferred heir, Tayahauh, who was initially enthroned as king. But his son, Maxtla, soon usurped the throne and turned against factions that opposed him, including the Mexica ruler Chimalpopoca. The latter died shortly after, possibly murdered by Maxtla. [12] The new Mexica ruler Itzcoatl continued to challenge Maxtla; he blocked Tenochtitlan and demanded increased tax payments. [22] Maxtla also turned against the Acolhua, and the king of Texcoco, Nezahualcoyotl, fled into exile. Nezahualcoyotl recruited military aid from the King of

Huexotzinco, and the Mexica gained the support of a dissident town of Tepanec, Tlacopan. In 1427, Tenochtitlan, Texcoco, Tlacopan and Huexotzinco went to war against Azcapotzalco, coming out victorious in 1428. [22] After the war, Huexotzinco withdrew, and in 1430,[1] the remaining three cities formed a treaty now known as the Triple Alliance. [22] Tepanec lands were carved between the three cities, whose leaders agreed to cooperate in future wars of conquest. The lands acquired from these conquests would be held together by the three cities. The tribute was to be divided so that two-fifths each went to Tenochtitlan and Texcoco, and a fifth went to Tlacopan. Each of the three kings of the alliance, in turn, assumed the title of huetlatoani (Elder Speaker, often translated as Emperor). In this role, each temporarily occupied a position of dejure above the rulers of other city-states (tlatonai). Over the next 100 years, the Triple Alliance of Tenochtitlan, Texcoco and Tlacopan came to dominate the Valley of Mexico and extend its power to the gulf and pacific coasts. Tenochtitlan gradually became the dominant power in the alliance. Two of the main architects of this alliance were the half-brothers Tlacaeael and Motecuzoma, nephews of Itzcoatl. Motecuzoma eventually succeeded Itzcoatl as the Huetlatoani Mexica in 1440. Tlacaeael held the newly created title of Cihuacoatl, equivalent to something between Prime Minister and Viceroy. [24] Imperial reform Jaguar Warrior, from codex Magliabechiano. Shortly after the formation of the Triple Alliance, Itzcoatl and Tlacopan instigated comprehensive reforms on the Aztec state and religion. It has been claimed that ordered the burning of some or or of the existing Aztec books, claiming that they contained lies and that it was not wise that all people should know the paintings. [25] Even though he ordered such book burnings, he was probably limited primarily to documents containing political propaganda from previous regimes; After that, he rewrote the history of the Aztecs, naturally placing Mexica in a more central role. [citation required] After Motecuzoma I succeeded Itzcoatl as Emperor Mexica, more reforms were instigated to maintain control over the conquered cities. [26] Uncooperative kings were replaced by puppet rulers loyal to Mexica. A new imperial tax system established mexica tax collectors who directly taxed the population, ignoring the authority of local dynasties. Nezahualcoyotl also instituted a policy in the Acolhua lands of granting affluent properties of subject kings in lands far from their capitals. [27] This was done to create an incentive for cooperation with the empire; if the king of a city rebelled, he lost the tribute he received from foreign lands. Some rebellious kings were replaced by calpixqueh, or appointed governors rather than dynastic rulers. [27] Motcuzuma issued new laws that further paraded noblers from the commoners and instituted the death penalty for adultery and other offenses. [28] By royal decree, a religiously supervised school was built in all neighborhoods. [28] The common neighborhoods had a school called telpochcalli where they received basic religious instruction and military training. [29] A second type of most prestigious school called calmecac served to teach the nobility as well as high-level commoners seeking to become priests or craftsmen. Motcuzuma also created a new title called quauhpilli that could be conferred on commoners. [26] This title was a form of minor non-hereditary nobility granted by excellent military or civil service (similar to the English knight). In some rare cases, commoners who received this title were married into royal families and became kings. [27] One component of this reform was the creation of a regulated war institution called the Flower War. The Mesoamerican war in general is characterized by a strong preference for capturing living prisoners rather than slaughtering the enemy on the battlefield, which was considered sloppy and gratuitous. The Flower Wars are a powerful manifestation of this approach to war. These highly ritualized wars ensured a constant and healthy supply of experienced Aztec warriors, as well as a constant and healthy supply of enemy warriors captured to sacrifice to the gods. The flower wars were pre-organized by officials on both sides and conducted specifically for the purpose of each collecting prisoners for sacrifice. [30] According to native historical accounts, these wars were instigated by Tlacaeael as a means of appeasing the gods in response to a massive massive drought took over the Mexico Basin from 1450 to 1454. [31] The flower wars were fought mainly between the Aztec Empire and the neighboring towns of its arch-enemy Tlaxcala. Early years of expansion Map of the expansion of the empire, showing the areas conquered by the Aztec rulers. [32] After the tepanecs' defeat, Itzcoatl and Nezahualcoyotl quickly consolidated power in the Mexico Basin and began to expand beyond their borders. The first targets for imperial expansion were Coyoacan in the Mexico Basin and Cuauhnhuac and Huaxtepec in the modern Mexican state of Morelos. [33] These achievements provided the new empire with a large flow of taxes, especially agricultural goods. On the death of Itzcoatl, Motcuzuma was enthroned as the new Emperor Mexica. The expansion of the empire was briefly interrupted by a major four-year drought that hit the Mexico basin in 1450, and several cities in Morelos had to be reconquered after the drought subsided. [34] Motcuzuma and Nezahualcoyotl continued to expand the empire eastward toward the Gulf of Mexico and south in Oaxaca. In 1468, Motcuzuma I died and was succeeded by his son, Axayacatl. Most of Axayacatl's thirteen-year reign was spent consolidating the territory acquired under his predecessor. Motecuzoma and Nezahualcoyotl expanded rapidly and many provinces rebelled. [12] While the Aztec Empire was expanding and consolidating power, the Puréshes Empire in Western Mexico was expanding in the same way. By 1455, the Purépecha under its king Tiztzipandaquare had invaded the Toluca Valley, claiming land previously conquered by Motecuzoma and Itzcoatl. In 1472, Axayacatl reconquered the region and successfully defended purépeea's attempts to recover it. In 1479, Axayacatl launched a major invasion of the Purécha Empire with 32,000 Aztec soldiers. [35] The Purépecha found them across the border with 50,000 soldiers and obtained a resounding victory, killing or capturing more than 90% of the Aztec army. Axayacatl himself was wounded in the battle, retired to Tenochtitlan, and never faced the Purépecha in battle again. In 1472, Nezahualcoyotl died and his son Nezahualpilli was enthroned as the new huetlatoani of Texcoco. [37] This was followed by the death of Axayacatl in 1481. [36] Axayacatl was replaced by his brother Tizoc. Tizoc's reign was notoriously brief. It proved to be ineffective and did not significantly expand the empire. Apparently due to his incompetence, Tizoc was probably murdered by his noble five years in his government. [36] Later years of expansion The maximum extension of the Aztec Empire, according to María del Carmen Solanes Carraro and Enrique Vela Ramírez. Tizoc was succeeded by his brother Ahuitzotl in 1486. Like its predecessors, the part of Ahuitzotl's reign was spent suppressing rebellions that were common due to the indirect nature of Rule. [36] Ahuitzotl then began a new wave of conquests, including the Oaxaca Valley and the Soconusco Coast. Due to the increase in border skirmishes with the Pures, Ahuitzotl conquered the border town of Oztoma and turned the city into a military outpost. [38] The population of Oztoma was killed or dispersed in the process. [35] The Purépecha later established nearby fortresses to protect against Aztec expansion. [35] Ahuitzotl responded by expanding further west to guerrero's Pacific coast. During Ahuitzotl's reign, the Mexica were the largest and most powerful faction of the Aztec Triple Alliance. [39] Based on the prestige that Mexica acquired throughout the conquests, Ahuitzotl began to use the title huehuetlatoani (Elder Speaker) to distinguish himself from the rulers of Texcoco and Tlacopan. [36] Although the alliance still technically ran the empire, Emperor Mexica has now assumed nominal, if not royal, antiquity. Ahuitzotl was succeeded by his nephew Motecuzomazoma II in 1502. Motcuzuma II spent most of his reign consolidating power in lands conquered by his predecessors. [38] In 1515, Aztec armies commanded by General Tlaxcalan Tlahuicole invaded the Purépecha Empire once again. [40] The Aztec army failed to take any territory and was mainly restricted to attacks. The Pures defeated them and the army withdrew. Motcuzuma II instituted more imperial reforms. [38] After Nezahualcoyotl's death, the Mexica emperors became the de facto rulers of the alliance. Motcuzuma II used his reign to try to consolidate power more closely with Emperor Mexica. He removed many of Ahuitzotl's advisors and executed several of them. [38] He also abolished the Quauhpilli class, destroying the chance for the commoners to advance to the nobility. His reform efforts were interrupted by the Spanish Conquest in 1519. Spanish Conquest Main article: Spanish conquest of the Aztec Empire The Valley of Mexico at the time of the Spanish Conquest. The leader of the Spanish expedition Hernán Cortés landed in Yucatán in 1519 with approximately 630 men (most armed only with a sword and shield). Cortés had been removed as expedition commander by the governor of Cuba, Diego Velásquez, but had stolen the boats and left without permission. On the island of Cozumel, Cortés encountered a shipwrecked Spaniard named Geronimo de Aguilar, who joined the expedition and translated between Spanish and Mayan. The expedition then sailed west to Campeche, where after a brief battle with the local army, Cortés was able to negotiate peace through his interpreter, Aguilar. The king of Campeche gave Cortés a second translator, a bilingual Nahua-Maya slave named La Malinche (she was also known as Malinali [malɪnalli], Malintzin [maɫɪntsin] or Doña Marina [ˈdoːna]. Aguilar translated from Spanish Mayan and La Malinche translated from Maia to Nahuatl. Once Malinche learned Spanish, she became Cortés' translator for language and culture, and was a key figure in interactions with the rulers of Nahua. An important article, Rethinking Malinche, by Frances Karttunen, examines its role in conquest and beyond. [43] Cortés then sailed from Campeche to Cempoala, an affluent province of the Aztec Triple Alliance. Nearby, he founded the city of Veracruz, where he met with ambassadors of the Mexica emperor Motecuzoma II. After the totonac ruler told Cortés of his various complaints against Mexica, Cortés convinced the Totonacs to imprison a collector of imperial tributes. [44] Cortés later released the tribute collector after convincing him that the change was entirely Totonac's idea and that he was unaware of it. Having effectively declared war on the Aztecs, the Totonacs provided Cortés with 20 companies of soldiers for their march to Tlaxcala. [45] At this time several soldiers of Cortés attempted mutiny. When Cortés discovered the land, he had his ships sunk and sank them into the harbor to remove any possibility of fleeing to Cuba. [46] The Aztec Empire in 1519. Codex Azcatitlan representing the Spanish army, with Cortez and Malinche in front The Spanish-led Totonac army crossed into Tlaxcala to seek the latter's alliance against the Aztecs. However, General Tlaxcalan Xicotencatl the Younger believed them to be hostile, and attacked. After fighting several close battles, Cortés eventually convinced the leaders of Tlaxcala to order their general to stand. Cortés then secured an alliance with the people of Tlaxcala, and traveled from there to the Mexico Basin with a smaller company of 5,000-6,000 Tlaxcalans and 400 Totonacs, in addition to the Spanish soldiers. During his stay in the city of Cholula, Cortés claims that he received the news of a planned ambush against the Spaniards. In a preemptive response, Cortés ordered his troops to attack and kill a large number of unarmed Cholulans gathered in the city's main square. After the massacre in Cholula, Hernan Cortés and the other Spaniards entered Tenochtitlan, where they were welcomed as guests and received rooms at the palace of former Emperor Axayacatl. After staying in the city for six weeks, two Spaniards from the group left behind in Veracruz were killed in a fight with an Aztec lord named Quetzalpopoca. Cortés claims he used this incident as an excuse to take motcuzoma prisoner under threat of force. For several months, Motecuzoma continued to rule the kingdom as a prisoner of Hernan Cortés. Then, in 1520, a second and larger expedition arrived under the command of Pánfilo de Narváez sent by Diego Diego with the aim of arresting Cortés for treason. Before confronting Narváez, Cortés secretly convinced Narváéz's lieutenants to betray him and join Cortés. While Cortés was far from Tenochtitlan dealing with Narváez, his second-in-command Pedro de Alvarado massacred a group of Aztec nobility in response to a human sacrifice ritual in honor of Huitzilopochtli. [46] The Aztecs retaliated by attacking the palace where the Spaniards were quartered. Cortés returned to Tenochtitlan and fought to the palace. He then took Motecuzoma to the roof of the palace to ask his subjects to stand up. However, by this time, the ruling council of Tenochtitlan had voted to deposition Motecuzoma and had elected his brother Cuitlahuac as the new emperor. [47] One of the Aztec soldiers struck Motecuzoma in the head with a esling stone, and he died several days later – although the exact details of his death, particularly who was responsible, are unclear. [47] Cristóbal de Oid led Spanish soldiers with Tlaxcalan allies in the conquests of Jalisco and Colima of Western Mexico. The Spaniards and their allies, realizing that they were vulnerable to the hostile Mexica in Tenochtitlan after Motcuzoma's death, tried to retreat undetected in what is known as Sad Night or La Noche Triste. Spaniards and their Indian allies were discovered clandestinely retreating, and were then forced to fight to leave the city, with great loss of life. Some Spaniards lost their lives by drowning, loaded with gold. They retreated to Tlacopan (now Tacuba) and went to Tlaxcala, where they recovered and prepared for the second successful attack on Tenochtitlan. After this incident, an outbreak of smallpox hit Tenochtitlan. As the indigenous peoples of the New World had no prior exposure to smallpox, this outbreak alone killed more than 50% of the region's population, including Emperor Cuitláhuac. While the new Emperor Cuauhtémoc dealt with the smallpox outbreak, Cortés raised an army of tlaxcalans, texcocans, totonacs and others unhappy with Aztec rule. With a combined army of up to 100,000 warriors,[46] the overwhelming majority of whom were indigenous rather than Spanish, Cortés marched back to the Mexico basin. Through numerous battles and subsequent skirmishes, he captured the various indigenous or altepetl city-states around the lake shore and surrounding mountains, including the other Triple Alliance capitals, Tlacopan and Texcoco. Texcoco, in fact, had already become a staunch ally of the Spanish and the city-state, and later asked the Spanish crown for recognition of its services in the conquest, just as Tlaxcala had done. [50] Using boats built in Texcoco from parts recovered from sunken ships, Cortés blocked and surrounded Tenochtitlan for a period of Months. [46] Eventually, eventually, The Spanish army attacked the city by boat and using the elevated sidewalks that connected it to the mainland. Although the attackers were very low, the Aztecs were defeated. The city of Tenochtitlan was completely destroyed in the process. Cuauhtémoc was captured while trying to flee the city. Cortés held him prisoner and tortured him for a period of several years before finally executing him in 1525. [51] Government The huéyi teōcalli ruins in the remaining Mexico-Tenochtitlan, present-day historic center of Mexico City. The Aztec Empire was an example of an empire that ruled by indirect means. Like most European empires, it was ethnographically very diverse, but unlike most European empires, it was more a tax system than a single unitary form of government. In the theoretical framework of imperial systems, the American historian Alexander J. Motyl, the Aztec empire, was an informal type of empire, in the mind that the Alliance did not claim supreme authority over its affluent provinces; he just expected tributes to be paid. [52] The empire was also territorially discontinuous, meaning not all of its dominated territories were connected by land. For example, the southern outlying areas of Xoconochco were not in immediate contact with the central part of the empire. The hegemonic nature of the Aztec empire can be seen in the fact that generally the local rulers were restored to their positions once their city-state was conquered and the Aztecs did not interfere in local affairs while the tribute payments were made. [53] Although the form of government is often referred to as an empire, in fact most areas within the empire were organized as city-states (individually known as altepetl in Nahuatl, the language of the Aztecs). These were small policies ruled by a king or tlatonai (literally speaker, plural tlatoque) of an aristocratic dynasty. The early Aztec period was a period of growth and competition between altepeme. Even after the empire was formed in 1428 and began its expansion program through conquest, the altepetl remained the dominant form of organization at the local level. The efficient role of altepetl as a regional political unit was largely responsible for the success of the hegemonic form of control of the empire. [54] It should be remembered that the term Aztec empire is a modern one, not one used by the Aztecs themselves. The Aztec kingdom was at its core composed of three states of the Nahuatl-speaking city in the densely populated Valley of Mexico. Over time, power-saggy one raised one of these city states, Tenochtitlan, above the other two. The Triple Alliance came to establish hegemony over much of Central Mesoamerica, including areas of great linguistic diversity and The administration of the empire was carried out through largely traditional, indirect means. However, over time something of a nascent spring may have been able to graduate as the state organization became increasingly centralized. Central administration A tlacoachcalcat depicted in the Codex Mendoza Before the reign of Nezahualcoyotl (1429-1472), the Aztec empire operated as a confederation along traditional Mesoamerican lines. Independent Altepetl were led by tlatonai (i.e., speakers), who supervised the village chiefs, who in turn oversaw groups of families. A typical Mesoamerican confederation placed a Huey Tlatoani (enlightened, great orator) in front of several tlatonai. Following Nezahualcoyotl, the Aztec empire followed a somewhat divergent path, with some newly conquered or subordinate altepetl tlatonai being replaced by Calpixque butlers tasked with collecting tributes on behalf of the Huetlatoani rather than simply replacing an old tlatoque with new ones from the same set of local nobility. [55] However, Huey tlatonai was not the only executive. It was the responsibility of the huey tlatonai to deal with the external issues of the empire; the management of tribute, war, diplomacy and expansion were all under the purview of the Huey tlatonai. It was cihuacoatl's role to rule a certain city. Cihuacoatl has always been a close relative of Huey tlatonai; Tlacaeael, for example, was the brother of Motcuzuma I. Both the title Cihuacoatl, which means female snake (is the name of a Nahua deity), and the role of the position, somewhat analogous to a European viceroy or prime minister, reflect the dualistic nature of Nahua cosmology. Neither Cihuacoatl's position nor Huetlatoani's position were priestly, but both had important ritual tasks. The former were associated with the female wet season, the latter with the male dry season. Although Cihuacoatl's position is best attested in Tenochtitlan, it is known that the position also existed in the altepetl near Atzacapotzalco, Culhuacan, and Texcoco, tenochtitlan's ally. Despite the apparent lower status of the position, a Cihuacoatl could prove influential and powerful, as in the case of Tlacaeael. [57] Early in the history of the empire, Tenochtitlan developed a four-member Military and Advisory Council that helped the huey tlatonai in their decision-making: the tlacoachcalcat; tlaccatecatl; ezhuahuacatl; [58] and tllilancalqui. This project not only provided advice to the ruler, but also served to contain ambition on the part of the nobility, because from now on Huey Tlatoani could only be selected from the Council. In addition, the actions of any member of the Board could easily be blocked by the other three, providing a simple system of checks on the ambition of senior officials. These four members of the Council were also generals, members of various military societies. The rows of the members were not equal, and tlaccatecatl have a higher status than the others. These two Councilors were members of the two most prestigious military societies, cuauhchique (shorns) and otontina (Otomies). [60] Traditionally provincial administration, provinces and altepetl were ruled by hereditary tlatonai. As the empire grew, the system evolved further and some tlatonai were replaced by other employees. The other officials had similar authority to Tlatonai. As already mentioned, the administrators directly appointed (singular calpixqui, plural calpixque) were sometimes imposed on the altepetl instead of the selection of the provincial nobility for the same position of tlatonai. At the height of the empire, the organization of the State in affluent and strategic provinces saw an elaboration of this system. The 38 affluent provinces fell under the supervision of senior administrators, or huecaltlixque, whose authority was over the lower-ranking calpixque. These calpixque and huecaltlixque were essentially managers of the provincial tax system that was supervised and coordinated in the primordial capital of Tenochtitlan not by the huetlatoani, but by a completely separate position: the petlacacatl. At the time when a newly conquered altepetl was seen as particularly agitated, a military governor, or cuauhtlatonai, was placed at the head of provincial supervision. [61] During the reign of Motcuzuma I, the Calpixque system was elaborated, with two calpixques assigned by affluent province. One was stationed in the province itself, perhaps for overseeing the collection of tributes, and the other in Tenochtitlan, perhaps for overseeing the storage of the tribute. The tribute was extracted from the commoners, the macehualtin, and distributed to the nobility, be they 'kings' (tlatoque), minor rulers (thetecuatin), or provincial nobility (pipiltin). [62] The collection of tributes was supervised by the above officials and relied on the coercive power of the Aztec military, but also on the cooperation of pipiltin (the local nobility who are exempt and beneficiary of the tribute) and the hereditary class of merchants known as pochteca. These pochtecas had several gradations of ranks that granted them certain commercial rights and therefore were not necessarily pipiltin themselves, but played an important role in both the growth and administration of the Aztec tax system, however. The political and economic power of the pochteca was strongly linked to the political and military power of the Aztec nobility and the state. In addition to serving as diplomats (tucuenenque, or the Lord's travelers) and spies in the prelude to the conquest, high-ranking pochteca also served as judges in market squares and were, to some degree, autonomous corporate groups, having administrative duties within their own property. [64] Military Military Executive Hierarchy & Tribute Scheme Provincial System of the Huetlatoani Judiciary, the supreme or external ruler Cihuacoatl, the council of four minor or internal rulers, an advisory body of generals and source of the future Huetlatoani Tlacoachcalcat Tlaccatecatl Ezhuahuacatl[58] Military societies tllilancalqui Cuachicqueh, or Shorn Ones Cuauhtli, or Knights of the Eagle Ocelómeh, or Jaguar Warriors Otóntin, or Otomies Petlacacatl, central head of the Huecaltlixque tribute, provincial supervisors of the Calpixque tribute , pairs of tax administrators Of the Supreme Court Special Appeal Courts Pochteca Courts Pochteca Tlatonai agents, a subordinate ruler of a province, otherwise ruled by one: Cuauhtlatonai, a military governor Chiefs of Calpollí wards Heads of houses within calpollí wings that served as corvée provincial structure provincial territorial organization structure of the Aztec Empire in 1519 Originally , the Aztec empire was a loose alliance between three cities : Tenochtitlan, Texcoco, and the junior partner, Tlacopan. As such, they were known as the Triple Alliance. This political form was very common in Mesoamerica, where alliances between cities and states were always fluctuating. However, over time, it was Tenochtitlan who assumed the primordial authority in the alliance, and although each partner city shared spoils of war and rights for the regular tribute of the provinces and were ruled by their own Huetlatoani, it was Tenochtitlan who became the largest, most powerful and most influential of the three cities. It was the de facto and recognized center of the empire. [65] Although they were not described by the Aztecs in this way, there were essentially two types of provinces: affluent and strategic. The strategic provinces were essentially subordinate client states that provided tribute or aid to the Aztec state under mutual consent. The tax provinces, on the other hand, provided regular tribute to the empire; obligations by the tax provinces were mandatory and non-consensual. [67] Organization of the Aztec Empire[66][67] The Provinces of the Tenochtitlán Triple Alliance, modern Mexico City Texcoco, modern Texcoco city Tlacopan, also modern Mexico City Nahuatl glyphic for Texcoco, Tenochtitlan and Tlacopan. Provinces Tributary Provinces Strategic Provinces Atotonilco de Pedraza Atotonilco del Grande Axcopan Cihuatlán Coxitlahuaca Cotaxtla Cuaahuacan Cuauhnhuacuc, cuernavaca cullapan Huatusco Huaxtépeac Malinalco Ocuilán Oxitlapan Quiauhteopan Soconusco Tepeaca Tepecoacuilco Tlachco Tlacoazauhuitlan Tlapacoyan Tlapan Tlahuicqueh Tlaxiaco Tlaxco Tepecluca Tz Xilotepac Xocotilan Yo Acatlan Ahautilan Ayotlan Chiapan Chiauhtlan Cuauhchinanco Huexotla Itxtepexi Ixtlahuaca Miahuatlan Misantla Ocuicuto Tecomaxtlahuacan Tecpantepec Temazcaltepec Teozacoalco Tetela de Río Tetela Xalapa Cempoalaál , or Zempoala Zompaynco Ideology and state See also: Aztec Aztec This page of Codex Tovar depicts a gladiator rite of sacrifice scene celebrated at the Festival of Tlaxacipehualtli. The rulers, be they local thetectuina or tlatonai, or central huetlatoani, were seen as representatives of the gods and therefore ruled by divine law. Tlatocayotl, or the principle of government, established that this divine rite was inherited by descent. The political order was therefore also a cosmic order, and killing a tlatonai was to transgress that order. For this reason, whenever a tlatonai was killed or removed from its station, a relative and member of the same lineage was typically placed in its place. The establishment of huetlatoani's office understood through the creation of another level of government, hueitlatocayotl, in contrast to the minor tlatocayotl principle. [68] The expansion of the empire was guided by a militaristic interpretation of the Nauna religion, specifically a devout veneration of the sun god, Huitzilopochtli. State military rituals were performed throughout the year according to a ceremonial calendar of simulated events, rites and battles. [69] The period in which they lived was understood as the Ollintonatuih, or Sun of the Movement, which was believed to be the final age after which humanity would be destroyed. It was under Tlacaeael that Huitzilopochtli assumed his elevated role in the pantheon of the state and that he argued that it was through the sacrifice of blood that the Sun would be kept and thus avoid the end of the world. It was under this new militaristic interpretation of Huitzilopochtli that Aztec soldiers were encouraged to fight wars and capture enemy soldiers for sacrifice. Although blood sacrifice was common in Mesoamerica, the scale of human sacrifice under the Aztecs was probably unprecedented in the region. [70] Law The most developed code of law was developed in the city-state of Texcoco under its ruler Nezahualcoyotl. It was a formal written code, not just a collection of usual practices. The sources to know about the legal code are written from the colonial era of Franciscan Toribio de Benavente Motolinia, Franciscan Fray Juan de Torquemada and the Texcocoahistorians Juan Bautista Pomar, and Fernando de Alva Cortés Ixtlilxochitl. The code of law in Texcoco under Nezahualcoyotl was legalistic, meaning cases were tried by particular types of evidence and the social status of the litigants was disregarded, and consisted of 80 written laws. These laws called for severe and publicly administered punishments, creating a legal framework of social control. [71] Much less is known about the legal system in Tenochtitlan, which may be less legalistic or sophisticated like those of Texcoco for this period. [72] It was established under the reign of Motcuzuma I. These laws served to establish and govern relations between state, classes, and individuals. The punishment was eliminated only by state authorities. The mores of Nahua were enshrined in these laws, criminalizing public acts of homosexuality, drunkenness and nudity, not to mention more universal proscriptions against theft, murder and property damage. As stated earlier, pochteca could serve as judges, often exercising judicial oversight of its own members. Similarly, the military courts dealt with both cases within the army and without during the war. There was an appeal scan, with appellant courts between local courts, typically market, at the provincial level and a Supreme Court and two special higher appellant courts in Tenochtitlan. One of these two special judges dealt with cases arising from Tenochtitlan, the other with cases originating from outside the capital. The supreme judicial authority placed it in the hands of the Huey tlatonai, who had the right to appoint minor judges. [73] Rulers See also: Aztec emperors tenochitlan texcoco tlapacan huetlatoani acamāpichtli, r. 1367-1387 Huitziluhuitl, r. 1391-1415 Chimalpopōca, r. 1415-1426 Itzcōhuātl, r. 1427-1440 Motēuczōma Ilhuicamina, r. 1440-1468 Axayacatl, r. 1469-1481 Tizocic, r. 1481-1486 Ahuizotl, r. 1486-1502 Motēuczōma Xocoyotzin, r. 1502-1520 Cuitláhuac, r. 1520 Cuauhtémoc, r. 1521-1524 Cihuacoatl[citation needed] Tlacaeael, r. c. 1426-1487 Tlilpotonqui, r. 1487-1503 Tlaccatzellelin Xocoyotl, r. 150 3-157 20 Matlatzincatzin, r. 1520 Tlaoctanzin, r. 1521-1524 Tlaoctanzin was baptized don Juan Velásquez and made ruler under Cortés, r. 1524-1526 Huetlatoani Quinatzin Tlaltezincat, r. ? Tzochollatzin, r. 1357 or 1377-1409 Ixtlilxochitl Emec Tochtlil, r. 1409-1418 Nezahualcoyōtl, r. 1431-1472 Nezahualpilli, r. 1473-1515 Cacamatzin, r. 1516-1520 Coanacoch, r. 1521-1524 Tecocoltzin, r. 1524-1525 Huetlatoani Aculnahuauc Tzozqualcatl, r. c. 1400-1430 Totoquiuhuaztli I, r. c. 1430-1469 Chimalpopōca, r. 1469-1489 Totoquiuhuaztli II, r. 1489-1 489 1519 Teltelpanquetzaltzin, r. 1519-1524 [74][75][76] See also Aztec philosophyAztecA War of flowers List of rulers tenochitlan List of rulers of Texcoco List of rulers Tlatteloclo Mesoamerica Nahua's References of the Roman Empire of Nahuas ^ a b El tribute to Triple Alianza. Mexican Archeology. February 14, 2017. ^ Rein Taagepera (September 1997). Patterns of expansion and contraction of great convictions: context for Russia. International Studies Quarterly. 41 (3): 497. doi:10.1111/0020-8833.00053. 2600793 JSTOR. Retrieved September 7, 2018. ^ a b c Smith 2009 ^ Hassig 1988 ^ Smith 2001 ^ Smith 2009 pp. 3-4 ^ Smith 1984 ^ Davies 1973, pp. 3-22 ^ Alfredo López Austin, Aztec in The Oxford Encyclopedia of Mesoamerican Culture, vol. 1, p. 68. Oxford University Press 2001. ^ Smith 2009 p. 37 ^ Calnek 1978 ^ a b c Davies 1973 ^ Alvarado 1975 pp. 49-51 ^ Alvarado Tezozomoc (1975), pp. pp. ^ Smith 2009 p. 44 ^ Alvarado Tezozomoc 1975 ^ a b Smith 2009 p. 46 ^ a b Hanson, Victor Davis (2007-12-18). Carnage and Culture: Landmark battles in the Rise to Western Power. Knopf Doubleday Publishing Group. ISBN 978-0-307-42518-8. ^ John Bierhorst (1985). A Nahuatl-English Dictionary and Agreement with Mexican Singing: With an Analytical Transcription and Grammatical Notes. Stanford University press. p. 319. ISBN 978-0-8047-1183-8. ^ Barbara A. Somervill (2009). Empire of the Aztecs. Infobase publication. p. 33. ISBN 978-1-60413-149-9. ^ John B. Glass (February 18, 2015). Annotated References. 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The position was certainly not reserved for women, although the title may perhaps suggest a metaphorical dichotomy between the male Tlātoāni who deals with external imperial affairs and the female Cihuācōātl that manages domestic affairs. ^ Leon-Portilla 1963 p. 155 ^ a b Smith 2009 p. 48 ^ a b c Evans 2008 p. 462 ^ a b Duran 1994, pp. 209-210 ^ Evans 2008 pp. 456-457 ^ Evans 2008, p. 451 ^ Duran 1994 ^ Based on Hassig 1988. ^ Smith 2009 pp. 47-48 ^ Smith 2009 p. 49 ^ a b c d Pollard 1993, p. 169 ^ a b c d and Smith 2009 p. 51 ^ Evans 2008, p. 450 ^ a b c d Smith 2009 p. 54 ^ Smith 2009 pp. 50-51 ^ Pollard 1993 pp. 169-170 ^ Davies 1973 p. 216 ^ Diaz del Castillo 2003, pp. , Rethinking Malinche in Indian Women of Early Mexico , Susan Schroeder, et al. Eds. University of Oklahoma Press 1997. ^ Diaz del Castillo 2003, pp. 92-94 ^ Diaz del Castillo 2003, p. 120 ^ a b c d e f g h Hernán Cortés, 1843. 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