

1: Cuicuilco - Wikipedia

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University of California, Berkeley Ph. The Pennsylvania State University Biography: Ancient Mexico and Central America: Archaeology and Culture History. Thames and Hudson, London and New York. Ancient Mexican Art at Dumbarton Oaks: Susan Toby Evans and David L. Archaeology of Ancient Mexico and Central America: Routledge Publishing, New York. Garden of the Aztec Philosopher King. Webster and Susan Toby Evans. In The Human Past: Women and weaving in Aztec palaces and in Colonial Mexico. In Servants of the Dynasty: University of California Press, Berkeley. In Ancient Mesoamerica, 19, pp. Susan Toby Evans Dumbarton Oaks, Washington DC. Antecedents of the Aztec Palace: Palaces and political power in Classic and Postclassic Mexico. University of Texas Press, Austin. Sanders and Susan Toby Evans. Rulership and Palaces at Teotihuacan. Landscape design and culture change in ancient Mesoamerica. The Aztec palace under Spanish rule: University of New Mexico Press, Albuquerque. Men, women, and maguey: The household division of labor among Aztec farmers. In Settlement, Subsistence, and Social Complexity: Essays Honoring the Legacy of Jeffrey R. Parsons, edited by R. Prestige, power and wealth at Teotihuacan: A perspective from the residential architecture. In Arquitectura y Urbanismo: Pasado y Presente de los Espacios en Teotihuacan: Susan Toby Evans and Joanne Pillsbury editors. Palaces of the Ancient New World. Dumbarton Oaks, Washington, D. Aztec-period political organization in the Teotihuacan Valley: Otumba as a city-state. Garland Publishing, New York. Co-authored with Nan Gonlin: Co-authored with Stephen Houston: Co-authored with Octavio Rocha Herrera: An Encyclopedia, various pp. Sanders and Susan Toby Evans editors. The Aztec period occupation of the Valley. Syntheses and General Bibliography. Occasional Papers in Anthropology No. In The Aztec period occupation of the Valley. Colonial period cultural geography of the Teotihuacan Valley and the Temascalapa region. The Oxford Encyclopedia of Mesoamerican Cultures: Oxford University Press, New York. Fitzroy Dearborn Publishers, Chicago and London. Aztec royal pleasure parks: Studies in the History of Gardens and Designed Landscapes Susan Toby Evans and William T. Susan Toby Evans, William T. Sanders, and Jeffrey R. The Teotihuacan Valley Project: Aztec period site descriptions. The Cerro Gordo South Slope: Research at Cihuatecpan T. The Great Temple of the Aztecs. The Pyramid of the Sun at Teotihuacan. Sexual Politics in the Aztec Palace: Public, Private, and Profane. Toltec Invaders and Spanish Conquistadors: Center for Archaeological Investigations, Occasional paper No. Santley, and Mari Carmen Sera, pp. Aztec Household Organization and Village Administration. University of Alabama Press, Tuscaloosa. Dumbarton Oaks, Washington D. Architecture and Authority in an Aztec Village: Form and Function of the Tecpan. House and Household in the Aztec World: The Village of Cihuatecpan. Archer, and Richard D. Vanderbilt University Publications in Anthropology No. Evans and Elliot M. Methods and Results of the Field Season. Analysis of the Surface Sample Ceramics. Part 1, Excavations and Ceramics: The Cerro Gordo site: Spatial Analysis of the Basin of Mexico Settlement: Problems with the Use of the Central Place Model.

2: Susan Toby Evans " Archaeology at Penn State

The Teotihuacan Period Occupation of the Valley: The Surface Survey (Teotihuacan Valley Proj Ser, Vol 3, Part 3) Paperback - February 1,

The term has been glossed as "birthplace of the gods", or "place where gods were born", [7] reflecting Nahua creation myths that were said to occur in Teotihuacan. Nahuatl scholar Thelma D. Sullivan interprets the name as "place of those who have the road of the gods. The name is pronounced [te. By normal Nahuatl orthographic conventions, a written accent would not appear in that position. Both this pronunciation and Spanish pronunciation: The original name of the city is unknown, but it appears in hieroglyphic texts from the Maya region as puh, or "Place of Reeds". This naming convention led to much confusion in the early 20th century, as scholars debated whether Teotihuacan or Tula-Hidalgo was the Tollan described by 16th-century chronicles. It now seems clear that Tollan may be understood as a generic Nahua term applied to any large settlement. In the Mesoamerican concept of urbanism, Tollan and other language equivalents serve as a metaphor, linking the bundles of reeds and rushes that formed part of the lacustrine environment of the Valley of Mexico and the large gathering of people in a city. Around BCE, people of the central and southeastern area of Mesoamerica began to gather into larger settlements. For many years, archaeologists believed it was built by the Toltec. This belief was based on colonial period texts, such as the Florentine Codex, which attributed the site to the Toltecs. However, the Nahuatl word "Toltec" generally means "craftsman of the highest level" and may not always refer to the Toltec civilization centered at Tula, Hidalgo. In the Late Formative era, a number of urban centers arose in central Mexico. The most prominent of these appears to have been Cuicuilco, on the southern shore of Lake Texcoco. Scholars have speculated that the eruption of the Xitle volcano may have prompted a mass emigration out of the central valley and into the Teotihuacan valley. These settlers may have founded or accelerated the growth of Teotihuacan. There is evidence that at least some of the people living in Teotihuacan immigrated from those areas influenced by the Teotihuacano civilization, including the Zapotec, Mixtec, and Maya peoples. The builders of Teotihuacan took advantage of the geography in the Basin of Mexico. From the swampy ground, they constructed raised beds, called chinampas, creating high agricultural productivity despite old methods of cultivation. The earliest buildings at Teotihuacan date to about BCE. The largest pyramid, the Pyramid of the Sun, was completed by CE. This was not the Teotihuacan state; it was a group of the Feathered-Serpent people, thrown out from the city. The Feathered-Serpent Pyramid was burnt, all the sculptures were torn from the temple, and another platform was built to efface the facade. The Dynasty went on to have sixteen rulers. Zenith[edit] The city reached its peak in CE, when it was the center of a powerful culture whose influence extended through much of the Mesoamerican region. Notably absent from the city are fortifications and military structures. View of the Pyramid of the Moon from the Pyramid of the Sun The nature of political and cultural interactions between Teotihuacan and the centers of the Maya region as well as elsewhere in Mesoamerica has been a long-standing and significant area for debate. Substantial exchange and interaction occurred over the centuries from the Terminal Preclassic to the Mid-Classic period. Some believe that it had direct and militaristic dominance; others that adoption of "foreign" traits was part of a selective, conscious, and bi-directional cultural diffusion. New discoveries have suggested that Teotihuacan was not much different in its interactions with other centers from the later empires, such as the Toltec and Aztec. Platform along the Avenue of the Dead showing the talud-tablero architectural style Restored portion of Teotihuacan architecture showing the typical Mesoamerican use of red paint complemented on gold and jade decoration upon marble and granite. The talud-tablero style disseminated through Mesoamerica generally from the end of the Preclassic period, and not specifically, or solely, via Teotihuacano influence. It is unclear how or from where the style spread into the Maya region. During the zenith main structures of the site, including the pyramids, were painted in dark-red maroon to Burgundy colors only small spots remain now and were a very impressionable view. Teotihuacan is known for producing a great number of obsidian artifacts. No ancient Teotihuacano non- ideographic texts are known to exist or known to have existed. Inscriptions from Maya cities show that Teotihuacan nobility traveled to, and perhaps

conquered, local rulers as far away as Honduras. Maya inscriptions note an individual nicknamed by scholars as " Spearthrower Owl ", apparently ruler of Teotihuacan, who reigned for over 60 years and installed his relatives as rulers of Tikal and Uaxactun in Guatemala. The creation of murals, perhaps tens of thousands of murals, reached its height between and The artistry of the painters was unrivaled in Mesoamerica and has been compared with that of painters in Renaissance Florence, Italy. Scholars had thought that invaders attacked the city in the 7th or 8th century, sacking and burning it. More recent evidence, however, seems to indicate that the burning was limited to the structures and dwellings associated primarily with the ruling class. They say the invasion theory is flawed because early archaeological work on the city was focused exclusively on the palaces and temples, places used by the upper classes. Because all of these sites showed burning, archaeologists concluded that the whole city was burned. Instead, it is now known that the destruction was centered on major civic structures along the Avenue of the Dead. The sculptures inside palatial structures, such as Xalla, were shattered. The decline of Teotihuacan has been correlated to lengthy droughts related to the climate changes of " This theory of ecological decline is supported by archaeological remains that show a rise in the percentage of juvenile skeletons with evidence of malnutrition during the 6th century. Which is why there is different evidence that helps indicate that famine is most likely one of the more possible reasons for the decline of Teotihuacan. The majority of their food came from agriculture, they grew things such as maize, bean, amaranth, green tomatoes tomatillos? But their harvest was not nearly sufficient to feed a population as big as it is believed lived in Teotihuacan. They may have aligned themselves against Teotihuacan to reduce its influence and power. The art and architecture at these sites emulate Teotihuacan forms, but also demonstrate an eclectic mix of motifs and iconography from other parts of Mesoamerica, particularly the Maya region. Many Maya states suffered similar fates in the coming centuries, a series of events often referred to as the Classic Maya collapse. Nearby in the Morelos valley, Xochicalco was sacked and burned in and Tula met a similar fate around Other scholars maintain that the largest population group must have been of Otomi ethnicity, because the Otomi language is known to have been spoken in the area around Teotihuacan both before and after the Classic period and not during the middle period. Taube has differentiated two different serpent deities whose depictions alternate on the Feathered Serpent Pyramid: Other researchers are more skeptical. Known primarily from figurines and so assumed to be related to household rituals. Politics were based on the state religion; religious leaders were the political leaders. The artwork likely commissioned would have been a mural or a censer depicting gods like the Great Goddess of Teotihuacan or the Feathered Serpent. Censers would be lit during religious rituals to invoke the gods including rituals with human sacrifice. Scholars believe that the people offered human sacrifices as part of a dedication when buildings were expanded or constructed. The victims were probably enemy warriors captured in battle and brought to the city for ritual sacrifice to ensure the city could prosper. Animals that were considered sacred and represented mythical powers and military were also buried alive, imprisoned in cages: Upper-class homes were usually compounds that housed many such families, and one compound was found that was capable of housing between sixty and eighty families. Such superior residences were typically made of plaster, each wall in every section elaborately decorated with murals. These compounds or apartment complexes were typically found within the city center. The vast lakes of the Basin of Mexico provided the opportunity for people living around them to construct productive raised beds, or chinampas, from swampy muck, construction that also produced channels between the beds. Typically, multiple languages were spoken in these sections of the city. After the fall of the city, various squatters lived on the site. During Aztec times, the city was a place of pilgrimage and identified with the myth of Tollan, the place where the sun was created. Today, Teotihuacan is one of the most noted archaeological attractions in Mexico. The Pyramid of the Sun was restored to celebrate the centennial of the Mexican War of Independence in The site of Teotihuacan was the first to be expropriated for the national patrimony under the Law of Monuments , giving jurisdiction under legislation for the Mexican state to take control. Some plots were farmed on the site. Peasants who had been farming portions were ordered to leave and the Mexican government eventually paid some compensation to those individuals. Other sections of the site were excavated in the s and s. The first site-wide project of restoration and excavation was carried out by INAH from to , supervised by Jorge Acosta. This undertaking had the goals of clearing the

Avenue of the Dead, consolidating the structures facing it, and excavating the Palace of Quetzalpapalotl. In , another major program of excavation and restoration was carried out at the Pyramid of the Feathered Serpent and the Avenue of the Dead complex. Most recently, a series of excavations at the Pyramid of the Moon have greatly expanded evidence of cultural practices. At the bottom he came to rest in apparently ancient construction – a man-made tunnel, blocked in both directions by immense stones. He decided initially to elaborate clear hypothesis and to obtain approval. Researchers reported that the tunnel was believed to have been sealed in CE. Victor Manuel Velasco Herrera , from UNAM Institute of Geophysics, determined with the help of ground-penetrating radar GPR and a team of some 20 archaeologists and workers the approximate length of the tunnel and the presence of internal chambers. By , the digital map was complete. The archaeologists explored the tunnel with a remote-controlled robot called Tlaloc II-TC , equipped with an infrared camera and a laser scanner that generates 3D visualization to perform three dimensional register of the spaces beneath the temple. A small opening in the tunnel wall was made and the scanner captured the first images, 37 meters into the passage. By the end of archaeologists of the INAH located the entrance to the tunnel that leads to galleries under the pyramid, where rests of rulers of the ancient city might have been deposited. The INAH team, consisted of about 30 persons supported with national and international advisors at the highest scientific levels, intended to enter the tunnel in September–October This excavation, the deepest made at the Pre-Hispanic site, was part of the commemorations of the th anniversary of archaeological excavations at Teotihuacan and its opening to the public. The hole that had appeared during the storms was not the actual entrance; a vertical shaft of almost 5 meters by side is the access to the tunnel. At 14 meters deep, the entrance leads to a nearly meter long corridor that ends in a series of underground galleries in the rock. After archaeologists broke ground at the entrance of the tunnel, a staircase and ladders that would allow easy access to the subterranean site were installed. Works advanced slowly and with painstaking care; excavating was done manually, with spades. Nearly 1, tons of soil and debris were removed from the tunnel.

3: Teotihuacan Valley Project Publications – Department of Anthropology

The Teotihuacan Period Occupation of the Valley: Artifact Analyses (Teotihuacan Valley Proj Ser, Vol 3, Part 2) Paperback - November 1,

Teotihuacan Teotihuacan Teotihuacan is one of the most iconic archaeological sites in Mexico. Archaeological site of Teotihuacan, Mexico The ancient city of Teotihuacan is exceptionally captivating in the eyes of the public and researchers alike, perhaps due to the many unanswered questions that continue to surround this enigmatic culture. What was the dominant spoken language back then? What did the inhabitants call their city? Previous investigations Gumerindo Mendoza came from a very humble family and spoke the native language of Otomi. Characterized by a keen sense of ambition and intelligence, Mendoza traveled to Mexico City and graduated as a pharmacist. There, he expanded his studies and also learned to speak Spanish, English, French, and German. Photography by Cruces y Campa ca. Two centuries later, Gumerindo Mendoza, a Mexican native from the village of Aculco, State of Mexico, undertook one of the earliest systematic studies at Teotihuacan. In addition, Mendoza proposed numerous hypotheses concerning the creation and destruction of the city, as well as who were the inhabitants of the city. Click here to know more about Mr. In fact, most of the structures we see today were covered with soil and plants resulting from endless agricultural fields that once occupied the surrounding areas. Can you imagine what the pyramids must have looked like over years ago? To give you an idea, check out this painting by the famous Mexican painter Jose Maria Velasco: This project was set in motion to open the archaeological park to the public on September 13, , celebrating the th year anniversary of Mexican independence. The site was inaugurated by the president of the nation, General Porfirio Diaz, and Secretary of Education, Justo Sierra, among other prominent figures of the time. Manuel Gamio, explorer of Teotihuacan during the s. Most notably, in the beginning of the twentieth century, Manuel Gamio and his collaborators carried out innovative investigations concerning the archaeological, cultural, geographic, and environmental setting of the Valley of Teotihuacan. Rendition of the ceremonial site of Teotihuacan in his last period, by Arq. Their objective was to create the first detailed topographic map of Teotihuacan using aerial photographs and archaeological survey. In the results of the project were published in two volumes that included detailed maps of the city in unprecedented detail and magnitude, covering an area of over 20 square kilometers or over 12 square miles. Millon used results from the archaeological survey to propose a hypothetical reconstruction of the city, indicating the location of individual structures. This project uses the same nomenclature assigned by Millon to designate areas excavated in the Plaza of the Columns and the Plaza North of the Sun Pyramid. If you are able to visit Teotihuacan in person, make sure you take the time to explore some of the apartment compounds like Atetelco, Tetitla, Tepantitla , etc. They form an important corpus of information about daily life Teotihuacan. The city of Teotihuacan is located just 40 km northeast of Mexico City, so hop in a car or on a bus, and come visit the area. Urbanization at Teotihuacan, Mexico, Vol. University of Texas Press.

4: Occasional Papers – Department of Anthropology

Teotihuacan / t eÉa ÈCE oÉŠ t iË• w É™ È• k É'È• n /, (in Spanish: *TeotihuacÁ;n*) (Spanish pronunciation: [teotiwa'kan] (listen), modern Nahuatl pronunciation (help · info)), is an ancient Mesoamerican city located in a sub-valley of the Valley of Mexico, located in the State of Mexico 40 kilometres (25 mi) northeast of modern-day Mexico City.

One of the pyramids was built in a strategic position, representing early prehispanic attempts to link religious concepts with cosmic events through building construction. Cuicuilco was founded as a farming village, but provides evidence of early religious practices, including stone offerings and the use of ceramics as grave goods. The city grew around a large ceremonial center with pyramids and an associated urban area that included plazas and avenues bordering a series of small, shallow pools. These pools were fed by runoff from the nearby hills of Zacayuca and Zocaltepetl. The features of the site include terraces, various buildings, fortifications, and irrigation ditches and canals. The main known structure is a pyramidal basement built about 1000 BCE. Although this site produced a new ceramic tradition around 1000 BCE, it is considered that the overall site area was developed over several generations of inhabitants. The earliest occupation is estimated in 1000 BCE, and included many farming villages of similar configuration and space distribution. During the period 1000 BCE, conical structures with an oval base were built. Specialists call these sites regional capitals, considering that they had higher hierarchy and functioned as integration centers, eventually becoming larger regional capitals. If true, these proto-urban characteristics might have extended into the late Preclassic, with Cuicuilco weakening between BCE and 1 CE, the time when Teotihuacan began to develop, later becoming an important urban center in the Classic period. Beginning of the Culture[edit] In the mid-Preclassic c. As an urban center, Cuicuilco became very important, with an advanced and stratified society. Some experts theorize that the development of the site, from its foundation, was due to its strategic location near the pass of Toluca, [3] and near the shores of Lake Texcoco. Under this perspective, although the place produced around 1000 BCE a new ceramic tradition, is also evident that the region was configured by successive generations. Culture Growth[edit] Towards the late Preclassic period, around BCE, Cuicuilco became an urban regional center, with a population estimated at about 20, inhabitants, comparable with Teotihuacan at that time cf. Dental mutilation was practised. The average life span was 51 years, affected mainly by diseases like osteomyelitis. Prehispanic groups managed to produce food. The economic base was centered on agriculture, probably supplemented by hunting, fishing and gathering; access to wood had to be simple, from nearby forests, and agricultural land in the vicinity of the nuclear portion of the site, buried today under meters of volcanic lava and modern buildings. This disaster led to the dispersion of Cuicuilca culture towards Toluca and Teotihuacan, which hosted a large part of the Cuicuilcas and incorporated many features of their culture. This lava flow is evident based on excavation around the main pyramid. Excavations show a layer of lava separating the modern surface from the original, ancient surface. This shows much of the city was completely destroyed by the lava flows. This series of eruptions gave rise to Teotihuacan as the center of the Basin of Mexico. Archaeologists conclude that Cuicuilco was a prominent community prior to the emergence of Teotihuacan as an urban center, noting that the six small communities which some archeologists believe eventually combined to become Teotihuacan were founded and showing evidence of modest growth at the same time that Cuicuilco was building pyramids and public monuments. The city seems to have been abandoned around AD to after the eruption of a nearby volcano, Xitle, although the territory was reoccupied at a much later date. Pottery and other evidence suggest that refugees from the volcanic disaster migrated north and became part of the population pool of Teotihuacan, near the northern shore of the Lake Texcoco. The site is also inside a modern urban area, and is partially covered by buildings associated with the National University of Mexico. Only partial archaeological investigation has been possible, and modern building techniques have damaged the prehistoric city. Several archaeological finds at Cuicuilco, consisting of a circular pyramid constructed within a plaza with smaller structures associated with the agricultural system, were destroyed for the construction of a multi-storied office complex. Consequently, the true size and complexity of Cuicuilco may be difficult to ascertain. Other investigations[edit] The prehispanic settlement

and its surroundings, upon being covered by lava, were sealed and preserved. Archaeological materials above the lava were affected differently during the last years. Multiple layers of volcanic ash from Xitle and possibly from Popocatepetl have been detected in the peat. The Yololica volcano also erupted at about the same time as Xitle, and its lava flows are only a few kilometers from Cuicuilco". Eduardo Noguera excavated burials in the proximity of the pyramidal sector known as Cuicuilco A, corresponding to the preclassical archaeological site. In , investigations by Heiser and Bennyhoff provided relevant information to refine the chronological sequence of the main building basement cf. Inhabitants discarded vases and fragments in the vicinity of the body of water, and many pots were trapped in the lava, especially domestic pieces such as pans, pots, pitchers, dishes, boxes and comales , even if it does not preclude the possibility that at the end of the life of these vessels, they were simply thrown into the water, considered as trash. According to recently adjusted chronology based on radiocarbon dating cf. Rattray, ; predominant types are temporarily located in the epiclassical period, CE, Coyotlatelco tradition cf. Rattray, , and are contemporaneous with the Tula Chico occupation cf. Cobean, , as well as other important settlements in the Valley of Mexico, as Cerro de la Estrella and Azcapotzalco altepetl. There are also materials, although in low percentages, whose production and consumption starts in the epiclassical based recent research made in the Tula region but have been associated with the Tula apogee. According to ethno-historical sources and some radiocarbon dating, it is located chronologically between and CE. Among the issues are modern planning and economic interests of the place, as well as disputes on conservation and legislation of the archaeological heritage. Known Cuicuilco is divided into two zones. The first is known as Cuicuilco A, where the ceremonial center is located. Its importance is recognized by all historians and archaeologists; however it has barely been studied, especially when compared with other archaeological sites, such as Teotihuacan and Tula. The main investigation obstacle is that the area is covered almost entirely with a lava layer of about 9 to 10 meters thick. This difficulty is compounded by urbanization of the area, with constructions directly above the archaeological site, such as the Telmex building and the Cuicuilco commercial Plaza in Other photos[edit] Path and stairs leading up the main pyramid of Cuicuilco This " kiva " was discovered and named by archeologist Byron Cummings, who likened it to semi-buried round chambers found in the SW U. Its ritual purpose is unknown. Looking southeast from the top of the main pyramid of Cuicuilco toward the boroughs of Tlalpan and Xochimilco Looking southwest from the top of the pyramid with the Villa Olimpica now housing built for the Summer Olympics Cuicuilco Museum showcase with clay figurines and pots. A stone sculpture found at the base of the great pyramid. It is the only one ever found dating to the High Classic Period of Mesoamerica BC " AD Showcase at the Cuicuilco Museum displaying tools such as mortars, blades and pots Showcase with jewelry, among other items Showcase with bowls Showcase with a type of "metate" used to grind corn. The drawing above illustrates how this tool was used. Clay figurines adorned with jewelry like that on display Wikimedia Commons has media related to Cuicuilco. The Civilizations of Mexico and Central America. Oxford University Press, Inc. Check date values in: Archived from the original on Geological Society of London.

5: Teotihuacan - Plaza of the Columns Complex

Teotihuacan Valley Project, V. 3 Pt. 2: Teotihuacan Period Occupation of The Valley, Artifact Analyses Occasional Papers in Anthropology at Penn State Journal Content Search.

Our sample is comprised of ceramics collected by an archaeological survey conducted in the area of the well-known sites of Cholula and Cacaxtla - Xochitecatl. There is a long history of debate as to whether or not populations of the Puebla Valley were absorbed by the Valley of Mexico Teotihuacan city-state during the Classic Period. Introduction The ceramic samples used in this study was collected through the Cholula-Cacaxtla Archaeological and Ethnohistorical Project, which was based on a systematic survey of approximately square kilometres in the western section of the Puebla-Tlaxcala Valley. The project area covered a resource rich landscape of intensive Prehispanic occupation that is bounded by three focal archaeological sites: The area witness a veritable explosion of population settlement and massive civic-ceremonial construction in the later part of the Middle Formative c. All of these sites were abandoned in the Late Formative c. Evidence for Classic Period c. All the ceramic sherds collected from the sole Classic Period site encountered through the survey were of a style closely associated with Classic Period Teotihuacan which lies in the Valley of Mexico. There is virtually no evidence for intensive Epiclassic Period c. Only one site of minor size and without standing architecture dating to this phase was recorded. Traditionally, ceramic analyses in this region have been based on stylistic and formal typologies. Petrographic analysis resulting in the definition of petrofabric types, provides an independent data set by which to determine whether or not these Classic - Epiclassic vessels are of local or foreign origin. Methodology Petrological analysis was done on 23 sherds sampled from various sites within the survey region. Sherds were examined macroscopically using a 10x magnification hand-held lens to form preliminary petrologically based groupings. Subsequent sampling of sherds for thin sectioning was done to include as many ceramic types as possible spanning the Middle Formative through Epiclassic Periods. Detailed geological maps of Puebla were used to provide the basis on which to determine the inclusion of possible locally sourced materials. Petrofabrics for the Classic Period sherds were also compared with published descriptions of contemporaneous ceramics from Teotihuacan as presented in Hopkins Results Our petrological analyses resulted in the definition of two major petrofabric groups. Olivine was found in trace quantities, fine to medium sand, subrounded and poorly sorted. Basalt was also observed in trace quantities, medium sand, subangular and poorly sorted. This suggests increasing standardization of production in the wares of the Classic Period. When the petrofabrics of Puebla Valley Classic Period wares are compared with descriptions of contemporaneous Teotihuacan ceramic petrofabrics Hopkins In summary, Group 1 Petrofabric is considered quite homogenous and is highly consistent with local geology. As stated, Group 2 Petrofabric is represented by a single sherd of our sample. Indeed, it appeared to be most stylistically similar to ceramics dating to the Early Formative Olmec tradition of Mexico. As survey of ceramic descriptions from Teotihuacan failed to find a similar petrofabric. This suggests that this petrofabric is indigenous neither to the Puebla-Tlaxcala area, nor the the Teotihuacan region. Conclusions Cholula and its hinterland have long been assumed to have been but an "impoverished outpost of a Classic Period expansionist Teotihuacan empire" Dumond and Muller The overall findings of Cholula-Cacaxtla Archaeological and Ethnohistorical Project survey and the results of this pilot petrological analysis, however, contradict such a conclusion. Following the abandonment by the Late Formative of all the major settlements of the survey zone, only a single substantial site outside of Cholula proper dates to the Classic Period. By the Epiclassic Period it appears that local inhabitants of the Puebla-Tlaxcala Valley were again creating variants of a wider central Mexican ceramic complex from local materials. Classic to Postclassic in Highland Central Mexico. Scale of Production and Product Variability. The Ceramics and Chronology of Cholula, Mexico. La Ceramica Arqueologica de Cholula. Acknowledgements The authors wish to thank the following people and organizations:

6: Teotihuacan - Wikipedia

Nonetheless, the Teotihuacan Valley was an essential part of the Aztec empire, a vital route to the Gulf of Mexico lowlands and to obsidian sources critical to the production of tools and weapons.

Toltec warrior columns at Tollan Tula , Hidalgo Just as Teotihuacan had emerged from a power vacuum, so too did the Toltec civilization, which took the reins of cultural and political power in Mexico from about The Toltec empire established contact as far south as Central America , and as far north as the Anasazi corn culture in the Southwestern United States. The Toltec established a prosperous turquoise trade route with the northern civilization of Pueblo Bonito , in modern-day New Mexico. Toltec traders would trade prized bird feathers with Pueblo Bonito, while circulating all the finest wares that Mexico had to offer with their divorced, immediate neighbors. The Mayan city of Chichen Itza was also in contact with the Toltec civilization were powerfully influenced by central Mexicans. The Toltec political system was so influential, that many future Mesoamerican dynasties would later claim to be of Toltec descent. Aztec With the decline of the Toltec civilization came political fragmentation in the Valley of Mexico , and into this new game of political contenders for the Toltec throne stepped outsiders: Newcomers to the Valley of Mexico, they were seen as crude and unrefined in the eyes of the existing Mesoamerican civilizations, such as the fallen Toltec empire. Aztec warriors as shown in the Florentine Codex. What the Aztecs lacked in political power, they made up for with ambition and military skill. The revolt was successful, and the Aztecs, through cunning political maneuvers and ferocious fighting skills, managed to pull off a true "rags-to-riches" story: This Alliance was composed of the city-states of Tenochtitlan , Texcoco , and Tlacopan. This empire stretched from ocean to ocean, and extended into Central America. The empire relied upon a system of taxation of goods and services which were collected through an elaborate bureaucracy of tax collectors, courts, civil servants, and local officials who were installed as loyalists to the Triple Alliance led by Tenochtitlan. The empire was primarily economic in nature, and the Triple Alliance grew very rich: All of this created a "First World" aura of invincibility around the island-city of Tenochtitlan. Unlike the later Spanish, the Aztecs did not seek to "convert" or destroy the cultures they conquered. The rules of empire in Mexico were old rules, understood by all the power players and "contenders to the throne," as had been shown many times before the kingdom of Tlaxcala would attempt its own power grab in by using the Spanish as mercenary-allies. By , the Aztec capital, Mexico-Tenochtitlan , was among the largest cities in the world with a population of around , although some estimates range as high as , Beijing at the same time had a population variously estimated to be , up to one million people. By comparison, the population of London in was 80, people. Tenochtitlan is the site of modern-day Mexico City. Allies of the Aztecs[edit] In the formation of the Triple Alliance empire, the Aztecs established several ally states. Among them were Cholula the site of an early massacre by Spaniards , Texcoco the site of a major library, subsequently burned by the Spanish , Tlacopan , and Matatlan. Also, many of the kingdoms conquered by the Aztecs provided soldiers for further imperial campaigns such as: The Aztec war machine would become multi-ethnic, comprising soldiers from conquered areas, led by a large core of Aztec warriors and officers. This same strategy would later be employed by the Spaniards. Legacy of the Aztecs[edit] The Aztecs left a durable stamp upon modern Mexican culture. Much of what is considered modern Mexican culture derives from the Aztec civilization: See also Origin and history of the name "Mexico-Tenochtitlan". Mexico City is the largest metropolitan area in the Western Hemisphere and second-largest in the world following Tokyo, Japan. Many streets and boulevards lay along the same paths as the previous water canals of Tenochtitlan. Several pyramids and ruins have even remain unearthed within the urban sprawl of the city. Over the two centuries following the conquest, the lakes of the valley were drained, drastically changing the landscape. The former island city now was able to spread over a dry plain. Only small remnants of the old canal city remain, such as in the celebrated flower district of Xochimilco. Today, Mexico City incorporates over 25 million people, whereas in , that number was thousand. Nahuatl language[edit] Because the Mexica spoke Nahuatl the most common language at the time of Spanish arrival their terms and names were widespread as descriptors of cities, regions, valleys, rivers, mountains, and many cultural objects.

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The Spanish used Nahuatl translators as they waged wars of conquest throughout Mexico and beyond. As a result, Nahuatl names were used as geographic identifiers as far away as Guatemala and the northern state of Coahuila on the southern Texas border. Numerous words from the Nahuatl language are today interspersed within Mexican Spanish. These words are used to describe geography, foods, colloquialisms, and first names for people e. Recent years have seen a resurgence of interest in learning Nahuatl by Spanish-speaking and English-speaking Mexicans at-large. Some Mexican-American activists have portrayed Nahuatl language as a path to claiming an identity that is not European-based or Anglo-derivative i. Modern flag of Mexico[edit] The official story of Mexico is, the coat of arms of Mexico was inspired by an Aztec legend based on the founding of Tenochtitlan. The Aztecs, then a nomadic tribe, were wandering throughout Mexico in search of a sign that would indicate the precise spot on which they would build their capital. Their god Huitzilopochtli had commanded them to find an eagle devouring a snake, perched on top of a cactus that grew on a rock submerged in a lake. After two hundred years of wandering, they found the promised sign on a small island in the swampy lake of Texcoco. It was there they found their new capital, Tenochtitlan, also known as Mexico. Images of pyramids, the " Aztec calendar ", and armed indigenous warriors have been popular themes. Also popular have been zig-zag motifs found on indigenous buildings and pottery and the theological notion of The Four Directions found among indigenous cultures across the Western Hemisphere. In recent years, there has been a resurgence of interest in the ceremonies and art of the Day of the Dead. The art, architecture, and symbols of the Mexica civilization exert such a unique identity that they are commonly used in advertisements for tourism to Mexico. Only a fraction of the population was tribal and wandering. Most people were permanently settled, agriculturally based, and identified with an urban identity , as opposed to a tribal identity. Mexico has long been an urbanized land, which was graphically reflected in the writings of the Spaniards who encountered them.

7: results in SearchWorks catalog

Teotihuacan Valley Project, V. 3 Pt. 4: Teotihuacan Period Occupation of The Valley, Special Analyses, Miscellaneous Appendices, and Volume Bibliography Occasional Papers in Anthropology at Penn State.

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