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network that extended far into Central America. The The Aztecs Control Central Mexico Following Chronological Order Use a “ chain of events ” diagram to list events in the establish-ment and growth of the Aztec Empire. TAKING NOTES main event Aztec Empire Quetzalcoatl was a god for many ancient Mexican civilizations.

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16 CHAPTER GUIDED READING The Aztecs Control Central Mexico central avenue. Teotihuacán became the center of a thriving trade network that extended far into Central America. The The Aztecs Control Central Mexico Following Chronological Order Use a “ chain of events ” diagram to list events in the establish-ment and growth of the Aztec Empire.

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RETEACHING ACTIVITY The Aztecs Control Central Mexico Section 3 Determining Main IdeasThe following questions deal with the Aztec empire. Answer them in the space provided.

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1. How did the Aztecs maintain power in the empire? _____ 2. What type of calendars did the Aztecs use? _____ 3. Who did the Aztecs use for sacrificial victims?

~~CHAPTER 16 RETEACHING ACTIVITY North American Societies~~

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Aztec, self name Culhua-Mexica, Nahuatl-speaking people who in the 15th and early 16th centuries ruled a large empire in what is now central and southern Mexico. The Aztecs are so called from Aztlán (“ White Land ”), an allusion to their origins, probably in northern Mexico. They were also called the Tenochca, from an eponymous ancestor, Tenoch, and the Mexica, probably from Metzliapán ...

The Church in Colonial Latin America is a collection of essays that include classic articles and pieces based on more modern research. Containing essays that explore the Catholic Church's active social and political influence, this volume provides the background necessary for

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students to grasp the importance of the Catholic Church in Latin America. This text also presents a comprehensive, analytic, and descriptive history of the Church and its development during the colonial period. From the evangelization of the New World by Spanish missionaries to the active influence of the Catholic Church on Latin American culture, this book offers a complete picture of the Church in colonial Latin America. The Church in Colonial Latin America is ideal for courses in the colonial period in Latin American history, as well as courses in religion, church history, and missionary history.

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Colonial America stretched from Quebec to Buenos Aires and from the Atlantic littoral to the Pacific coast. Although European settlers laid claim to territories they called New Spain, New England, and New France, the reality of living in those spaces had little to do with European kingdoms. Instead, the New World's holdings took their form and shape from the Indian territories they inhabited. These contested spaces throughout the western hemisphere were not unclaimed lands waiting to be conquered and populated but a single vast space, occupied by native communities and defined by the meeting, mingling, and clashing of peoples, creating societies unlike any that the world had seen before. *Contested Spaces of Early America* brings together some of the most distinguished historians in the field to view colonial America on the largest possible scale. Lavishly illustrated with maps, Native art, and color plates, the twelve chapters span the southern reaches of New Spain through Mexico and Navajo Country to the Dakotas and Upper Canada, and the early Indian civilizations to the ruins of the nineteenth-century West. At the heart of this volume is a search for a human geography of colonial relations: *Contested Spaces of Early America* aims to rid the historical landscape of imperial cores, frontier peripheries, and modern national borders to redefine the way scholars imagine colonial America. Contributors: Matthew Babcock, Ned Blackhawk, Chantal Cramaussel, Brian DeLay, Elizabeth Fenn, Allan Greer, Pekka Hämäläinen, Raúl José Mandrini, Cynthia Radding, Birgit Brander Rasmussen, Alan Taylor, and Samuel Truett.

In the 1930s and 1940s, rural reformers in the United States and Mexico waged unprecedented campaigns to remake their countrysides in the name of agrarian justice and agricultural productivity. *Agrarian Crossings* tells the story of how these campaigns were

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conducted in dialogue with one another as reformers in each nation came to exchange models, plans, and strategies with their equivalents across the border. Dismantling the artificial boundaries that can divide American and Latin American history, Tore Olsson shows how the agrarian histories of both regions share far more than we realize. He traces the connections between the US South and the plantation zones of Mexico, places that suffered parallel problems of environmental decline, rural poverty, and gross inequities in land tenure. Bringing this tumultuous era vividly to life, he describes how Roosevelt ' s New Deal drew on Mexican revolutionary agrarianism to shape its program for the rural South. Olsson also looks at how the US South served as the domestic laboratory for the Rockefeller Foundation ' s “ green revolution ” in Mexico—which would become the most important Third World development campaign of the twentieth century—and how the Mexican government attempted to replicate the hydraulic development of the Tennessee Valley Authority after World War II. Rather than a comparative history, *Agrarian Crossings* is an innovative history of comparisons and the ways they affected policy, moved people, and reshaped the landscape.

For centuries the world has been misled about the original source of the Arts and Sciences; for centuries Socrates, Plato and Aristotle have been falsely idolized as models of intellectual greatness; and for centuries the African continent has been called the Dark Continent, because Europe coveted the honor of transmitting to the world, the Arts and Sciences. It is indeed surprising how, for centuries, the Greeks have been praised by the Western World for intellectual accomplishments which belong without a doubt to the Egyptians or the peoples of North Africa.

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