

BEARCAT DAY

29 & 30

Thursday & Friday, April 30 & May 1, 2020

**GRADE 7
ANDERSON COUNTY SCHOOLS**



ANDERSON COUNTY MIDDLE SCHOOL

7TH GRADE BEARCAT DAY 29

LANGUAGE ARTS	STUDY GUIDE Answer the questions on the study guide to help prepare for your assessment next week. If you have questions feel free to call or email your teacher for help.
MATH	STUDY GUIDE PART 4 Answer the questions on the study guide . Use your notes to help you. If you get stuck, email your teacher.
SCIENCE	STUDY GUIDE Use your notes and knowledge to complete the crossword puzzle and the study guide for the science assessment on May 4th and 5th. We will go over the answers in our Google Meet at 10am, if you are able to attend. Otherwise, email your teacher to check your answers.
SOCIAL STUDIES	THE INCAS Read the chapter and answer the questions . Complete the study guide for your assessment next week.
PE/HEALTH	FOCUSING ON FITNESS Exercise for 30-45 minutes. Write your activity on your log from Monday. Remember to snap a picture of your log on Fridays and email it to brian.glass@anderson.kyschools.us .
LITERACY	NARRATIVE WRITING Continue to work on narrative writing piece.

7TH GRADE BEARCAT DAY 30

Something new that I learned this week is....	A question that I would really like to ask my teacher is...

ELA NTI Test Study Guide

pl. of 5

From The Good Earth By Pearl S. Buck

Narrator 1: A hard-working peasant named Wang Lung labors long hours in his fields to feed his growing family. After years of fruitful harvests, however, a severe drought cripples the countryside, and all its inhabitants suffer as the crops wither and perish.

Narrator 2: Ultimately, the family's food stores are exhausted, the family ox is consumed, and they are starving. All that remains of Wang Lung's inheritance is his land, now just bleak, hardened fields.

Narrator 1: Wang Lung senses the hopelessness building inside him; then he sees his uncle and two men come up to his house. How well-fed they look! Wang Lung all but accuses his uncle of being heartless enough to feed himself while his relatives are starving.

Narrator 2: Let us join their conversation.

Uncle: I have thought of nothing but of you and your father, who is my brother. And now I prove it to you. As soon as I could, I borrowed from these good men in the town a little food on the promise that with the strength it gave me I would help them to buy some of the land about our village. And then I thought of your good land first of all, you, the son of my brother. They have come to buy your land and to give you money — food — life!

#1 — Summarize the deal Uncle is proposing. What do you think his intentions are?

Narrator 1: His uncle, having said these words, stepped back and folded his arms with a flourish of his dirty and ragged robes.

Narrator 2: Wang Lung did not move. He did not rise nor in any way recognize the men who had come. But he lifted his head to look at them and he saw that they were indeed men from the town dressed in long robes of soiled silk. Their hands were soft and their nails long. They looked as though they had eaten and blood still ran rapidly in their veins.

Narrator 1: He suddenly hated them with an immense hatred. Here were these men from the town, having eaten and drunk, standing beside him whose children were starving and eating the very earth from his fields; here they were, come to squeeze his land from him in his extremity. He looked up at them sullenly, his eyes deep and enormous in his bony, skull-like face.

#2 — Why does Wang Lung hate the men so much?

#3 — What does the author mean by "here they were, come to squeeze his land from him in his extremity"? (Hint: If you look up the word "extremity," here it doesn't mean arms and legs.)

Wang Lung: I will not sell my land.

Narator 2: His uncle stepped forward. At this instant the younger of Wang Lung's two sons came creeping to the doorway upon his hands and knees. Since he had so little strength in these latter days the child at times had gone back to crawling as he used in his babyhood.

#4 - Why does the author include the above part about Wang Lung's youngest son?

Wang Lung: What is your price?

Narrator 1: Seeing his son like that made Wang Lung begin to change his mind. There were three children to be fed - the children and his father, the old man.

Narrator 2: He figured that he and his wife could dig themselves a grave in the land and lie down in them and sleep. But what about his children and father?

City Man 1: My poor man, we will give you a better price than could be got in these times anywhere for the sake of the boy who is starving. We will give you... (pauses for a second, and then begin again, harshly) We will give you a string of a hundred pence for an acre.

Wang Lung: (laughing bitterly) Why that, that is taking my land for a gift. Why, I pay twenty times that when I buy land!

City Man 2: Ah, but not when you buy it from men who are starving!

#5 - Why do the city men think they'll get the land cheap?

Narrator 1: Wang Lung looked at the three of them. They were sure of him, these men! What will not a man give for his starving children and his old father! The weakness of surrender in him melted into an anger such as he had never known in his life before. He sprang up and at the men as a dog springs at an enemy.

Wang Lung: I shall never sell the land! I will dig up the fields and feed the earth itself to the children and when they die I will bury them in the land, and I and my wife and my old father, even he, we will die on the land that has given us birth!

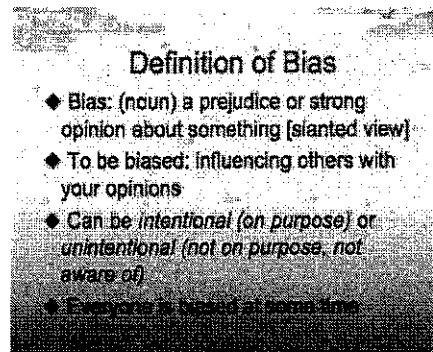
#6 - Why does Wang Lung ultimately make the decision not to sell his land?

#7 - Based on the below definition of "Value," what are some important values in Chinese culture shown in this excerpt?

Value: A person's principles or standards of behavior; one's judgment of what is important in life. For example, "They internalize their parents' rules and values."

#8 - Wang Lung's POV is that he is upset that he is forced to choose between feeding his family + selling his land. Find one piece of evidence from the front page that supports his POV

Bias and Point of View



Scenario: Ricardo is walking Mrs. Best's two dogs—a Great Dane named Socrates and a Chihuahua named Hercules. When Mrs. Tate's cat leaps off a fence and darts in front of the dogs, they break away from Ricardo and chase the cat across several yards, tearing up Mr. Abram's flower beds and knocking over Julie Ames as she walks around the corner.

9. Ricardo is an enterprising seventh-grade student who has a successful dog-walking business. He takes care of ten dogs and takes pride in the fact that he has never had a complaint from any of his customers. He hopes to increase his business when summer vacation arrives.

How is Ricardo biased based on the scenario?

10. Mrs. Tate believes that cats are superior to dogs in all ways and that dogs should not be allowed on the streets. She also thinks that everyone under 21 is unreliable.

How is Mrs. Tate biased based on the scenario?

11. Julie Ames is a high school student; she makes good grades and is an excellent athlete. She is cheerful and enjoys being with people. She has an irrational fear of cats, and she is careful to keep her distance from them.

How is Julie Ames biased based on the scenario?

Read the editorial below about the Gulf Oil Spill. Then answer the questions that follow.



One way to identify an author's point of view is to find words or phrases in the text that communicate a strong opinion or feeling. I will look for describing words that give me clues about the author's opinions.

Close Reading

Underline sentences in paragraphs 2 and 3 that present the point of view of the BP executives. Think about why the author might have included those details.

What position does the author take on BP and the oil spill? **Circle** words and phrases in the first and fourth paragraphs that express the author's viewpoint.

Genre: Editorial

The BP Oil Spill *by Kate Jackson*

- 1 In April of 2010, a British Petroleum oil rig exploded. The blast caused a horrific oil spill in the Gulf of Mexico. Known to many as the "Disaster in the Gulf," this tragic event killed not only workers, but innocent wildlife as well. It also assaulted the environment. BP knew an event like this was possible, but the reckless company refused to take the threat seriously.
- 2 Months before the explosion, BP's David Rainey had assured members of the U.S. Senate that deep-water oil drilling was safe. Rainey had also remarked that drilling had "been going on for the last 50 years . . . in a way that is both safe and protective of the environment."
- 3 The spill leaked millions of barrels of oil into the ocean. It then took five months for the company to seal the underwater well properly. Doug Suttles, a BP executive, claimed that the company worked "around the clock to stop the flow of oil, protect the shore, clean up the damage, and restore the Gulf Coast. We also want to ensure that a tragedy like this never happens again."
- 4 Those five months took a terrible toll on beaches, animals, and the fishing industry. Although the words of Suttles sounded noble, BP did not act quickly or thoughtfully to control the disaster. Experts also feel that an ounce of prevention could have avoided the disastrous spill altogether. Furthermore, there is evidence suggesting that the oil industry was aware of drilling dangers but carelessly dismissed them.
- 5 Many reports had also warned of the difficulty of capping a deep water spill. BP ignored these warnings and continued to drill as planned. Robert Bea, an expert in offshore engineering, called BP's practices a "recipe for disaster," but BP willfully refused to listen. At least we know they're listening now.

Hints

How does the author describe BP? Look for words that describe the company's actions.

Look for quotes in the text that describe the BP executives' position on deep-water drilling. How well do their statements reflect what actually happened?

Look back at the words and phrases you circled in the editorial that show the author's strong feelings and beliefs.

Use the Hints on this page to help you answer the questions.

12. Which sentence most accurately summarizes the author's point of view in the editorial?

- A The explosion leaked millions of barrels of oil into the Gulf Coast, but BP responded quickly and responsibly.
- B The oil spill disaster was a result of BP's thoughtless actions and its refusal to listen to experts.
- C The rig explosion is a tragedy, but events like this are a problem that the oil industry can learn how to control.
- D BP has been drilling safely in the Gulf of Mexico for over fifty years, and one accident should not be held against the company.

13. Why does the author of the editorial include statements made by the BP oil executives?

- A to show the contrast between the evidence and the company's official position
- B to emphasize that the oil company executives are truthful but unimaginative
- C to explain why BP's actions were understandable
- D to defend the company's actions both before and after the deep water oil spill

14. Think about the author's attitude toward the oil spill. Then explain the author's purpose, or reason for writing this editorial. Use at least two details from the text to support your answer.

Bearcat Day 29 (Study Guide Part 4)

1. Email address *

2. Determine the mean of the following numbers: 28, 40, 53, 39, 45.

1 point

3. Find the Median of the following set of numbers: 14, 9, 22, 17, 4, 53, 15, 14, 19

1 point

4. What is the mode of this set of data?

1 point



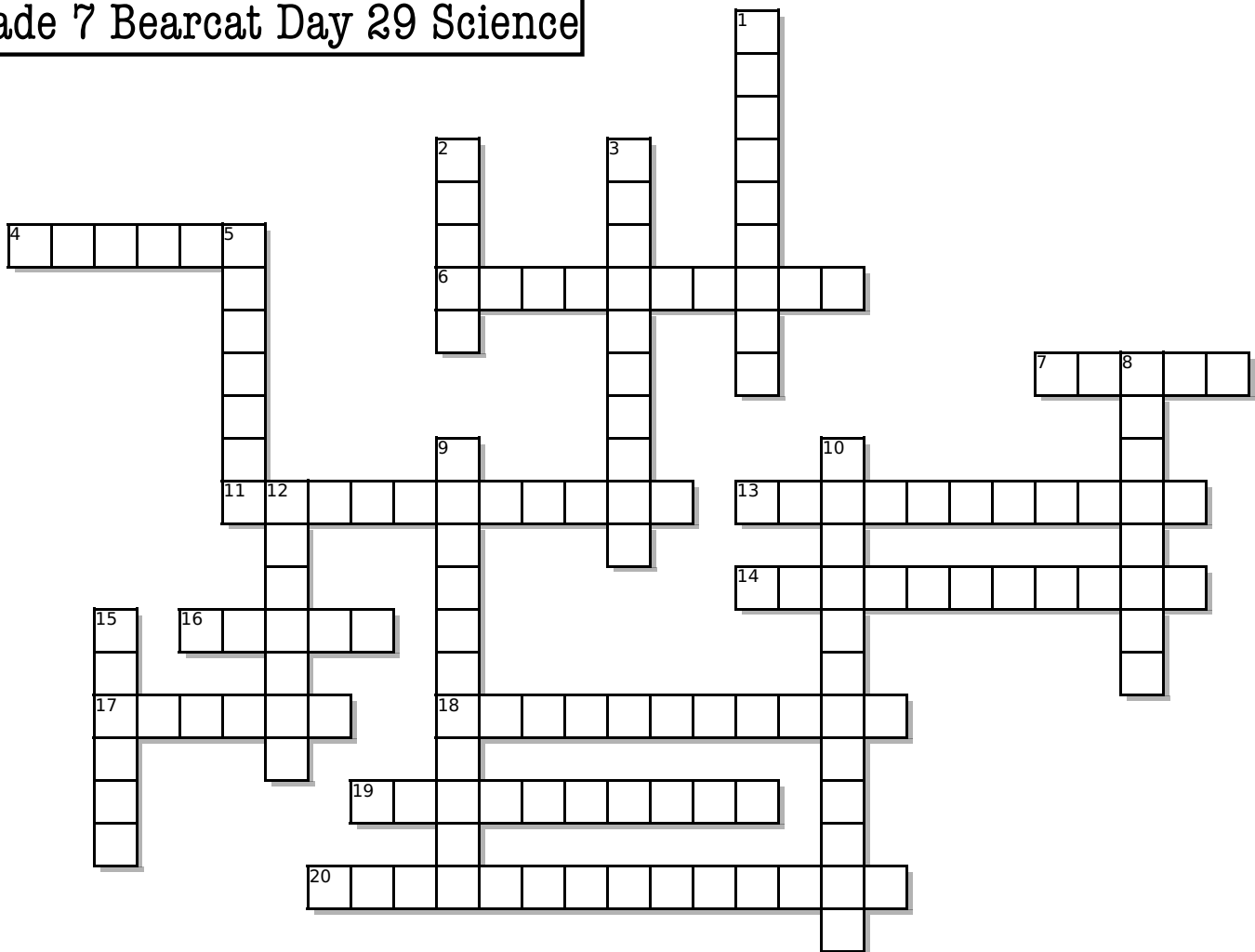
5. What is the range of the set of data? 2, 3, 3, 3, 4, 4, 6, 6, 7, 8, 9

1 point

6. Find the mean in the set of data. 13, 18, 13, 14, 13, 16, 14, 21, 13

1 point

Grade 7 Bearcat Day 29 Science



ACROSS

- 4 Although this flower part can attract pollinators it is NOT directly involved in the reproduction of flowering plants
- 6 A change that can help a plant survive in a harsh environment, example, having shallow roots to collect rain water.
- 7 Used to take in water for plants
- 11 Energy is absorbed in this reaction
- 13 simple organism made of only 1 cell
- 14 Cell without a nucleus
- 16 The basic unit of structure and function in living things
- 17 Created by numerous cells that are identical
- 18 The process of pollen transferring to the sticky stigma of a flowering plant, falling into the style then fertilizing the ovules in the ovary of a plant.
- 19 Contain the same organelles of animal cells but also include a chloroplast and cell wall
- 20 Process when plants take in water, carbon dioxide and sunlight to make glucose and oxygen gas

DOWN

- 1 Some plants can make this chemical to defend themselves from insects that attack them.
- 2 Develops from similar tissues that perform a specific job
- 3 Type of reaction when energy is released
- 5 Many plants have adaptations that help them _____ in their environment. This could mean having thorns to protect from predators or even killing other plants by releasing poison to have better access to resources.
- 8 The most complex level of organization, formed by multiple organ systems working together
- 9 Organelle in a plant cell that captures sunlight and allows photosynthesis to happen
- 10 Organelle that supplies the cell with energy
- 12 Controls everything the cell does
- 15 This law states that _____ cannot be created or destroyed during a chemical reaction, it can only be rearranged.



Study guide for end assessment

21 Questions

NAME : _____

CLASS : _____

DATE : _____

1. What is the basic unit of structure and function in living things?

- a) Cells
- b) Atoms
- c) Nucleus
- d) Electron

2. Plant cells contain which 2 organelles that animal cells do not.

- a) Nucleus
- b) Cell wall
- c) Cell membrane
- d) Chloroplasts

3. Bacteria is a very simple organism, it does not have a nucleus, its DNA is scattered throughout the cell that makes it up and it reproduces very rapidly. Which option best describes the type of organism bacteria can be classified as.

- a) Unicellular eukaryote
- b) Unicellular prokaryote
- c) Multicellular prokaryote
- d) Multicellular eukaryote

4. Every cell needs energy, they get energy from larger molecules that enter the cell. Once in the cell they need to break down those large molecules by chemical reactions to release the energy stored in their chemical bonds. Which organelle performs this important job, supplying the cell with energy?

- a) Nucleus
- b) Cell membrane
- c) Cytoplasm
- d) Mitochondria

5. Which organelle controls everything the cell does?

- a) The brain
- b) The cell membrane
- c) The endoplasmic reticulum
- d) The nucleus

6. All organisms plants or not, depend on the process of photosynthesis in some way, which organelle within plant cells allow this process to happen?

- a) Chloroplasts
- b) Cell wall
- c) Central vacuole
- d) Ribosomes

7. Living things do not just develop as 1 huge organisms, they are made of different organs, tissues, cells and systems.

Which option best shows how those levels of organization work in living things?

- a) Cells -> tissues -> organ systems -> organism ->organs
- b) Organism -> organ systems -> tissues ->organ -> cells
- c) Cells -> tissue ->organs -> organ system -> organism

8. Groups of tissues that work together to do a certain job are called

- a) Cells
- b) Organ systems
- c) Organisms
- d) Organs

9. When cells that are identical come together it forms

- a) Cells
- b) Tissues
- c) Organs
- d) Systems

10. Which reactants are used for photosynthesis? Check all that are used.

- a) Sunlight
- b) Carbon Dioxide
- c) Water
- d) ATP
- e) Oxygen

11. During photosynthesis energy is taken in, this makes photosynthesis an _____ reaction.

12. The plant part that takes in water during photosynthesis is

- a) the stomata in the leaves
- b) The roots
- c) Xylem
- d) Petals

13. During the process of cellular respiration energy (ATP) is released, since energy is released, this is an example of a(n) _____ reaction

- a) Exothermic
- b) Endothermic
- c) Chemical
- d) Physical

14. During cellular respiration glucose and oxygen gas are taken in and broken down to release water vapor, carbon dioxide and ATP energy The process is represented by this equation: $C_6H_{12}O_6 + 6O_2 \rightarrow 6CO_2 + 6H_2O + ATP$ (Energy). Based on the equation model what can you infer about matter during the process of cellular respiration.

- a) Matter is lost
- b) Matter is created
- c) Matter is conserved
- d) There is no way to tell what matter does

15. Anthers in a flower produce

- a) Eggs
- b) Seeds
- c) Ovules
- d) Pollen

16. Pollen is used to fertilize ovules of a flower

- a) True
- b) False

17. Which flower parts (2) are NOT directly used in reproduction?

- a) Anthers
- b) Sepals
- c) Stigma
- d) Petals

Pollination is

18.

- a) Filaments produce the eggs and they fall into the anthers
- b) Pollen produced deep in the style of the plant erupts and lands on the ovules which are attached to the anthers of the plant
- c) Pollen that was produced in the anther of a flower gets carried to the sticky stigma of the pistal, falls down the style and fertilizes the ovule in the ovary
- d) Ovules produced in the ovary of the plant get transferred to the anther to collect pollen

19. 18. In a heavily populated area of plants resources are limited, it may be difficult to obtain water or sunlight. Which adaptation would NOT be helpful for a plant to obtain resources in this situation?

- a) Having shallow roots to get a better chance to absorb rain water
- b) Releasing poison from the roots to kill off the competing plants
- c) Having spikes and prickly parts to defend against predators
- d) Climbing high over other plants to absorb more sunlight

20. Some plants come under violent attacks by insects, when faced with this threat in their environment, how does the plant adapt in order to survive?

- a) It can't
- b) Release their own version of pesticide into the air
- c) move far away from the threat
- d) Let the insects eat it

21. An adaptation is

- a) Something you inherit from your parents
- b) Something you learn how to do
- c) Something you know how to do since birth
- d) Something developed over time in response to the environment

◀ The city of Machu Picchu was a religious center of the Inca Empire.

page 1 of 16

The Incas

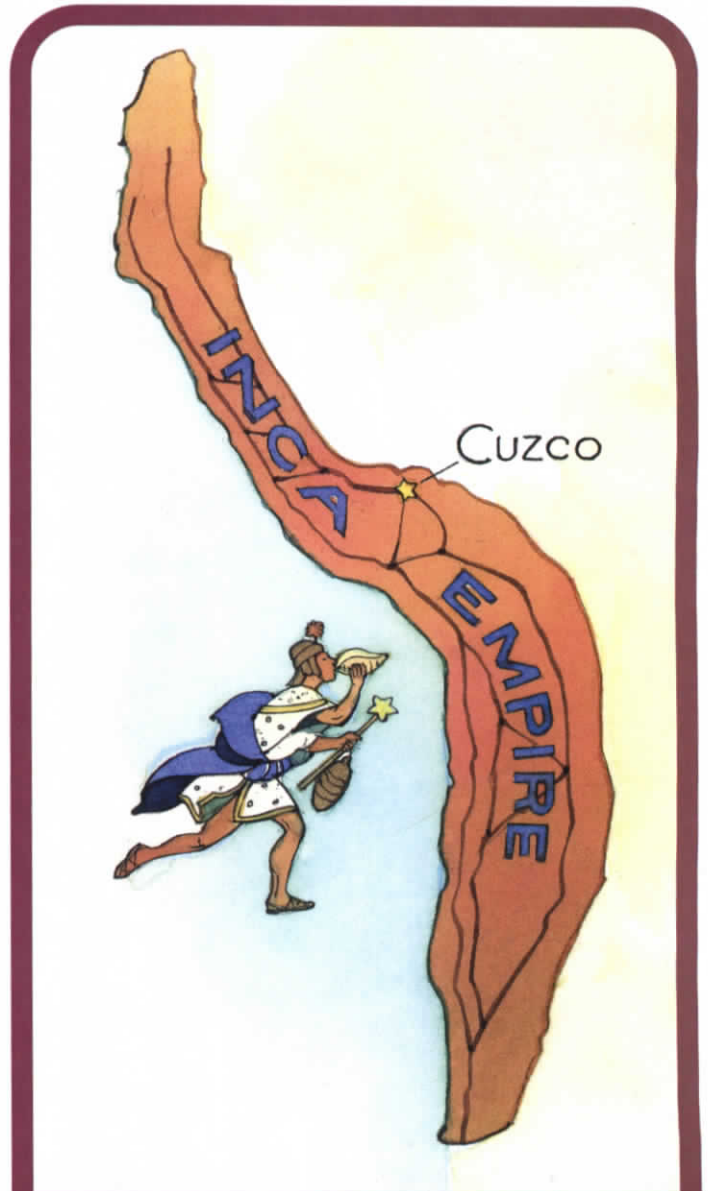
26.1 Introduction

In Chapter 25, you learned about daily life in the Aztec Empire of Mexico. Now you will learn about the **Inca Empire**, a great society that developed in the Andes Mountains of South America. The Inca Empire arose in the 1400s C.E. It lasted until 1532, when the Incas were conquered by Spanish explorers.

From north to south, the Inca Empire stretched more than 2,500 miles. To communicate across this vast distance, the Incas used runners called *chasquis* to relay messages from one place to another.

Imagine that you are a young *chasqui*. From your messenger station along the Royal Road, you see another *chasqui* racing toward you. You know he carries an important message from the emperor. You dart out of the messenger station and run alongside the other runner while he hands you a set of strings called a *quipu*. Knots tied at different places in the strings stand for numbers. They will help you remember the message. The other *chasqui* also gives you a verbal message. Once he is certain that you have both parts of the message, he stops running. His work is over. Now it is up to you to get the message to the next station as quickly as possible.

This remarkable relay system helped the Incas manage their far-flung empire. In this chapter, you will explore how the Inca Empire was built and maintained. You'll also learn about the Incas' **class structure, family life, religion, and relations with other peoples.**



Use this illustration as a graphic organizer to help you understand more about the Inca Empire.

The Inca Empire, About 1500 C.E.



26.2 The Rise of the Inca Empire

At the height of their power in the early 1500s C.E., the Incas ruled over a vast, well-organized empire. From north to south, the Inca Empire stretched almost the length of the Andes mountain range, a distance of 2,500 miles. It reached from the Pacific Coast in the west to the Amazon River Basin in the east. Today this territory includes most of Peru and Ecuador, as well as parts of Bolivia, Chile, and Argentina. Perhaps 10 million people lived under Inca rule.

How did the Incas build and manage such a huge empire? In part, the Incas adopted ideas and institutions that had been pioneered by earlier cultures. Two peoples who had an especially strong influence on the Incas were the Moche and the Chimú.

The Moche lived along the northern coast of Peru from about 100 B.C.E. to 700 C.E. They built cities, dug irrigation canals, and developed special classes of workers.

The Chimú kingdom in northern Peru flourished during the 1300s and 1400s. Like the Moche, the Chimú built well-planned cities and used elaborate irrigation methods. They preserved the artistic traditions of the Moche and passed them on to the Incas. They also built good roads and created a message system using runners. The Incas adopted and improved upon all of these achievements.

The Beginnings of the Empire The center of the Inca Empire was the capital city of Cuzco, which was located in a valley high in the mountains of southern Peru. The Incas first settled in this area around 1200 C.E. Apart from this fact, their early history is cloaked in myth.

According to one Inca legend, the people were descended from Inti, the sun god. Inti commanded his son, Manco Capac, to rise out of the waters of Lake Titicaca. Manco Capac then founded the Inca tribe.

In another legend, Inti appeared before a later Inca ruler. He said the Incas must become a great power and educate the people they met. But for more than 200 years, the Incas increased their territory by only about a dozen miles around Cuzco.

The Incas began expanding their empire in 1438, when they were attacked by the neighboring Chancas. The Inca emperor and many

citizens fled Cuzco. But one of his sons, Yupanqui, stayed behind and led his army against the Chancas. Inca legend says that the stones on the battlefield turned into powerful warriors. Yupanqui's victory made his people the strongest group in the area.

After driving off the Chancas, Yupanqui took the name Pachacuti, which means "earthshaker." He also seized the throne. Pachacuti and his son Topa Inca then launched a series of conquests against nearby tribes. With each victory, the Inca army became larger and more skilled.

Soon the Incas subdued almost every major group in the central Andes. In 1470, they conquered the Chimu. By the 1500s, their empire covered about 350,000 square miles.

Roads and Messengers To manage their far-flung holdings, Inca leaders came to rely on a system of roads. The two main routes were the coastal road and the inland road, which was called the Royal Road. Smaller roads connected them.

Some historians have said that the Incas' system of roads was as impressive as that of ancient Rome. About 15,000 miles of road linked all corners of the empire. The roads crossed tropical jungles, high mountains, and raging rivers. Inca officials used the roads to travel throughout the empire. Shelters were placed every 15 to 30 miles to give travelers places to rest.

The roads also allowed the emperor at Cuzco to communicate with officials in distant places. The Incas sent messages by an elaborate relay system. They built messenger stations every couple of miles along the main roads. Chasquis, or messengers, carried the messages from one station to the next. Using this system, messages could travel more than 250 miles a day.

A message consisted of memorized words, and sets of strings called *quipus*. The quipus served as memory aids. Knots tied at various places and on strings of different colors stood for numbers. The Incas had no system of writing, but the quipus helped them keep track of populations, troops, and tribute, as well as information about their legends and achievements. The oral comments that accompanied a quipu helped a trained expert decipher the message. For the Inca government, quipus proved to be an effective substitute for written language.

Chasquis counted the knots and strings on quipus to relay messages about various things, such as the number of people in a military troop or the amount of goods given in tribute to an Inca leader.



Inca legend says that the emperor was descended from Inti, the sun god. He was thus the “son of the sun.”



26.3 Class Structure

Inca society was based on a strictly organized class structure. There were three broad classes: the emperor and his immediate family, nobles, and commoners. Throughout Inca society, people who were “Inca by blood”—those whose families were originally from Cuzco—held higher status than non-Incas.

As the Inca Empire grew, its class structure became more complex. Let’s look at the roles and responsibilities of each social class in the empire.

The Emperor At the top of Inca society was the emperor, called the Sapa Inca. The Incas believed that the Sapa Inca was descended from Inti, the sun god. For this reason, the Sapa Inca ruled with complete authority.

Everything in the empire belonged to the Sapa Inca. He lived in great splendor. When the Spanish came to Cuzco in the 1500s, they were dazzled to see fine gardens, golden statues, and jars made of gold and silver studded with emeralds. Servants carried the Sapa Inca everywhere on a golden **litter**. His subjects dared not look him directly in the eye.

The Sapa Inca could have many wives and hundreds of children. But he had one “primary” wife, who was called the Coya. Traditionally, to ensure the purity of the royal blood, the Coya was the Sapa Inca’s full sister. The Sapa Inca chose his heir from their children.

Nobles Below the Sapa Inca were the nobles. The Inca nobility was made up of leaders who helped administer the vast empire.

All nobles enjoyed certain privileges. They received gifts of land, servants, llamas, and fine clothing. They did not pay taxes, and men had the right to marry more than one wife. However, nobles were not all of equal rank. There were three main classes of nobles: *Capac Incas*, who were considered relatives of the emperor; *Hahua Incas*, who did not share the royal blood; and *curacas*, who were leaders of people conquered by the Incas.

litter a seat or chair on which a person is carried; a kind of carriage for high-ranking people

The highest-ranking nobles were the Capac Incas. Like the emperor himself, they were believed to be descended from Manco Capac, the legendary founder of the Inca dynasty.

Capac Incas controlled the empire's land as well as its valuable resources, such as llamas, coca leaves, and gold. They held the most important posts in the government, army, and priesthood. The *apus*, or governors, of the four quarters of the empire came from this group.

As the empire grew, the Incas needed more nobles to staff the government's complex bureaucracy. As a result, some people who were not true Incas also gained entry into the noble class. Called Hahua Incas, they were considered "Incas by privilege." Often leaders from around Cuzco became Hahua Incas. Sometimes people of common birth gained this status as well.

Additional conquests created a need for the third class of nobles, the curacas. The curacas were local leaders of conquered peoples. Curacas carried out various jobs. Many collected taxes. Others worked as inspectors, making sure everyone followed Inca laws and customs, such as wearing proper clothing and keeping clean homes. Curacas were required to spend time in Cuzco learning these laws and customs. They were allowed to rule their people only if they followed Inca ways.

Commoners Most of the people in the Inca Empire were commoners who worked as farmers and herders. The Incas did not practice slavery in the usual sense of the word. However, they did require commoners to support the government, both through the products of their labor and by working on government-sponsored projects. Men did jobs like building roads, while women might weave cloth.

Inca farmers grew a variety of crops, including squash, peppers, beans, peanuts, more than 20 types of corn, and more than 200 types of potato. The most important crop was the potato, which could survive heavy frosts at altitudes as high as 15,000 feet above sea level. Corn could be grown at altitudes nearly as high. The Incas enjoyed corn fresh, fried, and popped.

Inca farmers were required to give most of their crops to the government. The government placed the crops it collected in storehouses throughout the empire. The food was then distributed to warriors, temple priests, and people in need. For example, the government gave food to people who could no longer work, particularly the aged, the sick, and the disabled.

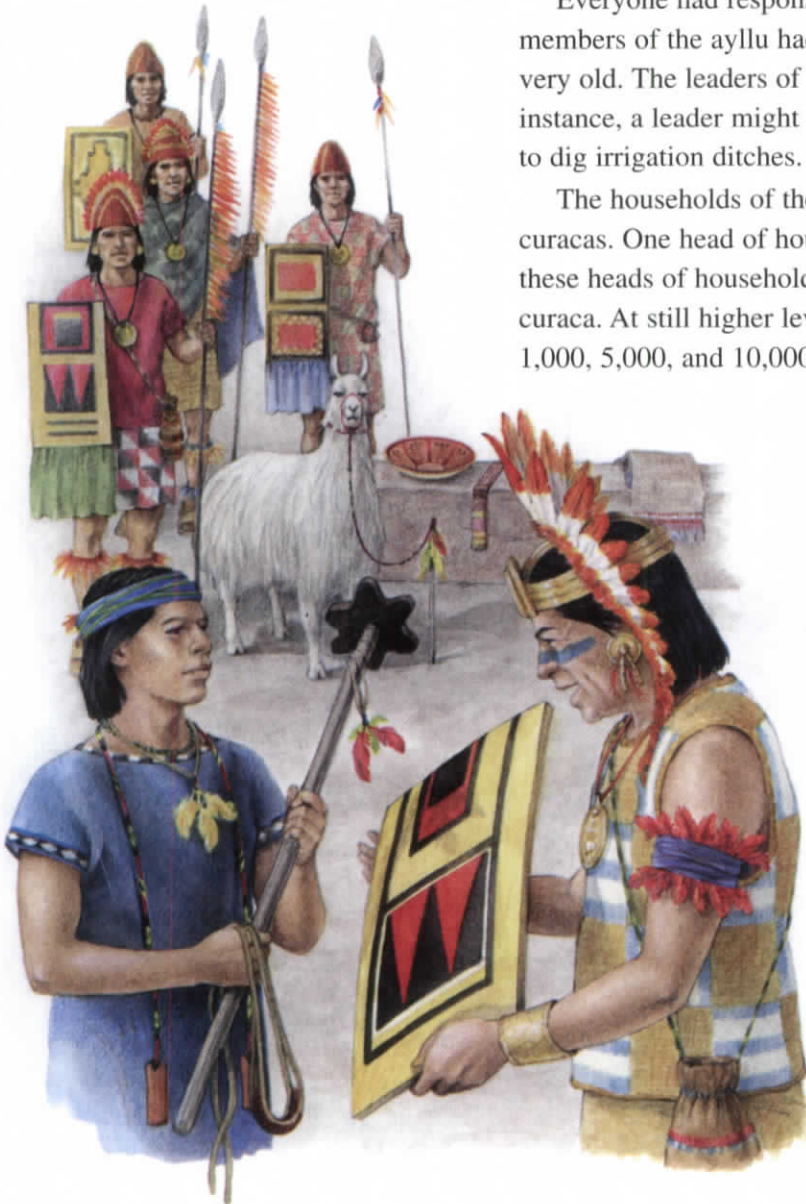


In this illustration, dating from about 1565, Inca farmers harvest potatoes.

ayllu an Inca clan (group of related families), the basic unit of Inca society

communal shared by a community or group

In this Inca coming-of-age ceremony, a boy receives the weapons of an Inca warrior.



26.4 Family Life

Families in the Inca Empire belonged to larger clans called **ayllu**. The ayllu was the basis of Inca society. Everyone was born into an ayllu, and most people lived their entire lives within the borders of its land. So to understand family life in the Inca Empire, we need to begin with the ayllu.

Life in the Ayllu Groups of families made up the ayllus, which ranged in size from small villages to large towns. Each ayllu had its own farming land and homes, but the ayllu did not own the land. As you have read, everything in the empire belonged to the emperor. The government loaned land to the ayllus for living and for farming. The people of an ayllu then worked this **communal** land cooperatively to grow crops and produce goods.

Everyone had responsibilities to the ayllu and to the government. All members of the ayllu had to work, except for the very young and the very old. The leaders of the ayllu made sure all the work got done. For instance, a leader might assign some men to clear the fields and others to dig irrigation ditches.

The households of the ayllu came under the authority of a series of curacas. One head of household ruled every 10 households. Fifty of these heads of household came under the supervision of a higher-level curaca. At still higher levels, curacas managed groupings of 100, 500, 1,000, 5,000, and 10,000 households.

One of the functions of the curacas was to make sure ayllus paid their taxes. The Incas had no currency, so taxes were paid in the form of goods and labor. The Sapa Inca claimed one third of everything an ayllu produced. Another third supported the Inca temple system. Commoners kept the remaining third for themselves.

In addition, men had to pay the *mit'a*, or public duty tax. Men paid the *mit'a* by contributing labor to government projects each year. In response to the government's need, the leaders of an ayllu assigned work to its members. For example, men might repair roads, build storehouses, or work in the mines.

Childhood Most Incas were born into ayllus of hardworking commoners. The children of commoners learned about their responsibilities early in life. Young children performed simple tasks around

the home. As they grew older, girls took care of the babies, fetched water, cooked, made clothing, and learned to weave. Boys looked after the animals and helped in the fields.

The children of most commoners did not receive any formal education. Instead, they learned the skills they needed, as well as Inca customs, from their elders. Some especially talented boys were trained in crafts or record keeping so they could serve the emperor.

Unlike boys from commoner families, the sons of nobles had special *amautas*, or tutors. *Amautas* taught religion, geometry, history, military strategy, public speaking, and physical training.

Around the age of 15, all boys received a loincloth, a strip of cloth worn around the waist. The sons of nobles underwent a much more elaborate ritual. These boys had to pass month-long tests of courage, strength, and discipline. After passing these tests, the boys swore loyalty to the Sapa Inca and received the weapons of an Inca warrior.

Marriage Young men and women remained at home until they married. Unlike the emperor and the nobility, male commoners married only one wife. Young men married in their early 20s, while girls could marry at 16.

People usually married within their *ayllu*. Some marriages were arranged by families or by the young people themselves. In some cases, the local *curaca* chose a wife for a young man who was not yet married. Every year, the *curaca* also held a “marriage market” where young men chose brides. When a couple agreed to marry, they held hands and exchanged sandals.

Once they were married, couples established their own homes. Commoners typically lived in one-room houses made of adobe brick or stone. Noble families had fancier houses with several rooms. While nobles enjoyed the help of servants, commoners worked hard to produce their own food and clothing and to fulfill their responsibilities to the *ayllu*.



Inca couples agreed to marry by holding hands and exchanging sandals.

26.5 Religion

Religion was an important part of Inca life. Like other groups in the Americas, the Incas believed that the gods influenced their daily lives. Consequently, they showed their devotion to the gods through a number of practices. Let's look first at the Incas' basic beliefs about the gods, and then at their rituals and other religious practices.

Religious Beliefs The Incas believed in many gods who controlled various aspects of nature. For example, Illapu was the weather god and rain giver. Paca Mama was the Earth Mother, and Mama Cocha was the goddess of the sea. The Incas believed that all these gods had received their power from a supreme god, Viracocha, the creator of the world.

But to the Incas, the most important god was Inti, the sun god. Inti was important for two reasons. First, Incas believed that the emperor's family was descended from Inti. Second, Inti was also the god of agriculture, which was the basis of Inca life.

In this Inca festival held in honor of the sun god, Inti, men in traditional dress carry skeletons on platforms.



The Incas also believed that spirits dwelled in certain sacred objects and places, called *huacas*. Huacas included temples, charms, and places in nature such as springs and rocks. Because the Incas believed in an afterlife, the tombs and bodies of the dead were also considered huacas. People often prayed and made offerings to all these huacas.

Religious Practices The Inca religion was highly formal and required a large number of priests to conduct rituals and ceremonies. Priests worked at temples and shrines devoted to the gods. The most important temples were those dedicated to Inti. The high priest, a close relative of the Sapa Inca, presided over the Sun Temple in Cuzco. Priests who worked in the sun temples in the countryside came from the families of curacas.

Like the Maya and the Aztecs, the Incas offered sacrifices to the gods. Some sacrifices took place

regularly. For example, each day priests threw corn on a fire to encourage the sun to appear. "Eat this, Lord Sun," the priests said, "so that you will know we are your children." In many rituals, the Incas sacrificed live animals, usually llamas or guinea pigs.

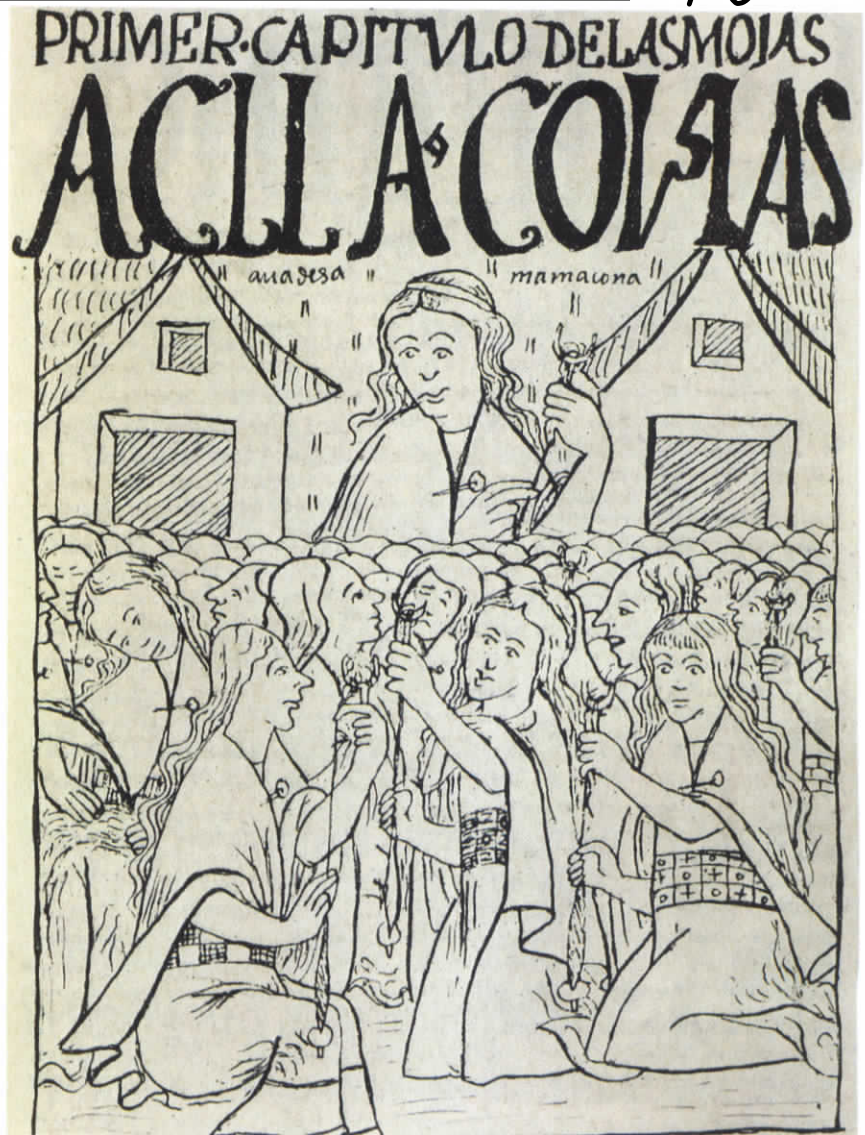
The Incas also practiced human sacrifice, but only on the most sacred occasions or in times of a natural disaster. At such times children might be sacrificed, because the Incas believed that their purity honored the gods.

In addition to performing rituals and sacrifices, priests practiced **divination** to try to predict the future. Divination helped the Incas decide what course of action to take. For example, a priest might ask an **oracle** when the army should attack another tribe.

Chosen Women A unique aspect of Inca religion was the role played by the Chosen Women. Each year, government officials visited all the towns in the empire to search for the most beautiful, graceful, and talented girls between the ages of 8 and 10. Selected girls were honored as Chosen Women and taken to live in convents. There they studied Inca religion, learned how to prepare special food and drink for religious ceremonies, and wove garments for the Sapa Inca and the Coya.

Around the age of 15, many Chosen Women left their convents. Some went to work in temples or shrines. Others became convent teachers, called *mamacona*s. Still others went to Cuzco and became wives of nobles or secondary wives of the Sapa Inca himself.

A few Chosen Women were sacrificed at important religious ceremonies. The rest spent almost their whole lives either serving Inti or fulfilling their roles as wives of nobles or the emperor. Only in old age were they sometimes allowed to return to the homes and families they had left so many years earlier.



The Chosen Women in Inca society were honored as servants of Inti.

divination the art of telling the future or finding hidden knowledge through religious means
oracle a person through whom a god or spirit is believed to speak

26.6 Relations with Other Peoples

The Incas had several methods of bringing other groups of people into the empire. They did not immediately resort to war. Instead, the Sapa Inca generally sent a delegate to meet with a tribe. The delegate explained that the tribe could join the Inca Empire and enjoy peace and prosperity. Everyone understood that the alternative was war against the strong Inca army.

When faced with these options, many tribes chose to join the empire. Their leaders were then allowed to retain some local power. In this way, the Incas expanded their empire without always having to fight.

If a tribe resisted, however, the two sides met in battle. The Incas used a variety of weapons, including spears, axes, and clubs. They were especially skilled at hurling stones with a sling. The fighting often cost the enemy tribe many of its men. Usually the Incas won.

As the Inca expanded their empire, foreign tribes could choose to join the empire or face Inca warriors in battle.

Sometimes the Incas moved a defeated tribe to other parts of the empire, so that its people lost their native lands as well.

Becoming part of the empire meant adopting the ways of the Incas. The leaders of a conquered tribe had to build a sun temple. While the tribe could go on worshiping its own gods, it had to accept the Inca gods as the most powerful. Local leaders and their sons were brought to Cuzco to study Inca laws as well as Quechua, the official language. Then they returned to their people as curacas.

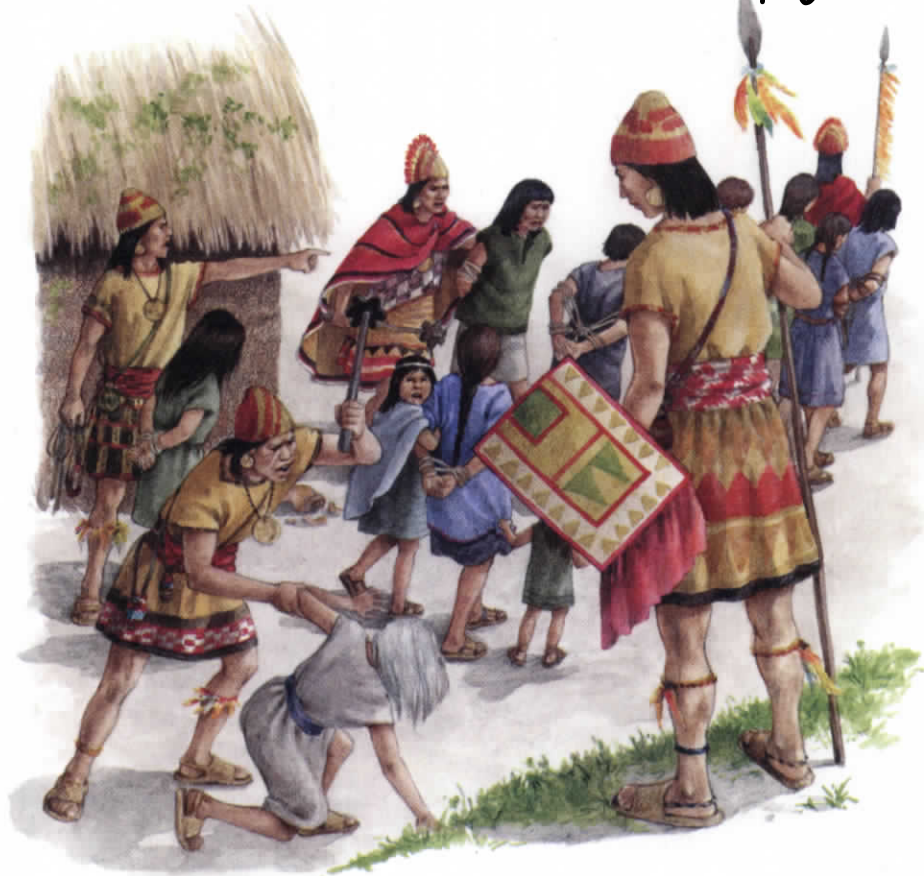
As the new territory accepted Inca ways, teachers arrived to create Inca-style villages. When necessary, they organized ayllus and taught the people how to build storehouses, irrigation systems, and terraced farming fields.

Meanwhile, the Incas took an important religious object belonging to the tribe and kept it in Cuzco. The Incas claimed they acted out of respect for the local religion. In reality, the object was held "hostage" in the capital. If the tribe ever rebelled, the government could destroy the sacred object.



Despite these efforts, sometimes the Incas failed to bring a tribe fully into their empire. In such cases they might remove—and usually kill—the local leader. Some rebellious tribes were forced to move far away. The government then settled loyal members of the empire in their place. In this way, the Incas reduced the chance of resistance to their rule.

Many historians have wondered what drove the Incas to conquer such a huge empire. Part of the answer may lie in a unique Inca belief. The Incas thought that even after death, the Sapa Inca continued to rule the lands he had conquered. In order for the new emperor to establish his own source of power and wealth, he had to take new lands. Only then would he have land that belonged to him alone.



Inca soldiers lead captive people away from their homelands to be resettled elsewhere in the empire.

26.7 Chapter Summary

In this chapter, you learned about life in the Inca Empire. In the 1400s, the Incas began rapidly expanding their power from their base in Cuzco. Eventually they created a huge empire that extended almost the length of the Andes Mountains. An impressive system of roads and messengers helped the emperor manage his vast holdings.

The strict Inca class structure had three main levels: the emperor and his family, the nobility, and the commoners. All Incas belong to ayllus, which provided the empire with crops, goods, and labor. Like other peoples in the Americas, the Incas engaged in many religious practices to maintain a proper relationship with their gods. As empire builders, they used a variety of means to bring other groups under their control.

You have now learned about three great empires in the Americas: those of the Maya, the Aztecs, and the Incas. In the next chapter, you'll explore the achievements of these three peoples in greater depth.

The Incas

Instructions: read the chapter and answer the ten questions below.

26.3 Class Structure

1. Who held the top position in the Inca class structure? From where did the Incas believe his authority to rule came?
2. Who were the Capac Incas? What jobs did they do?
3. Who were the curacas? What were some of their responsibilities?
4. To what class did most people in the Inca Empire belong? What kind of work did they do?

26.4 Family Life

5. Did each ayllu own the land it used for living and farming? What did the ayllu do on this land?
6. At what ages did Inca men and women marry? What were typical steps people followed to find a partner and get married?

26.5 Religion

7. Which god was the most important to the Incas? Why?
8. Did the Incas ever practice human sacrifice in their religious ceremonies? If so, under what circumstances?
9. Who were the Chosen Women?

26.6 Relations with Other Peoples

10. What did the Sapa Inca do first when he wanted to include a new group in his empire? What happened to groups that resisted inclusion in the Empire?

Grade 7 Bearcat Day 29 Social Studies
Study Guide

1. Fill out the chart below about the Seven Characteristics of a Civilization:

Characteristic	Definition (Explanation)	Example - Give an example of the characteristic from a civilization we've learned about OR an example from the project you completed
Stable Food Supply		
Social Structure		
Government		
Religion		
The Arts		

Technology		
Writing		

2. What was the Renaissance? When and where did it start?
3. How did trade and commerce contribute to the start of the Renaissance?
4. Explain the difference between Classical, Medieval, and Renaissance Art.
5. What is *humanism*? How did it contribute to the start of the Renaissance?
6. What are some of the talents and achievements of the following people?
 - a. Michelangelo -
 - b. Nicolaus Copernicus -
 - c. Leonardo da Vinci -
 - d. Elizabeth I -
 - e. William Shakespeare -
7. Why did Martin Luther write the Ninety-Five Theses?

8. What happened to Martin Luther when he was brought to the Diet of Worms?
9. Why did King Henry VIII separate from the Catholic Church?
10. What were the five levels of the Mayan Social Structure?
11. What agricultural techniques were used by the Mayans?
12. Describe at least two aspects of Tenochtitlan that allowed so many people to live there comfortably.
13. Typically, what happened before, during, and after an Aztec declaration of war?
14. Which god was the most important to the Incas? Why?
15. Who held the top position in the Inca class structure? From where did the Incas believe his authority to rule came?