Abstract

The goal of this bachelor thesis is to explain basic culture and social configuration of the mesoamerican city Teotihuacan, which had in the first millenium AD great influence on mexican highland and surrounding regions for at least five hundreds years, and which, despite its fiery destruction, has survived and remained unseparable part of Mesoamerican culture area, even if perhaps only like destructed religious site or like a hidden culture inovator and bearer.

Teotihuacan was important Mesoamerican urban center that by its size and level of social organization uncommonly exceeded qualities of other city-like sites on American continent. Its estimated population in sixth century AD was probably around 200 000 people, which makes it the sixth largest city on Earth in that time. The name of the city derives from couple centuries older Aztec language nahuatl and means „the place where men become Gods“. This and much more non-original designation are based on we have very little historical sources and so it’s diffuclt to uncover ethnic identity or spoken language of Teotihuacan residents. Thus the work of contemporary scholars lies mostly on archeological research in the site itself or areas related historically by trade and politics. Most frequently they are dealing with architecture objects, mural paintings, ceramics and stone artefacts. This work strives to compile and clarify the most important discoveries and disprove some generally accepted assumptions about Teotihuacan. The core of the text followes premises of American archeologists and anthropologists, especially George L. Cowgill and Annabeth Headrick.