"I have read many histories written by the Spanish of things of this nation and all of them are very different from the original history...instead of saying one thing, they say another, some speaking about passion, others speaking about industry and others relating fabricated fables in the language of the moment of these and others...the Spanish do not understand well our language or what the elders are saying..."

Ixlilxóchitl

PART I—COSMOLOGY AND THE UNIVERSE: COLONIAL MYTHS

Central to the understanding of Aztec culture and civilization is the cosmogony and cosmology of the pre-Columbian peoples. Moreover, study into the European medieval mind is requisite in view of the religious-political motives behind the Spanish invasion of the Americas. It is these factors along with censorship and the Inquisition that are responsible for the distortion of historical/political and religious concepts of a basically non-Western Amerigenous civilization. Distortions of pre-Columbian concepts abound: (1)polytheism among native cultures, (2)the concept of Hell, i.e., Miktlan, (3)fatalism, i.e., view of death, (4)the native belief of the Spanish as gods, (5)Ketalkóatl as a Messiah, (6)imperialism, (7)slavery, (8)chikonóztok as the seven cities of gold or Áztlan, (9)cannibalism, (10)human sacrifice by blood-thirsty priests, (11)drunkenness, (12)the myth of the debased woman, (13)the myth of Áztlan in the United States, (14)European etymology of the word America, and (15)Náhuatl as a name for a national language or culture.

It is the intent of this writer to show that questions of pre-Columbian religion, history and culture that were projected negatively by Spanish chroniclers (including acculturated informants) were largely projections originating from the medieval world of fable, fantasy and religious superstitions, notwithstanding a culture of inequities and plutocracies that operated on a material/physical plane.

The Middle Ages and the Medieval Mindset

The area of religion is the domain that has been most maligned since the first diaries were written by Spanish chroniclers. When Pope Alexander VI declared by fiat that all of the lands of the Indies were to be the property of Spain, he marked the beginning of religious imperialism in the Americas. It should be noted that the medieval church had been practicing a type of Roman theocracy that imposed its will on civil as well as religious institutions since the first council of Constantinople. It is not, however, until the beginning of the Crusades that are called for by Pope Urban II that the Church will become a powerful institution dominating governments, controlling military regiments and establishing itself as a powerful economic empire. It is crusading that will provide the Church with a dominating political/economic base and the establishment of the Santo Oficio (Inquisition) with a tyrannical political/religious instrument to subvert nations with its obsessive mission to become the Universal Church. The popes, with their plenitude potestatis decreed absolute power by declaring holy war, a practice defended by the law of bellum justum of St. Augustine.

Thus, the Crusades mark the beginnings of European religious colonialism with the underlying motives of expansionism (imperialism), the imposition of Roman Catholic Christian rule and dogma, and the papal idea of creating their Roman Christian church as the Universal Church of the world. From crusading stem the ideas of invasion, plunder and booty with materialism and avarice.
as motivating forces. The idea of might is right practiced in the Middle Ages brings about the concept of power as a fundamental right developing as a consequence, imperialistic and despotic tendencies. Moreover, the leading and ruling families of all of medieval Europe derived from a warrior tradition, a Nordic warrior spirit that was extended to all of the nobility in Europe as well as Spain.  

Finally, the most infamous of all institutions was the Santo Oficio (the Holy Duty). Its creation as a product of the Middle Ages originated in A.D. 1215 with the Fourth Lateran Council called by Pope Innocent III. Persecution of heretics, however, had already existed as early as 1022 when King Robert of France had thirteen heretics burned at the stake in Orleans. In Spain, the persecutions against heretics also existed one century prior to Innocent’s Fourth Lateran Council. In Spain, it is the Dominican Order founded in 1216 by Domingo de Guzmán (Santo Domingo) that serves the Roman Church not only as preachers, theologians, saints and martyrs, but as inquisitors. Persecutions against Jewish people (conversos) and Moors become folly as repression spreads from Aragon to Castilla; the cities of Toledo, Sevilla, Burgos, Valencia and Barcelona were centers for general torture and human sacrifice. Under Inquisitor Torquemada, 8,000 people were sacrificed alive; under the reformer Cisneros, 15,000 were burned alive not including hundreds of thousands of other types of punishment. It is the latter Inquisitor that runs Spain after Isabel la Catolica dies in 1504 until his death in 1517 at the age of 82. He is responsible for the eventual expulsion of the Jews and Moors from Spain, instituting Christian political colonialism. Isabel la Catolica not only sponsored Columbus, but she also applied in secret for institutionalization of the Inquisition in Spain. After her death, the king that personifies most the Sanctum Officium is Felipe II, a fanatical and dogmatic king without scruples, who declares holy war against all heretics, using fraud, treason and assassination to accomplish his goals.

What is important here is the background of the Spanish framed within a medieval world in all its violence and fanaticism. When Columbus stumbles into “Hispaniola,” Spain is involved in terroristic inquisitional activities; when Cortés lands in the mainland of Veracruz, México, Spain is being governed by an Inquisitor who will govern Spain for thirteen years. When Friar Sahagún is writing his Historia... Spain is still burning people alive, i.e., the Moriscoes, the Franche comté of the northern Alps, the southern Netherlands and countless Lutherans, Calvinists, mystics and scientists of the times. It was the Index Librorum Prohibitorum that was the official organ for censorship of materials both in Spain as well as colonial America.

Looking at the aforementioned principle accusations levied at Azteka culture, it is clear that these are all European medieval cultural and religious characteristics. It is the Jews and Moslems who saw the Europeans, at the time of the Crusades, as polytheists. The cults of saints and relics had roots in a kind of paganism or fetishism; they saw the provincial West producing a kind of particularism, a fondness for the physical manifestations of the divinity, a desire to draw near the object of worship and possess it. Thus Western piety was less transcendental, more familiar, materialistic, seeing the human nature of Christianity instead of the divine. Saints, demons and angels occupied the total mind of the medieval person; a comet became a sign sent by God; hallucinations became supernatural visions; a storm became an expression of the divine power; miracles were expected and hoped for on a daily basis. When the Spanish arrive and invade the Americas, it is this perception of reality that occupies their mind and vision. When they saw monumental works of sculpture with images that were incomprehensible to them, they quickly projected their own view of reality and levied accusations of polytheism formerly levied at them by Jews and Moslems (a characteristic of medieval Roman Catholicism) on a world they could not understand. Moreover, it was the intent of the Roman Catholic Church with all of its inquisitorial powers to subvert the existing culture and supplant their own medieval religion and culture. The visual images, style, symbols and religious framework within the descriptions of both the civilian/military and clerical writings are exemplary of a Judeo-Christian medieval world (e.g., Satan and Hell). Even if there had not been an Inquisition or a Roman brand of Christianity, one can doubt that the friars would have understood the cosmogony of the high cultures of the pre-Columbian peoples. It is their superstition that makes them accusatory. If it is not within the dogma of the Roman Catholic Church, then it must be the work of the devil (St. Augustine). It is St. Augustine who gives the Church the freedom and law to provoke war with his bellum justum. When Spain invades the cultures of the Americas, she does it with righteousness, with the sword and the cross, official symbols of the Inquisition. Thus, not only are they blind to new knowledge but are intolerant of any other culture and religious views.
The Myth of Aztec Polytheism

In pre-Columbian America, the cosmogony of the various high cultures (Olmekah, Teotihiúakan, Maya, Toltekah, Metztzika, Aztekah, Inca) is seen through science, i.e., astronomy and mathematics. Thus, they did not have a religion as we know religion today, i.e., with dogmatic theology. The pre-Columbian view of reality is non-Western. It is more similar to ancient Eastern cultures (China and Tibet). Native Americans including Lakota, Pima, Hopi and Algonquian tribes understood astronomy. They guided their whole existence via planetary cycles. That is why the autochthonous holy men known by the Spanish as pagan priests were, in fact, astronomers and sages, who were able to read the esoteric and abstract symbolism of the writings of codices and sculptured images. According to Yakanini Metzi Kuautemok (Juan Luna-Cárdenas), their supreme science was known as Ilhuikáyotl, which was a type of kosmosofia or cosmogony. It is this inheritance of thought, taught through oral transmission within select families, that comprises five spheres or dimensions of mental thought. In order to understand the symbolism of the Aztecatl nations, in codices, they must be read via five mental levels. The first level relates to our analysis of the pre-Columbian cosmogony. It affirms the idea of One Supreme Force that cannot be interpreted because it is invisible. Its generic name is Teotl. In order to express its greatness, they used epithets of an expressive nature to give it greatness and power, e.g., Ipalmemoani, which means “the force for whom one lives” or Tloke Nauake, which means, “the force that has everything within it.” This supreme essence was assisted by natural representations or manifestations of the Supreme Essence. These provided life to the planet; without them this would be nothing but a cold, dead planet (the sun, moon, rain, etc.).

They understood, like the Chinese, the role of energy and its connections. It began with the One Supreme Force (Zentéotl) that connected in particular to all people via an energy flux to the immortal spirit called generically Tonalli. There were two types of spirit/energy, one for humans (Tetona) and one for the animal and plant kingdoms (Tlatonal). There were special dimensions in which the immortal spirit departed, all of them positive; for the pre-Columbian people did not believe in demons or hells; this was the invention of the Europeans (Hölle). One was expected to live in harmony with the laws of nature; when an elder lived such a harmonious life, it was celebrated because he had progressed the spirit of his people to a higher-evolved level. The spiritual dimension reached depended upon the evolvement of one’s spirit, but never did any spirit suffer damnations or hells brought on by Satan or demons as exemplified in Western Judeo-Christian thought. And like many ancient civilizations (Egyptian, Chinese, Tibetan, early Greek), reincarnation was understood as a means of spirit evolvement. The Tlamatinitimi, the scientist/priests, were responsible for providing knowledge of astronomy, botany, mathematics, hieroglyphics, ecology, agronomy, medicine, the arts and metaphysics. Students under their tutelage in the Kalmekak and Teyokalli learned to read the abstract codices, to practice cleansing via abstinence, prayer and discipline. They learned techniques propitious for elevating the spirit to higher dimensions of truth and thought. The sage scientist/priests knew when and how to access higher forms of thought. They had the most advanced mathematics and calendars in the world. They even had a psychological/philosophical framework or system (Tonaldmatl) for determining one’s vocation or profession that used mathematics as a base for its development.

Thus, the high civilizations of pre-Columbian America did not use dogma created by an imperialistic church as did the Spanish; their metaphysics (“religion”) was based upon thousands of years of scientific observation and the hard sciences. They were intent on discovering higher truths as opposed to fallible interpretations of dogma by theologians of the medieval Roman Catholic Church. They understood the planetary cycles, the interrelationship between animals, plants and humans ecologically balanced in a cyclical pattern nurtured by the energy of the One Supreme Force of Zenteotl. Thus, to refer to multiple gods is to project a medieval Western Christian perception of reality as seen through the worship of hundreds of saints, virgins and trinities. It is no wonder that the Moslem and Judaic religious groups accused the medieval Catholic Church of polytheism. Miktlan, as a religious concept, was interpreted as Hell by the early clerics as well as Sahagún, an error that has subsequently been repeated by scholars to date.

The Myth of Miktlan as Hell

It was the missionaries who first interpreted Miktlan as Hell, projecting their own medieval world of demons, damnation and punishment. Since, most serious scholars have seen it largely as a place of the dead. Chavero does not concede Miktlanekutli a personality, but rather thinks it refers to Tonatiuh or the sun. Moreover, he affirms that
the soul was not judged and, like Sahagún, professed that they were materialists. Chavero is correct only in that the soul was not judged and sent to Miktlan as in the Christian tradition with Hell. He is incorrect in thinking Miktlan refers to the sun and that the pre-Columbian people were materialists. The interpreter of the Codex Magliabechiano scorns the clerical version, stating, “...this is a great falsity, that they had [hell] as a name, and thus when the friars preached to the natives that when they were not good keepers of the [Christian] faith of God, that they would go to Miktlan; nothing was given to them and then they were to go to the house of the...devil.” León-Portilla cites 13 celestial levels in addition to nine underground levels in which the dead were to undergo obstacles en route to Miktlan. This level was not the dark void inhabited by ancestors that had few worldly possessions as Fagan attests; rather, the place where humans go that have died a natural death on earth, without considering social rank or status. Miktlan should not be considered an underworld as is the case with Western Christian thought; neither should it be a final resting place. It is merely one of many space/time dimensions within the infinite cosmos that have to do with the energy source at the spirit level. To the pre-Columbian peoples, the spirit was immortal; death was not a finality. The evolvement of spirit was the key; the higher-evolved and purer a spirit, the higher plane it was assigned. Miktlan, on the energy scale, was merely on the lower levels. The spirit of the persons here were far from illuminating; that is why the color of darkness is used to describe this level. Anyone, regardless of position, who did live by the laws of nature (as observed for centuries by the sages) would go to the corresponding spirit/energy levels. It was a temporary place where the spirit was to regain its light to continue its path in its evolvement. Thus, the introduction by the clerics of devils, hells, punishments and other grotesque descriptions, were designed to (1) discredit the original positive metaphysical concepts of the Aztecs and other native peoples, and (2) use the old medieval tool of fear inculcation by the Inquisitional Catholic Church, in this case, to the natives as a means of cultural and religious control.

The Myth of Fatalism

Fatalism is a common charge that follows a pattern within Western culture vis-a-vis native and/or Mestizo peoples. The literature is replete with stereotypes of Mexicans (and Mexican-Americans) in the late nineteenth-century and early twentieth-century dime novels. The origin of this bias by the Spanish appears to be in their lack of comprehension of the Tonalámatl, a ritual and sacred 260-day calendar read only by designated sages. There is no question that both the 365- and 260-day calendars were ultimately tied to all activity since astronomy, mathematics and metaphysics were the basis for understanding the cycles of all living things on earth. The misinterpretations begin with the insertion of magicians, sorcerers and general superstitions about bad luck by various ecclesiastical sources. Padre Mendieta creates a detailed description of the formation of the ritual calendar in which he inserts special days for each devil that was celebrated, speaks of idolatrous gods and creates a fable as Orozco y Berra notes in his study.

Padre Sahagún speaks of the use of the Tonalpouhqui, the person who “knows the fortune of those who are born” and his use of the ritual calendar in determining his sign. He gives examples of the “good” sign and a “bad” sign. A bad sign may mean he will be a thief, carnal and full of vices; he will never gain fortune and will become lazy, a drunkard...” Alfonso Caso refers to the Tonalpouhqui as astrologers who predicted good and bad luck corresponding to each person born. Soustelle describes man as “inserted automatically into this order and in the grasp of the omnipotent machine” and this sign will “govern him until the day of his death his whole fate is subjected to the strictest predestination...” Fagan asserts that the “magico-religious pattern of the day count determined one’s destiny.” He does, however, point out that these readings were not absolute, that a person’s deeds on earth could alter his fate... Nigel Davies reiterates the ideas of the post-Conquest Florentine Codex where the example of Nine Crocodile is represented exclusively to “being perverse and full of vice...one of the lesser faults would be a propensity towards slander and rumour-mongering; so incapable would he be of taking care of himself that he would be destined to appear dressed only in rags and tatters...” Eric Wolf sees the association of numbers with cosmic and magical concepts...”such magical numerology may have been the root of a lunar count...it measures both recurrent social time and recurrent individual fate.” Finally, León-Portilla regards the Tonalpouhalli (calendaric count) or Tzolkin of the Mayas as one of many astrological systems found in other cultures; it permits one to discover within the rhythm of
change, bad and good influences that determine and give meaning to life vis-a-vis the universe and the multiple relations with the divinity…

It is clear through the vocabulary used by Padre Mendieta that he is duplicating the medieval world he is familiar with, i.e., devils, idolatry and general inquisitional accusatory tone that attempts to portray a superstitious and evil native society. Padre Sahaguín cites examples of the practice of consulting the *Tonalámatl* when a child is born, but he clearly underscores in detail the vices of a bad sign citing theft, drunkenness, laziness, carnal propensities and poverty as outcomes. Ironically, these, with the exception of poverty, are common characteristics of the Spanish world in colonial Spanish America. It should be pointed out that in pre-Columbian America, drinking (source—*Metl*) was prohibited. Only the very elderly were permitted to sip a drink from time to time; drunkenness was considered counterproductive for a nation that was intent on creating a total person. Theft was not natural in view that possession of material things were just not part of this non-materialist society. Bartolomé de las Casas cites numerous examples of how the Spanish would invade the homes of natives from the very beginning at Españaola, noting that the doors had no locks and moreover were always left open. It is not until after many abuses of theft by the Spanish that the natives begin to protect themselves. Inca Garcilaso de la Vega, similarly cites that among the Incas, locks on doors just did not exist since taking and possessing material things were not part of the morés of the native populations. In terms of laziness, such an act was considered negative and unproductive for the Aztecs. If there is one salient characteristic of the Aztecs, it is the discipline and will to be productive. Padre Garibay, in his translations of Aztec codices, cites the example of the noble governing head and his exhortation to his sons; here, he advises his sons “to never be idle nor go about without something useful to do…Don’t pass the day or night in vain…” Moreover, he asks that they refrain from sexual desires, that they not stoop to the level of an animal. In the *Kalmékak* (equivalent to college prep), the young student learned discipline and the sciences; he also received austere surroundings, coupled with the nocturnal baths that provided means to deal with sexual urges. It was clear that the time would come when as a responsible and mature adult, he would enter into the very serious and sacred ceremony of matrimony.

Caso’s assertion of good and bad luck predicted by “astrologers” is carried further by Soustelle completing Caso’s implication that a person’s whole fate is subjected to the strictest predestination. Similarly, Fagan asserts the day count as a determining factor in one’s destiny. To begin with, the science known to Tonalpouhqui was based on numbers, ergo, it was numerology and not astrology. It is interesting to note that the Spanish still have astrology as part of their curriculum as late as the 17th Century. Fagan does correctly identify it as numerology and, moreover, qualifies his statement on destiny by declaring that the reading was not absolute, i.e., one could, through good deeds, alter the course designated. In the case of Nigel Davies there is, unfortunately, no critical commentary; rather he reiterates a questionable and biased post-Conquest document in which Nine Crocodile is represented as perverse; such a person destined to a kind of Spencerian biological determinism. According to the *Tonalámatl* or sacred 260-day calendar, *Cipactli*, or Crocodile, is not a negative symbol. A “crocodile person” is industrious and an achiever, generally cautious and conservative, optimistic, sociable and generous. The number nine is a negative number but it represents only one of three forces at play. Thus, with the cosmic sign of Ketzalkóatl (scientist, philosopher, poet, researcher) and the favorable psychological personality profile of “crocodile,” this person in a system of discipline and productivity, as is the case with the Aztecs, would have no problem being a productive member of society. It is clear from the exhortations of the noble governing head to his children that there is no such thing as bad luck or destiny and that one can change one’s patterns through one’s will.
PART II—HISTORICAL/CULTURAL BIAS AND MISINTERPRETATION

The Myth of the Spanish as Gods

The idea related to the belief that the Spanish were thought of as gods can be traced, not to pre-Columbian sources, but to European projections of egocentricity. It is in the *Diario* of Columbus that we see the reactions of a Spaniard who is unable to communicate to the natives and is overcome by his admiration via the native’s generosity, spirituality, and civil behavior. To the natives, communal sharing is a way of life; to the Europeans it is unknown, for booty is the spoils of war and conquest. He cannot believe that the doors in all houses are left open and are without locks and that these people are “harto mansos” (extremely docile and kind) and concludes that they are indeed good candidates for conversion to Catholicism. It is at this point that he concludes that these people see him as a god, an assertion that is based on his own perception and not on the natives’ point of view. While it can be argued that Columbus was treated as “royalty” or as a special dignitary, this does not mean he is above mortality in the view of the native peoples of the Caribbean. Indeed, it was customary to receive visiting heads of state from other nations and, as in the case of the Confederation of Anauak, they were allowed to rule side by side existing rulers for a period of six months. What is important here is that it did not come from the mouth of the native because it is clear that there was no communication between Columbus and the natives as late as 1493, when he writes a letter in poor Castillian, the contents of which are subsequently transcribed in Latin by a friar. It is here that he proclaims (after the customary salutations and formalities) that he has just crossed the river Ganges! Had he been able to communicate to the natives, he might have known where he was and might have learned about the real perceptions of native peoples.

One notes that after the Spanish began behaving in an uncivilized manner, i.e., entering the native houses and taking in their possession material articles to their liking, the natives began to distrust these intruders, who were accustomed to plunder, rape and booty since the days of Reconquista and the Crusades. The subsequent enslaving of natives and inhumane treatment via starvation and work in the mines, notwithstanding separation of the men from their families, is the type of knowledge that became known and was widespread regarding these invaders; thus, they became known later to the Aztecs as Popolokas (barbarians). Information of the attacks by the Spanish in the mainland was received by courier (runners of the Confederation) on a daily basis to Moctecuzoma Xokoyóztzin. They were aware that many had died, including knowledge of their horses. The idea of being gods was fruitful and strategic in the general plan of conquest by the Spanish, particularly in the creation of the myth regarding Ketzalkóatl. What begins as an historical figure by the name of Nakxitl Topiltzin, a military ruler who, because of internal political factions, must leave the Toltec nation, is strategically changed to a priest with Christ-like characteristics who, like Christ, is run out of the city, has a following and leaves with the idea of returning (from the East). What follows is the creation of the myth in which the Spaniards are the representation of the return of Ketzalkóatl.

The Myth of the Messiah Ketzalkóatl

According to the Aztec scholar and native Yakanini Metzli Kuautémok, the historical Toltec figure is being intentionally confused with the celestial force that Ketzalkóatl represents, i.e., as brother of the light representing harmony of thought along with Tezkalípoca, Xipe, Uitzilopochtli and Ixkozahku. Cecilio Robelo quotes Padre Mendieta, that with reference to Quetzalcoatl (Ketzalkóatl), there are so many fables and fictions that natives invented regarding the deities, so diverse for different nations that there is not one person that can declare its verity. There is reference to Quetzalcoatl as son of the Supreme Force, as son of Chimalma, as a representation of the morning star (Venus) and even as a priest from Iceland, as a Jewish Apostle from the East who came to the Americas to preach the Gospel. As a man, he is said to have had his kingship in Tollan or Chollolan. However, it is pointed out by Robelo that history and mythology are not in accord with the role of destruction of the Tula (Tollan) and Ketzalkóatl. According to Ixtlixóchitl the most authoritative historian of the Toltecs, the kingdom of the Toltecs was founded in the Seventh Century by the heads of Xalisco in a three-year war. The last Toltec king was Topiltzin and during this lapse of time, there appears no memory (before and after the war) of any emigration or abandonment of the city; thus, the exodus of the mythical Ketzalkóatl with the masses of Tollan is pure fable. It is the friar, Padre Durán who confuses Topiltzin, the last Toltec king without the deific force of Ketzalkóatl, perhaps also because of the existence of a Toltec priest by the name of Huémak. Topiltzin is not only a king but a warrior and
as a participant does not even fit the characteristics given to the mythical "messiah priest" i.e., peace-loving, Christ-like. In fact, some historians have said that this mythical priest was to have hated war, and some have added that when he heard of it, he would cover his ears. According to Luna-Cárdenas, when the 52-years of rule by Tekpankalzin had ended, Nakxtlt Topiltzin was designated ruler along with Kuauhltli (from Kolman) and Maxtlátzin (from Tlapallantonko), third head and chair of the Supreme Council of the Confederation. The barbaric heads of the northern invaders were not pleased and subsequently declared war. It was a time that experienced atmospheric disturbances which brought about hunger and misery such that, for ten years, crops were lost. The battle known as the Battle of Tultitlán, was a major war with two lines of battle drawn; (a) from the coasts of Michuákan, Tollan, the Tlahuika to the gulf, and (b) from the coasts of the Pánoko to Xalixko and the Pacific. The Confederation was subsequently destroyed by the barbaric invaders from the north and it marked the end of the Toltec Confederation. In the end, Ketzalkóatl as a deific force is confused with historical figures, i.e., Topiltzin and/or Huémak and a myth is created by Spanish chroniclers to project the banished "messiah figure" as returning one day from the East to provide redemption to the Metzikans. Thus, the Spanish are placed as gods and as redeemers conveniently fitting the interpretations of Padre Durán.

The Myth of Aztec Imperialism

The idea of imperialism is well-documented as an historical legacy of Western civilization. The examples are numerous, e.g., Roman, Nordic, Visigothic, Normans, Franks, Angles and Saxons and, more recently, the centuries of crusading warfare and the imperialism of the French, Spanish, English and Americans in the East, Africa and the Americas. War and conquest are concepts that are understood within the context of European and Spanish noble families. It is the Teutonic legacy that survived within the nobility in Europe. After years of battle during Reconquista, the Spanish continue the pattern of war and conquest in the Americas. What is interesting to note is the myopic view of society that the Europeans possess with regard to the acquisition of territory. It is this idea of imperialism that is firmly embedded in the minds of Spanish chroniclers that will prevail as the principle mode of explanation of the acquisition of territory. What is paramount in understanding pre-Columbian/Native American thought regarding land and territory is the concept of non-ownership, so characteristic of all Native Americans. Land cannot be purchased. Thus, it cannot be owned. It is there for the communal use of all. The idea of possession is foreign to the native peoples in the Americas, save a few personal items revolving around the immediate household. What is often obviated in the accounts of history of native peoples is the idea of Confederations. The history of pre-Columbian Mexico written by Europeans repeatedly alludes to emperors, using European linguistic and cultural markers. To use this terminology is to think in terms of European hierarchy and governance. This is a vertical conceptual structure, totally and diametrically opposite from the pre-Columbian mode of governance. For native peoples of the Americas, the communal structure varied in its development but the ends were the same; all shared the goods of production and election of governing heads was by democratic process via councils. Men and women had responsibility in the elective process as seen by the councils of women from Mohawk/Algonquin tribes to Aztec/Inca/Maya state cultures. With respect to Aztec nations and cultures, there was a great degree of sophistication at all levels of society. We note that the Toltecs had inherited great and advanced ideas within the arts and sciences from the Teotihuakan state culture. In its governing evolution, the Toltecs formed Confederations as exemplified in the last reign of the democratic triumvirate of Tollan, Kolman and Tlapallantonko. In addition to alliances, the extension of territory was accomplished through marriages between the families of principal governing heads of different tribal nations. Such is the case of the Tekpanekatl who were Chichimek lineage fleeing from the northern invaders. Fleeing from the northern invaders, these Akolhuas from the provinces of Michuákan asked Xólotl for lands in which their nation could be established. An agreement was reached and the head of the Akolhuas was subsequently married to the daughter Xólotl, living in prosperity, constructing large edifices in the newly-formed territory of Atzkapotzalko, establishing their new name of Tekpanekah (builders of large temples/palaces). Later, with the Confederation of Anduak, there is the triple alliance of Texkoko, Tlapópan and Tenochtitlan. A subsequent rebellion by Maxtla from Koyohuákan is quelled by Moktekizoma Ilhukamina, who is named as governor of Koyohuákan. This forms the quadruple alliance of the Confederation. In later years, Iztapalápan was added to the Confederation, giving it the
character of a quintuple alliance. Commerce was ultimately important to the Confederation of Anauak as it had trade routes to distant places beyond its boundaries. Other non-Aztec tribes, fearing the industrial and commercial power of the Confederation, would attack and kill merchants with the motive of cutting off the economic current. Thus, many wars were begun; these were not wars of conquest but civil wars that had a direct bearing on national unification and confederation. It should also be noted that there were many non-Aztec tribal nations that were not in accord and harmony with the Aztec Confederation, i.e., the Purépecha (Tarascans), the Tlaskallan (the betrayers, allied with Cortés), the Mixtekah, the Zapotekah, the Maya. Once a territory came into the bounds of the Aztec rule, they were allowed, unlike Western tradition, to live in peace and harmony. This was accomplished by the principle of self-determination. They were allowed to keep their tradition, religious practices and elect their own governing heads. Such was the case in Yukátlan (now Yucatán) where, after peace was established by the armies of the Aztecs (between the Totol-Xiuh and the Kokom), the Mayas were given the right to elect their own heads after the signing of the peace accord in Mayaipan.42

The Myth of Aztec Slavery

The question of slavery merits little consideration in view that this was decidedly a Western practice. The slave trade was indeed lucrative to both the Spanish and the Portuguese. It was the Spanish that first instituted slavery in the Americas, first by enslaving the Native Americans of Hispaniola to work in the mines and secondly, by importing black slaves from Africa into the Caribbean. The concept of slavery in terms of its justification, is credited to Plato. Thus, Plato was the consummate philosopher, par excellence, of the Middle Ages. The idea that a ruling class could subject a lower class gives medieval Europe its justification for slavery. The idea of possession and/or ownership consequently was an idea that was in the European psyche and was one that was imported to the Americas. The friars and Spanish chroniclers customarily used the term vasallo (serf) to refer to natives, who were considered heathen and of the lowest estate. The latter is explained by their biased contention during the first century of colonialism that the natives had no souls.43 The concept of slavery, therefore, was introduced by the Spanish chroniclers, notably Díaz del Castillo, Sahagún and Durán. This unfortunate misnaming referred largely to the social/commercial group that provided a variety of services and/or the penal group that was sentenced to work off their transgression to the strict societal mores of the Aztec Confederation. Bernal Díaz del Castillo, like many of his contemporaries, cannot understand the human dignity involved in working off a debt to the person who has been inflicted, nor can he and his contemporaries understand the joy of communal responsibility to neighbors as well as to the nation.44 In view of the hate and low esteem relegated to the native by the Spanish, it is convenient and natural to regard them as slaves. Fagan, believing Díaz del Castillo’s misinterpretations, asserts incredibly that one had the option of becoming a slave! Later he declares they could have considerable authority, own land and the right to marry with children as free citizens.45 It is clear that not only the Spanish chroniclers but also contemporary writers have also tried excessively to fit a non-Western socioeconomic pattern into an established Western institution. Sahagún notes that this group lived in poverty in his house surrounded by rubbish.46 What Fagan does not understand is that Sahagún is observing a post-Conquest society that has been destroyed and has been subjected to serfdom by the Spanish circa 1566. Father Motolinía, reiterating the term of slave, observed, nonetheless, a different practice: “The manner in which slaves are made by these natives of New Spain is very different from the practices of European nations it seems to me that those who are called slaves do not fulfill many of the conditions of a slave properly so called.47

Soustelle, like Eric Wolf, reiterates the concept of slavery as a justification for a servile group within a growing, complex society.48 Nigel Davies, moreover, attempts to create a social strata citing nobility, warriors and priests at the top, officials and merchants at the center and serfs and slaves at the bottom of the social scale. It is clear that the latter are inherently part of the hierarchy of the European Middle Ages and, upon checking his sources, it is traced back to medieval-minded Spanish friars via Soustelle and Katz that serve as the foundation for his assertion.49

The Myth of Chicomóztok as the Seven Cities of Gold or Aztlan

The question of the meaning of Chichomóztok is as problematic as the origin of Aztlan. There are countless interpretations but generally it is associated either with mythological or historical references. The mythological
references are with relation to creation theories, largely stemming from the confusion of clerics regarding God and the creation. Father Mendieta refers to a couple with six offspring residing in Chikomóztok from which subsequent generations are to generate "much like it is known of the sons of Noah."50 Later, Clavijero places Chikomóztoc in Zacatecas, Mexico, an assertion that has been disproved in toto by the academic community. Fagan asserts that Chikomóztok was a place where the Mexica went when speaking of their migration but concludes that it is little more than pure myth.51 Davies cites Father Durán seeing Chikomóztok as a place where several tribes emerged and migrated southward.52 Closer to reality is Tezozómok's account which states: "The rock is called Chicomoztoc, which has holes on seven sides; and from where came forth the Continental, carrying their women when they came out of Chicomoztoc by pairs; that there was a fearsome place, for there abounded the countless wild beasts established in the area..."53 Robelo tries to find common ground and concludes that while Áztlán was the initial point of departure, Chikomóztok was a point of transit; it was a determined place with seven caves far way from Áztlán.

Other colonial accounts relate it to seven populations. Thus, when expeditions were made northward to Sinaloa or Sonora by the Spanish, there was the objective of locating the seven cities, corrupted further by avarice and the subsequent search for the Seven Cities of Gold. This problem was put to rest by Aztec descendant and scholar Yakanini Metztli Kuautémok (Dr. Juan Luna-Cárdenas), whose language and religion has been passed via Toltekah/Metzika lineage; he asserts that the problem has been one of literal translation and, as such, Chikomóztok does not mean, "place of the seven caves" and neither does it refer to a geographic location but rather to an epoch (glacial period) when man had to reside "in the multiple caves." He cites numerous examples of literal translations by chroniclers and subsequent researchers with Cikome (that is not strictly seven) Či Konkoak which literally is "place of seven serpents" but this absurd and non-realistic name gives way to its figurative significance of "place where there are many serpents." Likewise, Chalehicomula (corrupt form of Xalčicomollan) literally means "nation of the seven moving sands;" rather it means the "nation of the moving sands."54 Dr. Luna-Cárdenas further states that the Codex Ramírez is a reproduction of the history of a specific people and/or tribes. Thus, it is natural to refer to seven tribes. However, he also points out that since it refers to the glacial age, the references to the people refer to the natives of all of the Americas. This is where the Native American perfected symbolic and pictographic writing and painting, where man perfected his languages and made use of fire. It is a time also for the laying of the foundation of a religious understanding of the universe and artistic expression.55

**The Myth of Aztec Cannibalism**

Among the myths created by the Spanish chroniclers that caused the most damage to the high Aztec culture and civilization is that of cannibalism and human sacrifice. After researching the medieval Christian church and its nefarious ties to the state and the Inquisition, it is clear to this writer that as sanguine invaders of a civilized people, the "New World Crusaders" created fictitious accounts of cannibalism, in part to justify their own acts of butchery throughout the Americas. Anthropologist William Arens shares this view and further adds that as Christians, the Spanish felt they had a divine mission to wipe out paganism and that chroniclers like Sahagún "highlighted cannibalism and other idolatries partly out of their own fear of the inquisition."56 Arens suggests, moreover, that these accusations were political and argues that no conquistador actually saw any evidence of cannibalism. There are several other factors that are important which shed light on the motivations for the creation of a fictitious Aztec "black legend." Aside from the military invasion, plunder and search for gold for the Spanish Crown, the mixture of religious fanaticism and state, the intolerance of all religions, making all who are outside of the "medieval" Christian church heretical, there is the problem of control between what is enacted as law by the Crown and what is practiced in the Antilles and New Spain (Mexico). I refer here to the leyes de las Indias, proclaimed by Queen Isabela in 1500, i.e., that hereafter, all natives will be free with the exception...and the exception became rule...that they be cannibals or captives of war.57 It is this law that gave the Spanish colonists the legal impetus to defame the Aztec culture by accusing them of cannibalism, thus ensuring their lack of freedom and the irresponsible action of attacking village after village with the ridiculous requerimiento (pronunciation of conquest), thus assuring them captives of war.58 In terms of the friars' fears for the Inquisition, there may be a grain of truth, but I suspect that it was the religious and fanatical "divine mission" of conversion that blinded the chroniclers, not to mention the prejudice and hatred established through their racial/color bias imported from the...
The Myth of Human Sacrifice

What is most ironic, as Dr. Juan Luna-Cárdenas asserts, is the track record of the Europeans in human sacrifice. This custom has taken many forms, be it Roman or the Santo Oficio or the Inquisition. It is estimated that over one million innocent women were tortured and sacrificed alive to the fire in Europe; incredibly, they represented the last of the knowledge keepers of medicinal herbs and botany during the Dark Ages. This European religious practice of human sacrifice is transported with the Inquisition to the Americas and it is Christopher Columbus’ brother Bartolomé that initiates this practice very early on as he orders the burning alive of six natives “for acts against the Faith and the Religion.” Shortly before returning to Spain, Christopher Columbus constructs a fort that he calls “Fort Nativity.” It is here that we see the first act of cannibalism by the Colonos (colonials) left behind. They began to kill natives, whom they ate roasted or raw and, upon seeing such savagery, the natives fled, leaving the colonials alone; soon they fought each other, consuming each other until the last of the Spanish cannibals died of hunger not realizing the bounty available in the jungles of the Antilles.

Let us not forget that, had it not been for the Native Americans’ teachings of survival in the wilds to the first settlers on the Eastern seaboard of the United States, they certainly would not have survived one winter. Ironically, there are a number of other accounts of Spanish cannibalism, e.g., Galveston, Texas; Venezuela, etc., as reported by soldiers and friars disillusioned by their misfortune. It is not difficult to understand that chroniclers Father Sahagún, Father Diego Durán, Bernal Díaz del Castillo and other colonials were biased; what is difficult to understand in our age of rationalism is (a) the irresponsible and naive belief by current researchers of what are essentially censored documents (post-Conquest codices) by the ecclesiastical councils of the Inquisition, and (b) the contemporary rationalizations of biased assumptions. One can understand (without justifying) the modern Mexican’s dilemma as he views a contradictory culture that he has inherited. What is inexcusable are the ludicrous rationalizations of a myth as exemplified by Harner who incredibly asserts that it was a matter of providing meat protein for a population in an environment where meat was in short supply! If there is one thing that is ultimately clear in the research of Aztec society, it is their great abundance of meats, vegetables, fowl, medicines, fruits, etc. Cortés was amazed by this abundance in his Cartas de Relación. To date, there has not been even archeological evidence, i.e., broken bones, roasted bones, in Mexico’s pre-Columbian sites.

The friars and chroniclers that are responsible for creating an Aztec black legend of cannibalism are the same who go a step further and recreate abominable acts of human sacrifice. It is Diego Durán himself who speaks of the Holy Church that orders him to receive the “True Body and Blood of our Lord Jesus Christ.” This physical manifestation of the divine is an inherent characteristic of the religious medieval mind. The butchering of natives by the military is so overwhelming that it causes Fray Bartolomé de las Casas to revolt against the barbaric acts of the Spanish committed in the name of conquest and avarice. It is Fray Montesinos, much earlier in the Antilles, who provides the first spark of rebellion against the un-Christian acts of the Spanish. The so-called sacrificial stone referred to as the techcatl has now been declared a falsity by historian and head librarian of the Museum of Anthropology in Mexico City, Antonio Pompa y Pompa. According to Pompa y Pompa, it is not a sacrificial stone but rather a monolith that is commemorative of Tizoc. The error of calling it Stone of Sacrifices appears to have begun in the 19th century by the uneducated masses and this error prolonged into the 20th century by many without real knowledge or credentials. Pompa y Pompa has known this for over 30 years and cites the engraved commemorative deeds of Tizoc as proof. Most important is the fact that there are no pre-Columbian or pre-Conquest codices that show that such a practice ever existed. Finally, Dr. Luna-Cárdenas points to a medical problem among the Spaniards that may explain the psychosis and illusions among the military and clergy. He refers to ecomania, a mental disturbance in which anguish creates fantasy and delusion. I would add, moreover, that the soldiers and many of the clergy were involved in unmitigated sexual activity, violating native women daily; moreover, infection with syphilis, gonorrhea and other diseases was widespread and uncontrolled.

It is known that Bartolomé Colón (the admiral’s brother) and Cortés were pathologically sickly cases and were both involved in extreme butchery and inhuman acts. It is
also well-documented that priests did not observe celibacy in the Americas even as late as the 19th century in New Mexico. Thus, in cases of advanced venereal diseases, the mind was insecure, twisted; this may account, in part, for the extreme violence and deviant behavior among the Spanish. It must be remembered that these two cultures were diametrically opposite in thought and deed. Sacrifice in the pre-Columbian sense, was accomplished largely through offerings of prayer, incense, flower, clay and corn; it was a symbolic representation of the cyclical sustenance provided by nature and the divine forces now being returned through its own growth.

After wars, captives were granted permission to become part of the Confederation and, in so doing, permitted to retain their customs and culture. This is clear in the writings of Inca Garcilaso de la Vega, as with the conscription of people for war by the Aztekah-Tlaxkaltekas (alliance with Cortés) after attacking their villages. Finally, the taking of life (other than by defense of home and nation) violated a most important religious principle of the Aztecs, i.e., reincarnation. Each person had the duty to live by the laws of nature to the fullest so that their greatness in this life could be manifested even more so in the next, providing greatness to the race in their pursuit of happiness on this earth.

The Myth of Pre-Columbian Drunkenness

The question of drunkenness as a social problem can only be considered within an historical framework. Much of this is due to the European sociocultural impact on the Native Americans. It is only after the Spanish destroy the sociocultural/religious base that drinking becomes the rule rather than the exception. Most researchers admit that drinking was strictly prohibited in pre-Conquest times. For a high priest to drink or steal was considered an outrageous offense against the principles of Tlote-Nahuake. The penalty was death for a priest/sage who had to possess the ultimate and highest selection of ideals; it violated the sacred principles of the total spiritual/intellectual development of humankind.

Davies contends that “under the stress of change and faced with the dissolution of their society, the native population...literally...took to drink, so severely controlled in pre-Hispanic times and largely limited to religious ceremonies.” Friars intent on massive conversion projected a condemning view of sacred plants used by the Aztecs in spiritual ceremonies. Sahagún referred to peyotl (peyote) and teonanákatl (a sacred fungus) within the demonic context of drunkenness. The Lakota Nation, as well as many other Native Americans in the United States, still use peyotl as a sacred plant in their religious ceremonies; here, they achieve harmony with the universe and through visions are able to obtain a high level of precognitive vision. Sahagún, however, does admit that “nobody drank wine (octli) excepting those who were already aged, and they drank a little in secret, without becoming drunk.”

Since social drinking was severely prohibited and recognized as a deterrent to the total development of a person, why were deities of drink and drunkenness created by the friars during the post-Conquest colonial period? In every case concerning religious practices of pre-Columbian peoples, there is immediate condemnation of their rituals and religious symbolism. Fagan cites maguey as being represented by a four-hundred-breasted goddess, Mayahuel. She and her children, the Four Hundred Rabbits, inhabited the world of drink and drunkenness.

What is obvious is the intent to portray a negative and discrediting image of the religious practices of native peoples. Ironically, this is an exact picture of ancient Western gods and paganism reminiscent of Greek/Roman decadence. Fagan, in discussion the 260-day Tonalpohualli incorporates into the Tōchtli (rabbit sign days) Mayahuel as the deity of pulque and intoxication "because the drunkard weaved and strutted about in the same erratic and unpredictable way as a rabbit.” Moreover, he cites Ometōchtli as associated with maguey and pulque, whose assistants were known collectively as Centzon Tōtōchtin. There appears to be confusion among the chroniclers of post-Hispanic codices. It is also possible that the original sources were altered by Inquisitional tribunals of the Roman Catholic Church who were totally intolerant of any religious ideas beyond the established theology of their dogma.

The significance of Tōchtli, Mayahuel and/or Ometōchtli have little to do with drink but rather with manifestations of the planting/growth phenomenon. Soustelle comes close as he refers to Centzon Totōchtin as the lunar and terrestrial gods of plenty and harvest. With the introduction of Catholicism comes the anthropomorphic interpretation of the divine forces. Ometōchtli (2 Rabbit) is a calendaric sign/symbol that, when used with the 260-day sacred calendar and Tonalámitl, has special significance with respect to one’s personality and propensities as humans on earth. The Spanish brought medieval superstition and ideas of evil, bad luck and quickly introduced these distortions into the interpreta-
tion of pre-Columbian sources. Sahagún spreads ideas of drunkenness and debauchery for all those born under this sign and adds that Centzontotóchti (Centzontotóchtin) means “four hundred rabbits” because there are many divers manners of drunkenness.75

The Tonalámatl was a sacred calendar read only by the scientist/priests; it has been referred to as the “cuenta de los destinos” or the count of the destinies, probably because of its predictive capabilities, i.e., its ability to categorize twenty personality types and thus accommodate to the appropriate vocations and professions. Analyzing Tóchtli within the context of this mathematical/psychological system, there is no reference to drink or drunkenness. A Tóchtli personality type is one that is passive, always in the background, concerned with the welfare of others before his own. He is not dull-minded but rather possesses an alert mind. He is humble and prefers an atmosphere of tranquillity, abhors power, is kind with wise counsel as an educator and guide. As can be concluded, this personality type is contrary to the models created by the colonial friars. Others confused Ometóchtli with Tezkatlóznkatl; some relegated Ometóchtli as high priest of Tezkatlóznkatl, the ultimate deity of drink.76 Other names were attributed to Tezkatlóznkatl, e.g., Tequechmecaniani, Teatlahuiani. The problem with the latter is that it contradicts any sanctity or positive nature of a divine force since they signify “he that chokes” and “he that denies,” respectively. Thus, this is a confusion on the part of the colonials or a post-Hispanic deterioration of values and symbols. Tezkatlóznkatl, through its etymology, refers not to drunkenness or debauchery but rather to an enlightened and luminous state.77 According to Robelo, it refers to tézcatl (mirror) tzómtil (hair, 400) and katl (that which is) or he who has its crown (of hair) like a mirror, i.e., illuminating. This a spiritual state that one aspired in sacred religious rituals, e.g., “baptism” ritual in the naming of a child or young man in various stages of maturation.

Mayahuel, likewise, has been anthropomorphized as a goddess of wine or pulque with considerable and varied interpretations; they range in origin from Olmekah to Maya to Aztekah/Metzikah. Generally, they point to a woman who discovered the drink and was later made divine.78 There does not appear to be any connection with the plant maguey (metl) and Mayahuel; neither is there any historical proof of the existence of a person by that name. The invention of the varied properties of the maguey plant are known. By the time of the arrival of the Spanish, the maguey plant already yielded medicinal preparations, fibers for cape manufacture, needles for sewing and rituals; the leaf pulp and salt were also used to dress wounds.79 Yahana Metzli Kuautémok, in his historical recreation of Aztekah/Toltekah society, cites a intelligent young female chemist called Xóchitl because of her natural beauty, as the inventor of a variety of properties derived from the maguey plant.80 This occurs during the reign of Tollan (Tula) during the epoch of Tekpánkaltzin. Xóchitl is the daughter of Papántzin, a scientist and sage in the court of the governing head Tekpánkaltzin. Together they dedicate their research to a science called Keyiyotl (similar to biology and chemistry). Among their inventions were liquid detergent from the plant kuahmetl, dyes from the maguey (metl) and paper from its fiber; but most important are discoveries from the juice of the maguey (nekhuatl).

It began with observations of the maguey plant. She noticed that small animals nourished themselves without harmful effects from the juice of the maguey. Through a process of filtration, Xóchitl was able to produce an almost transparent liquid with Xoxóiktik (acid) taste and thus it was called Xoxóatl (acetic/acidic) water. After much thought it was decided to experiment with its other properties, i.e., the sweet extractions. This led them to extract a seopia/blackish-colored honey called nekuth because it was the sweet substance of nekhuatl. Another experiment included a powder called tekulli, a porous rock called texalli in a filtering process that produced thick white liquid drops that, after a few hours, formed into small white granules called čiankákatl, which were pleasingly sweet to the palate without the odor of the plant. The Aztekah/Çiçékatl historian of Tetzikuko, Ixlilxóchitl, refers to the aforementioned as authentically historical and the invention of refined sugar from the dark honey of the maguey juice occurred in the year 13 Kalli or 900 A.D. of the Christian era, which antedates the German discovery of sugar by seven centuries.81 Xóchitl subsequently became the wife of Tekpánkaltzin and bore a son called Naxxilt Topiltzin.

Historically, the real name of Xóchitl is not known; Xóchitl, meaning flower or rose, was a name given to her by the sovereign head of Tollan. What is interesting is Xóchitl as the inventor of wine, medicinal uses, paper and dyes, as well as sugar and agua mel from metl or the maguey plant. Moreover, of special significance is the introduction of a significant amount of calcium and other minerals and vitamins C and B.82 Wolf refers to scrapers used with the maguey plant to increase the flow of juice
from the heart of the century plant found in the Teotihuakan Valley. This, however, does not prove that it was filtered or fermented by the highly advanced theocratic Teotihuakan culture.

Dr. Juan Luna-Cárdenas contends that in pre-Columbian times, it was the unfermented agua miel (literally honey water) that was used by the populace. The sages knew of the deleterious effects of the fermented acidic juice and thus, like sweet unfermented cider, it provided a nutritional base for society at large. Thus, the image of the drunken native is a stereotype that was created during post-Conquest colonial times when severe exploitation, disillusion and hunger were the effects of the cultural invasion of the intolerant Europeans.

PART III—HISTORICAL/Colonial Myths of Aztec Society

The Myth of the Debased Woman

Native American women generally have been portrayed in Aztec society as secondary citizens in a patriarchal structure. Sahagún is largely responsible for this negative view of women, asserting, notwithstanding, the existence of prostitutes and harlots.83 The female in Aztec society was highly respected in all stages of maturation. She was the ideal of the race; she was meticulously dressed, bathed often and attempted to achieve the highest characteristics of her feminine nature. According to Yakanini Metzli Kuautemok, she could never wander alone or date freely and never could she deal with more than one man. If married, she was totally in charge of the household and all decisions were hers without interference of the husband.84 She enjoyed the independence of retaining her own property and she could do business, entrusting her goods to itinerant traders or exercise a profession suited to her abilities be it that of a priestess, a midwife, a healer or a governing head.85 Sahagún's own projection was largely that of a woman whose main duty was childbirth, whose pregnancy was filled with superstitious directives and whose baby would face a place of hard work and suffering. He speaks of soothsayers predicting the fate of a child, their honor or dishonor, their richness or poverty.86

What Sahagún is describing is essentially a European medieval model for women, i.e., women as objects, as secondary citizens with little future in a world of superstition. There is no question that the first victim of the Spanish invasion in the Americas is the Native American woman. She was raped, beaten and prostituted by the Spanish. She was subsequently enslaved as a concubine, much like the European medieval model. The honor and respect that she enjoyed in pre-Columbian times was destroyed forever by the brutal and violent European. After the conquest, women became objects of exploitation by the Spanish. It is estimated that each Spaniard had an average of 20 to 30 concubines in his encomienda for his folly and pleasure. Thus, the woman fell into disrepute and was encouraged to paint her face and become a courtesan. It is the post-conquest female that Sahagún is observing and not the pre-Columbian model. In the post-conquest model, the woman had no right in colonial society; in the pre-Columbian model she could participate in major governing decisions in the Council of Women at the various levels of government; she held supreme power in Tula87 and it appears that a woman (Ilancuéitl) was at the origin of power in Metziko-Tenochtitlan.88

Old women, like old men, were highly respected and esteemed and had a place in society until their death, which was celebrated with great joy for having contributed to the greatness of the nation. Adultery, like drunkenness, was severely prohibited under the punishment of death. Neither practice was part of the social mores. As a wife, she could divorce the husband on grounds of lack of support, abandoning the children or other equally-damaging factors to the household. The conjugal property was equally divided between the two former spouses. The divorced woman was free to marry again whenever she chose.89 Finally, when a woman died during childbirth, she was relegated the highest place in the sacred dimensional world. Like the esteemed warrior who died in battle, their spirit forms would go to Tondlkatl, a region where the regent of the glorious energy of the Sun resided. In the transition to the spirit world, there were danzas, music and general celebration throughout until dawn. It was thought that after four years of glorious existence in this place, the spirits could then animate the clouds or sacred birds with beautiful plumage.90 Finally, the female in Aztec society could belong within any of the many options available to her according to her talents and propensities. Her personality type usually was a signal for the direction she would take. A personality type of Akatl projected women with great leadership qualities, innovations, individual rights
and generally governing heads. Due to her focus in the world of law, business or governance, she was often not interested in wifehood. In the end, each person was seen as equal because he or she was seen within a spiritual/metaphysical framework. It was the inner spiritual qualities that brought about greatness and, once recognized, these people became the select heads of society. In the final analysis, it was not power of materialism that mattered but the highest spiritual ideals. Thus, nobility must not be viewed in the same light as medieval Europe but rather in the definition of sublime dignity and moral/ethical character.

The Myth of Aztlán in the United States

The concept of Aztlán as a place of origin of the Aztecs has been seen either as a myth or a geographical place ranging from Mexico to north of the Gulf of California. Moreover, Aztlán as a place of origin of the ancestors became a rallying cry for pride and cultural roots for most Chicanos during the seventies. As mestizos, they were claiming their Native American roots, the philosophy and symbology of an ancient culture. Thus, when evidence of Aztlán as a place in the southwestern United States was discovered by Chicanos, they felt a right to reclaim it as their homeland. Michael Coe refers to Aztlán as west of Mexico, believed to be by some authorities, in the state of Narayit. Eric Wolf sees Aztlán as a mythical homeland of the Aztecs, while Soustelle uses the post-Conquest Crónica Mexicayotl to illustrate the time they lived in Aztlán, i.e., 1014 years. Markman speaks of the identity of places reminiscent of the originating homeland; additionally, Florescano admits Aztlán to be a place of obscure origin using the Tira de la peregrinación (Pilgrimage Scroll) to explain the “Mexica’s” first steps in search of the promised land and proposes that for the “Mexica” mentality, the historical reality is opposite that of Western thought, i.e., while Western historical thought disconnects human events from their supernatural implications, the “Mexica” fuses human action with the sacred, making space and time sacred realms.

According to Fagan, Orozco y Berra and other 19th century Mexican scholars treated Aztlán as a myth, as a metaphor for the Island of Tenochtitlan. In fact, Orozco y Berra situated Aztlán in Xalisco in the Island of Mexcalla. He maintained that Mexcalla meant “house of the Mexicans,” thus, Aztlán. This, however, was inexact since Mexcalla derives from Mexicalli or mezcal and its real meaning is “where mezcal is abundant.” Davies, in discussing Aztlán, declares that the latter should be interpreted as meaning “place of the cranes” or possible “place of whiteness.” For him, Aztlán was not too remote from the seven caves and the Valley of Mexico; he further surmises that Janitzio or Lake Patzcuaro corresponds to the usual description of Aztlán. As such, he speculates that there may have been more than one Aztlán and that the new promised land (Aztlán) was still before them. Paul Kirchhoff incredibly concluded that the seven caves lie not far to the east of the modern state of Queretaro and Aztlán a little to the West. Professor Jiménez Moreno agreed, situating Chikomóztok in Jilotepec, Hidalgo, southwest of Tula but situated, to the contrary, Aztlán in a lagoon called Mexicaltitlán on the coast of the modern state of Nayarit, where there is a place nearby called Aztáltlan. Chavero, following the footsteps of explorer Nuño de Guzmán, theorizes and places Aztlán south of Chiametla in the lagoon of San Pedro or Mexicácan. San Pedro is called Aztlán along with a small village nearby.

What is consistent in the research and evidence is the appearance of the place names of Aztlán and Aztáltlan; while these two terms derive from Aztekah-Náhuatl they are not one and the same. Robelo incorrectly deduces Aztlán to be a contraction of Aztáltlan or “place of the cranes.” And while Chavero has found a few places called Aztlán, he has not proven that they are the ancient homeland of the Aztin. If we accept Aztlán as the place of abundant cranes, we might erroneously think that Aztlán is situated throughout the coasts of the Pacific covering thousands of miles of lagoons and cranes. If we accept Aztáltlan comes from Aztlán we then have to situate Aztlán between Madison and Milwaukee, Wisconsin, where ancient mounds exist in the area called Aztáltlan. Undoubtedly, the term has suffered linguistically through the years and as a consequence, has dropped the second t of Aztétlan. Yakanini Metzlí Kuautémok, a native speaker, scholar and descendent of Aztekah/Toltekah governing lineage, gives its correct meaning by associating the words Azteca, Aztékal and Aztlán. Aztlan literally means “the place of the Az” (Aztin/people). Aztékal means “pertaining to the Aztecs.” Its roots or az and aztli signify “instrument” and “wing,” respectively; tékatal signifies “people.” Aztlán was the maternal homeland of the Aztin of the Aztékal race who spoke Aztekah Náhuatl. Thus, using the roots of az, aztli and teknal, one forms “the people with flying instruments.” This is the Aztlán of prehistory dating back to before the Great Flood, recorded by diverse cultures and peoples around the world. There are religious
The coastline of Europe is now thought to be connected much more closely to the Americas due to scientific evidence Rios B that within its calculations fixes the date of 18,024.

In the pre-Columbian, pre-Conquest Aztec Codex Vaticano the prehistoric land mass that includes the Caribbean Island continent did exist, what time would it have succumbed to a planetary cataclysm? According to visionaries and intellectual, Voltaire and Montaigne; likewise the brilliant mind of Francis Bacon. Even American archaeologist Edward Thompson gave credence to its existence. Hopi medicine men see the Native American coming from the “mythic” Atlantis first mentioned in the West by Plato in Timaeus (5 B.C.). Pliny, the Roman naturalist, discusses this ancient continent in his Natural History in 1 A.D. Most interesting is the inclusion of this continent by early Arabian geographers; it was admitted by French essayist and intellectual, Voltaire and Montaigne; likewise by the brilliant mind of Francis Bacon. Even American archaeologist Edward Thompson gave credence to its existence. The problem is not one of existence of continents in different locations of our evolving planet but rather one of time. Geological research demonstrates that ten million years ago, most of what is now the United States was covered with water except for the states of Utah, Nevada, Arizona and New Mexico. The Gobi Desert was fertile and the Andean coastal area of South America was under water except for the southern Cordilleras and Peru. If a prehistoric continent did exist, what time would it have succumbed to a planetary cataclysm? According to visionary esoteric literature, a continent in the Caribbean perished in three distinct cataclysmic upheavals, i.e., 50,700 B.C., 28,000 B.C. and 10,700 B.C. Noteworthy is a date in the pre-Columbian, pre-Conquest Aztec Codex Vaticano Rios B that within its calculations fixes the date of 18,024. The coastline of Europe is now thought to be connected much more closely to the Americas due to scientific evidence found when a broken cable line between Cape Cod and Brest showed lava hardened under atmospheric conditions (above water) less than 15,000 years ago; moreover, an ancient dog skull was found in Colorado that is of European origin of a species that existed between 12,000 to 15,000 years ago suggesting a land bridge to our mainland. Equally important are the glacial advances; the last major stage progressing from 50,000 years to 9,000 years with the final retreat dated at 7,000 B.C. What is significant is that the water level was 60 meters lower than in present times. The rising sea level began at 8,000 B.C. These figures coincide very closely with the esoteric literature that places 9,500 years ago as the time of the disappearance of the land masses in the Atlantic.

It is also possible that the biblical and universal Great Flood may have occurred during these cataclysmic periods. Finally, the word “Atlantis” or “Atlantic” is Aztec in origin. In Aztekah-Náhuatl the word Atlantike means “we live by the sea,” as may have been the case with the ancient Atlantic continents. In summation, Aztlan refers to the place of origin of the Aztecs or Uto-Aztecan tribes who left their homeland out of necessity crossing a body of water in Acalli (boathouses), reaching what is now the mainland of the United States and stretching into Mexico and possibly portions of South America. It is likely that their ancient continent disappeared in connection with the rising sea levels after the last glacial period circa 8000 B.C. Migrations were subsequent to the various stages of continental deterioration. The transitional period (Chikomóztok) in caves was necessary due to the glacial advances. Teokulhuakan (the place of the divine grandfathers) is mentioned in relation to Aztlan. This word, connected to the historical homeland, has spiritual and metaphysical implications since it refers to the ancient time/place in which grandfathers here are not necessarily human genealogy but rather spiritual forces that were integrated within a sociocultural/metaphysical framework.

**The Myth of the European Etymology of the Word America**

The term “America” has long been assumed to originate from Vespucci’s first name, i.e., Américo. The encyclopedia states the origin from Américo Vespucci and Martin Waldseemüller as the first to use the name. Apparently, Waldseemüller introduced the name “America” in Cosmographie Introducctio on the 28 of April of 1507. However, Luna-Cárdenas points out in his study of Vespucci that his registered name was Albericus.

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Moreover, while the translated name may have taken the variants of Alberigo or Almério, this is not related to the word "America." The source is, ironically, American, since it derives from a place name, a region from Nicaragua visited by Columbus and his sailors and well-remembered because of the gold found in the mountains from where it receives its name of America. Accordingly, Vespucci was born on the nineteenth day of March in 1451 and was baptized Albericus Vespucci. He received an excellent education as a young boy in his uncle's school, a dominican friar (Jorge Antonio Vespucci). Having studied various languages including French, he was given the post of Secretary to the Florentine Ambassador (of the Medicis Prince) to the court of King Louis XI of France. The ambassador was, of course, a relative, Guido Antonio Vespucci. As a Florentine, Albericus Vespucci became a disciple of the illustrious Toscanelli, studying geography and astronomy.

After Spain's triumph against the Moors, Barcelona became the commercial gateway for trade. It is here that a commercial embassy is formed by the Prince of Florence with Albericus Vespucci as the designated ambassador. It is also here that he becomes informed of the details of Columbus' routes and the commercial potential in undertaking an expedition to the New World. After discussing his proposed expedition with the Catholic kings of Spain, he travels to Sevilla, center of naval activity. Here, Albericus Vespucci is known as "the Florentine" and "Vespuccio" and prepares to follow the routes of Columbus and, in time, will be the first to prove that the lands discovered are not part of Asia but a new continent, an extraordinary intellectual discovery of the times. He joins Juan de la Cosa, pilot and cartographer of the Pinzones, and explores the country of Paria (now Nicaragua and Venezuela). De la Cosa knew a few things about cartography but knew little of cosmography and did not compare to the talents of Vespucci. What should be observed is the amount of fraudulent copies of maps, letters and manuscripts that circulated during these times. Columbus, in his economic misery, began to sell copies of letters which inspired others to become copyists since the demand to sell to pilots of ships was ever-increasing. There are a number of maps that are considered fraudulent or apocryphal. Such is the case with a letter published in 1506 after his third voyage to the "New World;" in it appears the name of Américo Vespucci and Americus in various maps. These were repudiated as apocryphal since shortly thereafter, in the nineteenth edition of Cartas geográficas, his name appears in Latin, Albericus Vespucci.

Another variant of the word "América" appears to be America, a name relating to the chain of mountains (northeast to southeast) in Nicaragua. According to this source it meant "windy country," and upon arriving at the coasts, Alonso de Ojeda discovered that the natives were further called Américos. Alberigo Vespucci as cartographer of the expedition, notes the name Americia in his letter Carta geográfica written in 1499. The name referred to the southern-most part of the "New World" although in time it was used to refer to all of the New World. By 1523 a letter ("Carta geográfica") is published in Lyon by Ptolomeo using the aforementioned name and geographic description. As such, the terms America, América or Américe all relate to a chain of mountains in Nicaragua situated between Juigalpa and Libertad, province of the Chontales. In a study in a geographic society of Spain, Julio Marcos confirms the term América to be entirely aboriginal. According to this source, Columbus during his fourth voyage and after turning around the cape of Gracias a Dios, reached Desastre, the Rio Grande of Matagalpa which springs out of the mountains of America, where gold is abundant. Since Spaniards were incessantly inquiring about gold, the word América was pronounced sufficient times to be remembered. Upon his return to Spain, Columbus' men jubilantly spread the word in relation to the discovery of new mines of gold. It is probable, the source continues, that the word even reached the editor of Saint Dié who first used the name Américi confusing the term with Alberico o Américo, modifying and adulterating the original name in Latin of Albericus Vespucci. It should be pointed out that communications and publications including signatures were written in Latin in Spain. This was the official protocol of the times. Even Columbus' first letter (1493) to the Reyes Católicos is written in Latin by an accompanying friar.

Yakanini Metzli Kuautémok, using linguistic analysis demonstrates the origin of the word and relates it to the Uto-Aztecan linguistic groupings. He also shows how Waldseemüller was misunderstood by the uneducated public when he utilized the word in Latin. Using the latter for analysis, Metzli Kuaatémok affirms that writers of the epoch not only wrote everything in Latin but were accustomed to placing the preposition "of" or the Latin genitive form of the theme, i.e., if writing about war, it was entitled "of the war," etc. Moreover, he notes that the northern countries preferred to use the Latin genitive.
Waldseemüller, taking the name America and using it as a noun, conjugates it to the genitive in Latin giving Americi or “of America.” In a page of Waldsmüller’s publication of Vespucci’s findings, there is a picture of the cartographer Vespucci and a heading on the top left reading America and on the right Vespucci. One notes a separation of five spaces to denote it is not the first name of Vespucci. Thus, it should read “of America by Vespucci.”

On the question of etymology, Yakanini Metzli Kuautémsok proves through linguistic analysis the etymology of the word and fixes it with the Uto-Aztecan linguistic family. “America” derives from Amerikak which is directly a variant of Ametlikak. In the region of Nikira/Nicaragua, the r replaces the tl so common in Aztekah-Náhuatl. Such is the case also with the Raramuri or Tarahumara, the Wetari in Costa Rica. This change of phonemes occurs, albeit rarely, in Spanish as is the case with Cagaluta to Cargaruta to Cargaruta. With reference to the Aztec, Ametlikak, there is in Mexico a place called Ametlak, which means “precipice of deep and flowing waters.” By adding ikak, meaning “vertical heights,” it gives the added dimension of depth of the precipice. Consequently, Ametlikak means “place of great heights and deep waters” with the tl replacement of the r, Amerikak conforms to the exact description of the region, i.e., high towering mountains with deep rivers flowing through (Matagalpa River). Thus, in the end, the name “America” is authentically Native American and does not correspond in any manner to the Florentine Albericus Vespucci. In addition to Columbus’ blunder of calling the new-found land las Indias, and its inhabitants, Indios, due to his geographical ignorance, there is another word that is in current misuse by academicians of Aztec culture and civilization. I refer to the word, Náhuatl,12 which is currently misused with regard to national culture, people and language.

The Myth of Náhuatl as the Name for a National Language or Culture

As we review the literature, the corpus of writing is replete with variations of the word, Náhuatl; Davies refers to people speaking Nahua;13 Coe prefers to call it Nahua speech, Nahua place names, Nahua conquests;14 Florescano speaks of the “Nahua idea of the cosmos” and “Nahuatl” as the official language.15 Wolf prefers Nahua dialects, establishing that the early speech was “Nahuat” whereas the later speech was “Nahuatl;” moreover, he states “Texcoco Nahuatl became classic Nahuatl.”16 Fagan and Markman think, likewise, that “Nahuatl” is the language of the Aztecs, while Soutelle cites Olmos, preserving the Vevetlatolli (Wewetlatolli) in its “Nahuatl” form; the pre-conquest inhabitants as “Nahuatl Mexicans, and the “Nahuatl republic of Tlaxcala.”

Santamaria, in his Diccionario de Mexicanismos, groups the following words in a related manner: Nahua, Nahuatl, Nahuateca, Nahuatlaca, Nahuatlache. He speaks of an ancient nation, the Shoshonis as Nahoa and their language as Nahuatl. He also refers to the Nahua Aztecas living near Culhuacan (Kulhuakan), whose language Nahuatl is commonly used by Nahua or Nahoa. He also defines a Nahuatlaca as a Nahoa, an Nahuatlato as a bilingual native (Spanish/Aztekah Náhuatl), Nahuatl as the appropriate language spoken by the Native Mexicans and Nahuato as originating from Nahoa.18

The question remains: who was responsible for the first deviations from its original meaning? One of the earliest works on Aztekah Náhuatl was written by Fray Alonso de Molina in 1517.19 Here, he decries not having been nurtured in the tongue but finds that this work will be helpful in the indoctrination of the native into the Holy Roman Christian faith. What is notable is his use of the word naturales whenever he chooses to speak of Native Americans in general, but yndios (“Indians”) whenever there is a negative action. As he tries to justify his work to the Viceroy of New Spain, Don Martin Enríquez, he makes reference to his dictionary as a Vocabulario en lengua Castellana y Mexicana. Formally, it appears that he attaches the Spanish written version as “the Mexican language,” which, curiously, the native speakers of the state of Guerrero today refer to as “Mexicano” (language). Consulting his listing of words related to “Nahuatl,” he defines “Nauati” as “something that sounds good”20 and a “nauatlato” as “an interpreter.”

All other related words relate to speaking. While Fray Alonso de Molina was no expert nor a native speaker, it is clear that “Náhuatl” has to do with speaking or sounds from words and not with culture or people, as it is currently being used by academia. While this is clear, there is, however, a reference in his Espístola nuncupatoria, in which a distinction is made between Náhuatl and Mexicanos. It would appear that Fray Alonso de Molina is trying to distinguish between the Metzika (tribe) and others that speak the same tongue, i.e., Texcoco, Tepanekah, etc., but the error lies in that he does not refer to them by their tribal names. Instead, he misuses the term Náhuatl (which refers to language) and utilizes
instead the variant *Nauas* (meaning speaker of words) to refer to their tribes. The proof that this word does not exist with this denotation in the vocabulary of the native peoples is in his own dictionary, in which the word *nauas* does not exist.121

Perhaps the most clear and authoritative study on this word is by the native scholar Yakanini Metzli Kiuautémok (Dr. Juan Luna-Cárdenas) in a work entitled, “*Nauat, Nahuat, Nauatl, Nauatl ¿o que?*” He begins by citing the aforementioned work of Fray Alonso de Molina (1591) and continues with Fray José de Paredes (1758) and Alfredo Chavero (1882) among other authors. The latter is credited for being one of the researchers who initiated the romantic word “Nahua,” a “brutal deformation of the word ‘Náhuatl’” already in use before Chavero’s generation.122 According to Yakanini Metzli Kiuautémok, in the Aztekah/Toltekah/Metzikah language, there are more than twenty-five expressions to signify “to speak” in one word. Dr. Luna-Cárdenas offers various interpretations of its usage: (a) from the word “Náhuatl,” *na* = to communicate; *ih* = to say; *to* = an auxiliary; *wa* = verb—to speak. In synthesis, it means to communicate through words; (b) from the word “Náhuatl,” *nah* = in this way; *to* = auxiliary; *wa* = verb—to speak. In synthesis, it means to speak in this way; (c) from the word “Náhuatl,” *na* = to communicate; the dissonant “hua” reflects the passive possessive genitive = he who possesses a thing; *nahua* = speaker with the communication; Náhuatl = speaker of the communication; (d) the form of the word “Náhuatl” spelled without the *tl*, i.e., *Náhuat*, properly belongs to the Olmekah group; (e) the verb *nawa* or *naua* = to communicate through words; (f) from *naku* = to communicate in written form. Thus, Náhuatl signifies “language” or “the instrument of the spoken communication” (Náhuatl).123

In summation, various meanings are possible; Náhuatl as the speaker of that which has been communicated from Nahua as the speaker of the communication; “Náhuatl” utilized with another root, *nah-uatl* to mean “that which has been spoken in this manner” from *nah-ua* to mean “to speak in this manner” and finally, “na-uitl” from two verbs (*na, “to communicate” and *wa* or *ua, “to speak”) form the composite verb “naua” which means “to communicate with spoken words or to inform/to speak.” Consequently, nauatl means “the spoken communicator.” i.e., “the language as the instrument of the spoken communication.”124

As can be seen, Náhuatl refers to language, the spoken communication, while Naua is the composite verb, “to speak/to inform” or “the speaker doing the action of the verb to speak.” How can we say Náhuatl people (literally, “language people”), Náhuatl culture (“language culture”), Náhuatl philosophy (“language philosophy,” when referring to cosmology) or Nahua peoples (“to speak/to inform type of peoples”), Nahua conquests (“to speak type of conquests”), etc. What is appropriate and correct, therefore, is to state the tribe, i.e., Metzikah, Chichimeka, Tlaxkaltekah to denote to whom the language refers. It would then be appropriate to say Metzikah Náhuatl or Tlaxkaltekah Náhuatl (“the language of the Tlaxkaltekah”). To be even more comprehensive, one can show the linguistic branch (Toltekah) and the trunk or origin (Aztekah), i.e., the language spoken by the Metzikah could be expressed in the following manner: Aztekah-Toltekah-Metzikah-Náhuatl (Aztekah—the trunk or origin, Toltekah, the branch, Metzikah, the tribe). Prof. Xavier Campos Ponce alludes to the misuse of Aztec words in an article reporting on the results of a second round table discussion of ethnologists concerned with pre-Colonial Metzikan culture. Previously, these fourteen representatives had called for academia to relinquish the use of *indio* (Indian), *indigena* (indigenous) and *indigenista* (indigenist) due to their incorrect etymology and degeneration.125 In like manner, with the word Náhuatl, we should follow this example and make an effort to seek the native peoples’ meanings and not create neologisms inappropriate to native cultures to fit the paradigms of the moment.

In conclusion, the history and interpretation of native peoples and in particular the Aztec, has been subjected, to alterations and distortions by medieval minded writers and censors attached to ecclesiastical councils of the Santo Oficio or the Inquisition since the beginning of the invasion of the Western world. The negative picture portrayed in chronicles and post-Conquest codices of native peoples has often been a direct reflection of medieval European reality with all of its barbarism, superstition and violence. Moreover, the backwardness of the Spanish, particularly in the sciences, did not permit them to objectively understand the scientific vision of the universe as viewed by pre-Columbian high cultures; rather, it was seen as heretical and therefore, was condemned with the characteristic listing of medieval witchcraft accusations. It is precisely because the Aztecs and other high pre-Columbian cultures were urbane, humane and civilized that they were overtaken by the cannon and the sword. The high principles of these high cultures regard-
ing humanity, brotherhood, true harmony and understanding of the principles of nature, their profound knowledge in high mathematics, astronomy, biology, engineering, architecture, agronomy, and their creative genius as exemplified by their profound abstract art and poetry does not fit with the barbarous model invented by the Spanish. The contradiction has puzzled many researchers who have tried to rationalize or justify its existence. It does not fit simply because it is a myth invented like many in the history of invading nations. As one looks at today's world, it is evident that the Western model of institutional politics of the moment are symptoms of a very long pattern of conflict and denial. The moment is now upon us to seek, as the Aztecs and other Native Americans sought, the Nettaliliztli or the "root and foundations of all things" so that we can attain a more profound understanding of humanity and the cosmos are experienced in a non-linear, multi-dimensional and interlinking unified reality.

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END NOTES

Part I:


2 There are many references to the Council of Constantineople in the histories of Christianity. What should be pointed out is the Roman (paganized) ideas and influence of Constantine on the council and the reversal of fundamental principles of primitive (original) Christianity after Constantine's dominance over bishops presiding. Some scholars have suggested this as the turning point and the subsequent further development of the Western Catholic Church. Ideas stemming from early Christianity (time of the Christed One) include communal organization, missionary activity (as opposed to temple worship), the idea of the one God that is connected to potential Christ-spirits. An early group instrumental in the education of the inner circle and the formation of early Christianity (deliberately left out of the histories by both Judaic and the Roman Christian Church theologians) are the Essenes. It is not until the 1940s through the discovery of the Dead Sea Scrolls that we learn of their existence. Among the concepts of the Essenes included reincarnation, the belief in the fulfillment of the prophecy of the arrival of a master soul, belief in prayer, e.g., with the prayer rituals facing the east just prior to the rising of the sun. See Phillip Allegro, The Dead Sea Scrolls: A Reappraisal, rev. ed. (Middlesex England: Penguin Books, 1987).

3 During the medieval times, the Church is said to have brought in 170 million annually just through tithe; moreover, it acquired more than 100,000 properties due to the deaths of soldiers participating in the Crusades.

4 Vento, Arnoldo Carlos, Tres civilizaciones del mundo medieval: Crítica y anáisis de las primeras cruzadas (unpublished manuscript).

5 The Council of Tortosa in 1119 encouraged the king to persecute heretics; moreover, in 1197, Pedro of Aragón (Count of Barcelona) established death by fire. The Papal Bull of 1231 (Gregory IX) further strengthened the institutionalization of the Santo Oficio in Spain the following year.

6 Santiago Valenti Camp, Las Sectas y las sociedades secretas a través de la historia. (Mex.: Ed del Valle de Mexico, 1995) p. 651.


8 Punishment included mutilation of the tongue, hot iron burnings on the face, death by boiling water and fire.

9 The "holy duty" or "office" of the Inquisition was absolutist; its influence impacts all levels of society; thus, there is no separation of Church and State. In 1565 Ventian Legate Giovanni Soranzo stated: "It is true that the Inquisition intervenes in all affairs, regardless of rank or status; it is the true Lord ruling and reigning over Spain."


11 The early Christians, following the "revolutionary" philosophy of the Master (known as the Christed One) represent a non-Western view of reality; it followed the metaphysics of the Essenes, a monastic Judaic group whose existence was mysteriously left out of the histories.

12 Yakanini Metzli Kuantènomok (Dr. Juan Luna-Cárdenas) "Conoce ud. la ciencia suprema?" Lecture/address to the Central Kosmosofica de Anahuak, Mex.: Editorial Aztekatl.

13 According to Yakanini Metzli Kuantènomok, Ilhuikdyoti kosmosofia (Mex.: Central Kosmosofica de Anauak), the five mental spheres are:
   (1) Teonomilizzotl
   (2) Teomanilizti
   (3) Teomazouhiti
   (4) Teomatililli
   (5) Teoyotl

14 Sahagún, Fray Bernardino de, Historia general de las cosas de Nueva España. (Mexico: Editorial Pedro Robredo, 1938) vol. II, pp. 258–262. Sahagún states: "...hell, where Satan lived and called himself Mictlantezcuhli and also Tzontemoc and a goddess who was called Mictecachuatl." Modern scholars reiterating this myth include Walter Krickeberg, Mitos y leyendas de los aztecas, Incas.

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15 Alfredo Chavero, Mexico a través de los siglos, Historia antigua y de la conquista, (Mex.: Ballesca, Espasa y Cia) N.D.

16 The Codex Megliabecchi is a post-Conquest manuscript stylized with native design but on European paper (92 pp.) written in the mid-Sixteenth Century. Its content is the calendaric Tonalcanatl with interpretations written in Spanish. According to Luis Azcue y Mancera (Codices indigenas, p. 164), it does not clarify but detracts from the original concepts, e.g., characters referred to with pulque are interpreted as deities (housed in Florence, Italy).


19 Noemí Quezada, Amor y magia amorosa entre los Aztecas (Mex.: UNAM, 1971) p. 25.


21 Fray Geronimo de Mendieta, Historia Eclesiastica Indiana, (Mexico, 1870), (reprinted by Chávez Hayhoe, Mex., 1945). See also, Manuel Orozco y Berra, Historia antigua de la Conquista de México, 4 vols. (Mex.: Atas, 1880).

22 Padre Sahagún, Historia general…

23 Caso, El pueblo del sol, p. 88.


28 León-Portilla, Toltecyotl…p. 188.


32 Garibay, La Literatura…, p. 123.

33 Hannerl Gossler, La Ciencia celeste de los Aztecas (Mex.: Posada, 1974) p. 126.


Part II:


36 During the Nineteenth Century, Maggs Bros. 34 and 35, Conduit Street, London W. advertised the sale of "the first edition of the Latin Letter Announcing the Discovery of America" for 1,250 pounds in which he announces his recent discovery of the Ganges dated the third day of the calends of May, 1493 (From the Rare Books Collection, Benson Library, University of Texas—Austin).

37 The vision of Xokoyōtzin is reproduced by the informants of Sahagún (vol. XII of the Codice Florentino); there is also a brief section in Historia de Tlaxco of Diego Muñoz Camargo which reflects the dubious opinion of the Tlaxcaltecs, the allies of Cortés. See also Miguel León-Portilla, Visión de los vencidos; Relaciones indigenas de la Conquista (Mex.: UNAM, 1972) pp. 1–11.

38 Juan Luna-Cárdenas, Ilhuikcyotl: kosmosofia (Mex.: Central Kosmosofica de Anauak). In the scientific metaphysics of the Aztecs, Tezcatlipoka represents the force of dominance bringing about truth and justice; Xipe represents wisdom, Uitzilopochtli fine, correct thought, artistic and spiritual, and Ixcozauki the flourishing of mental activities.


41 Juan Luna-Cárdenas, Historia Patria (Mex.: Editorial Aztekatl, 1956) pp. 71–79.

42 Juan Luna-Cárdenas, Historia Patria, pp. 155–156.

43 José Juan Arrom, Esquema generacional de las letras hispanoamericanas (Bogotá: Caro y Cuerro, 1963) p. 28.

44 Bernal Daz del Castillo, Historia verdadera de la Conquista de la Nueva España (Mex.: Ed. Robredo, 1933) p. 232.


46 Sahagún, Historia general…, p. 31.


53 Fernando de Alvarado, *Tezozómoc, Crónica Mexicayotl* (Mex.: UNAM, 1949) pp. 7–8. Tezozómoc was of governing lineage as a grandson of *Mocetculxozoa Xocoyotzin*, the ruler assassinated by Cortés at the time of the invasion of the Spanish “popolocas” (barbarians).


55 Ibid. There is a chapter entitled, “Los círculos de cultura,” concerning the various cultures that existed in the Americas during the Chikomoztoc (glacial) period, pp. 19–49.


57 José Juan Arrom, *Esquema generacional...*, p. 23.

58 The *Requerimiento* was a legal document that had a multitude of legalistic purposes, one of which was the proclamation of land for the Crown; it was ridiculous because often it was pronounced from a ship or a hill before invading a village with innocent women and children. All would be killed with the exception of the young who were pleasing to the eye for rape and/or labor. See Lewis Hanke, *The Spanish Struggle for Justice in the Conquest of America* (Boston: Little, Brown and Co., 1965) p. 34.


60 Juan Luna-Cárdenas, “Si hubo...”, pp. 16–32.


62 Hernan Cortés, *Cartas de relación*, written circa 1520 from his second letter (Carta de relación) in *Historiadores primitivos de las Indias* (Madrid: Biblioteca de Autores Españoles, Tomo 22, 1946).


64 Diego Durán, *Book of the Gods and Rites*, trans. Heyden and Horcasitas, (Norman: University of Oklahoma Press, 1971) p. 95. The idea of eating God’s own blood is of Western medieval Catholicism; the idea is so embedded that Soustelle even reiterates the idea of “eating of God’s own flesh that the faithful ate in their bloody communion” as a form of explanation. Soustelle, *Daily life of the Aztecs*, p. 98. In the end, researchers cannot reconcile the obvious contradictions, or what appears on the surface to Fagan as philosophical ambivalence between violence and benevolence, humility and mercy. There is a reason for it; the malicious intercalations and inventions of the Inquisitional censors are out of sync with the philosophy and metaphysics of the Universe as understood by the pre-Columbian peoples.

65 The sermons of Friar Antonio de Montesinos (1511) were transcribed or reproduced by Padre Bartolomé de las Casas in his *Historia de las Indias*. See also, Lewis Hanke’s, *History of Latin American Civilization* (Boston: Little, Brown and Co., 1973) pp. 91–93 for the English version.

66 Originally appears as an article in a local Mexico City newspaper or journal; cited by Dr. Juan Luna-Cárdenas, “Si hubo...” p. 57

67 Inca Garcilaso de la Vega, *Comentarios reales...*


70 Sahagún, *Historia general...*, vol. 1, p. 357.


75 Cecilio Robelo, *Diccionario...*, p. 198–199.

76 Cecilio Robelo, *Diccionario...*, p. 200.


80 Luna-Cárdenas, *La casa de jade*, pp. 27, 41. See also, *Ixilxochitl’s Historia Chichimeka/Tolekeih* (Quinta Relación).

81 Wolf, *Sons of the Shaking Earth*, p. 66.


83 Juan Luna-Cárdenas, Video interviews at the University of Texas—Austin, Summers, 1991, 1992.


86 Magnus Morner, “The Conquest of Women” in *History of Latin American Civilization*, ed., Lewis Hanke, p. 140. Originally from...

87 See Ixtlilxóchitl, Fernando de Alba, Historia Chichimeca, p. 29.

88 Historia de los Mexicanos por sus pinturas, vol. III, p. 249.

89 Ixtlilxóchitl, Relaciones, p. 239.


92 Coe, Mexico, p. 145.

93 Wolf, Sons of the Shaking Earth, p. 130.

94 Soustelle, The Daily Life..., p. 219. The post-Conquest Crónica Mexicana (p. 14) states: Anh inicompa encen huecuaquecin sicomic pa cacta onco Chichimeca Azteto in Aztlan antzon xihuitl ipan matlahuextlehui xihuitl ipan matlaclt onahui xihuitl inuih nectza intlapohual huetuexte, iniu nemo hueui nenemui (For a very long time they stayed there. They lived there in Aztlan, the Aztec Chichimecs, for twice four hundred years and ten times twenty years and fourteen years, according to the account of the ancients, and then they began their march from there.).


101 Cecilio Robelo, Diccionario, p. 28.


103 Prior to his untimely death, Yakanini Metzli Kintatemok had traced Aztekah Náhuatl to a native culture called Aztekah-Katio in Colombia, South America.


106 Ibid. See also, Diccionario Iberoamericano, under América, América or América.

107 Cited by Luna-Cárdenas, Nunca existió..., p. 35. Originally from the Enciclopedia Miniana. Its original source appears to be that of R. Díaz-Alejo y Joaquín Gil “America and the viejo mundo.” The latter is from a page from the work of Francisco de Arce.

108 Ibid.

109 Cited by Luna-Cárdenas from the Diccionario Iberoamericano. The work appears in the Boletín de la Sociedad Geográfica de Madrid, XV, p. 207.

110 Ibid.

111 Luna-Cárdenas, Nunca existió..., p. 41.

112 I have intentionally placed an accent on the first syllable since almost every professor incorrectly places the inflexion on the second syllable without, notwithstanding, the appropriate voiceless stop/liquid tl sound.

113 Davies, The Aztecs, p. 11.

114 Coe, Mexico, p. 20.

115 Enrique Florescano, Memory, Myth and Time..., pp. 44, 54.

116 Wolf, Sons of the Shaking Earth, pp. 41, 133.

117 Soustelle, Daily Life of the Aztecs, p. 223, 116, XXI.


119 Fray Alonso de Molina, Vocabulario en lengua castellana y Mexicana y Mexicana y castellana (Mexico: Editorial Porrúa, S.A., 1970). See both the “prologue” and the “Nuncupatory epistle.” In the prologue he confesses that he did not learn Aztekah Náhuatl in the natural way: “Por no aver mamado esta lengua con la leche, ni ser me natural” (For not having nurtured this tongue with its own milk, nor was it natural to me.).

120 Fray Alonso de Molina, Vocabulario ..., p. 164. With reference to his use of “Indians” (Yndios) it appears only as a negative action, e.g., “no ser entendidos los Yndios” (the Indians not coming through with clarity). Also, his examples of “Nahuatl” (“That which sounds good”) is a good example of how clerics projected their own European reality, in view that something good, for Molina, is a church bell or a Ladino man, both elements which were the most destructive to Native American culture.

121 Fray Alonso de Molina, Vocabulario..., p. 63. What is very probable is that the Colonial Spanish would hear common speakers use the word “Nauatl” when asked what they were speaking since it is only natural to respond they are speaking the tongue or language (that we speak). Not being scholars or Tlamatinimi (this intelligentsia was destroyed with the Conquest), they would not specifically classify the tribal name since there is really no need to do so among themselves. Thus, the Spanish assumed that Nauatl meaning simply tongue or language was the name of the language.
Since, everyone has reiterated the mistake made by ignorant Spaniards.

122 Juan Luna-Cárdenas, Nauat, Nahuat, Nauatl, Náhuatl ¿O Qué?, (Mex: Editorial Aztekatl) pp. 2, 3, 8.

123 Juan Luna-Cárdenas, Nauat..., pp. 14–16.

124 Ibid. p. 16. There is still another way to say "language" (Náhuatl) in Aztekah/Tultekah/Metzikah Náhuatl, i.e., Tla-to-ua (and not Tlaton as commonly written). Without getting into a linguistic breakdown of the word, Tlatoua means "to speak sincerely from within about something" (Luna-Cárdenas, p. 17).

125 Xavier Campos Ponce, "Mal uso de las palabras Aztecas" appeared in Mexico City daily under section entitled, Vida y Cultura. Cited by Dr. Juan Luna-Cárdenas, p. 12.