

AZTEC MYTHS AND COSMOLOGY:
HISTORICAL-RELIGIOUS MISINTERPRETATION AND BIAS

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"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.¹ 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., *Mikltan*, (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)*chikomoztok* 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* (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.² 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.³ 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 *plenitudo 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.⁴ 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.⁵

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 Orléans. In Spain, the persecutions against heretics also exist one century prior to Innocent's Fourth Lateran Council.⁶ 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.⁷ 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.⁸ Under Inquisitor Torquemada, 8,000 people were sacrificed alive; under the reformer Cisneros, 1,5000 were burned alive not including hundreds of thousands of other types of punishment. It is the latter Inquisitor that runs Spain after Isabela la Católica 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. Isabela la Católica 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*⁹ 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 Aztekah 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.¹⁰ 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, Teotihuakan, Maya, Toltekah, Meztzika, 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).¹¹ 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 Metzli Kuaudemok* (Juan Luna-Cárdenas), their supreme science was known as *Ilhuikáyotl*, which was a type of *kosmosofía* or cosmogony.¹² It is this inheritance of thought, taught through oral transmission within select families, that comprises of five spheres or dimensions of mental thought. In order to understand the symbolism of the Aztekatl nations, in codices, they must be read via five mental levels.¹³ 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 its greatness and power, e.g., *Ipalnemoani*, 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 ones 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 *Tlamatinimi*, 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 (*Tonalámatl*) for determining ones 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 Zentéotl*. 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.¹⁴

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 *Miktlantekutli* 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.¹⁵ 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 *Miktlantekutli* refers to the sun and that the pre-Columbian people were materialists. The interpreter of the Codex Magliabecchiano 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".¹⁶ León-Portilla cites 13 celestial levels in addition to nine underground levels in which the dead were to undergo obstacles en route to *Miktlan*.¹⁷ This level was not the dark void inhabited by ancestors that had few worldly possessions as Fagan attests;¹⁸ rather, the place where humans go that have died a natural death on earth, without considering social rank or status.¹⁹ *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 finality. The evolvment 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 evolvment. 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. Paredes cites the hatred of Anglo Westerners against *Mexicans* originating from Native-American peoples.²⁰ 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.²¹

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...²² Alfonso Caso refers to the *Tonalpouhqui* as astrologers who predicted good and bad luck corresponding to each person born.²³ 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..."²⁴ Fagan asserts that the "magico-religious pattern of the day count determined ones destiny." He does, however, point out that these readings were not absolute, that a person's deeds on earth could alter his fate...²⁵ 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..."²⁶ 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."²⁷ Finally, León-Portilla regards the *Tonalpohualli* (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...²⁸

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 Sahagún 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 Española, 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.²⁹ 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 mores of the native populations.³⁰ 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..."³¹ Moreover, he asks that they refrain from sexual desires, that they not stoop to the level of an animal. In the *Kalmekak* (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.³² In terms of poverty and riches, these are not part of a person's objectives in the non-materialistic pre-Columbian world. Everyone had all of the basic necessities in a system when even in extreme economic conditions caused by drought or other catastrophic events, there were always reserves of food held for just such occasions in both the Aztec and Inca societies. Money was non-existent as we know it today; the *trueque* or exchange barter system provided all of the needs of a society. Thus, these characteristics are not part of the pre-Columbian world and refer more specifically to the world the Spanish knew in the European Middle Ages.

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 Seventeenth 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.³³ 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.³⁴

AZTEC MYTHS AND COSMOLOGY:

HISTORICAL-RELIGIOUS MISINTERPRETATION AND BIAS

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.³⁵ 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 native's 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 Castilians, the contents of which are subsequently transcribed in Latin by a friar.³⁶ 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.

FOR A COPY OF ALL OF THE COLONIAL MYTHS IN THIS THREE PART STUDY, GO TO ARTICLES IN THIS SERIES OR CLICK TO BOOKSTORE.

END NOTES

PART I:

1. There are numerous sources for the Middle Ages. See the following: O'Callaghan, *A History of Medieval Spain* (Ithaca, 1975); Brehier, L., *L'église et l'orient au moyen âge: les croisades*, 5ed. (Paris, 1924); Paetow, A.C., *Guide to the Study of Medieval History*, rev. ed. (Medieval Academy of America: N.Y., 1931); Davies, John G., *The Early Christian Church* (New York: Holt, Rinehart and Wintson, 1965).
2. There are many references to the Council of Constantinople 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 tithes; 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 análisis 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 Valentí Camp, *Las Sectas y las sociedades secretas a través de la historia*, (Mex.: Ed. del Valle de México, 1995) p. 651.
7. Miroslan Hroch, Anna Skybova, Trans. Janet Fraser, *Ecclesia Militans: The Inquisition*. (Leipzig: Dorset, 1988) pp. 14-15.
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 Venetian 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."
10. Zoé Oldenbourg, *The Crusades*, Trans. Anne Carter (New York: Pantheon Books, 1966) p. 28.
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 Kuautemok* (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 Kuautemok, Ilhuikáyotl kosmosofía* (Mex.: Central Kosmosofica de Anahuak), the five mental spheres are:
 (1) *Teonomilizzotl*
 (2) *Teomaniliztli*
 (3) *Teomazauhtli*
 (4) *Teomatilli*
 (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 *Mictlantecutli* and also *Tzontemoc* and a goddess who was called *Mictecacihuatl*". Modern scholars reiterating this myth include Walter Krickeberg, *Mitos y leyendas de los Aztecas, Incas, Mayas y Musicas* (Mex., D.F.: Fondo de Cultura Económica, 1971) pp. 34-35. (From the German, *Märchen der Azteken und Incaperuaner, Maya und Musica*); Jacques Soustelle, *Daily Life of the Aztecs: On the Eve of the Spanish Conquest*, trans. Patrick O'Brian (New York: The Macmillan Company, 1968) p. 108 (from the French, *La vie quotidienne des Azteques a la veille de la conquete espagnole*); Alfonso Caso, *El pueblo del sol* (Mex. D.F.: Fondo de Cultura Económica, 1953) pp. 81-82.
15. Alfredo Chavero, *Mexico a través de los siglos, Historia antigua y de la conquista*, (Mex.: Balleca, 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 *Tonalámatl* with interpretations written in Spanish. According to Luis Azcué y Mancera (*Codices indígenas*, 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).
17. Miguel León-Portilla, *Toltecatl: Aspectos de la cultura Náhuatl* (Mex.: Fondo de Cultura Económica, 1980) p. 186.
18. Brian M. Fagan, *The Aztecs* (New York: Freeman and Company, 1984) p. 161.
19. Noemí Quezada, *Amor y magia amorosa entre los Aztecas* (Mex.: UNAM, 197) p. 25.

20. Raymond Paredes, "The Origins of Anti-Mexican Sentiment in the United States", *New Directions in Chicano Scholarship*, ed. Romo & Paredes (La Jolla: U.C. San Diego Chicano Monograph Series, 1978).
21. Fray Geronimo de Mendieta, *Historia Eclesiástica 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.: Atlas, 1880).
22. Padre Sahagún, *Historia general...*
23. Caso, *El pueblo del sol*, p. 88.
24. Soustelle, *The Daily Life of the Aztecs*, pp. 112-113.
25. Fagan, *The Aztecs*, p. 222.
26. Nigel Davies, *The Aztecs; A History* (New York: Putnam and Sons, 1974) p. 25.
27. Eric Wolf, *Sons of the Shaking Earth* (Chicago: University of Chicago Press, 1959) p. 88.
28. León-Portilla, *Toltecatl...*, p. 188.
29. Bartolomé de las Casas, *Brevísima relación de la destrucción de las Indias*, (Mex.: Metro, 1974) pp. 24-25.
30. Inca Garcilaso de la Vega, *Comentarios reales de los Incas*. See the translation of Clements R. Markham, *First Part of the Royal Commentaries* (by Inca Garcilaso de la Vega). (London: The Hakluyt Society, 1st Series, nos. 41, 45, 1869-1871), no. 45, pp. 3-29, passim.
31. Angel M. Garibay K., *La Literatura de los Aztecas*, (Mex: Joaquín Mortiz, 1964) p. 116.
32. Garibay, *La Literatura...*, p. 123.
33. Hannerl Gossler, *La Ciencia celeste de los Aztecas* (Mex.: Posada, 1974) p. 126.
34. Garibay, *La Literatura...*, pp. 101-131.

PART II:

35. Cristóbal Colón, *Diario de viaje*, transcribed originally by Padre Bartolomé de las Casas in his *Historia de las Indias*. See dated entries of Oct. 12-15; Oct. 28; Dec. 24.
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 lbs. 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 *Xokoyótzin* is reproduced by the informants of Sahagún (vol. XII of the *Codice Florentino*); there is also a brief section in *Historia de Tlaxcala* by Diego Muóz Camargo which reflects the dubious opinion of the *Tlaxcaltexas*, the allies of Cortés. See also Miguel León-Portilla, *Visión de los vencidos; Relaciones indígenas de la Conquista* (Mex.: UNAM, 1972) pp. 1-11.
38. Luna-Cárdenas, Juan, *Ilhuikáyotl :kosmosofía* (Mex.: Central Kosmosófica de Anauak). In the scientific metaphysics of the Aztecs, *Tezkatlipoka* represents the force of dominance bringing about truth and justice; *Xipe* represents wisdom, *Uitzilopoçitl* fine, correct thought, artistic and spiritual and *Ixkozauki* the flourishing of mental activities.
39. See *Itzlixóchitl*, Fernando del Alba, *Relaciones históricas*, cited by Cecilio Robelo, *Diccionario de la mitología Náhuatl*, p. 233.
40. Cecilio Robelo: *Diccionario de la mitología Náhuatl* (Mex.: Ediciones Fuente Cultural, 1951) p. 234.
41. Juan Luna Cárdenas, *Historia Patria* (Mex.: Editorial Aztekatl, 1956) pp. 79-71.
42. Juan Luna Cárdenas, *Historia Patria*, pp. 155-156.
43. José Juan Arrom, *Esquema generacional de las letras hispanoamericanas* (Bogotá: Caro y Cuervo, 1963) p. 28.
44. Bernal Díaz del Castillo, *Historia verdadera de la Conquista de la Nueva España* (Mex.: Ed. Robredo, 1933) p. 232.
45. Fagan, *The Aztecs...*, p. 178.
46. Sahagún, *Historia general...*, p. 31.
47. Motolinía, *Memoriales* (Paris, 1903), p. 349.
48. Soustelles, *The Daily Life...*, pp. 73-76; Wolf, *Sons of the Shaking Earth...*, pp. 142-143.
49. Davies, *The Aztecs*, p. 81. Also cites on pp. 42-43, Katz, Friedrich, *Situación social y económica de los Aztecas durante los Siglos XV y XVI*, (Mex.: UNAM, 1966).
50. Cecilio Robelo, *Diccionario de la mitología...*, p. 99.
51. Fagan, *The Aztecs*, p. 38.
52. Davies, *The Aztecs*, pp. 5-7.

53. Fernando de Alvarado *Tezozomoc, Crónica Mexicayotl* (Mex.: UNAM, 1949) pp. 7-8. *Tezozomoc* was of governing lineage as a grandson of *Moctecuhzoma Xocoyotzin*, the ruler assassinated by Cortés at the time of the invasion of the Spanish "popolocas" (barbarians).
54. Luna-Cárdenas, Juan, *Prehistoria de América* (Mex: Editorial Aztekatl, 194) pp. 17-18.
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.
56. Fagan, *The Aztecs*, p. 234, citing William Aren, *The Man-Eating Myth* (Oxford: Clarendon Press, 1969).
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.
59. Juan Luna-Cárdenas, *Sí hubo sacrificios humanos y actos de antropofagia en América*, (Mex.: Editorial Aztekatl, 1993) p. 13.
60. Juan Luna-Cárdenas, "Sí hubo...", pp. 16-32.
61. Michael Harner, "The Ecological Basis for Aztec Sacrifice" in *American Ethnologist*, 4, I (1977) pp. 17-135.
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).
63. See Bernard R. Ortiz de Montellano, "Aztec Cannibalism: an Ecological Necessity?", *Science*, 1978, 200. pp. 611-617 in which he destroys the argument of cannibalism.
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, "Sí hubo...", p. 57

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

68.Soustelle, *The Daily Life...*, p. 157. See also, Andrés de Alcobiz, *Estas son las leyes que tenían los indios de la Nueva España* (1543).

69.Davies, *The Aztecs*, p. 297.

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

71. Fagan, *The Aztecs*, p. 81.

72.Fagan, *The Aztecs*, p. 217.

73.Fagan, *The Aztecs*, p. 245.

74.Soustelle, *The Daily Life...*, p. 156, cites Shagún.

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

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

77.Cecilio Robelo, *Diccionario...*, p. 167.

78.Fagan, *The Aztecs*, p. 81.

79.Juan Luna-Cárdenas (*Yakanini Metzli Kuautemok*), *La casa de jade* (Mex.: Editorial Aztekatl, 1950), pp. 19-20.

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

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

82.Soustelle, *The Daily Life...*, p. 131.

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

84.Soustelle, *The Daily Life...*, p. 184.

85.Fagan referring to Sahagún, *The Aztecs*, p. 150.

86. Magnus Morner, "The Conquest of Women" in *History of Latin American Civilization*, ed., Lewis Hanke, p. 140. Originally from "Race Mixture" in *the History of Latin America* (Boston: Little, Brown and Co., 1967) pp. 21-27.
87. See Ixtlilxochitl, Fernando de Alba, *Historia Chichimeca*, p. 29.
88. *Historia de los Mexicanos por sus pinturas*, vo. III, p. 249.
89. Ixtlilxochitl, *Relaciones*, p. 239.
90. Luna-Cárdenas, Interview, Austin, 1991, 1992.
91. The Chicano Youth Liberation Conference at Denver, 1969, 1970, promoted by the Crusade for Justice. See Tomás Ybarra Frausto, "The Chicano Movement and the Emergence of a Chicano Poetic Consciousness" in *New Directions*, p. 83.
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 Mexicáyotl* (p. 14) states: *Auh inicompa cenca huecahuaque inicompa catca onoco Chichimeca Azteca in Áztlan ontzon xihuitl ipan matlapohual xihuitl ipan matlactli onnahui xihuitl iniuh neztica intlapohual huehuetque, inic nican yehual nenemi* (For a very long time they stayed there. They lived there in Aztlán, 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.).
95. Roberta and Peter Markam, *The Flayed God* (San Francisco: Harper Collins, 1992) p. 47.
96. Cited by Fagan, *The Aztecs*, p. 49.
97. Arnoldo Carlos Vento, "Significado de Áztlan", *Canto al Pueblo: An Anthology of Experiences* (Corpus Christi, Texas, 1978) p. 75.
98. Davies, *The Aztecs*, pp. 8, 14-15.
99. Kirchhoff, Paul, "¿Se puede localizar Áztlan?" in *Anuario de Historia, Año I*, (Mex.:UNAM, 1961) p. 64.
100. Cited by Fagan, *The Aztecs*, p. 6.
101. Cecilio Robelo, *Diccionario*, p. 28.
102. Juan Luna-Cárdenas, Interview, University of Texas--Austin, 1991, 1992. See also Arnoldo Carlos Vento, "Significado de Áztlan", *Canto al Pueblo*, p. 76.

103. Prior to his untimely death, *Yakanini Metzli Kuautemok* had traced *Aztekah Náhuatl* to a native culture called *Aztekah-Katio* in Colombia, South America.
104. *The Columbia Viking Encyclopedia* (New York: Dell Publishing, 1964) p. 1909.
105. Luna-Cárdenas, *Nunca existió Americo Vesputi: La voz America es Azteca*, (Mex. D.F.: .Ed. Editorial Aztekatl) p. 36.
106. Ibid. See also, *Diccionario Iberoamericano*, under *Americ*, *América* or *Amérrica*.
107. Cited by Luna-Cárdenas, *Nunca existió...*, p. 35. Originally from the *Enciclopedia Miniara*. Its original source appears to be that of R. Díaz-Alejo y Joaquín Gil "*America y el 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 places incorrectly 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.
118. Francisco J. Santamaría, *Diccionario de Mexicanismos* (Mex.: Editorial Porrúa, S.A., 1974), pp. 751-752.
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., "*ho ser entendidos los Yndios*" (the Indians not

coming through with clarity). Also, his examples of "Náhuatl" ("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 *Tlaminimi* (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, *Nauatl, Nahuatl, Nauatl, Náhuatl ¿O Qué?*, (Mex: Editorial Aztekatl) pp. 2, 3, 8.
123. Juan Luna-Cárdenas, *Nauatl...*, 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 *Tlatoa* 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.

