The fanciful and non-existent "great Aztec Empire"



*Guillermo Marín*



* Myth and creation of the creole ideology.
* The false story used to colonize us in ignorance of ourselves.
* The point is that this fantasy prevents us from discovering the Toltecáyotl.

Starting from 1521 the conqueror-colonizer stripped the invaded people of five cultural elements to keep them dominated, unconscious and submissive: language, historical memory, knowledge, spaces and Spirituality.

The invaded-conquered peoples, upon losing these five cultural elements, forgot their essence and root, remaining: dumb and silent, amnesiac and alien to themselves, stupid e impotent, pariah without root and disinherited, idolatrous and fanatic.

Each of these cultural losses represents a deep vein that explains the resigned acceptance of the Holocaust in which we live. Our inability to end colonization. The lack of awareness and ability to end abuse, injustice, exploitation of our people and the criminal looting of our natural resources. The practice of "the Creole ideology" of foreigners, creoles, but above all, "that of us against ourselves".

But in this occasion will only review the loss of "historical memory". The anahuacas are a very ancient civilization. From the invention of the agriculture until the departure of Quetzalcoatl (Preclassical and classical periods), approximately took more than 68 centuries. The historical memory was par excellence one of the structural bases of the Cem Anahuac peoples and cultures. The simple fact of maintaining a coordinated and rigorous observation of celestial mechanics, from what is now Nicaragua to the northern U.S., required records of dozens of centuries which were maintained, not only by the pictograms, carved stones, and Mayan writing, but primarily by orality, which implies the awareness and commitment of the people and authorities to maintain their historical memory, heritage, essence and their roots. the huehueh nenotzaliazalizamoxtlahcuilolli the old story of the codices. The nican mihtoa, motenehua, here it is said, is spoken, the topial tlahtolli, our legacy, the word.

"They were our grandparents, our grandmothers,

our great-grandparents, our great-grandmothers,

our great great grandparents, our ancestors.

Their story was repeated as a speech,

they left for us and came to bequeath it,

to who now live,

to those who came out of them.

It will never be lost,

Will never be forgotten

what they came to do,

what they came to set,

their black ink, their red ink,

their name, their history, their memory.

Mexicayotl Chronic.

There were the amoxtli or Codex, by the content could be: tonalamatl or book of the count of the destiny days, xiuhamatl book of the years and lineages, and especially teoamatl or book about divine things, cuica-amatl book of songs (philosophy), temic-amatl, or book of dreams. The amoxhua or he to whom belong the books (Librarian), also the tlapouhqui or book connoisseur, the huehuehtlahtolli or testimonies of the old Word, the huey huehueh amoxtli or very old book, the altepehuehuehtlahtolli or the ancient word of the people, ihtolloca their history, amoxohtoca or follow the path of the book.

Thus we can assert that we are a people with a great historical legacy, generator of an endogenous civilization and with historical awareness, with an undeniable capacity of remembering, systematizing and preserving. This millenary knowledge, which is the sum of the experience and wisdom of all the peoples and cultures that in those 68 centuries created the civilization that provided the highest degree of human development for all their inhabitants, the same to the masehual than to the pilli. Knowledge that ranged from agriculture, passing by social organization and the celestial mechanics, mathematics, down to wisdom to transcend, from consciousness, the material realm of existence.

*"To say Toltec in the posterior nahuatl world (Aztec, texcucanos, Tlaxcala...), implied in summary the attribution of all sorts of intellectual and material perfections [...] The point that we would like to see elucidated is the reference to the deepest root of cultural creations of the nahuatl world signified by the word Toltecáyotl (toltequity).*

*If this concept implied large architectural creations, pyramids and numerous palaces, murals, extraordinary sculptures, a rich and varied ceramic and, above all, the ancient and universal cult to the God Quetzalcoatl, reasonably seems hard to doubt that the Toltecáyotl root is in the city of the gods: Teotihuacan."* Leon Portilla. 1961 pp. 332.

This wisdom is known in Nahuatl language (the lingua franca of all the Cem Anahuac) as "Toltecáyotl". The "Toltec development pyramid" is part of this wisdom and has five systems. Nourishment, health, education, organization and finally, spiritual development.

However, around the middle of the 9th century, a great cultural schism was experienced, a civilization collapse where, mysteriously, the venerable masters of the Toltecáyotl, departed in a concerted action at the same time from the Cem Anahuac, abandoning and destroying the knowledge centers that today we call "archaeological sites" of the classical period.

The Toltec mythic relates that knowledge "aged" and withdrew to return,-according to the prophecy- at the end of a 52-year cycle or "year bundle", to restore their wisdom in Anahuac. Upon losing their venerable master the peoples and cultures, through centuries, began to degrade the wisdom and the Toltec teachings, as is common in humans and the large cultures of humanity.

A new type of social organization was created, no longer as the ancient Toltec was, but now with a different form of political organization, -as Alfredo Lopez Austin asserts-, which is known as "zuyuano" model, that implied, "*the control, from a complex hegemonic organ, of populations from different ethnic groups that inhabited a given region, through a system that assigned to each one of the subordinated political entities a place and a economic-political function.*" López Austin, 1999, pp. 41.

This way, the community organization form emanated from the Toltecáyotl, began to transform or "degrade" in the postclassical period (850-1521). It could be said that the ancestral "Toltecáyotl" was transformed by "the Chichimecayotl", especially under the Mexica's Triple Alliance or Excan Tlahtoloyan.

Indeed, during this slow change came from the north of the continent to the Central Highlands, the last nomadic peoples, the Mexica. The Nahua peoples called them "Chichimeca" or savages, "they were faceless people, they could not weave cotton, did not speak the Nahuatl language". But were people with a "great will to power', warriors and skilled hunters. They brought their tutelary numen called "Huitzilopochtli" and after a long journey in the Central Highlands finally came to settle in a small Islet in 1325 which was called Tenochtitlan.

*"From the 11th century, nomadic tribes begin to arrive in the center of Mexico, where, from the beginning of our era, there was a very high civilization"*. L. Séjourné. 1957, pp.25.

The Mexica placed themselves as a tributary town and serving various Altepetl. They were used at that time as mercenary troops in the power struggles by Tlacópan, Texcoco, Atzcapotzalco and Colhuacán. At that time they appropriated the cultural vestiges of the ancient wisdom and civilized themselves by appropriating what was left of the Toltecáyotl. They related by marriage with noble families of highlands Altepetls and above all, sent to their children to study with pilli or noble to the Cholula calmécac, where they were prepared to govern by holders of the "black ink, the red ink". The Calmecac of Cholula "the sanctuary of Quetzalcoatl" was known to possess the most "Orthodox" legacy of the Toltecáyotl in the postclassical period.

*"When they (the Mexica) are in contact with other peoples, will see them implement rigorously this philosophy of will to power. Late arrivals to the Valley of Mexico, they immediately start to fight for land and political supremacy with tribes that having already adopted more civilized practices are surprised by the brutality of the new arrivals."* L. Séjourné. 1957, pp.27.

 The Mexica in 1440 began their expansion that will last only 81 years of "relative power", their ideologue, the long-lived Cihuacoátl Tlacaelel, ordered the historical, philosophical and religious reforms that transgressed the Toltec spiritual thought and practice and converted it into a materialistic, mystical and warrior ideology. It served as justification to their imperialist policies, but finally, the transgression of the Quetzalcoatl thought was the reason of their subsequent defeat at the time when Hernan Cortés, assuming himself as the Quetzalcoatl envoy provoked a civil war among the Mexicas.

*"The fast assimilation, by men that only yesterday still in the wild, of a thought, a science and highly elaborated means of expression, highlights, once again, the extraordinary will power which presided over all acts of the short life of the Aztec society."* L. Séjourné. 1957, pp.28.

The Aztecs are one more of the many nahua culture peoples that settled at the Anahuac center thousands of years before the founding of Tenochtitlan and their Nahuatl language. The nahua culture has different peoples such as the Texcucanos, Tlaxcállan, Cholollan, Aculhuan, Mazahuan, Otomian, Tlahuicas, etc. Currently there are Nahua peoples in the States of Guerrero, Hidalgo, Morelos, Oaxaca, Puebla, Mexico, etc. And even in countries part of Central America. In the same way as the Mayan culture has different peoples linked by their language, as the Tojolabal, Ch'ol, Tzotzil, etc.

*"All that can be said is that the perfectionism internal laws taught by Quetzalcoatl served the Aztecs to support a bloody state reason: the mystical union with divinity, that individual could not reach except than by successive degrees and only at the end of a life of contemplation and repentance, is now determined by the death manner. It is, indeed, a practice of low wizardry: the material transmission, the Sun, the human energy. The exhilarating revelation of the eternal unity of the spirit has become a principle of cosmic cannibalism. The liberation of the self-differentiated, grossly literally taken, is done by the murder ritual which promotes wars.*

*Quetzalcoatl betrayal. As if it were a standard for all despotisms, that of the Aztecs could not be implanted other than by taking possession of a spiritual heritage that was transformed betraying it, in a domination weapon".* L. Séjourné. 1957, pp.35.

It was Tlacaelel who ordered the seizure and burning of the old Amoxtli inspired by the Toltecáyotl wisdom, ordering that the most important were hidden. It is here that begins the destruction and misrepresentation of "the Anahuac ancient history".

Subsequently the spaniards will write theirs, starting with the "Cartas de Relacion", that absurdly have been taken as "true historical sources", knowing that is a "Cortés concocted version". The Creole from the 18th century wrote their history with Francisco Javier Clavijero. Later Porfirio Diaz orders writing "Mexico through the centuries". The education secretariat continues with their textbooks and finally, the "producer-reproducer of world history", i.e. Hollywood, with Mel Gibson and his crappy "Apocalyipto".

If the conquerors, missionaries and anahuacas converts place native peoples as savages, warriors and cannibals, the Creoles later place them as "the Romans of the new world". Both assessments are completely away from the reality. They are biased, exaggerated and fraudulent, written for their political, economic and cultural purposes.

*"Having briefly studied some of the main ideas of these poetry, flower and song followers, who were able to object to the militaristic Tlacaelel thought, seems appropriate to recall the latest origin of these ideas. Tlacaelel had taken advantage of the Toltec texts, but interpreting them at his leisure after the famous codex burning. He used the ancient tradition to create a warrior mystic able to elevate his people into rulers of the central region and south of the current Mexican Republic."* Leon Portilla. 1961 pp. 143.

The "official Mexica history" of Tlacaelel is partially false, because it uses ancient history and myths of Toltec origin, but he "grafted" the Aztec people as historical actors. For example: "the pilgrimage myth, the Messiah born of a virgin mother", etc., it could not happen with the last people that emigrated from the north. This myth of origin is taken from the Toltecáyotl, perhaps, of the ancient and unknown Olmec. Myth which is also of universal character.

*"In reality, all leads to believe that the Aztec Lords educated in the Quetzalcoatl's doctrine that indicated men of internal enhancement as a supreme goal, could not consider ritual murder other than a political necessity. This makes two contrary currents of thought coexist in this society: on the one hand, a degraded mysticism to sustain an ambitious conquest plan; on the other, the Quetzalcoatl doctrine as a unique moral basis. Such a profound contradiction should necessarily produce serious conflicts, and we will see that its role was, indeed decisive."* L. Séjourné. 1957, pp.43.

The intent is nor belittling the Mexica culture. The point is knowing the "true history", to recover our own face, our authentic true heart, our greatest potential. The Mexica, as culture, played a very important role and degree of Toltec wisdom appropriation is exemplary. This can be appreciated in sculpture and architecture. If we observe early Tenochtitlan times sculptural pieces, are poor and bad Toltec copies. However, the works of the late period are definitely wonderful and a workmanship, equal or superior to the Toltecs.

The same can be said of architecture. Mexico-Tenochtitlan as the largest city in the world at the beginning of the 16th century is irrefutable. Advances in design, public services, buildings quality, as well as its architectural beauty are unique and wonderful. However, the Mexica weak point was the Tlacaelel Toltecáyotl reforms and transgression to the Quetzalcoatl thought and religion. This is the point.

*"While in Mexico-Tenochtitlan and in all its domains, had been imposed, thanks to Tlacaelel, that mystical warrior vision of the world making the Aztecs the Sun-Huitzilopochtli-chosen people, in several neighboring cities lived deep thinkers whose ideas took different paths. In fact, as we will see, more than once these sages and poets, who also spoke of the Mexican language, or Nahuatl, condemned the warrior Aztec attitude. All were part of the same culture, largely inherited from the Toltecs. Formed, as it has been said, the great Nahuatl world. But within this world they kept a different stance. Furthermore, within the same capital Aztec, as we will see, there were also those who seemed to repudiate the warrior mysticism imposed by Tlacaelel."* Leon Portilla. 1961 pp 114.

The neo-colonial creole State "official history" has willfully distorted the past, especially the last two centuries prior to the invasion, placing the Aztecs as "the Romans of the new world", to exalt the "heroic conquest" by a handful of brave and dedicated spaniards, their "ancestors".

Indeed, the creoles in their struggle for colonial power, created an ideology that is based "historically", in which their ancestors conquered by "blood, courage and fire, a vast and powerful Empire". As opposed to the peninsular spaniards, who comfortably reached the Viceroyalty after the fall of Tenochtitlan, and displaced the conquerors (the creole parents and grandparents) from power.

In the Viceroyalty, first the conquerors and after the creole were placed below peninsular spaniards in the system of castes, in where the highest positions in Government, Church, army and the trade, were in hands of "gachupines".

The conquerors "were not Crown men of trust", because Hernan Cortes intended to betray to the Spanish Crown, as he betrayed the Cuba Governor, the investors who financed the expedition, his anahuacas allies beginning with Ixtlilxóchitl, his wife who he strangled and the very Moctezuma, whom murder he ordered while being chained. In effect, "hispanic history" pretends to disguise the low kind of Cortes, hiding his crimes, betrayals and schemes to create,-through a new treason – "the Anahuac kingdom".

In the early colony years, Cortés had more gold and men at his disposal than the very King of Spain. The King knew that Cortes intended to betray him and therefore sent his confessor, on a secret mission to gather reliable information. This is how Fray Juan de Tecto arrived investigate Cortes' actions, but he ordered his death in the fateful Hibueras expedition of 1524, for opposing that a plebeian (Cortes), murdered at "a King" (Cuauhtémoc). For this and other Cortes misdeeds the Crown opened a trial of residence, taking him out of America and died in 1547 in Spain attending his legal defense, without being able to create his Kingdom.

This history weighed heavily on Cortes cronies, his son Martin and the conquerors sons. The aborted betrayal showed the conquerors plan and was used by peninsular spaniards to remove power by branding them as conspirators and people who could not be trusted. The fanciful myth "of the mighty Aztec Empire," is a creole ideological spell to "make theirs the ancient past of this land", against the gachupines that gradually arrived with Crown power and influence. The 18th century creoles, especially with Francisco Javier Clavijero, began to conspire against peninsulars, assuming that "they were the true owners of the viceroyalty lands" and that the gachupines were newcomers and opportunists who came from Spain to steal and return rich to "the motherland".

Product of this ideology is that very "Creole" concept in the language of the people, means "original or native of the place". Until now, this concept is used to refer to the "maize" versus transgenic maize. Creole chicken and creole dog, for example, against "Castile products", i.e., of Spain, as "nuts and roses of castile, etc." The struggle no longer was between anahuaca and spaniard, but between creole and spaniards, the anahuaca and their culture will be excluded. The creole ideology from the XVIII century began to appropriate Anahuac ownership and originality. Hence comes the "myth of the powerful Aztecs".

"The Creole ideology", which has ruled the creole country and for creoles, has maintained people with anahuaca cultural roots excluded during these two colonialism centuries, the "Aztecs" figure is only used to "decorate" the official story, giving it a patronizing touch of a supposed indigenous origin. The Creole State speech is very clear in the museographic speech of the National Museum of anthropology and history, where the Aztec venue occupies the principal place and the Toltec room is on one side, diminished and minimized, so that "Mexicans" (are all Mexicas?) do not reencounter the best of their past.

In this process they have "exalted" the Mexica cultures in a Eurocentric way, i.e. they add stereotypes foreign to Toltecáyotl. They make the "warriors formidable" and give them titles of "Eagle Tiger Knights", when they were not warriors in the medieval European sense, among other things, because in their battles it was forbidden to kill, did not exist cavalry orders and much less horses.

A revealing fact that belies the "warrior" sense from the anahuaca culture is that, the same weapons inherited from prehistory, bow, spear, shield, mallet, etc., after over seven millennia of human development, the invention of the corn, mathematical zero and the perfect measure of time, never invented any weapons, the European invasion was faced with those same prehistory weapons. It is clear that the Anahuac civilization cultures were not military-warriors, as indeed are the European cultures.

The Mexica war had nothing to do with the war in Europe. The tlatoanis are called Kings, and the exercise of the power was not the same of a European King, as a anahuaca tlatoani "governed by obeying", and he could be deposed by the Tlatocan, as happened to Moctezuma. They invented "princesses" and stories of "Cavalry", which falsify and distort our ancestral values and ancient culture of spiritual character. It is required to know in depth our mother culture, i.e. the Toltecáyotl and abandon the conqueror-colonizer speech as something ours. To end colonization we need to stop thinking with colonial ideas.

People who seek to find a necessary and vigorous origin in the mother civilization, as Dr. Bonifaz Nuño used to say, "values of the own-ours culture", fall in the neo-colonizer creole ideology trap, to support this worthy, necessary and just origin, only in the Mexica culture, which was "supposedly defeated" by the European conqueror (other of the colonizing lies).

Without despising and disparaging the Mexica culture, it must be placed in the historical moment that fate had for it. With its virtues and great achievements, but also with their mistakes. We cannot and we must not stay only in the Mexica and not consider more than seven thousand years of human development, wisdom and creation of our old grandparents.

If we do so, we are forming part of the creole ideology, because on the one hand, we forget and ignore the most important part of our history and highest in our civilization. And on the other hand, inexorably we "were defeated" by a handful of spaniards, no matter how brave warriors "we are told we were". Remaining in the "folklore of the huehue, peacock feathers, and the brave warriors", is remaining deprived of the best of our ancient civilization and therefore neutralized and submitted through our ignorance.

All the peoples that make up the root –matrix of the Cem Anahuac civilization, from Nicaragua to Canada. Whether Olmecs, Miskito, Tawahkas, Maya, Zapotec, Mixtec, Nahua, Otomis, Totonacs, Purepecha, Yaqui, Tarahumares, Navajo, Apache, Hopi, Lakota, Métis or Inuit, among many others, we are all one people, a single deep root. We conform one of the six civilizations most ancient of the humanity that is still alive, vibrant and existing, and perhaps, we are all one, with brothers in the south part of the continent, there in the Tawantinsuyo.

"The fabulous and powerful Mexica Empire or Aztec", is a colonial fantasy luring and neutralizing the worthy and necessary search for our most ancient root, deep and human, that gives us an own face and a real heart, against lies, libel, and deception.

*"Not warriors nor merchants, but civilization agents, the Olmec met their fate that they themselves assigned. The fulfilled it up to where in space they were able, and elongated it in time, building what would become the spiritual backbone of our ancient culture.*

*The human concept they wrought, gave foundation to the perpetual optimism of their successors. Their heirs, whether Teotihuacan, Zapotec, Mayan, Mixtec, Huastecos, Totonac, Aztec, achieved thanks to the impulse received from them, the inexhaustible proliferation of happy cultural constructions whose vestiges still educate and dazzle.*

*Teotihuacán, Tula, Xochicalco, Cacaxtla, El Tajin, Tikal, Palenque, Toniná, Uxmal, Monte Alban, Mitla, Malinalco, Chichen Itza, Tenochtitlan, many other similar cities, bear witness to this justified and lasting optimism.*

*Injuriously, scholars still speak of primitive cultures, totemism, rain, bloody worship rites, still and focus their attention on the florid war and the so-called Aztec human sacrifices, in order to try to legitimize the contempt that justifies for them our exploitation."* Rubén Bonifaz Nuño. 1992, pp.75.

The Aztec myth that takes us away from Toltecáyotl and weakens the Cem Anahuac human wisdom civilization potential. The lies and the nonsense of the "Mexica-Aztec myth", sinks us more into the ignorance swamp of ourselves and prevents us to delve into the true values and human principles, on which was rooted one of the most valuable and important civilization of humanity –that of our old grandparents- to which we all, are culturally part of.