The Out-of-Body Travel Foundation Journal:

'Ixtlilxochitl and Nezahualcoyotl – Forgotten Aztec Mystics and Myth Bearers'

Issue Thirty

Compiled by Marilynn Hughes

The Out-of-Body Travel Foundation!

www.outofbodytravel.org

Aztec Indian in Window Rock Arizona Today

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It is still not perfectly historically clear how the civilizations of the new world actually arose, and therefore, how Ixtlilxochitl and Nezahualcoyotl lived their lives. But we do have some indications of how their societies emerged, and thus, a very small peek into what the world as these forgotten mystics may have seen it looking through the eyes of Lewis Spence, historian.

Excerpts from: The Myths of Mexico and Peru, By Lewis Spence [1913] sacred-texts.com

The Civilisations of the New World

THERE is now no question as to the indigenous origin of the civilisations of Mexico, Central America, and Peru. Upon few subjects, how. ever, has so much mistaken erudition been lavished. The beginnings of the races who inhabited these regions, and the cultures which they severally created, have been referred to nearly every civilised or semicivilised nation of antiquity, and wild if fascinating theories have been advanced with the intention of showing that civilisation was initiated upon American soil by Asiatic or European influence. These speculations were for the most part put forward by persons who possessed but a merely general acquaintance with the circumstances of American aboriginal civilisation, and who were struck by the superficial resemblances

which undoubtedly exist between American and Asiatic peoples, customs, and art-forms., but which cease to be apparent to the Americanist, who perceives in them only such likenesses as inevitably occur in the work of men situated in similar environments and surrounded by similar social and religious conditions.

The Maya of Yucatan may be regarded as the most highly civilised of the peoples who occupied the American continent before the advent of Europeans, and it is usually their culture which we are asked to believe had its seat of origin in Asia. It is unnecessary to refute this theory in detail, as that has already been ably accomplished.[By Payne in *The New World called America*, London 1892-99] But it may be remarked that the surest proof of the purely native origin of American civilisation is to be found in the unique nature of American art, the undoubted result of countless centuries of isolation. American language, arithmetic, and methods of time-reckoning, too, bear no resemblance to other systems, European or Asiatic, and we may be certain that had a civilising race entered America from Asia it would have left its indelible impress upon things so intensely associated with the life of a people as well as upon the art and architecture of the country, for they are as much the product of culture as is the ability to raise temples.

Evidence of Animal and Plant Life

It is, impossible in this connection to ignore the evidence in favour of native advancement which can be adduced from the artificial production of food in America. Nearly all the domesticated animals and cultivated food-plants found on the continent at the period of the discovery were totally different from those known to the Old World. Maize, cocoa, tobacco, and the potato, with a host of useful plants, were new to the European conquerors, and the absence of such familiar animals as the horse, cow, and sheep, besides a score of lesser animals, is eloquent proof of the prolonged isolation which the American continent underwent subsequent to its original settlement by man.

Origin of American Man

An Asiatic origin is, of course, admitted for the aborigines of America, but it undoubtedly stretched back into that dim Tertiary Era when man was little more than beast, and language as yet was not, or at the best was only half formed. Later immigrants there certainly were, but these probably arrived by way of Behring Strait, and not by the land-bridge connecting Asia and America by which the first-comers found entrance. At a later geological period the general level of the North American continent was higher than at present., and a broad isthmus connected it with Asia. During this prolonged elevation vast littoral plains, now submerged, extended continuously from the

American to the Asiatic shore, affording an easy route of migration to a type of man from whom both the Mongolian branches may have sprung. But this type, little removed from the animal as it undoubtedly was, carried with it none of the refinements of art or civilisation; and if any resemblances occur between the art-forms or polity of its equal descendants in Asia and America, they are due to the influence of a remote common ancestry, and not to any later influx of Asiatic civilisation to American shores.

Traditions of Intercourse with Asia

The few traditions of Asiatic intercourse with America are, alas! easily dissipated. It is a dismal business to be compelled to refute the dreams of others. How much more fascinating would American history have been had Asia sowed the seeds of her own peculiar civilisation in the western continent, which would then have become a newer and further East, a more glowing and golden Orient I But America possesses a fascination almost as intense when there falls to be considered the marvel of the evolution of her wondrous civilisations-the flowers of progress of a new, of an isolated world.

The idea that the "Fu-Sang" of the Chinese annals alluded to America was rendered illusory by Klaproth, who showed its identity with a Japanese island. It is not impossible that Chinese and Japanese vessels may have drifted on to the American coasts) but that they sailed thither of set purpose is highly

improbable. Gomara, the Mexican historian, states that those who served with Coronado's expedition in 1542 saw off the Pacific coast certain ships having their prows decorated with gold and silver, and laden with merchandise, and these they supposed to be of Cathay or China, "because they intimated by signs that they had been thirty days on their voyage." Like most of these interesting stories, however, the tale has no foundation in fact, as the incident cannot be discovered in the original account of the expedition, published in 1838 in the travel-collection of Ternaux-Compans.

Legends of European Intercourse

We shall find the traditions, one might almost call them legends, of early European intercourse with America little more satisfactory than those which recount its ancient connection with Asia. We may dismiss the sagas of the discovery of America by the Norsemen, which are by no means mere tradition., and pass on to those in which the basis of fact is weaker and the legendary interest more strong. We are told that when the Norsemen drove forth those Irish monks who had settled in Iceland, the fugitives voyaged to

Great Ireland, by which many antiquarians of the older school imagine the author of the myth to have meant America. The Irish *Book of Lismore* recounts the voyage of St. Brandan, Abbot of Cluainfert, in Ireland, to an island in the ocean which Providence had

intended as the abode of saints. It gives a glowing account of his seven years' cruise in western waters, and tells of numerous discoveries, among them a hill of fire and an endless island, which he quitted after an unavailing journey of forty days, loading his ships with its fruits, and returning home. Many Norse legends exist regarding this "Greater Ireland," or "Huitramanna Land" (White Man's Land), among them one concerning a Norseman who was cast away on its shores, and who found there a race of white men who went to worship their gods bearing banners, and "shouting with a loud voice." There is, of course, the bare possibility that the roving Norsemen may have on occasions drifted or have been cast away as far south as Mexico, and such an occurrence becomes the more easy of belief when we remember that they certainly reached the shores of North America.

The Legend of Madoc

A much more interesting because more probable story is that which tells of the discovery of distant lands across the western ocean by Madoc, a princeling of North Wales, in the year 1170. It is recorded in Hakluyt's *English Voyages* and Powel's *History of Wales*. Madoc, the son of Owen Gwyneth, disgusted by the strife of his brothers for the principality of their dead father, resolved to quit such an uncongenial atmosphere, and, fitting out ships with men and munition, sought adventure by sea, sailing west, and leaving the coast of Ireland so far

north that he came to a land unknown, where he saw many strange things. "This land," says Hakluyt, " must needs be some part of that country of which the Spaniards affirmc themselves to be the first finders since Hanno's time, and through this allusion we are enabled to see how these legends relating to mythical lands came to be Associated with the American continent. Concerning the land discovered by Madoc many tales were current in Wales in mediæval times. Madoc on his return declared that it was pleasant and fruitful, but uninhabited. He succeeded in persuading a large number of people to accompany him to this delectable region, and, as he never returned, Hakluyt concludes that the descendants of the folk he took with him composed the greater part of the population of the America of the seventeenth century, a conclusion in which he has been supported by more than one modern antiquarian. Indeed, the wildest fancies have been based upon this legend, and stories of Welsh-speaking Indians who were able to converse with Cymric immigrants to the American colonies have been received with complacency by the older school of American historians as the strongest confirmation of the saga. It is notable, however, that Henry VII of England, the son of a Welshman, may have been influenced in his patronage of the early American explorers by this legend of Madoc, as it is known that he employed one Guttyn Owen, a Welsh historiographer, to draw up his paternal pedigree, and that this same Guttyn included the story in his works. Such legends as those relating to Atlantis and Antilia scarcely fall within the scope of American

myth, as they undoubtedly relate to early communication with the Canaries and Azores.

American Myths of the Discovery

But what were the speculations of the Red Men on the other side of the Atlantic? Were there no rumours there, no legends of an Eastern world? Immediately prior to the discovery there was in America a widely disseminated belief that at a relatively remote period strangers from the east had visited American soil, eventually returning to their own abodes in the Land of Sunrise. Such, for example, was the Mexican legend of Quetzalcoatl, to which we shall revert later in its more essentially mythical connection. He landed with several companions at Vera Cruz, and speedily brought to bear the power of a civilising agency upon native opinion. In the ancient Mexican pinturas, or paintings, he is represented as being habited in a long black gown, fringed with white crosses. After sojourning with the Mexicans for a number of years, during which time he initiated them into the arts of life and civilisation, he departed from their land on a magic raft, promising, however, to return. His second advent was anxiously looked for, and when Cortés and his companions arrived at Vera Cruz, the identical spot at which Quetzalcoatl was supposed to have set out on his homeward journey, the Mexicans fully believed him to be the returned hero. Of course Montezuma, their monarch, was not altogether taken by surprise at the coming of the white man, as he had been informed of the arrival of mysterious strangers

in Yucatan and elsewhere in Central America; but in the eyes of the commonalty the Spanish leader was a "hero-god" indeed. In this interesting figure several of the monkish chroniclers of New Spain saw the Apostle St. Thomas, who had journeyed to the American continent to effect its conversion to Christianity.

A Peruvian Prophecy

The Mexicans were by no means singular in their presentiments. When Hernando de Soto, on landing in Peru, first met the Inca Huascar, the latter related an ancient prophecy which his father, Huaina Ccapac, had repeated on his death-bed, that in the reign of the thirteenth Inca white men of surpassing strength and valour would come from their father the Sun, and subject the Peruvians to their rule. "I command you," said the dying king," to yield them homage and obedience, for they will be of a nature superior to ours." [Garcilasso el Inca de la Vega, *Hist. des Incas,* lib. ix. cap. 15.]

But the most interesting of American legends connected with the discovery is that in which the prophecy ot the Maya priest Chilan Balam is described. Father Lizana, a venerable Spanish author, records the prophecy, which he states was very well known throughout Yucatan, as does Villagutierre, who quotes it.

The Prophecy of Chilan Balam

Part of this strange prophecy runs as follows: "At the end of the thirteenth age, when Itza is at the height of its power, as also the city called Tancah, the signal of God will appear on the heights, and the Cross with which the world was enlightened will be manifested. There will be variance of men's will in future times, when this signal shall be brought. . . . Receive your barbarous bearded guests from the cast, who bring the signal of God, who comes to us in mercy and pity. The time of our life is coming. . . ."

It would seem from the perusal of this prophecy that a genuine substratum of native tradition has been overlaid and coloured by the influence of the early Spanish missionaries. The terms of the announcement are much too exact, and the language employed is obviously Scriptural. But the native books of Chilan Balam, whence the prophecy is taken, are much less explicit, and the genuineness of their character is evinced by the idiomatic use of the Maya tongue, which, in the form they present it in, could have been written by none save those who had habitually employed it from infancy. As regards the prophetic nature of these deliverances it is known that the Chilan, or priest, was wont to utter publicly at the end of certain prolonged periods a prophecy forecasting the character of the similar period to come, and there is reason to believe that some distant rumours of the coming of the white man had reached the ears of several of the seers.

These vague intimations that the seas separated them from a great continent where dwelt beings like themselves seem to have been common to white and red men alike. And who shall say by what strange magic of telepathy they were inspired in the minds of the daring explorers and the ascetic priests who gave expression to them in act and utterance? The discovery of America was much more than a mere scientific process, and romance rather than the cold speculations of mediæval geography urged men to tempt the dim seas of the West in quest of golden islands seen in dreams.

The Type of Mexican Civilisation

The first civilised American people with whom the discoverers came into contact were those of the Nahua or ancient Mexican race. We use the term "civilised" advisedly, for although several authorities of standing have refused to regard the Mexicans as a people who had achieved such a state of culture as would entitle them to be classed among civilised communities, there is no doubt that they had advanced nearly as far as it was possible for them to proceed when their environment and the nature of the circumstances which handicapped them are taken into consideration. In architecture they had evolved a type of building, solid yet wonderfully graceful, which, if not so massive as the Egyptian and Assyrian, was yet more highly decorative. Their artistic outlook as expressed in their painting and pottery was more versatile and less conventional than

that of the ancient people of the Orient, their social system was of a more advanced type, and a less rigorous attitude was evinced by the ruling caste toward the subject classes. Yet, on the other hand, the picture is darkened by the terrible if picturesque rites which attended their religious ceremonies, and the dread shadow of human sacrifice which eternally overhung their teeming populations. Nevertheless, the standard of morality was high, justice was even-handed, the forms of government were comparatively mild, and but for the fanaticism which demanded such troops of victims, we might justly compare the civilisation of ancient Mexico with that of the peoples of old China or India, if the literary activity of the Oriental states be discounted.

The Mexican Race

The race which was responsible for this varied and highly coloured civilisation was that known as the Nahua (Those who live by Rule), a title adopted by them to distinguish them from those tribes who still roamed in an unsettled condition over the contiguous plains of New Mexico and the more northerly tracts. This term was employed by them to designate the race as a whole, but it was composed of many diverse elements, the characteristics of which were rendered still more various by the adoption into one or other of the tribes which composed it of surrounding aboriginal peoples. Much controversy has raged round the question regarding the original home of the Nahua, but their migration legends consistently point

to a northern origin; and when the close affinity between the art-forms and mythology of the present-day natives of British Columbia and those of the Nahua comes to be considered along with the very persistent legends of a prolonged pilgrimage from the North, where they dwelt in a place "by the water," the conclusion that the Nahua emanated from the region indicated is well-nigh irresistible. [See Payne, *History of the New World called America,* vol. ii. pp 373 *et seq.*]

In Nahua tradition the name of the locality whence the race commenced its wanderings is called Aztlan (The Place of Reeds), but this place-name is of little or no value as a guide to any given region, though probably every spot betwixt Behring Strait and Mexico has been identified with it by zealous antiquarians. Other names discovered in the migration legends are Tlapallan (The Country of Bright Colours) and Chicomoztoc (The Seven Caves), and these may perhaps be identified with New Mexico or Arizona.

Legends of Mexican Migration

All early writers on the history of Mexico agree that the Toltecs were the first of the several swarms of Nahua who streamed upon the Mexican plateau in ever-widcning waves. Concerning the reality of this people so little is known that many authorities of standina have regarded them as wholly mythical, while others profess to see in them a veritable race, the founders of Mexican civilisation. The author has

already elaborated his theory of this difficult question elsewhere,' but will briefly refer to it when he comes to deal with the subject of the Toltec civilisation and the legends concerning it. For the present we must regard the Toltecs merely as a race alluded to in a migration myth as the first Nahua immigrants to the region of Mexico. Ixtlilxochitl, a native chronicler who flourished shortly after the Spanish conquest of Mexico, gives two separate accounts of the early Toltec migrations, the first of which goes back to the period of their arrival in the fabled land of Tlapallan, alluded to above. In this account Tlapallan is described as a region near the sea, which the Toltecs reached by voyaging southward, skirting the coasts of California.

This account must be received with the greatest caution. But we know that the natives of British Columbia have been expert in the use of the canoe from an early period, and that the Mexican god Quetzalcoatl, who is probably originally derived from a common source with their deity Yed, is represented as being skilled in the management of the craft. It is, therefore, not outside the bounds of possibility that the early swarms of Nahua immigrants made their way to Mexico by sea, but it is much more probable that their migrations took place by land, following the level country at the base of the Rocky Mountains.

The Toltec Upheaval

Like nearly all legendary immigrants, the Toltecs did not set out to colonise distant countries from any impulse of their own, but were the victims of internecine dissension in the homeland, and were expelled from the community to seek their fortunes elsewhere. Thus thrust forth, they set their faces southward, and reached Tlapallan in the year 1 Tecpatl (A.D. 387). Passing the country of Xalisco, they effected a landing at Huatulco, and journeyed down the coast until they reached Tochtepec, whence they pushed inland to Tollantzinco. To enable them to make this journey they required no less than 104 years. Ixtlilxochitl furnishes another account of the Toltec migration in his Relaciones, a work dealing with the early history of the Mexican races. In this he recounts how the chiefs of Tlapallan, who had revolted against the royal power, were banished from that region inA. D. 439. Lingering near their ancient territory for the space of eight years, they then journeyed to Tlapallantzinco, where they halted for three years before setting out on a prolonged pilgrimage, which occupied the tribe for over a century, and in the course of which it halted at no less than thirteen different resting-places, six of which can be traced to stations on the Pacific coast, and the remainder to localities in the north of Mexico.

Artificial Nature of the Migration Myths

It is plain from internal evidence that these two legends of the Toltec migrations present an artificial aspect. But if we cannot credit them in detail, that is not to say that they do not describe in part an actual pilgrimage. They are specimens of numerous migration myths which are related concerning the various branches of the Mexican races. Few features of interest are presented in them, and they are chiefly remarkable for wearisome repetition and divergence in essential details.

Myths of the Toltecs

But we enter a much more fascinating domain when we come to peruse the myths regarding the Toltec kingdom and civilisation, for, before entering upon the origin or veritable history of the Toltec race, it will be better to consider the native legends concerning them. These exhibit an almost Oriental exuberance of imagination and colouring, and forcibly remind the reader of the gorgeous architectural and scenic descriptions in the 4rabian Nights. The principal sources of these legends are the histories of Zumarraga and Ixtlilxochitl. The latter is by no means a satisfactory authority, but he has succeeded in investing the traditions of his native land with no inconsiderable degree of charm. The Toltecs, he says, founded the magnificent city of Tollan in the year 566 of the Incarnation. This city, the site of which is now occupied by the modern town of Tula, was situated

north-west of the mountains which bound the Mexican valley. Thither were the Toltecs guided by the powerful necromancet Hueymatzin (Great Hand), and under his direction they decided to build a city upon the site of what bad been their place of bivouac. For six years they toiled at the building of Tollan, and magnificent edifices, palaces, and temples arose, the whole forming a capital of a splendour unparalleled in the New World. The valley wherein it stood was known as the "Place of Fruits," in allusion to its great fertility. The surrounding rivers teemed with fish, and the hills which encircled this delectable site sheltered large herds of game. But as yet the Toltecs were without a ruler, and in the seventh year of their occupation of the city the assembled chieftains took counsel together, and resolved to surrender their power into the hands of a monarch whom the people might elect. The choice fell upon Chalchiuh Tlatonac (Shining Precious Stone), who reigned for fifty-two years.

Legends of Toltec Artistry

Happily settled in their new country, and ruled over by a king whom they could regard with reverence, the Toltecs made rapid progress in the various arts, and their city began to be celebrated far and wide for the excellence of its craftsmen and the beauty of its architecture and pottery. The name of "Toltec," in fact, came to be regarded by the surrounding peoples as synonymous with "artist," and as a kind of hall-mark which guaranteed the superiority of any article of

Toltec workmanship. Everything in and about the city was eloquent of the taste and artistry of its founders. The very walls were encrusted with rare stones, and their masonry was so beautifully chiselled and laid as to resemble the choicest mosaic. One of the edifices of which the inhabitants of Tollan were most justly proud was the temple wherein their high-priest officiated. This building was a very gem of architectural art and mural decoration. It contained four apartments. The walls of the first were inlaid with gold, the second with precious stones of every description, the third with beautiful sea-shells of all conceivable hues and of the most brilliant and tender shades encrusted in bricks of silver, which sparkled in the sun in such a manner as to dazzle the eyes of beholders. The fourth apartment was formed of a brilliant red stone, ornamented with shells.

The House of Feathers

Still more fantastic and weirdly beautiful was another edifice, "The House of Feathers." This also possessed four apartments, one decorated with feathers of a brilliant yellow, another with the radiant and sparkling hues of the Blue Bird. These were woven into a kind of tapestry, and placed against the walls in graceful hangings and festoons. An apartment described as of entrancing beauty was that in which the decorative scheme consisted of plumage of the purest and most dazzling white. The remaining chamber was hung with feathers of a brilliant red, plucked from the most beautiful birds.

Huemac the Wicked

A succession of more or less able kings succeeded the founder of the Toltec monarchy, until in A.D. 994 Huemac II ascended the throne of Tollan. He ruled first with wisdom, and paid great attention to the duties of the state and religion. But later he fell from the high place he had made for himself in the regard of the people by his faithless deception of them and his intemperate and licentious habits. The provinces rose in revolt, and many signs and gloomy omens foretold the downfall of the city. Toveyo, a cunning sorcerer, Collected a great concourse of people near Tollan, and by dint of beating upon a magic drum until the darkest hours of the night, forced them to dance to its sound until, exhausted by their efforts, they fell headlong over a dizzy precipice into a deep ravine, where they were turned into stone. Toveyo also maliciously destroyed a stone bridge, so that thousands of people fell into the river beneath and were drowned. The neighbouring volcanoes burst into eruption, presenting a frightful aspect, and grisly apparitions could be seen among the flames threatening the city with terrible gestures of menace.

The rulers of Tollan resolved to lose no time in placating the gods, whom they decided from the portents must have conceived the most violent wrath against their capital. They therefore ordained a reat sacrifice of war-captives. But upon the first orthe victims being placed upon the altar a still more terrible catastrophe occurred. In the method of

sacrifice common to the Nahua race the breast of a youth was opened for the purpose of extracting the heart, but no such organ could the officiating priest perceive. Moreover the veins of the victim were bloodless. Such a deadly odour was exhaled from the corpse that a terrible pestilence arose, which caused the death of thousands of Toltecs. Huemac, the unrighteous monarch who had brought all this suffering upon his folk, was confronted in the forest by the Tlalocs, or gods of moisture, and humbly petitioned these deities to spare him, and not to take from him his wealth and rank. But the go,is were disgusted at the callous selfishness displayed in his desires, and departed, threatening the Toltec race with six years of plagues.

The Plagues of the Toltecs

In the next winter such a severe frost visited the land that all crops and plants were killed. A summer of torrid heat followed, so intense in its suffocating fierceness that the streams, were dried up and the very rocks were melted. Then heavy rain-storms descended, which flooded the streets and ways, and terrible tempests swept through the land. Vast numbers of loathsome toads invaded the valley, consuming the refuse left by the destructive frost and heat, and entering the very houses of the people. In the following year a terrible drought caused the death of thousands from starvation, and the ensuing winter was again a marvel of severity. Locusts descended in cloud-like swarms, and hail- and thunder-storms

completed the wreck. During these visitations nine-tenths of the people perished, and all artistic endeavour ceased because of the awful struggle for food.

King Acxitl

With the cessation of these inflictions the wicked Huemac resolved upon a more upright course of life, and became most assiduous for the welfare and proper government of his people. But he had announced that Acxitl, his illegitimate son, should succeed him, and had further resolved to abdicate at once in favour of this youth. With the Toltecs, as with most primitive peoples, the early kings were regarded as divine, and the attempt to place on the throne one who was not of the royal blood was looked upon as a serious offence against the gods. A revolt ensued, but its two principal leaders were bought over by promises of preferment. Acxitl ascended the throne, and for a time ruled wisely. But he soon, like his father, gave way to a life of dissipation, and succeeded in setting a bad example to the members of his court and to the priesthood, the vicious spirit communicating itself to all classes of his subjects and permeating every rank of society. The iniquities of the people of the capital and the enormities practised by the royal favourites caused such scandal in the outlying provinces that at length they broke into open revolt, and Huehuetzin, chief of an eastern viceroyalty, joined to himself two other malcontent lords and marched upon the city of Tollan at the head

of a strong force. Acxitl could not muster an army sufficiently powerful to repel the rebels, and was forced to resort to the expedient of buying them off with rich presents, thus patching up a truce. But the fate of Tollan was in the balance. Hordes of rude Chichimec savages, profiting by the civil broils in the Toltec state, invaded the lake region of Anahuac, or Mexico, and settled upon its fruitful soil. The end was in sight!

A Terrible Visitation

The wrath of the gods increased instead of diminishing, and in order to appease them a great convention of the wise men of the realm met at Teotihuacan, the sacred city of the Toltecs. But during their deliberations a giant of immense proportions rushed into their midst, and, seizing upon them by scores with his bony hands, hurled them to the ground, dashing their brains out. In this manner he slew great numbers, and when the panic-stricken folk imagined themselves delivered from him he returned in a different guise and slew many more. Again the grisly monster appeared, this time taking the form of a beautiful child. The people, fascinated by its loveliness, ran to observe it more closely, only to discover that its head was a mass of corruption, the stench from which was so is fatal that many were killed outright. The fiend who had thus plagued the Toltecs at length deigned to inform them that the gods would listen no longer to their prayers, but had

fully resolved to destroy them root and branch, and he further counselled them to seek safety in flight.

Fall of the Toltec State

By this time the principal families of Tollan had deserted the country, taking refuge in neighbouring states. Once more Huehuetzin menaced Tollan, and by dint of almost superhuman efforts old King Huemac, who had left his retirement, raised a force sufficient to face the enemy. Acxitl's mother enlisted the services of the women of the city, and formed them into a regiment of Amazons. At the head of all was Acxitl, who divided his forces, despatching one portion to the front under his commander-in-chief, and forming the other into a reserve under his own leadership. During three years the king defended Tollan against the combined forces of the rebels and the semi-savage Chichimecs. At length the Toltecs, almost decimated, fled after a final desperate battle into the marshes of Lake Tezcuco and the fastnesses of the mountains. Their other cities were given over to destruction, and the Toltec empire was at an end.

The Chichimec Exodus

Meanwhile the rude Chichimecs of the north, who had for many years carried on a constant warfare with the Toltecs, were surprised that their enemies sought their borders no more, a practice which they had engaged in principally for the purpose of obtaining captives for sacrifice. In order to discover

the reason for this suspicious quiet they sent out spies into Toltec territory, who returned with the amazing news that the Toltec domain for a distance of six hundred miles from the Chichimec frontier was a desert, the towns ruined and empty and their inhabitants scattered. Xolotl, the Chichimec king, summoned his chieftains to his capital, and, acquainting them with what the spies had said) proposed an expedition for the purpose of annexing the abandoned land. No less than 3,202,000 people composed this migration, and only 1,6oo,ooo remained in the Chichimec territory.

The Chichimecs occupied most of the ruined cities, many of which they rebuilt. Those Toltecs who remained became peaceful subjects, and through their knowledge of commerce and handicrafts amassed considerable wealth. A tribute was, however, demanded from them, which was peremptorily refused by Nauhyotl, the Toltec ruler of Colhuacan; but he was defeated and slain, and the Chichimec rule was at last supreme.

The Disappearance of the Toltecs

The transmitters of this legendary account give it as their belief which is shared by some authorities of standing, that the Toltecs, fleein-a from the civil broils of their city and the inroads of the Chichimecs, passed into Central America, where they became the founders of the civilisation of that country, and the architects of the many wonderful cities the ruins of

which now litter its plains and are encountered in its forests. But it is time that we examined the claims put forward on behalf of Toltec civilisation and culture by the aid of more scientific methods.

Did the Toltecs Exist?

Some authorities have questioned the existence of the Toltecs, and have professed to see in them a race which had merely a mythical significance. They base this theory upon the circumstance that the duration of the reigns of the several Toltec monarchs is very frequently stated to have lasted for exactly fifty-two years, the duration of the great Mexican cycle of years which had been adopted so that the ritual calendar might coincide with the solar year. The circumstance is certainly suspicious, as is the fact that many of the names of the Toltec monarchs are also those of the principal Nahua deities, and this renders the whole dynastic list of very doubtful value. Dr. Brinton recognised in the Toltecs those children of the sun who, like their brethren in Peruvian mythology, were sent from heaven to civilise the human race, and his theory is by no means weakened by the circumstance that Quetzalcoatl, a deity of solar significance, is alluded to in Nahua myth as King of the Toltecs. Recent considerations and discoveries, however, have virtually forced students of the subject to admit the existence of the Toltecs as a race. The author has dealt with the question at some length elsewhere, [see *Civilization of Ancient Mexico*, chap ii] and is not of those who are free to admit the definite existence of

the Toltecs from a historical point of view. The late Mr. Payne of Oxford, an authority entitled to every respect, gave it as his opinion that " the accounts of Toltec history current at the conquest contain a nucleus of substantial truth, and he writes convincingly: "To doubt that there once existed in Tollan an advancement superior to that which prevailed among the Nahuatlaca generally at the conquest, and that its people spread their advancement throughout Anahuac, and into the districts eastward and southward, would be to reject a belief universally entertained, and confirmed rather than shaken by the cfforts made in later times to construct for the Pueblo something in the nature of a history." [Payne, *Hist. New World*, vol ii. p. 430]

A Persistent Tradition

The theory of the present author concerning Toltec historical existence is rather more non-committal. He admits that a most persistent body of tradition as to their existence gained general credence among the Nahua, and that the date (1055) of their alleged dispersal admits of the approximate exactness and probability of this body of tradition at the time of the conquest. He also admits that the site of Tollan contains ruins which arc undoubtedly of a date earlier than that of the architecture of the Nahua as known at the conquest, and that numerous evidences of an older civilisation exist. He also believes that the early Nahua having within their racial recollection existed as savages, the time which elapsed between their

barbarian condition and the more advanced state which they achieved was too brief to admit of evolution from savagery to culture. Hence they must have adopted an older civilisation, especially as through the veneer of civilisation possessed by them they exhibited every sign of gross barbarism.

A Nameless People

If this be true it would go to show that a people of comparatively high culture existed at a not very remote period on the Mexican tableland. But what their name was or their racial affinity the writer does not profess to know. Many modern American scholars of note have conferred upon them the name of "Toltecs," and speak freely of the "Toltec period" and of "Toltec art." It may appear pedantic to refuse to recognisc that the cultured people who dwelt in Mexico in pre-Nahua times were "the Toltecs." But in the face of the absence of genuine and authoritative native written records dealing with the question, the author finds himself compelled to remain unconvinced as to the exact designation of the mysterious older race which preceded the Nahua. There are not wanting authorities who appear to regard the pictorial chronicles of the Nahua as quite as worthy of credence as written records, but it must be clear that tradition or even history set down in pictorial form can never possess that degree of definiteness contained in a written account.

Toltec Art

As has been stated above, the Toltecs of tradition were chiefly remarkable for their intense love of art and their productions in its various branches. Ixtlilxochitl says that they worked in gold, silver, copper, tin, and lead, and as masons employed flint, porphyry, basalt, and obsidian. In the manufacture of jewellery and objets d'art they excelled, and the pottery of Cholula, of which specimens are frequently recovered, was of a high standard.

Other Aboriginal Peoples

Mexico contained other aboriginal races besides the Toltecs. Of these many and diverse peoples the most remarkable were the Otomi, who still occupy Guanajuato and Queretaro, and who, before the coming of the Nahua, probably spread over the entire valley of Mexico. In the south we find the Huasteca, a people speaking the same language as the Maya of Central America, and on the Mexican Gulf the Totonacs and Chontals. On the Pacific side of the country the Mixteca and Zapoteca, were responsible for a flourishing civilisation which exhibited many original characteristics, and which in some degree was a link between the cultures of Mexico and Central America. Traces of a still older population than any of these are still to be found in the more remote parts of Mexico, and the Mixe, Zaque, Kuicatec, and Popolcan are probably the remnants of prehistoric races of vast antiquity.

The Cliff-dwellers

It is probable that a race known as "the Cliff. dwellers," occupying the plateau country of Arizona, New Mexico, Colorado, and Utah, and even extending in its ramifications to Mexico itself, was related ethnologically to the Nahua. The present-day Pueblo Indians dwelling to the north of Mexico most probably possess a leaven of Nahua blood. Ere the tribes who communicated this leaven to thewhole had intermingled with others, of various origin, it would appear that they occupied' with others those tracts of country now inhabited by the Pueblo Indians, and in the natural recesses and shallow caverns found in the faces of the cliffs erected dwellings and fortifications, displaying an architectural ability of no mean order. These communities extended as far south as the Gila river, the most southern affluent of the Colorado, and the remains they have left there appear to be of a later date architecturally than those situated farther north. These were found in ruins by the first Spanish explorers, and it is thought that their builders were eventually driven back to rejoin their kindred in the north. Fartner to the south in the caflons of the Piedras Verdes river in Chihuahua., Mexico, are cliff-dwellings corresponding in many respects with those of the Pueblo region, and Dr. Hrdlicka has examined others so far south as the State of Jalisco, in Central Mexico. These may be the ruins of dwellings erected either by the early Nahua or by some of the peoples relatively aboriginal to them, and may display the architectural features general among the Nahua prior

to their adoption of other alien forms. Or else they may be the remains of dwellings similar to those of the Tarahumare, a still existing tribe of Mexico, who, according to Lumholtz, [*Unknown Mexico,* vol. i., 1902; also see Bulletin 30, Bureau of American Ethnology, p. 309] inhabit similar structures at the present day. It is clear from the architectural development of the cliff-dwellers that their civilisation developed generally from south to north, that this race was cognate to the early Nahua, and that it later withdrew to the north, or became fused with the general body of the Nahua peoples. It must not be understood, however, that the race arrived in the Mexican plateau before the Nahua, and the ruins of Jalisco and other mid-Mexican districts may merely be the remains of comparatively modern cliff-dwellings, an adaptation by mid-Mexican communities of the "Cliff-dweller" architecture, or a local development of it owing to the exigencies of early life in the district.

The Nahua Race

The Nahua peoples included all those tribes speaking the Nahuatlatolli (Nahua tongue), and occupied a sphere extending from the southern borders of New Mexico to the Isthmus of Tehuantepec on the south, or very much within the limits of the modern Republic ot Mexico. But this people must not be regarded as one race of homogeneous origin. A very brief account of their racial affinities must be sufficient here. The Chichimecs were probably related to the Otomi, whom we have alluded to as among the

first-comers to the Mexican valley. They were traditionally supposed to have entered it at a period subsequent to the Toltec occupation. Their chief towns were Tezcuco and Tena, yucan, but they later allied themselves with the Nahua in a great confederacy, and adopted the Nahua language. There are circumstances which justify the assumption that on their entrance to the Mexican valley they consisted of a number of tribes loosely united, presenting in their general organisation a close resemblance to some of the composite tribes of modern American Indians.

The Aculhuaque

Next to them in point of order of tribal arrival were the Aculhuaque,orAcolhuans. The name means "tall" or strong" men, literally "People of the Broad Shoulder," or "Pushers," who made a way for themselves. Gomara states in his *Conquista de Mexico* that they arrived in the valley from Acolhuacan about A.D. 780, and founded the towns of Tollan, Colhuacan, and Mexico itself. The Acolhuans were pure Nahua, and may well have been the much-disputed Toltecs, for the Nahua people always insisted on the fact that the Toltecs were of the same stock as themselves, and spoke an older and purer form of the Nahua tongue. From the Acolhuans sprang the Tlascalans, the inveterate enemies of the Aztecs, who so heartily assisted Cortés in his invasion of the Aztec capital, Tenochtitlan, or Mexico.

The Tecpanecs

The Tecpanecs were a confederacy of purely Nahua tribes dwelling in towns situated upon the Lake of Tezcuco, the principal of which were Tlacopan and Azcapozalco. The name Tecpanec signifies that each settlement possessed its own chief's house, or *tecpan*. This tribe were almost certainly later Nahua immigrants who arrived in Mexico after the Acolhuans, and were great rivals to the Chichimec branch of the race.

The Aztecs

The Aztecâ or Aztecs, were a nomad tribe of doubtful origin, but probably of Nahua blood. Wandering over the Mexican plateau for generations, they at length settled in the marshlands near the Lake of Tezcuco, hard by Tlacopan. The name Aztecâ means " Crane People," and was bestowed upon the tribe by the Tecpanecs, probably because of the fact that, like cranes, they dwelt in a marshy neighbourhood. They founded the town of Tenochtitlan, or Mexico, and for a while paid tribute to the Tecpanecs. But later they became the most powerful allies of that people, whom they finally surpassed entirely in power and splendour.

The Aztec Character

The features of the Aztecs as represented in the various Mexican paintings are typically Indian, and

argue a northern origin. The race was, and is, of average height, and the skin is of a dark brown hue. The Mexican is grave, taciturn, and melancholic, with a deeply rooted love of the mysterious, slow to anger, yet almost inhuman in the violence of his passions when aroused. He is usually gifted with a logical mind, quickness of apprehension, and an ability to regard the subtle side of things with great nicety. Patient and imitative, the ancient Mexican excelled in those arts which demanded such qualities in their execution. He had a real affection for the beautiful in nature and a passion for flowers, but the Aztec music lacked gaiety, and the national amusements were too often of a gloomy and ferocious character. The women are more vivacious than the men, but were in the days before the conquest very subservient to the wills of their husbands. We have already very briefly outlined the trend of Nahua civilisation, but it will be advisable to examine it a little more closely, for if the myths of this people are to be understood some knowledge of its life -and general culture is essential.

Legends of the Foundation of Mexico

At the period of the conquest of Mexico by Cortés the city presented an imposing appearance. Led to its neighbourhood by Huitzilopochtli, a traditional chief, afterwards deified as the god of war, there are several legends which account for the choice of its site by the Mexicans. The most popular of these relates how the nomadic Nahua beheld perched upon a cactus plant an eaale of Lreat size and majesty, grasping in its

talons a huge serpent, and spreading its wings to catch the rays of the rising sun. The soothsayers or medicine-men of the tribe, readina a zood omen in the spectacle, advised the leaders of the-people to settle on the spot, and, hearkening to the voice of what they considered divine authority, they proceeded to drive piles into the marshy ground, and thus laid the foundation of the great city of Mexico.

An elaboration of this legend tells how the Aztecs had about the year 1325 sought refuge upon the western shore of the Lake of Tezcuco, in an island aniong the marshes on which they found a stone on which forty years before one of their priests had sacrificed a prince of the name of Copal, whom they had made prisoner. A nopal plant [cactus] had sprung from an earth-filled crevice in this rude altar, and upon this the royal eagle alluded to in the former account had alighted, grasping the serpent in his talons. Beholding in this a good omen, and urged by a supernatural impulse which he could not explain, a priest of high rank dived into a pool close at hand, where he found himself face to face with Tlaloc, the god of waters. After an interview with the deity the priest obtained permission from him to found a city on the site, from the humble beginnings of which arose the metropolis of Mexico-Tenochtitlan.

Mexico at the Conquest

At the period of the conquest the city of Mexico had a circumference of no less than twelve miles, or nearly

that of modern Berlin without its suburbs. It contained 60,000 houses, and its inhabitants were computed to number 300,000. Many other towns, most of them nearly half as large, were grouped on the islands or on the margin orLake Tezcuco, so that the population of what might almost be called "Greater Mexico" must have amounted to several millions. The city was intersected by four great roadways or avenues built at right angles to one another, and laid four-square with the cardinal points. Situated as it was in the midst of a lake, it was traversed by numerous canals, which were used as thoroughfares for traffic. The four principal ways described above were extended across the lake as dykes or viaducts until they met its shores. The dwellings of the poorer classes were chiefly composed of adobes, but those of the nobility were built of a red porous stone quarried close by. They were usually of one story only, but occupied a goodly piece of ground and had flat roofs, many of which were covered with flowers. In general they were coated with a hard, white cement, which gave them an added resemblance to the Oriental type of building.

Towering high among these, and a little apart from the vast squares and market-places, were the *teocallis*, or temples. These were in reality not temples or covered-in buildings, but "high places," great pyramids of stone, built platform on platform, around which a staircase led to the summit, on which was usually erected a small shrine containing the tutelar

deity to whom the teocalli had been raised. The great temple of Huitzilopochtli, the war-god, built by King Ahuizotl, was, besides being typical of all, by far the greatest of these votive piles. The enclosing walls of the building were 4,800 feet in circumference, and strikingly decorated by carvings representing festoons of intertwined reptiles, from which circumstance they were called *coetpantli* (walls of serpents). A kind of gate-house on each side gave access to the enclosure. The *teocalli*, or great temple, inside the court was in the shape of a parallelogram, measuring 375 feet by 300 feet, and was built in six platforms, growing smaller in area as they descended. The mass of this structure was composed of a mixture of rubble, clay, and earth, covered with carefully worked stone slabs, cemented together with infinite care, and coated with a hard gypsum. A flight Of 340 steps circled round the terraces and led to the upper platform, on which were raised two three-storied towers 56 feet in height, in which stood the great statues of the tutelar deities and the jasper stones of sacrifice. These sanctuaries, say the old Conquistadores who entered them, had the appearance and odour of shambles, and human blood was bespattered every. where. In this weird chapel of horrors burned a fire the extinction of which it was supposed would have brought about the end of the Nahua power. It was tended with a care as scrupulous as that with which the Roman Vestals guarded their sacred flame. No less than 600 of these sacred braziers were kept alight in the city of Mexico alone.

A Pyramid of Skulls

The principal fane of Huitzilopochtli was surrounded by upwards of forty inferior *teocallis* and shrines. In the Tzompantli (Pyramid of Skulls) were collected the grisly relics of the countless victims to the implacable war-god of the Aztecs, and in this horrid structure the Spanish conquerors counted no less than 136,000 human skulls. In the court or teopan which surrounded the temple were the dwellings of thousands of priests, whose duties included the scrupulous care of the temple precincts, and whose labours were minutely apportioned.

Nahua Architecture and Ruins

As we shall see later, Mexico is by no means so rich in architectural antiquities as Guatemala or Yucatan, the reason being that the growth of tropical forests has to a areat extent protected ancient stone edifices in the latter countries from destruction. The ruins discovered in the northern regions of the republic are of a ruder type than those which approach more nearly to the sphere of Maya influence, as, for example, those of Mitla, built by the Zapotecs, which exhibit such unmistakable signs of Maya influence that we prefer to describe them when dealing with the antiquities of that people.

Cyclopean Remains

In the mountains of Chihuahua, one of the most northerly provinces, is a celebrated group called the Casas Grandes (Large Houses), the walls of which are still about 30 feet in height. These approximate in general appearance to the buildings of more modern tribes in New Mexico and Arizona, and may be referred to such peoples rather than to the Nahua. At Quemada, in Zacatecas, massive ruins of Cyclopean appearance have been discovered. These consist of extensive terraces and broad stone causeways, teocallis which have weathered many centuries, and gigantic pillars, 18 feet in height and 17 feet in circumference. Walls 12 feet in thickness rise above the heaps of rubbish which litter the ground. These remains exhibit little connection with Nahua architecture to the north or south of them. They are more massive than either, and must have been constructed by some race which had made considerable strides in the art of building.

Teotihuacan

In the district of the Totonacs, to the north of Vera Cruz, we find many architectural remains of a highly interesting character. Here the teocalli or pyramidal type of building is occasionally crowned by a coveredin temple with the massive roof characteristic of Maya architecture. The most striking examples found in this region are the remains of Teotihuacan and Xochicalco. The former was the religious Mecca

of the Nahua races, and in its proximity are still to be seen the teocallis of the sun and moon, surrounded by extensive burying-grounds where the devout of Anahuac were laid in the sure hope that if interred they would find entrance into the paradise of the sun. The teocalli of the moon has a base covering 426 feet and a height Of 137 feet. That of the sun is of greater dimensions, with a base Of 735 feet and a height Of 203 feet. These pyramids were divided into four stories, three of which remain. On the summit of that of the sun stood a temple containing a great image of that luminary carved from a rough block of stone. In the breast was inlaid a star of the purest gold, seized afterwards as loot by the insatiable followers of Cortés. From the *teocalli* of the moon a path runs to where a little rivulet flanks the "Citadel." This path is known as "The Path of the Dead," from the circumstance that it is surrounded by some nine square miles of tombs and tumuli, and., indeed, forms a road through the great cemetery. The Citadel, thinks Charnay, was a vast tennis or *tlachtli* court, where thousands flocked to gaze at the national sport of the Nahua with a zest equal to that of the modern devotees of football. Teotihuacan was a flourishing centre contemporary with Tollan. It was destroyed, but was rebuilt by the Chichimec king Xolotll and preserved thenceforth its traditional sway as the focus of the Nahua national religion. Charnay identifies the architectural types discovered there with those of Tollan. The result of his labours in the vicinity included the unearthing of richly decorated pottery, vases, masks, and terra-cotta figures. He also

excavated several large houses or palaces, some with chambers more than 730 feet in circumference, with walls over 7½ feet thick, into which were built rings and slabs to support torches and candles. The floors were tessellated in various rich designs, "like an Aubusson carpet." Charnay concluded that the monuments of Teotihuacan were partly standing at the time of the conquest.

The Hill of Flowers

Near Tezcuco is Xochicalco (The Hill of Flowers), a *teocalli* the sculpture of which is both beautiful and luxuriant in design. The porphyry quarries from which the great blocks, 12 feet in length, were cut lie many miles away. As late as 1755 the structure towered to a height of five stories, but the vandal has done his work only too well, and a few fragmentary carvings of exquisite design are all that to-day remain of one of Mexico's most magnificent pyramids.

Tollan

We have already indicated that on the site of the "Toltec" city of Tollan ruins have been discovered which prove that it was the centre of a civilisation of a type distinctly advanced. Charnay unearthed there gigantic fragments of caryatides, each some 7 feet high. He also found columns of two pieces, which were fitted together by means of mortise and tenon, bas-reliefs of archaic figures of undoubted Nahua type, and many fragments of great antiquity. On the

hill of Palpan, above Tollan, he found the ground-plans of several houses with numerous apartments, frescoed, columned, and having benches and cisterns recalling the *impluvium* of a Roman villa. Water-pipes were also actually unearthed, and a wealth of pottery, many pieces of which were like old Japanese china. The ground-plan or foundations of the houses unearthed at Palpan showed that they had been designed by practical architects, and had not been built in any merely haphazard fashion. The cement which covered the walls and floors was of excellent quality, and recalled that discovered in ancient Italian excavations. The roofs had been of wood, supported by pillars.

Picture-Writing

The Aztecs, and indeed the entire Nahua race., employed a system of writing of the type scientifically described as "pictographic," in which events, persons, and ideas were recorded by means of drawings and coloured sketches. These were executed on paper made from the agave plant, or were painted on the skins of animals. By these means not only history and the principles of the Nahua mythology were communicated from generation to generation, but the transactions of daily life, the accountings of merchants, and the purchase and ownership of land were placed on record. That a phonetic system was rapidly being approached is manifest from the method by which the Nahua scribes depicted the names of individuals or cities. These were

represented by means of several objects, the names of which resembled that of the person for which they stood. The name of King Ixcoatl, for example, is represented by the drawing of a serpent (*coatl*) pierced by flint knives (*iztli*), and that of Motequauhzoma (Montezuma) by a mouse-trap (*montli*), an eagle (*quauhtli*), a lancet (*zo*), and a hand (*maitl*). The phonetic values employed by the scribes varied exceedingly, so that at times an entire syllable would be expressed by the painting of an object the name of which commenced with it. At other times only a letter would be represented by the same drawing. But the general intention of the scribes was undoubtedly more ideographic than phonetic; that is, they desired to convey their thoughts more by sketch than by sound.

Interpretation of the Hieroglyphs

These *pinturas*, as the Spanish conquerors designated them, offer no very great difficulty in their elucidation to modern experts, at least so far as the general trend of their contents is concerned. In this they are unlike the manuscripts of the Maya of Central America with which we shall make acquaintance further on. Their interpretation was largely traditional, and was learned by rote, being passed on by one generation of amamatini (readers) to another, and was by no means capable of elucidation by all and sundry.

Native Manuscripts

The *pinturas* or native manuscripts which remain to us are but few in number. Priestly fanaticism, which ordained their wholesale destruction, and the still more potent passage of time have so reduced them that each separate example is known to bibliophiles and Americanists the world over. In such as still exist we can observe great fullness of detail, representing for the most part festivals, sacrifices, tributes, and natural phenomena, such as eclipses and floods, and the death and accession of monarchs. These events, and the supernatural beings who were supposed to control them, were depicted in brilliant colours, executed by means of a brush of feathers.

The Interpretative Codices

Luckily for future students of Mexican history, the blind zeal which destroyed the majority of the Mexican manuscripts was frustrated by the enlightenment of certain European scholars, who regarded the wholesale destruction of the native records as little short of a calamity, and who took steps to seek out the few remaining native artists, from whom they procured copies of the more important paintings, the details of which were, of course, quite familiar to them. To those were added interpretations taken down from the lips of the native scribes themselves, so that no doubt might remain regarding the contents of the manuscripts. These are known as the "Interpretative Codices," and are of

considerable assistance to the student of Mexican history and customs. Three only are in existence. The Oxford Codex, treasured in the Bodleian Library, is of a historical nature, and contains a full list of the lesser cities which were subservient to Mexico in its palmy days. The Paris or Tellerio-Remensis Codex, so called from having once been the property of Le Tellier, Archbishop of Rheims, embodies many facts concerning the early settlement of the various Nahua city-states. The Vatican MSS. deal chiefly with mythology and the intricacies of the Mexican calendar system. Such Mexican paintings as were unassisted by an interpretation are naturally of less value to present-day students of the lore of the Nahua. They are principally concerned with calendric matter, ritualistic data, and astrological computations or horoscopes.

The Mexican "Book of the Dead"

Perhaps the most remarkable and interesting manuscript in the Vatican collection is one the last pages of which represent the journey of the soul after death through the gloomy dangers of the Other-world. This has been called the Mexican "Book of the Dead." The corpse is depicted dressed for burial, the soul escaping from its earthly tenement by way of the mouth. The spirit is ushered into the presence of Tezcatlipoca, the Jupiter of the Aztec pantheon, by an attendant dressed in an ocelot skin, and stands naked with a wooden yoke round the neck before the deity, to receive sentence. The dead person is given over to

the tests which precede entrance to the abode of the dead, the realm of Mictlan, and so that he may not have to meet the perils of the journey in a defenceless condition a sheaf of javelins is bestowed upon him. He first passes between two lofty peaks, which may fall and crush him if he cannot skilfully escape them. A terrible serpent then intercepts his path, and, if he succeeds in defeating this monster, the fierce alligator Xochitonal awaits him. Eight deserts and a corresponding number of mountains have then to be negotiated by the hapless spirit, and a whirlwind sharp as a sword, which cuts even through solid rocks, must be withstood. Accompanied by the shade of his favourite dog, the harassed ghost at length encounters the fierce Izpuzteque, a demon with the backward-bent legs of a cock, the evil Nextepehua, the fiend who scatters clouds of ashes, and many another grisly foe, until at last he wins to the gates of the Lord of Hell, before whom he does reverence, after which he is free to greet his friends who have gone before.

The Calendar System

As has been said, the calendar system was the source of all Mexican science, and regulated the recurrence of all religious rites and festivals. In fact, the entire mechanism of Nahua life was resident in its provisions. The type of time-division and computation exemplified in the Nahua calendar was also found among the Maya peoples of Yucatan and Guatemala and the Zapotec people of the boundary

between the Nahua and Maya races. By which of these races it was first employed is unknown. But the Zapotec calendar exhibits signs or both Nahua and Maya influence, and from this it has been inferred that the calendar systems of these races have been evolved from it. It might with equal probability be argued that both Nahua and Maya art were offshoots of Zapotec art, because the characteristics of both are discovered in it, whereas the circumstance merely illustrates the very natural acceptance by a border people, who settled down to civilisation at a relatively later date, of the artistic tenets of the two greater peoples who environed them. The Nahua and Maya calendars were in all likelihood evolved from the calendar system of that civilised race which undoubtedly existed on the Mexican plateau prior to the coming of the later Nahua swarms, and which in general is loosely alluded to as the "Toltec."

The Mexican Year

The Mexican year was a cycle Of 365 days, without any intercalary addition or other correction. In course of time it almost lost its seasonal significance because of the omission of the extra hours included in the solar year, and furthermore many of its festivals and occasions were altered by high-priests and rulers to suit their convenience. The Mexican *nexiuhilpilitztli* (binding of years) contained fifty-two years, and ran in two separate cycles-one of fifty-two years Of 365 days each, and another of seventy-three groups of 260 days each. The first was of course the solar year, and

embraced eighteen periods of twenty days each, called "months " by the old Spanish chroniclers, with five *nemontemi* (unlucky days) over and above. These days were not intercalated, but were included in the year, and merel overflowed the division of the year into periods of twenty days. The cycle of seventy-three groups of 260 days, subdivided into groups of thirteen days, was called the "birth-cycle."

Lunar Reckoning

People in a barbarous condition almost invariably reckon time by the period between the waxing and waning of the moon as distinct from the entire passage of a lunar revolution, and this period of twenty days will be found to be the basis in the time-reckoning of the Mexicans, who designated it *cempohualli*. Each day included in it was denoted by a sign, as "house", "snake", "wind", and so forth. Each *cempohualli* was subdivided into four periods of five days each, sometimes alluded to as "weeks" by the early Spanish writers, and these were known by the sign their middle or third day. These day-names ran on without reference to the length of the year. The year itself was designated by the name of the middle day of the week in which it began. Out of twenty day-names in the Mexican "month " it was inevitable that the four *calli* (house), *tochtli* (rabbit), *acatl* (reed), and *tecpati* (flint) should always recur in sequence because of the incidence of these days in the Mexican solar year. Four years made up a year of the sun. During

the *nemontemi* (unlucky days) no work was done, as they were regarded as ominous and unwholesome.

We have seen that the civil year permitted the day-names to run on continuously rom one year to another. The ecclesiastical authorities, however, had a reckoning of their own, and made the year begin always on the first day of their calendar, no matter what sign denominated that day in the civil system.

Groups of Years

As has been indicated, the years were formed into groups. Thirteen years constituted a *xiumalpilli* (bundle), and four of these a *nexiuhilpilitztli* (complete binding of the years). Each year had thus a double aspect, first as an individual period of time, and secondly as a portion of the "year of the sun," and these were so numbered and named that each year in the series of fifty-two possessed a different description.

The Dread of the Last Day

With the conclusion of each period of fifty-two years a terrible dread came upon the Mexicans that the world would come to an end. A stated period of time had expired, a period which was regarded as fixed by divine command, and it had been ordained that on the completion of one of those series of fifty-two years earthly time would cease and the universe be demolished. For some time before the ceremony of

toxilmolpilia (the binding up of the years) the Mexicans abandoned themselves to the utmost prostration, and the wicked went about in terrible fear. As the first day of the fifty-third year dawned the people narrowly observed the Pleiades, for if they passed the zenith time would procee and the world would be respited. The gods were placated or refreshed by the slaughter of the human victim, on whose still living breast a fire of wood was kindled by friction, the heart and body being consumed by the flames so lighted. As the planets of hope crossed the zenith loud acclamations resounded from the people, and the domestic hearths, which had been left cold and dead, were rekindled from the sacred fire which had consumed the sacrifice. Mankind was safe for another period.

The Birth-Cycle

The birth-cycle, as we have said, consisted of 260 days. It had originally been a lunar cycle of thirteen days, and once bore the names of thirteen moons. It formed part of the civil calendar, with which, however, it had nothing in common, as it was used for ecclesiastical purposes only. The lunar names were abandoned later, and the numbers one to thirteen adopted in their places.

Language of the Nahua

The Nahua language represented a very low state of culture. Speech is the general measure of the standard

of thought of a people, and if we judged the civilisation of the Nahua by theirs, we should be justified in concluding that they had not yet emerged from barbarism. But we must recollect that the Nahua of the conquest period had speedily adopted the older civilisation which they had found awaiting them on their entrance to Mexico, and had retained their own primitive tongue. The older and more cultured people who had preceded them probably spoke a more polished dialect of the same lanzuage, but its influence had evidently but little on the rude Chichimecs and Aztecs. The Mexican tongue, like most American languages, belongs to the "incorporative" type, the genius of which is to unite all the related words in a sentence into one conglomerate term or word, merging the separate words of which it is composed one into another by altering their forms, and so welding them together as to express the whole in one word. It will be at once apparent that such a system was clumsy in the extreme, and led to the creation of words and names of the most barbarous appearance and sound. In a narrative of the Spanish discovery written by Chimalpahin, the native chronicler of Chalco, born in 1579, we have, for example, such a passage as the following: *Oc chiucnauhxihuitl inic onen quilantimanca España camo niman ic yuh ca omacoc ihuelitiliztli inic niman ye chiuhcnauhxiuhtica, in oncan ohualla*. This passage is chosen quite at random, and is an average specimen of literary Mexican of the sixteenth century. Its purport is, freely translated: "For nine years he [Columbus] remained in vain in Spain. Yea, for nine

years there he waited for influence." The clumsy and cumbrous nature of the language could scarcely be better illustrated tnan by pointing out that *chiucnauhxihuitl* signifies "nine years"; *quilantimanca*, " he below remained"; and *omacoc ihuelitiliztli*, "he has got his powerfulness." It must be recollected that this specimen of Mexican was composed by a person who had had the benefit of a Spanish education, and is cast in literary form. What the spoken Mexican of preconquest times was like can be contemplated with misgiving in the grammars of the old Spanish missionaries, whose greatest glory is that they mastered such a language in the interests of their faith.

Aztec Science

The science of the Aztecs was, perhaps, one of the most picturesque sides of their civilisation. As with all peoples in a semi-barbarous state, it consisted chiefly in astrology and divination. Of the former the wonderful calendar system was the basis, and by its aid the priests, or those of them who were set apart for the study of the heavenly bodies, pretended to be able to tell the future of new-born infants and the progress of the dead in the other world. This they accomplished by weighing the influence of the planets and other luminaries one against another, and extracting the net result. Their art of divination consisted in drawing omens from the song and flight of birds, the appearance of grains of seed, feathers,

and the entrails of animals, by which means they confidently predicted both public and private events.

Nahua Government

The limits of the Aztec Empire may be defined, if its tributary states are included, as extending over the territory comprised in the modern states of Mexico, Southern Vera Cruz, and Guerrero. Among the civilised peoples of this extensive tract the prevailing form of government was an absolute monarchy, although several of the smaller communities were republics. The law of succession, as with the Celts of Scotland, prescribed that the eldest surviving brother of the deceased monarch should be elected to his throne, and, failing him, the eldest nephew. But incompetent persons were almost invariably ignored by the elective body, although the choice was limited to one family. The ruler was generally selected both because of his military prowess and his ecclesiastical and political knowledge. Indeed, a Mexican monarch was nearly always a man of the highest culture and artistic refinement, and the ill-fated Montezuma was an example of the true type of Nahua sovereign. The council of the monarch was composed of the electors and other personages of importance in the realm. It undertook the government of the provinces, the financial affairs of the country, and other matters of national import. The nobility held all the highest military, judicial, and ecclesiastical offices. To each city and province judges were delegated who exercised criminal and civil jurisdiction, and whose

opinion superseded even that of the Crown itself. Petty cases were settled by lesser officials, and a still inferior grade of officers acted as a species of police in the supervision of families.

Domestic Life

The domestic life of the Nahua was a peculiar admixture of simplicity and display. The mass of the people led a life of strenuous labour in the fields, and in the cities they wrought hard at many trades, among which may be specified building, metal-working, making robes and other articles of bright featherwork and quilted suits of armour, Jewellery, and small wares. Vendors of flowers, fruit, fish, and vegetables swarmed in the markets. The use of tobacco was general among the men of all classes. At banquets the women attended, although they were seated at separate tables. The entertainments of the upper class were marked by much magnificence, and the variety of dishes was considerable, including venison, turkey, many smaller birds, fish, a profusion of vegetables, and pastry, accompanied by sauces of delicate flavour. These were served in dishes of gold and silver. *Pulque*, a fermented drink dishes brewed from the agave, was the universal beverage. Cannibalism was indulged in usually on ceremonial occasions, and was surrounded by such refinements of the table as served only to render it the more repulsive in the eyes of Europeans. It has been stated that this revolting practice was engaged in owing solely to the tenets of the Nahua religion, which

enjoined the slaughter of slaves or captives in the name of a deity, and their consumption with the idea that the consumers attained unity with that deity in the flesh. But there is good reason to suspect that the Nahua, deprived of the flesh of the larger domestic animals, practised deliberate cannibalism. It would appear that the older race which preceded them in the country were innocent of these horrible repasts.

A Mysterious Toltec Book

A piece of Nahua literature, the disappearance of which is surrounded by circumstances of the deepest mystery, is the *Teo-Amoxtli* (Divine Book), which is alleged by certain chroniclers to have been the work of the ancient Toltecs. Ixtlilxochitl, a native Mexican author, states that it was written by a Tezcucan wiseman, one Huematzin about the end of the seventh century, and that it described the pilgrimage of the Nahua from Asia, their laws, manners, and customs, and their religious tenets, science, and arts. In 1838 the Baron de Waldeck stated in his *Voyage Pittoresque* that he bad it in his possession, and the Abbé Brasseur de Bourbourg identified it with.the Maya Dresden Codex and other native manuscripts Bustamante also states that the *amamatini* (chroniclers) of Tezcuco had a copy in their possession at the time of the taking of their city. But these appear to be mere surmises, and if the *Teo-Amoxtli* ever existed, which on the whole is not unlikely, it has probably never been seen by a European.

A Native Historian

One of the most interesting of the Mexican historians is Don Fernando de Alva Ixtlilxochitl., a halfbreed of royal Tezcucan descent. He was responsible for two notable works, entitled *Historia Chichimeca* (The History of the Chichimecs) and the *Relaciones*, a compilation of historical and semi-historical incidents. He was cursed, or blessed, however, by a strong leaning toward the marvellous, and has coloured his narratives so highly that he would have us regard the Toltec or ancient Nahua civilisations as by far the most splendid and magnificent that ever existed. His descriptions of Tezcuco, if picturesque in the extreme, are manifestly the outpourings of a romantic and idealistic mind, which in its patriotic enthusiasm desired to vindicate the country of his birth from the stigma of savagery and to prove its equality with the great nations of antiquity. For this we have not the heart to quarrel with him. But we must be on our guard against accepting any of his statements unless we find strong corroboration of it in the pages of a more trustworthy and less biased author.

Nahua Topography

The geography of Mexico is by no means as familiar to Europeans as is that of the various countries of our own continent, and it is extremely easy for the reader who is unacquainted with Mexico and the puzzling orthography of its place-names to flounder among them, and during the perusal of such a volume as this

to find himself in a hopeless maze of surmise as to the exact locality of the more famous centres of Mexican history. A few moments' study of this paragraph will enlighten him in this respect, and will save him much confusion further on. He will see from. the map (p. 330) that the city of Mexico, or Tenochtitlan, its native name, was situated upon an island in the Lake of Tezcuco. This lake has now partially dried up, and the modern city of Mexico is situated at a considerable distance from it. Tezcuco, the city second in importance, lies to the north-east of the lake, and is somewhat more isolated, the other *pueblos* (towns) clustering round the southern or western shores. To the north of Tezcuco is Teotihuacan, the sacred city of the gods. To the south-east of Mexico is Tlaxcallan, or Tlascala, the city which assisted Cortés against the Mexicans, and the inhabitants of which were the deadliest foes of the central Nahua power. To the north lie the sacred city of Cholula and Tula, or Tollan.

Distribution of the Nahua Tribes

Having become acquainted with the relative position of the Nahua cities, we may now consult for a moment the map which exhibits the geographical distribution of the various Nahua tribes, and which is self-explanatory (p. 331).

Nahua History

A brief historical sketch or epitome of what is known of Nahua history as apart from mere tradition will further assist the reader in the comprehension of Mexican mythology. From the period of the settlement of the Nahua on an agricultural basis a system of feudal government had evolved, and at various epochs in the history of the country certain cities or groups of cities held a paramount sway. Subsequent to the "Toltec" period, which we have already described and discussed, we find the Acolhuans in supreme power, and ruling from their cities of Tollantzinco and Cholula a considerable tract of country. Later Cholula maintained an alliance with Tlascala and Huexotzinco.

Bloodless Battles

The maxim "Other climes, other manners" is nowhere better exemplified than by the curious annual strife betwixt the warriors of Mexico and Tlascala. Once a year they met on a prearranged battle-ground and engaged in combat, not with the intention of killing one another, but with the object of taking prisoners for sacrifice on the altars of their respective war-gods. The warrior seized his opponent and attempted to bear him off, the various groups pulling and tugging desperately at each other in the endeavour to seize the limbs of the unfortunate who had been first struck down, with the object of dragging him into durance or effecting his rescue. Once secured, theTlascaltec

warrior was brought to Mexico in a cage, and first placed upon a stone slab, to which one of his feet was secured by a chain or thong. He was then given light weapons, more like playthings than warrior's gear, and confronted by one of the most celebrated Mexican warriors. Should he succeed in defeating six of these formidable antagonists, he was set free. But no sooner was he wounded than he was hurried to the altar of sacrifice, and his heart was torn out and offered to Huitzilopochtli, the implacable god of war.

The Tlascaltecs, having finally secured their position by a defeat of the Tecpanecs of Huexotzinco about A.D. 1384, sank into comparative obscurity save for their annual bout with the Mexicans.

The Lake Cities

The communities grouped round the various lakes in the valley of Mexico now command our attention. More than two score of these thriving communities flourished at the time of the conquest of Mexico, the most notable being those which occupied the borders of the Lake of Tezcuco. These cities grouped themselves round two nuclei, Azcapozalco and Tezcuco, between whom a fierce rivalry sprang up, which finally ended in the entire discomfiture ol Azcapozalco. From this event the real history of Mexico may be said to commence. Those cities which had allied themselves to Tezcuco finally overran the entire territory of Mexico from the Mexican Gulf to the Pacific.

Tezcuco

If, as some authorities declare, Tezcuco was originally Otomi in affinity, it was in later years the most typically Nahuan of all the lacustrine powers. But several other communities, the power of which was very nearly as great as that of Tezcuco, had assisted that city to supremacy. Among these was Xaltocan, a city-state of unquestionable Otomi origin, situated at the northern extremity of the lake. As we have seen from the statements of Ixtlilxochitl, a Tezcucan writer, his native city was in the forefront of Nahua civilisation at the time of the coming of the Spaniards, and if it was practically subservient to Mexico (Tenochtitlan) at that period it was by no means its inferior in the arts.

The Tecpanecs

The Tecpanecs, who dwelt in Tlacopan, Coyohuacan, and Huitzilopocho, were also typical Nahua. The name, as we have already explained, indicates that each settlement possessed its own tecpan (chief's house), and has no racial significance. Their state was probably founded about the twelfth century, although a chronology of no less than fifteen hundred years was claimed for it. This people composed a sort of buffer-state betwixt the Otomi on the north and other Nahua on the south.

The Aztecs

The menace of these northern Otomi had become acute when the Tecpanecs received reinforcements in the shape of the Aztecâ, or Aztecs, a people of Nahua blood., who came, according to their own accounts, from Aztlan (Crane Land). The name Aztecâ signifies "Crane People," and this has led to the assumption that they came from Chihuahua, where cranes abound. Doubts have been cast upon the Nahua origin of the Aztecâ. But these are by no means well founded, as the names of the early Aztec chieftains and kings are unquestionably Nahuan. This people on their arrival in Mexico were in a very inferior state of culture, and were probably little better than savages. We have already outlined some of the legends concerning the coming of the Aztecs to the land of Anahuac, or the valley of Mexico, but their true origin is uncertain, and it is likely that they wandered down from the north as other Nahua immigrants did before them, and as the Apache Indians still do to this day. By their own showing they had sojourned at several points en route, and were reduced to slavery by the chiefs of Colhuacan. They proved so truculent in their bondage, however, that they were released, and journeyed to Chapoultepec, which they quitted because of their dissensions with the Xaltocanecs. On their arrival in the district inhabited by the Tecpanecs a tribute was levied upon them, but nevertheless they flourished so exceedingly that the swamp villages which the Tecpanecs had permitted them to raise on the borders of the lake

soon grew into thriving communities, and chiefs were provided for them from among the nobility of the Tecpanecs.

The Aztecs as Allies

By the aid of the Aztecs the Tecpanecs greatly extended their territorial possessions. City after city was added to their empire, and the allies finally invaded the Otomi country, which they speedily subdued. Those cities which had been founded by the Acolhuans on the fringes of Tezcuco also allied themselves with the Tecpanecs with the intention of freeing themselves from the yoke of the Chichimecs, whose hand was heavy upon them. The Chichimecs or Tezcucans made a stern resistance, and for a time the sovereignty of the Tecpanecs hung in the balance. But eventually they conquered, and Tezcuco was overthrown and given as a spoil to the Aztecs.

New Powers

Up to this time the Aztecs had paid a tribute to Azcapozalco, but now, strengthened by the successes of the late conflict, they withheld it, and requested permission to build an aqueduct from the shore for the purpose of carrying a supply of water into their city. This was refused by the Tecpanecs, and a policy ol isolation was brought to bear upon Mexico an embargo being placed upon its goods and intercourse with its people being forbidden. War followed, in which the Tecpanecs were defeated with great

slaughter. After this event, which may be placed about the year 1428, the Aztecs gained round rapidly, and their march to the supremacy of the entire Mexican valley was almost undisputed. Allying themselves with Tezcuco and Tlacopan, the Mexicans overran many states far beyond the confines of the valley, and by the time of Montezuma I had extended their boundaries almost to the limits of the present republic. The Mexican merchant followed in the footsteps of the Mexican warrior, and the commercial expansion of the Aztecs rivalled their military fame. Clever traders, they were merciless in their exactions of tribute from the states they conquered, manufacturing the raw material paid to them by the subject cities into goods which they afterwards sold again to the tribes under their sway. Mexico became the chief market of the empire, as well as its political nucleus. Such was the condition of affairs when the Spaniards arrived in Anahuac. Their coming has been deplored by certain historians as hastening the destruction of a Western Eden. But bad as was their rule, it was probably mild when compared with the cruel and insatiable sway of the Aztecs over their unhappy dependents.

The Spaniards found a tyrannical despotism in the conquered provinces, and a faith the accessories of which were so fiendish that it cast a gloom over the entire national life. These they replaced by a milder vassalage and the earnest ministrations of a more enlightened priesthood.

Excerpts from: The Myths of Mexico and Peru, By Lewis Spence [1913] sacred-texts.com

Question and Answer Forum!

Please Send Your Questions to:

MarilynnHughes1@outofbodytravel.org

For Future Inclusion in this Section!

Question from Lauren, San Diego, CA: I am a 23 year old female who has grown up in a very strong and loving family, both emotionally and spiritually. I guess I wasn't surprised when phenomena began to occur regularly, both though meditation and sleep patterns at a very young age. I never had a sense of religion, just love. When my grandmother (my mother's mother) passed, the energy within me seemed to magnify.

After hearing your segment tonight on Coast to Coast, I had to contact you with a burning question:

At age 14 I began having OBE's frequently, but I am always stuck in the same lower dimension. I'm aware of the negativity, and not really affected by it, but I can't fight back. I hear screams, voices, questions, taunting... It always ends up scaring or annoying me so much that I return to my body.

I really feel that I have the capability of progressing past this, of vibrating higher and higher, but I feel that I return here for a reason. Why am I so helpless, and where are my guides? Why can I THINK about light and repelling the negative, and it never

works? Is there any advice you can share? As you said, you learn from other people to get the bigger perspective... I want to think that there is so much more.

Thank you, and it was a treat listening tonight,

Marilynn: Hi Lauren, I think you might benefit from downloading a couple of books, 'The Mysteries of the Redemption: A Treatise on Out-of-Body Travel and Mysticism' and 'Spiritual Warfare, Angels and Demons.' In the Mysteries, you'll find that when you enter into part 2 of 3 in the book, that you'll start going into the profound knowledge of fighting darkness, spiritual warfare and it follows the process sequentially as to how I was taught to deal with such things. It's called 'The Alteration Pathway' and 'The Absolution Pathway.' It might be beneficial, however, for you to start from the beginning anyway, but realize that the tools you need will be coming. There are some formation things that go on in part 1 that can affect your understanding when you get to parts 2 and 3. Spiritual warfare is covered in great detail in both parts 2 and 3.

Several people have come to me with this type of problem. They call for help and it doesn't come, they do all the right things, and it doesn't seem to work. Let's start with getting the basic understandings down of what's happening and go from there. Keep me posted on your progress as you read and let me know if anything is changing for you. In the meantime, I am going to pray about this (I'm getting slammed with energy right now) and see if I can get some insight as to why you are going to this place and having such difficulties.

And in the meantime, I suggest that in your prayers, you ask to be prevented from having out-of-body experiences until you are ready to deal with this. This could be very important for you. There are certain people who for various physical, biological, spiritual and psychological reasons - become easier targets for the dark side. I'm not sure yet if you are one of those, but if you are, you want to actually ask to close that door.

Thanks so much for the question!

Hope this helps,
MarilynnHughes@outofbodytravel.org
www.outofbodytravel.org

Different Voices!

This is our section devoted to the writings and opinions of others, which may not reflect the views of author, Marilynn Hughes. Inclusion of any author's writings or work does not denote an endorsement or recommendation in regards to their writings.

Some of these will be individual writings of others on subjects of spiritual interest, other people's out-of-body experiences - some which may agree with and/or contradict the experiences of the author, poems, journals of spiritual transformation, and critiques - both positive and negative opinions and/or analysis, of the author's work.

We choose to include ALL of these because we feel that the ability to discuss our similarities and differences openly is 'ALL GOOD' as GANDHI used to say.

We welcome and encourage your submissions for possible future inclusion in this section, although we stress that we are a non-profit organization and payment is not available:

MarilynnHughes1@outofbodytravel.org

We have found that some of the best critiques, analysis, writings and experiences come from people all over the world in different walks of life who are pursuing their spiritual path with passion and are completely unknown.

THANK YOU ALL, whether you agree or disagree with our work, FOR YOUR COMMITMENT TO SEEK THE TRUTH IN WHATEVER WAY THAT TRUTH MAY COME TO SEEK YOU!

EXCERPTS FROM:

The Myths of Mexico and Peru

By Lewis Spence [1913]

The Mexican Idea of the Creation

"IN the year and in the day of the clouds," writes Garcia in his *Origin de los Indias*, professing to furnish the reader with a translation of an original Mixtec picture-manuscript, "before ever were years or days, the world lay in darkness. All things were orderless, and a water covered the slime and ooze that the earth then was." This picture is common to almost all American creation-stories. [See the author's article on "American Creation-Myths" in the *Encyclopedia of Religion and Ethics*, vol. iv.] The red man in general believed the habitable globe to have been created from the slime which arose above the primeval waters, and there can be no doubt that the Nahua shared this belief. We encounter in Nahua myth two beings of a bisexual nature, known to the Aztecs as Ometecutli-Omeciuatl (Lords of Duality), who were represented as the deities dominating the genesis of things, the beginning of the world. We have already become acquainted with them in Chapter II (see p. 104), but we may recapitulate. These beings, whose individual names were Tonacatecutli and Tonacaciuatl (Lord and Lady of our Flesh), occupy the first place in the calendar, a circumstance which makes it plain that they were regarded as responsible

for the origin of all created things. They were invariably represented as being clothed in rich, variegated garments, symbolical of light. Tonacatecutli, the male principle of creation or world-generation, is often identified with the sun- or fire-god, but there is no reason to consider him as symbolical of anything but the sky. The firmament is almost universally regarded by American aboriginal peoples as the male principle of the cosmos, in contradistinction to the earth, which they think of as possessing feminine attributes, and which is undoubtedly personified in this instance by Tonacaciuatl.

In North American Indian myths we find the Father Sky brooding upon the Mother Earth, just as in early Greek creation-story we see the elements uniting, the firmament impregnating the soil and rendering it fruitful. To the savage mind the growth of crops and vegetation proceeds as much from the sky as from the earth. Untutored man beholds the fecundation of the soil by rain, and, seeing in everything the expression of an individual and personal impulse, regards the genesis of vegetable growth as analogous to human origin. To him, then, the sky is the life-giving male principle, the fertilising seed of which descends in rain. The earth is the receptive element which hatches that with which the sky has impregnated her.

Ixtlilxochitl's Legend of the Creation

One of the most complete creation-stories in Mexican mythology is that given by the half-blood Indian author Ixtlilxochitl, who, we cannot doubt, received it directly from native sources. He states that the Toltecs credited a certain Tloque Nahuaque (Lord of All Existence) with the creation of the universe, the stars, mountains, and animals. At the same time he made the first man and woman, from whom all the inhabitants of the earth are descended. This "first earth" was destroyed by the "water-sun." At the commencement of the next epoch the Toltecs appeared, and after many wanderings settled in Huehue Tlapallan (Very Old Tlapallan). Then followed the second catastrophe, that of the "wind-sun." The remainder of the legend recounts how mighty earthquakes shook the world and destroyed the earth-giants. These earth-giants (Quinames) were analogous to the Greek Titans, and were a source of great uneasiness to the Toltecs. In the opinion of the old historians they were descended from the races who inhabited the more northerly portion of Mexico.

Creation-Story of the Mixtecs

It will be well to return for a moment to the creation story of the Mixtecs, which, if emanating from a somewhat isolated people in the extreme south of the Mexican Empire, at least affords us a vivid picture of what a folk closely related to the Nahua race regarded as a veritable account of the creative process. When

the earth had arisen from the primeval waters, one day the deer-god, who bore the surname Puma-Snake, and the beautiful deer-goddess, or Jaguar-Snake, appeared. They had human form, and with their great knowledge (that is, with their magic) they raised a high cliff over the water, and built on it fine palaces for their dwelling. On the summit of this cliff they laid a copper axe with the edge upward, and on this edge the heavens rested. The palaces stood in Upper Mixteca, close to Apoala, and the cliff was called Place where the Heavens Stood. The gods lived happily together for many centuries, when it chanced that two little boys were born to them, beautiful of form and skilled and experienced in the arts. From the days of their birth they were named Wind-Nine-Snake (Viento de Neuve Culebras) and Wind-Nine-Cave (Viento de Neuve Cavernas). Much care was given to their education, and they possessed the knowledge of how to change themselves into an eagle or a snake, to make themselves invisible, and even to pass through solid bodies.

After a time these youthful gods decided to make an offering and a sacrifice to their ancestors. Taking incense vessels made of clay, they filled them with tobacco, to which they set fire, allowing it to smoulder. The smoke rose heavenward, and that was the first offering (to the gods). Then they made a garden with shrubs and flowers, trees and fruit-bearing plants, and sweet-scented herbs. Adjoining this they made a grass-grown level place (*un prado*), and equipped it with everything necessary for

sacrifice. The pious brothers lived contentedly on this piece of ground, tilled it, burned tobacco, and with prayers, vows, and promises they supplicated their ancestors to let the light appear, to let the water collect in certain places and the earth be freed from its covering (water), for they had no more than that little garden for their subsistence. In order to strengthen their prayer they pierced their ears and their tongues with pointed knives of flint, and sprinkled the blood on the trees and plants with a brush of willow twigs.

The deer-gods had more sons and daughters, but there came a flood in which many of these perished. After the catastrophe was over the god who is called the Creator of All Things formed the heavens and the earth, and restored the human race.

Zapotec Creation Myth

Among the Zapotecs, a people related to the Mixtecs, we find a similar conception of the creative process. Cozaana is mentioned as the creator and maker of all beasts in the valuable Zapotec dictionary of Father Juan de Cordova, and Huichaana as the creator of men and fishes. Thus we have two separate creations for men and animals. Cozaana would appear to apply to the sun as the creator of all beasts, but, strangely enough, is alluded to in Cordova's dictionary as "procreatrix," whilst he is undoubtedly a male deity. Huichaana, the creator of men and fishes, is, on the other hand, alluded to as "water," or "the element of water, and "goddess of generation." She is certainly

the Zapotec female part of the creative agency. In the Mixtec creation-myth we can see the actual creator and the first pair of tribal gods, who were also considered the progenitors of animals-to the savage equal inhabitants of the world with himself. The names of the brothers Nine-Snake and Nine-Cave undoubtedly allude to light and darkness, day and night. It may be that these deities are the same as Quetzalcoatl and Xolotl (the latter a Zapotec deity), who were regarded as twins. In some ways Quetzalcoatl was looked upon as a creator, and in the Mexican calendar followed the Father and Mother, or original sexual deities, being placed in the second section as the creator of the world and man.

The Mexican Noah

Flood-myths, curiously enough, are of more common occurrence among the Nahua and kindred peoples than creation-myths. The Abbé Brasseur de Bourbourg has translated one from the Codex Chimalpopoca, a work in Nahuatl dating from the latter part of the sixteenth century. It recounts the doings of the Mexican Noah and his wife as follows:

"And this year was that of Ce-calli, and on the first day all was lost. The mountain itself was submerged in the water, and the water remained tranquil for fifty-two springs.

"Now toward the close of the year Titlacahuan had forewarned the man named Nata and his wife Nena,

saying, 'Make no more *pulque*, but straightway hollow out a large cypress, and enter it when in the month Tozoztli the water shall approach the sky.' They entered it, and when Titlacahuan had closed the door he said, 'Thou shalt eat but a single ear of maize) and thy wife but one also.'

"As soon as they had finished eating, they went forth, and the water was tranquil; for the log did not move any more; and opening it they saw many fish.

"Then they built a fire, rubbing together pieces of wood, and they roasted fish. The gods Citallinicue and Citallatonac, looking below, exclaimed, 'Divine Lord, what means that fire below? Why do they thus smoke the heavens?'

"Straightway descended Titlacahuan-Tezcatlipoca, and commenced to scold, saying, 'What is this fire doing here?' And seizing the fishes he moulded their hinder parts and changed their heads, and they were at once transformed into dogs."

The Myth of the Seven Caverns

But other legends apart from the creation-stories of the world pure and simple deal with the origin of mankind. The Aztecs believed that the first men emerged from a place known as Chicomoztoc (The Seven Caverns), located north of Mexico. Various writers have seen in these mythic recesses the fabulous "seven cities of Cibola" and the Casas Grandes, ruins of extensive character in the valley of

the river Gila, and so forth. But the allusion to the magical number seven in the myth demonstrates that the entire story is purely imaginary and possesses no basis of fact. A similar story occurs among the myths of the Kiche of Guatemala and the Peruvians.

The Sacrificed Princess

Coming to semi-historical times, we find a variety of legends connected with the early story of the city of Mexico. These for the most part are of a weird and gloomy character, and throw much light on the dark fanaticism of a people which could immolate its children on the altars of implacable gods. It is told how after the Aztecs had built the city of Mexico they raised an altar to their war-god Huitzilopochtli. In general the lives rendered to this most sanguinary of deities were those of prisoners of war, but in times of public calamity he demanded the sacrifice of the noblest in the land. On one occasion his oracle required that a royal princess should be offered on the high altar. The Aztec king, either possessing no daughters of his own or hesitating to sacrifice them, sent an embassy to the monarch of Colhuacan to ask for one of his daughters to become the symbolical mother of Huitzilopochtli. The King of Colhuacan, suspecting nothing amiss, and highly flattered at the distinction, delivered up the girl, who was escorted to Mexico, where she was sacrificed with much pomp, her skin being flayed off to clothe the priest who represented the deity in the festival. The unhappy father was invited to this hideous orgy, ostensibly to

witness his daughter's deification. In the gloomy chambers of the war-god's temple he was at first unable to mark the trend of the horrid ritual. But, given a torch of copal-gum, he saw the officiating priest clothed in his daughter's skin, receiving the homage of the worshippers. Recognising her features, and demented with grief and horror, he fled from the temple, a broken man, to spend the remainder of his days in mourning for his murdered child.

The Fugitive Prince

One turns with relief from such a sanguinary tale to the consideration of the pleasing semi-legendary accounts of Ixtlilxochitl regarding the civilisation of Tezcuco, Mexico's neighbour and ally. We have seen in the sketch of Nahua history which has been given how the Tecpanecs overcame the Acolhuans of Tezcuco and slew their king about the year 108. Nezahualcoyotl (Fasting Coyote), the heir to the Tezcucan throne, beheld the butchery of his royal father from the shelter of a tree close by, and succeeded in making his escape from the invaders. His subsequent thrilling adventures have been compared with those of the Young Pretender after the collapse of the "Forty-five" resistance. He had not enjoyed many days of freedom when he was captured by those who had set out in pursuit of him, and, being haled back to his native city, was cast into prison. He found a friend in the governor of the place, who owed his position to the prince's late father, and by means of his assistance he succeeded in once more escaping

from the hostile Tecpanecs. For aiding Nezahualcoyotl, however, the governor promptly paid the penalty of death. The royal family of Mexico interceded for the hunted youth, and he was permitted to find an asylum at the Aztec court, whence he later proceeded to his own city of Tczcuco, occupying apartments in the palace where his father had once dwelt. For eight years he remained there, existing unnoticed on the bounty of the Tecpanec chief who had usurped the throne of his ancestors.

Maxtla the Fierce

In course of time the original Tecpanec conqueror was gathered to his fathers, and was succeeded by his son Maxtla, a ruler who could ill brook the studious prince, who had journeyed to the capital of the Tecpanecs to do him homage. He refused Nezahualcoyotl's advances of friendship, and the latter was warned by a favourably disposed courtier to take refuge in flight. This advice he adopted, and returned to Tczcuco, where, however, Maxtla set a snare for his life. A function which took place in the evening afforded the tyrant his chance. But the prince's preceptor frustrated the conspiracy, by means of substituting for his charge a youth who strikingly resembled him. This second failure exasperated Maxtla so much that he sent a military force to Tezcuco, with orders to despatch Nezahualcoyotl without delay. But the same vigilant person who had guarded the prince so well before became apprised of his danger and advised him to fly. To this advice,

however, Nezahualcoyotl refused to listen, and resolved to await the approach of his enemies.

A Romantic Escape

When they arrived he was engaged in the Mexican ball-game of *tlachtli*. With great politeness he requested them to enter and to partake of food. Whilst they refreshed themselves he betook himself to another room, but his action excited no surprise, as he could be seen through the open doorway by which the apart. ments communicated with each other. A huge censer, however, stood in the vestibule, and the clouds of incense which arose from it hid his movements from those who had been sent to slay him. Thus obscured, he succeeded in entering a subterranean passage which led to a large disused water-pipe, through which he crawled and made his escape.

A Thrilling Pursuit

For a season Nezahualcoyotl evaded capture by hiding in the hut of a zealous adherent. The hut was searched, but the pursuers neglected to look below a heap of maguey fibre used for making cloth, under which he lay concealed. Furious at his enemy's escape, Maxtla now ordered a rigorous search, and a regular battue of the country round Tezcuco was arranged. A large reward was offered for the capture of Nezahual coyotl dead or alive, along with a fair estate and the hand of a noble lady, and the unhappy

prince was forced to seek safety in the mountainous country between Tezcuco and Tlascala. He became a wretched outcast, a pariah lurking in caves and woods, prowling about after nightfall in order to satisfy his hunger, and seldom having a whole night's rest, because of the vigilance of his enemies. Hotly pursued by them he was compelled to seek some curious place concealment in order to save himself. On one occasion he was hidden by some friendly soldiers inside a large drum, and on another he was concealed beneath some *chia* stalks by a girl who was engaged in reaping them. The loyalty of the Tezcucan peasantry to their hunted prince was extraordinary, and rather than betray his whereabouts to the creatures of Maxtla they on many occasions suffered torture, and even death itself At a time when his affairs appeared most gloomy, however, Nezahualcoyotl experienced a change of fortune. The tyrannous Maxtla had rendered himself highly unpopular by his many oppressions, and the people in the territories he. had annexed were by no means contented under his rule.

The Defeat of Maxtla

These malcontents decided to band themselves together to defy the tyrant, and offered the command of the force thus raised to Nezahualcoyotl. This he accepted, and the Tecpanec usurper was totally defeated in a general engagement. Rcstored to the throne of his fathers, Nezahualcoyotl allied himself with Mexico, and with the assistance of its monarch

completely routed the remaining force of Maxtla, who was seized in the baths of Azcapozalco, haled forth and sacrificed, and his city destroyed.

The Solon of Anahuac

Nezahualcoyotl profited by the hard experiences he had undergone, and proved a wise and just ruler. The code of laws framed by him was an exceedingly drastic one, but so wise and enlightened was his rule that on the whole he deserves the title which has been conferred upon him of "the Solon of Anahuac." He generously encouraged the arts, and established a Council of Music, the purpose of which was to supervise artistic endeavour of every description. In Nezahualcoyotl Mexico found, in all probability, her greatest native poet. An ode of his on the mutability of life displays much nobility of thought, and strikingly recalls the sentiments expressed in the verses of Omar Khayyám.

Nezahualcoyotl's Theology

Nezahualcoyotl is said to have erected a temple to the Unknown God, and to have shown a marked reference for the worship of one deity. In one Whis poems he is credited with expressing the following exalted sentiments: "Let us aspire to that heaven where all is eternal, and corruption cannot come. The horrors of the tomb are the cradle of the sun, and the dark shadows of death arc brilliant lights for the stars." Unfortunately these ideas cannot be verified as

the undoubted sentiments of the royal bard of Tezcuco, and we are regretfully forced to regard the attribution as spurious. We must come to such a conclusion with very real disappointment, as to discover an untutored and spontaneous belief in one god in the midst of surroundings so little congenial to its growth would have been exceedingly valuable from several points of view.

The Poet Prince

We find Nezahualcoyotl's later days stained by an act which was unworthy of such a great monarch and wise man. His eldest son, the heir to the crown, entered into an intrigue with one of his father's wives, and dedicated many passionate poems to her, to which she replied with equal ardour. The poetical correspondence was brought before the king, who prized the lady highly because of her beauty. Outraged in his most sacred feelings, Nezahualcoyotl had the youth arraigned before the High Court, which passed sentence of death upon him-a sentence which his father permitted to be carried out. After his son's execution he shut himself up in his palace for some months, and gave orders that the doors and windows of the unhappy young man's residence should be built up so that never again might its walls echo to the sound of a human voice.

The Queen with a Hundred Lovers

In his *History of the Chichimeca* Ixtlilxochitl tells the following gruesome tale regarding the dreadful fate of a favourite wife of Nezahualpilli, the son of Nezahualcoyotl: When Axaiacatzin, King of Mexico, and other lords sent their daughters to King Nezahualpilli, for him to choose one to be his queen and lawful wife, whose son might succeed to the inheritance, she who had the highest claims among them, for nobility of birth and rank, was Chachiuhnenetzin, the young daughter of the Mexican king. She had been brought up by the monarch in a separate palace, with great pomp, and with numerous attendants, as became the daughter of so great a monarch. The number of servants attached to her household exceeded two thousand. Young as she was, she was exceedingly artful and vicious; so that, finding herself alone, and seeing that her people feared her on account of her rank and importance, she began to give way to an unlimited indulgence of her power. Whenever she saw a young man who pleased her fancy she gave secret orders that he should be brought to her, and shortly afterwards he would be put to death. She would then order a statue or effigy of his person to be made, and, adorning it with rich clothing, gold, and jewellery, place it in the apartment in which she lived. The number of statues of those whom she thus sacrificed was so great as to almost fill the room. When the king came to visit her, and inquired respecting these statues, she answered that they were her gods; and he, knowing how strict the

Mexicans were in the worship of their false deities, believed her. But, as no iniquity can be long committed with entire secrecy, she was finally found out in this manner: Three of the young men, for some reason or other, she had left alive. Their names were Chicuhcoatl, Huitzilimitzin, and Maxtla, one of whom was lord of Tesoyucan and one of the grandees of the kingdom, and the other two nobles of high rank. It happened that one day the king recognised on the apparel of one of these a very precious jewel which he had given to the queen; and although he had no fear of treason on her part it gave him some uneasiness. Proceeding to visit her that night, her attendants told him she was asleep, supposing that the king would then return, as he had done at other times. But the affair of the jewel made him insist on entering the chamber in which she slept; and, going to wake her, he found only a statue in the bed, adorned with her hair, and closely resembling her. Seeing this, and noticing that the attendants around were in much trepidation and alarm, the king called his guards, and, assembling all the people of the house, made a general search for the queen, who was shortly found at an entertainment with the three young lords, who were arrested with her. The king referred the case to the judges of his court, in order that they might make an inquiry into the matter and examine the parties implicated. These discovered many individuals, servants of the queen, who had in some way or other been accessory to her crimes-workmen who had been engaged in making and adorning the statues, others who had aided in introducing the young men into the

palace, and others, again, who had put them to death and concealed their bodies. The case having been sufficiently investigated, the king despatched ambassadors to the rulers of Mexico and Tlacopan, giving them information of the event, and signifying the day on which the punishment of the queen and her accomplices was to take place; and he likewise sent through the empire to summon all the lords to bring their wives and their daughters, however young they might be, to be witnesses of a punishment which he designed for a great example. He also made a truce with all the enemies of the empire, in order that they might come freely to see it. The time having arrived, the number of people gathered together was so great that, large as was the city of Tezcuco, they could scarcely all find room in it. The execution took place publicly, in sight of the whole city. The queen was put to the garrotte (a method of strangling by means of a rope twisted round a stick), as well as her three gallants; and, from their being persons of high birth, their bodies were burned, together with the effigies before mentioned. The other parties who had been accessory to the crimes) who numbered more than two thousand persons, were also put to the garrotte, and burned in a pit made for the purpose in a ravine near a temple of the Idol of Adulterers. All applauded so severe and exemplary a punishment, except the Mexican lords, the relatives of the queen, who were much incensed at so public an example, and, although for the time they concealed their resentment, meditated future revenge. It was not without reason, says the chronicler, that the king

experienced this disgrace in his household, since he was thus punished for an unworthy subterfuge made use of by his father to obtain his mother as a wife!

This Nezahualpilli, the successor of Nezahualcoyotl, was a monarch of scientific tastes, and, as Torquemada states, had a primitive observatory erected in his palace.

The Golden Age of Tezcuco

The period embraced by the life of this monarch and his predecessor may be regarded as the Golden Age of Tezcuco, and as semi-mythical. The palace of Nezahualcoyotl, according to the account of Ixtlilxochitl, extended east and west for 1234 yards, and for 978 yards from north to south. Enclosed by a high wall, it contained two large courts, one used as the municipal market-place, whilst the other was surrounded by administrative offices. A great hall was set apart for the special use of poets and men of talent, who held symposiums under its classic roof, or engaged in controversy in the surrounding corridors. The chronicles of the kingdom were also kept in this portion of the palace. The private apartments of the monarch adjoined this College of Bards. They were gorgeous in the extreme, and their description rivals that of the fabled Toltec city of Tollan. Rare stones and beautifully coloured plaster mouldings alternated with wonderful tapestries of splendid feather-work to make an enchanting display of florid decoration, and the gardens which surrounded this marvellous edifice

were delightful retreats, where the lofty cedar and cypress overhung sparkling fountains and luxurious baths. Fish darted hither and thither in the ponds, and the aviaries echoed to the songs of birds of wonderful plumage.

A Fairy Villa

According to Ixtlilxochitl, the king's villa of Tezcotzinco was a residence which for sheer beauty had no equal in Persian romance, or in those dream-tales of Araby which in childhood we feel to be true, and in later life regretfully admit can only be known again by sailing the sea of Poesy or penetrating the mist-locked continent of Dream. The account which we have from the garrulous half-blood reminds us of the stately pleasure-dome decreed by Kubla Khan on the turbulent banks of the sacred Alph. A conical eminence was laid out in hanging gardens reached by an airy flight of five hundred and twenty marble steps. Gigantic walls contained an immense reservoir of water, in the midst of which was islanded a great rock carved with hieroglyphs describing the principal events in the reign of Nezahualcoyotl. In each of three other reservoirs stood a marble statue of a woman, symbolical of one of the three provinces of Tezcuco. These great basins supplied the gardens beneath with a perennial flow of water, so directed as to leap in cascades over artificial rockeries or meander among mossy retreats with refreshing whisper, watering the roots of odoriferous shrubs and flowers and winding in and out of the shadow of, the cypress woods. Here

and there pavilions of marble arose over porphyry baths, the highly polished stone of which reflected the bodies of the bathers. The villa itself stood amidst a wilderness of stately cedars, which shielded it from the torrid heat of the Mexican sun. The architectural design of this delightful edifice was light and airy in the extreme, and the perfume of the surrounding gardens filled the spacious apartments with the delicious incense of nature. In this paradise the Tezcucan monarch sought in the company of his wives repose from the oppression of rule, and passed the lazy hours in gamesome sport and dance. The surrounding woods afforded him the pleasures of the chase, and art and nature combined to render his rural retreat a centre of pleasant recreation as well as of repose and refreshment.

Disillusionment

That some such palace existed on the spot in question it would be absurd to deny, as its stupendous pillars and remains still litter the terraces of Tezcotzinco. But, alas! we must not listen to the vapourings of the untrustworthy Ixtlilxochitl, who claims to have seen the place. It will be better to turn to a more modern authority, who visited the site about seventy-five years ago, and who has given perhaps the best account of it. He says:

"Fragments of pottery, broken pieces of obsidian knives and arrows, pieces of stucco, shattered terraces, and old walls were thickly dispersed over its

whole surface. We soon found further advance on horseback impracticable, and, attaching our patient steeds to the nopal bushes, we followed our Indian guide on foot, scrambling upwards over rock and through tangled brushwood. On gaining the narrow ridge which connects the conical hill with one at the rear, we found the remains of a wall and causeway; and, a little higher, reached a recess, where, at the foot of a small precipice, overhung with Indian fig and grass, the rock had been wrought by hand into a flat surface of large dimensions. In this perpendicular wall of rock a carved Toltec calendar existed formerly; but the Indians, finding the place visited occasionally by foreigners from the capital, took it into their heads that there must be a silver vein there, and straightway set to work to find it, obliterating the sculpture, and driving a level beyond it into the hard rock for several yards. From this recess a few minutes' climb brought us to the summit of the hill. The sun was on the point of setting over the mountains on the other side of the valley, and the view spread beneath our feet was most glorious. The whole of the lake of Tezcuco, and the country and mountains on both sides, lay stretched before us.

"But, however disposed, we dare not stop long to gaze and admire, but, descending a little obliquely, soon came to the so-called bath, two singular basins, of perhaps two feet and a half diameter, cut into a bastion-like solid rock, projecting from the general outline of the hill, and surrounded by smooth carved seats and grooves, as we supposed-for I own the

whole appearance of the locality was perfectly inexplicable to me. I have a suspicion that many of these horizontal planes and grooves were contrivances to aid their astronomical observations, one like that I have mentioned having been discovered by de Gama at Chapultepec.

"As to Montezuma's Bath, it might be his foot-bath if you will, but it would be a moral impossibility for any monarch of larger dimensions than Oberon to take a duck in it.

"The mountain bears the marks of human industry to its very apex, many of the blocks of porphyry of which it is composed being quarried into smooth horizontal planes. It is impossible to say at present what portion of the surface is artificial or not, such is the state of confusion obscrvable in every part.

"By what means nations unacquainted with the use iron constructed works of such a smooth polish, in rocks of such hardness, it is extremely difficult to say. Many think tools of mixed tin and copper were employed; others, that patient friction was one of the main means resorted to. Whatever may have been the real appropriation of these inexplicable ruins,or the epoch of their construction, there can be no doubt but the whole of this hill, which I should suppose rises five or six hundred feet above the level of the plain, was covered with artificial works of one kind or another. They are doubtless rather of Toltec than of Aztec origin, and perhaps with still more probability attributable to a people of an age yet more remote."

The Noble Tlascalan

As may be imagined regarding a community where human sacrifice was rife, tales concerning those who were consigned to this dreadful fate were abundant. Perhaps the most striking of these is that relating to the noble Tlascalan warrior Tlalhuicole, who was captured in combat by the troops of Montezuma. Less than a year before the Spaniards arrived in Mexico war broke out between the Huexotzincans and the Tlascalans, to the former of whom the Aztecs acted as allies. On the battlefield there was captured by guile a very valiant Tlascalan leader called Tlalhuicole, so renowned for his prowess that the mere mention of his name was generally sufficient to deter any Mexican hero from attempting his capture. He was brought to Mexico in a cage, and presented to the Emperor Montezuma, who, on learning of his name and renown, gave him his liberty and overwhelmed him with honours. He further granted him permission to return to his own country, a boon he had never before extended to any captive. But Tlalhuicole refused his freedom, and replied that he would prefer to be sacrificed to the gods, according to the usual custom. Montezuma, who had the highest regard for him) and prized his life more than any sacrifice, would not consent to his immolation. At this juncture war broke out between Mexico and the Tarascans, and Montezuma announced the appointment of Tlalhuicole as chief of the cxpeditionary force. He accepted the command, marched against the Tarascans, and, having totally

defeated them, returned to Mexico laden with an enormous booty and crowds of slaves. The city rang with his triumph. The emperor begged him to become a Mexican citizen, but he replied that on no account would he prove a traitor to his country. Montezuma then once more offered him his liberty, but he strenuously refused to return to Tlascala, having undergone the disgrace of defeat and capture. He begged Montezuma to terminate his unhappy existence by sacrificing him to the gods, thus ending the dishonour he felt in living on after having undergone defeat, and at the same time fulfilling the highest aspiration of his life-to die the death of a warrior on the stone of combat. Montezuma, himself the noblest pattern of Aztec chivalry, touched at his request, could not but agree with him that he had chosen the most fitting fate for a hero, and ordered him to be chained to the stone of combat, the blood-stained temalacatl. The most renowned of the Aztec warriors were pitted against him, and the emperor himself graced the sanguinary tournament with his presence. Tlalhuicole bore himself in the combat like a lion, slew eight warriors of renown, and wounded more than twenty. But at last he fell, covered with wounds, and was haled by the exulting priests to the altar of the terrible war-god Huitzilopochtli, to whom his heart was offered up.

The Haunting Mothers

It is only occasionally that we encounter either the gods or supernatural beings of any description in

Mexican myth. But occasionally we catch sight of such beings as the Ciuapipiltin (Honoured Women), the spirits of those women who had died in childbed, a death highly venerated by the Mexicans, who regarded the woman who perished thus as the equal of a warrior who met his fate in battle. Strangely enough, these spirits were actively malevolent, probably because the moon-goddess (who was also the deity of evil exhalations) was evil in her tendencies, and they were regarded as possessing an affinity to her. It was supposed that they afflicted infants with various diseases, and Mexican parents took every precaution not to permit their offspring out of doors on the days when their influence was believed to be strong. They were said to haunt the cross-roads, and even to enter the bodies of weakly people, the better to work their evil will. The insane were supposed to be under their especial visitation. Temples were raised at the cross-roads in order to placate them, and loaves of bread, shaped like butterflies, were dedicated to them. They were represented as having faces of a dead white, and as blanching their arms and hands with a white powder known as *tisatl*. Their eyebrows were of a golden hue, and their raiment was that of Mexican ladies of the ruling class.

The Return of Papantzin

One of the weirdest legends in Mexican tradition recounts how Papantzin, the sister of Montezuma II, returned from her tomb to prophesy to her royal

brother concerning his doom and the fall of his empire at the hands of the Spaniards. On taking up the reins of government Montezuma had married this lady to one of his most illustrious servants, the governor of Tlatelulco, and after his death it would appear that she continued to exercise his almost vice regal functions and to reside in his palace. In course of time she died, and her obsequies were attended by the emperor in person, accompanied by the greatest personages of his court and kingdom. The body was interred in a subterranean vault of his own palace, in close proximity to the royal baths, which stood in a sequestered part of the extensive grounds surrounding the royal residence. The entrance to the vault was secured by a stone slab of moderate weight, and when the numerous ceremonies prescribed for the interment of a royal personage had been completed the emperor and his suite retired. At daylight next morning one of the royal children, a little girl of some six years of age, having gone into the garden to seek her governess, espied the Princess Papan standing near the baths. The princess, who was her aunt, called to her, and requested her to bring her governess to her. The child did as she was bid, but her governess, thinking that imagination had played her a trick, paid little attention to what she said. As the child persisted in her statement, the governess at last followed her into the garden, where she saw Papan sitting on one of the steps of the baths. The sight of the supposed dead princess filled the woman with such terror that she fell down in a swoon. The child then went to her mother's apartment, and detailed to

her what had happened. She at once proceeded to the baths with two of her attendants, and at sight of Papan was also seized with affright. But the princess reassured her, and asked to be allowed to accompany her to her apartments, and that the entire affair should for the present be kept absolutely secret. Later in the day she sent for Tiçotzicatzin, her majordomo, and requested him to inform the emperor that she desired to speak with him immediately on matters of the greatest importance. The man, terrified, begged to be excused from the mission, and Papan then gave orders that her uncle Nezahualpilli, King of Tezcuco, should be communicated with. That monarch, on receiving her request that he should come to her, hastened to the palace. The princess begged him to see the emperor without loss of time and to entreat him to come to her at once. Montezuma heard his story with surprise mingled with doubt. Hastening to his sister, he cried as he approached her: "Is it indeed you, my sister, or some evil demon who has taken your likeness?" "It is I indeed, your Majesty," she replied. Montezuma and the exalted personages who accompanied him then seated themselves, and a hush of expectation fell upon all as they were addressed by the princess in the following words:

"Listen attentively to what I am about to relate to you. You have seen me dead, buried, and now behold me alive again. By the authority of our ancestors, my brother, I am returned from the dwellings of the dead to prophesy to you certain things of prime importance.

Papantzin's Story

"At the moment after death I found myself in a spacious valley, which appeared to have neither commencement nor end, and was surrounded by lofty mountains. Near the middle I came upon a road with many branching paths. By the side of the valley there flowed a river of considerable size, the waters of which ran with a loud noise. By the borders of this I saw a young man clothed in a long robe, fastened with a diamond, and shining like the sun, his visage bright as a star. On his forehead was a sign in the figure of a cross. He had wings, the feathers of which gave forth the most wonderful and glowing reflections and colours. His eyes were as emeralds, and his glance was modest. He was fair, of beautiful aspect and imposing presence. He took me by the hand and said: 'Come hither. It is not yet time for you to cross the river. You possess the love of God, which is greater than you know or can comprehend.' He then conducted me through the valley, where I espied many heads and bones of dead men. I then beheld a number of black folk, horned, and with the feet of deer. They were engaged in building a house, which was nearly completed. Turning toward the east for a space, I beheld on the waters of the river a vast number of ships manned by a great host of men dressed differently from ourselves. Their eyes were of a clear grey, their complexions ruddy, they carried banners and ensigns in their hands and wore helmets on their heads. They called themselves 'Sons of the Sun.' The youth who conducted me and caused me to

see all these things said that it was not yet the will of the gods that I should cross the river, but that I was to be reserved to behold the future with my own eyes, and to enjoy the benefits of the faith which these strangers brought with them; that the bones I beheld on the plain were those of my countrymen who had died in ignorance of that faith, and had consequently suffered great torments; that the house being builded by the black folk was an edifice prepared for those who would fall in battle with the seafaring strangers whom I had seen; and that I was destined to return to my compatriots to tell them of the true faith, and to announce to them what I had seen that they might profit thereby."

Montezuma hearkened to these matters in silence, and felt greatly troubled. He left his sister's presence without a word, and, regaining his own apartments, plunged into melancholy thoughts.

Papantzin's resurrection is one of the best authenticated incidents in Mexican history, and it is a curious fact that on the arrival of the Spanish Conquistadores one of the first persons to embrace Christianity and receive baptism at their hands was the Princess Papan.

The Out-of-Body Travel Foundation Journal:

'Ixtlilxochitl and Nezahualcoyotl – Forgotten Aztec Mystics and Myth Bearers'

Issue Thirty

Compiled by Marilynn Hughes

The Out-of-Body Travel Foundation!

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Author, Marilynn Hughes, *Photo by Harvey Kushner*

The thirtieth issue of the 'The Out-of-Body Travel Foundation Journal' we continue a series of issues covering forgotten mystics from different religious traditions, this issue following two fascinating and very forgotten mystics, Ixtlilxochitl and Nezahualcoyotl – Forgotten Aztec Mystics.

This issue's 'Question and Answer' section contains an inquiry from a woman who has OBE's but only to the dark side. She needs help.

And in 'Different Voices' we will explore 'The Myths of Mexico and Peru, By Lewis Spence.