

CHIMALMA, first lady of the Aztecan migration of 1064
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1.- ORIGIN OF MEXICO

Thanks to ethnohistorical sources, we know that in the year 1064, eight Aztec-tribes or Nahuatlaca, migrated from Aztlan (the land of herons), to the nearby Colhuacan (residence of the ancestors, or hill bended forward) and, farther away, to Chicomoztoc (7 Caves or 7 Canyons). One by one, they reached the Valley of Mexico...

In 1325, the Azteca Mexica founded Tenochtitlan (now Mexico City) in the Valley of Mexico. This was the very beginning of the so-called Aztec or Mexican culture. When the Spanish Conquistadores entered the city in 1519, the Aztec had built a great and vast empire, extending from modern Mexico to the southern borders of Guatemala. This 'empire' collapsed completely in 1521. All their pictorial manuscripts were burned by the friars. A new 'culture' and a new faith were forced upon the natives and ancient knowledge was swept from the Amerindian minds. Many questions on the Mexican people remain. The most important of all questions is : 'Where did the Azteca Mexica come from, or, where lay this mythical Aztlan, origin of all Aztecan tribes?'

Up to now, almost all mexicanists believe that AZTLAN, the origin and homeland of the Azteca Mexica, was only a mythological invention and that the town or region had never existed. Is this really correct? Why are there pictures of Aztlan and the migration of Aztecs groups in the pictorial manuscripts? Are they all fake or imagination? No! The Mexicans themselves believed in the existence of AZTLAN as we can see and read not only in the pictorial manuscripts, but also in several ethnohistoric sources. Before going further, we must insist that the reader never may forget the fact that the history of Ancient Mexico is in the first place a family history of the leading families.

It is a fact that Itzc'atlatl (4th Aztec king : 1428-1440), had destroyed all the historical manuscripts because 'it was better that people do not know the truth about their past...'. But, Motecuhzoma I (5th king or 'emperor': 1441-1469), after his many successful wars, felt the need to know more about his family history. He was obliged to organize an expedition with 60 magicians to search the homeland of his ancestors. They succeeded very well. They found not Aztlan, but (Teo)Colhuacan, and in the same time also a 'hill of eternal youth'!?!

In Chapter 27 of Durán (1967 II:215-224) we can read a remarkable account of Motecuhzoma's expedition with many interesting details. However it is most regrettable that the exact location of Aztlan, Colhuacan, and Chicomoztoc is not given. What else do we know about the cradle of the Azteca Mexica?

We know a lot about the male leaders of the Aztecan migration in 1064 and of the foundation of Mexico-Tenochtitlan in 1325, but what about the female contribution by the birth of Mexico? Let's have a look at our ethnohistorical sources : the codices or pictorial manuscripts and colonial writings.

2.- MAPA DE SIGUENZA

Mapa de Siguenza was acquired by the Museo Nacional de Antropología de México (35-38). This historical painting marks the migration of the Aztec tribe, from its departure in 1064 A.D., or the Aztecan Mexican year called 1 Tecpatl, from Aztlan-Colhuacan, it counts their stay in legendary Chicomoztoc (the 7 Caves) and ends with their arrival in Chapultepec in 1280 AD and the foundation of Tenochtitlan in 1325 AD. Their march is shown with foot prints and sometimes the number of years they stayed in one pueblo is indicated. One of the most interesting topics of Mapa de Siguenza is a possible topoglyph for Aztlan (land of herons): a heron (azatl) on top a jar (comitl) from which water (atl) is flowing. When combined this sign can be read as Aztlan-Acomitlan or, even better, Aztlan-Comitlan(n). Comitlan probably was a place in the Aztlan region. The name glyphs of these pueblos should be subjected to further research.

Special attention should be paid to the island and the mountain, on top of which stand an azquahuitl tree and a singing bird known for his exuberant tihui-song. The Mapa de Siguenza offers another feature of the utmost importance. On the island near Aztlan stands a tree called the Azquahuitl (tree). In this tree sits a bird, singing exuberantly, as can be deduced by the numerous curls indicating speech or singing. Clavijero tells us the following wondrous story (1971:66) :

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'El motivo de abandonar su patria sería del mismo que tuvieron otras naciones. Puede también,

creerse que alguna esterilidad que afligió a los países septentrionales por aquel tiempo, fuese la causa que puso en movimiento a tantos pueblos para solicitar en las tierras del sur el remedio a su necesidad. Sea el que fuere el motivo, no puedo menos de exponer al juicio libre de los lectores lo que los mismos historiadores mexicanos refieren sobre el origen de semejante resolución.

"Había, dicen, entre los aztecas un personaje muy autorizado nombrado Huitzililton, a cuyo dictamen y superiores luces deferían mucho los demás. Este se había empeñado, no sé, por qué causa, en persuadir a sus nacionales la trasmigración de su patria a otro país. Andando en estos pensamientos oyó casualmente cantar en las ramas de un árbol a un pajarillo cuya voz remedaba el sonido de la palabra tihui, que en lengua mexicana significa 'vamos'. Parecióle esta, buena ocasión para lograr su intento; y así, llamando a otro hombre de distinción nombrado Tecpaltzin, lo llevó hacia el árbol donde solía a cantar el pajarillo y le dijo:

"No habéis adivinado, amigo Tecpaltzin, lo que esa avecilla nos está diciendo? Ese tihui, tihui, que incesantemente nos repite, ¿qué otra cosa significa sino que conviene salir de esta tierra y buscar otra? Este sin duda es aviso de alguna oculta deidad que se interesa en nuestro bien. Obedezcamos, pues, a su voz, no sea que nuestra resistencia atraiga su indignación sobre nosotros." Asintió plenamente Tecpaltzin a la interpretación de Huitzililton, o por el concepto que tenía de sus luces, o porque estaba preocupado del mismo pensamiento. Unidos estos dos hombres tan principales no tardaron mucho en atraer al cuerpo de la nación partido..."

This legend of a bird telling the Nahuatlaca to leave the country was very probably created for the common people. We may say in Italian: 'Se non è vero, è bene trovato'. However, during our 1993-expedition, my wife, Renilde Schools, heard a bird with a kind of tihui-sound. It was a small bird (10-12 cm), yellowish-green, probably a member of the warbler family. We must verify this possibility.

But what could be the real reason for the migration of the 8 tribes?

3.- SUNSET CRATER

Why did the Nahuatlaca leave their country for a migration far away to the south? Was it for hostilities in the area, changing weather conditions, desert formation, starvation, epidemics, or what else? It was certainly not for a war. One group of ethnohistorical sources gives (Chimalpahin, Tezozomoc,

Annales de Cuauhtitlan) gives the year 1064, and another group mentions the year 1168 (Codex Aubin, Codex Azcatitlan, Codex Vaticanus A, Codex Telleriano-Remensis, etc.) as start for the long migration. The latter date seems to be reconstructed.

We think that we have found (in 1990) a very reasonable explanation in the eruption in the year 1064 of the Sunset Crater, situated at 22 km northeast of Flagstaff. The crater is now a touristic attraction in the combined Wupatki-Sunset Crater Volcano National Monument. The heavy eruptions started in 1064, accompanied with earthquakes, they lasted five years, and were followed by some lesser activity during 200 years. There are about 30 cinder cones in the neighbourhood of Sunset Crater. Thanks to the dendrochronology we may be certain of the datation of the year 1064.

At that time the Colorado and San Juan rivers were in fact the highways of the Nahuatlaca, Aztecan tribes. With their canoes they could transport faster relatively heavy loads in all directions, better than by land. From the Colorado River they could see the heavy eruptions of the Sunset Crater with the dark menacing clouds by day and the dark reddish sky by night. It must be a frightening spectacle completed with earthquakes and ending in desert forming. That could be a serious reason for the migration. Certainly when agriculture and farming became very difficult or even impossible. We must look for an explanation in that direction.

4.- CODEX BOTURINI (Tira de la Peregrinaci n)

The patio walls in the exciting Museo Nacional de Antropolog a in Mexico City offer a perfect replica of the 'Tira de la Peregrinaci n'. Many visitors look at it as being no more than a 'decoration' and they don't understand that it tells the entire prelude for the history of the foundation of Mexico-Tenochtitlan. The 'Tira de Peregrinaci n' or 'Codex Boturini' is kept under surveillance as item number 35-38 in the Museo Nacional de Antropolog a in Mexico City. It is manuscript of the 16th century, made of amatl-paper consists of 21,5 pages, folded like an accordion. In a slightly acculturated style it depicts the story of the Tenochca (Mexico) wandering from historic Aztlan to the Valley of Mexico, and ends with the Xochimilca War in the 14th century.

4.1 CODEX BOTURINI 01

Island

The left side of Codex Boturini 1 shows a peninsula or an island representing the legendary region of Aztlan, 'place of herons', the original residence of the Aztecs. The name of this region gave birth to the name of the Aztecs.

Sailor

In the middle of the island stands a pyramid (teopan), on top of which is a complex glyph, with :

- on the left side an arrow (mitl or tlacochtli), reed (acatl), and
- on the right side the sign of water (atl).

At first glance one would believe the glyph to be read as acatla or tlacochatl, but it is not erroneous to read it, maintaining the -tl-sound. Then we have the reading atlatl. This Nahuatl (language of the Aztecs) word was also incorporated in the Nahuatl-French dictionary of Simón (1885), giving the following compositions and meanings: atlatl = seaman, sailor; plural: atlatca; malicious, inhuman, perverse, nervous; atl + tlacatl = water + man = sailor, seaman. This interpretation matches perfectly with the fact that the Aztecs were people coming from the sea or over the waters.

Sahagún (1880:678) confirm this by saying that they called themselves Chichimeca, and also Atlacachi-Chichimeca, or 'Sailing or navigating Chichimecas', fishermen coming from a far country over a large water. One thing is very clear. They didn't know the use of sails, which means they had to stick close to the shore. This factor is of vital importance when we intend to reconstruct the wanderings of the pre-Aztecs. By the way, we find another seafolk or coastfolk represented by seashells on the Pyramid of Quetzalcoatl in Tollan-Teotihuacan, in the Valley of Mexico.

Chimalma

Left under the pyramid's base, sits Lady Chimalma (shield.hand/hand.shield) with a nameglyph attached to her head, and right sits a man without a name glyph. Because of her nameglyph she appears to be a very important lady, a real leader. We will meet Chimalma again in the Aztec story and in the pictorial manuscripts Codex Boturini 1 2 4, Codex Azcatitlan III, and Codex de 1576 5 6 9.

According to Motulins (1969:7) and Codex Vaticanus B, Chimalma was in fact an important religious and political leader, a first lady, and in a certain way also a queen mother. Indeed, from the first

marriage of Chimalma came the leaders of the following Mexican tribes :

1) Xelua, the oldest and first born son populated Cuauhcachula and many other cities. His generation founded Teocan, Cuzcatlan and Theutinclan.

2) The second son's name was Tenoch (Stone Cactus), from whom the Tenochca descend, who are Mexicans. This is why Mexico City was called Tenochtitlan.

3) and 4) Third son, Ulmecatl, and fourth son Xicalancatl, populated many provinces and cities as far as Los Angeles (Puebla). Olmeca, people of the rubber land.

5) The Mixteca (Inhabitants of the clouds) who lived in the vast kingdom Mixtecapan (in actual Mexico, Oaxaca), descend from the fifth son, Mixtecatl. Suffix -ca or -teca means 'people, and the singular form is -catl or -tecatl.

6) The Otomi descend from Otomitl, another son. It was one of the greatest generations at the time of the Conquista, and Xilotepec was its capital. The largest parts of Tula and Otumba, two provinces, were also under their command.

There is an even more important relation : she was the second wife of Iztacmixcātl from Chicomoztoc, and mother of Quetzalcātl, the famous 'Emplumed Serpent', the white bearded god and inventor of the very special calendar of 260 days.

We read Chimalma as chimalli (shield) + maitl (hand), 'hand shield', but there is a second lecture possible: chimalli = shield, + mama = 'to bear', 'shield bearer'. Ma is the abbreviation of 'mama.'

In fact, Chimalma is one of the four Teomama, bearers of the relics of Huitzilopochtli, their new superior tribal god. We see her in this function on pages 1, 2, and 4 of Codex Boturini.

Therefore, Chimalma had an important religious power because she belonged to the selected group of Teomama, bearers of the sacred relics of Huitzilopochtli. She was certainly a highpriestess.

Her name glyph : Chimalma, hand shield, is very intriguing and indicative. This is in fact not a female but a warrior attribute. The name glyph gives a very interesting detail: it is a shield with a turquoise cover, telling us that she belonged to the XIU-group. We find this group later back in the history of Mesoamerica, starting with Nevada, then the Fremont region, and ending in Chichen-Itza (Tolteca or Itza-Xiu period), Uxmal, and Mani, Yucatan:

1) Xiu-Tolteca, turquoise workers of Nevada, and later in the Fremont region, west of the Colorado River;

- 2) Xiu-Tolteca, turquoise workers ('green' men), in Tollan-Teotihuacan, Valley of Mexico;
- 3) Xiuhtecuhtli, Lord of the year, belonging to the religious group, in Tula, Hidalgo, Mexico;
- 4) Mixteca, immigrated turquoise workers coming from Tollan-Teotihuacan, in Mixtecapan, Oaxaca, Mexico;
- 5) Itza-Tolteca-Xiu, again as Xiuhtecuhtlis, in Chichen-Itza, Yucatan, Mexico; and
- 6) Xiu-family in Uxmal and Mani, Yucatan, Mexico.

So we may say that Chimalma is really the key-figure for the start of Central Mexican history.

Colhuacan

To situate Chimalma in a historical and geographical context, we need to explain the background of the migration. We believe, like Motecuhzoma I, that Aztlan was not a mythical land but a real region, a kind of province. So, to be sure, we needed to make first a kind of 'paper exploration' in the libraries. For the study of the migration from Aztlan to the Valley of Mexico, we studied the most important Mexican ethnohistorical and colonial sources from the 16-18th centuries. We found most interesting facts and information in the following pictorial manuscripts and ethnohistorical sources:

- | | | |
|------------------------------------|-------------------------------|-------------------|
| - Codex Boturini (10 study 1977!), | - Codex Azcatitlan, | - Codex de 1576, |
| - Mapa de Sig enza, | - Historia Tolteca Chichimeca | - |
| Chimalpah;n, | - Diego de Dur n, | - Códice Ramirez, |
| - Clavijero, | - Sahagfn, etc. | |
| - Tezozomoc, | | |

After 3 years of study and investigations (Vollemaere 1991d 'De mythe van Aztlan...'), we came to the conclusion that:

- Aztlan, 'Land of the Herons', a river culture and ancient homeland of the Azteca Mexica, must be situated in a large region of Lake Powell, and along the Colorado River and San Juan River, Utah, at least along Wilson Mesa and Grey Mesa as center or focus;
- the beautiful and interesting White House cliff dwelling of Canyon de Chelly in East Arizona, was certainly one of the historical Colhuacans, the second mythical town of the Aztec migration; this was the 'residence (-huacan) of the ancestors (Colhua), or 'residence under a bended hill';
- the Gila Cliff Dwellings (New Mexico) were one of the several Chicomoztoc's (Seven Caves or Seven Canyons), the third most important town of the Aztec migration to Central Mexico.

Why?

We started with the first and most important problem, that was for us to locate roughly and globally the region of Aztlan, Colhuacan and Chicomoztoc. We found very quickly the general location of the Aztlan region in three ethno-historic sources:

- north or northwest of 'Nuevo Mexico',
- east of the Colorado River,
- above 35° north,
- and north of the Gila River;

by reading in Tezozomoc (1949:15 & 25), in Códice Ramirez (1985:17), and also in Clavijero (1971:-65), that Aztlan was situated:

18. Los mexicanos salieron de allí del lugar llamado Aztlan, el cual se halla en mitad del agua; de allí partieron para acá los que componían los 7 'calpulli'; (freely translated in English)

18. The Mexicans emerged from the place called Aztlan, which lies in the middle of the water; those that comprised the seven 'calpulli' left that place to come here....

19. El Aztlan de los antiguos es lo que hoy día se denomina Nuevo Mexico; reinaba allí el llamado

Moctezuma

19. Aztlan of the ancient ones is today called New Mexico; in that country there reigned one who was called Moctezuma....

33. Año 12-cara 1075 años, en que partieron hacia acá de Quinehuayan Chicomoztoc, al cumplir 7 años de permanencia, los antiguos mexicanos, aztecas, chichimecas, que se llaman chicomoztocuenses, cuando vinieron, a los 12 años de haber partido de Aztlan, su morada, del lugar mencionado, de Quinehuayan Chicomoztoc, en el dicho año 12-cara; así pues es como vinieron los antiguos aztecas, mexicanos, chichimecas, de Aztlan, de allí donde ahora se llama 'Nuevo Mexico'.....

33. In the year 12 Reed, the year 1075, in which they left Quinehuayan Chicomoztoc to come here, having sojourned there for seven years, the ancient Mayas, Aztecs, Chichimecas, who called themselves Chicomoztocs, when they came, two years after having left Aztlan, their home, from the aforementioned place, Quinehuayan Chicomoztoc, in that same year 12 Reed; this is how the ancient Aztecs, Mexicans, Chichimecas came from Aztlan, from what was called 'New Mexico'

... los Nahuatlaca viniendo de otra tierra hacia el norte, donde ahora se ha descubierto un reino que llaman el Nuevo Mexico. En esta tierra están dos provincias, la una llamada Aztlan, que quiere decir 'lugar de garzas', y la otra se dicen Teoculhuacan, que quiere decir 'tierra de los que tienen

abuelos divinos' en cuyo distrito están 7 cuevas de donde salieron 7 caudillos de los Nahuatlaca, que poblaron esta Nueva España, según tienen por antigua tradición y pinturas... ... the Nahuatlaca coming from another land toward the north, where now there has been discovered a realm that they called New Mexico. In that land there were two provinces, one called Aztlan, which may mean 'place where there are herons', and the other is reported as Teocolhuacan, which may mean 'land of those who have divine ancestors'(*) in which district there were seven caverns from which emerged seven chiefs of the Nahuatlaca, who inhabited this New Spain, according to the ancient tradition and pictures.

Los mexicanos o aztecas, que fueron los últimos pobladores de la tierra de Anhuac y son el objeto de nuestra historia, vivieron hasta más de la mitad del siglo XII en Aztlan, provincia situada en mucha distancia del Nuevo México hacia el noroeste,...

(*) We prefer the translation 'Holy Residence under a bended hill'.

Till the middle of the twelfth century, the Mexicans or Aztecs, who were the last inhabitants of the land of Anhuac and are the subject of our history, lived in Aztlan, a province situated far away in New México towards the northwest...

Another valuable indication in Clavijero 1971:68 was certainly:

Salidos, pues, de su patria Aztlan, pasaron el río Colorado más arriba del grado 35 y dirigiéndose al sureste hicieron mansión en las inmediaciones del río Gila. ... they passed the Colorado River above 35°, and they went southeast and stayed in the neighborhood of the Gila River...

On colonial maps we found colonial 'Nuevo México', a territory which in the 16th and 17th century extended to the north of Mexico higher than 35° north, in the southwestern USA. In fact, the actual State of New Mexico is only a small part of ancient 'Nuevo México'.

Location of Colhuacan

Aztlan, or better Aztatlán, means 'between, in the middle of, or by (-tlan) the herons (aztatl)'. We can not do much with such a description, because herons live seasonally along rivers all over the USA and Mexico. It is thus extremely difficult to locate mythical Aztlan right away, only by means of all the information mentioned earlier, but we can find certainly Colhuacan with complementary information. In the southwestern USA we know very well where the Colorado and Gila River run, but can we now find Aztlan? Not yet. We need to make first a detour by Colhuacan.

In 1990, we were able to make a breakthrough and solve the problem of the exact location of Colhuacan, which lead us eventually to the location of the peninsula Aztlan. Despite the fact that most of the sources are late, but very reliable, it is really strange that almost all Mexicanists seem to have neglected the previously mentioned ethno-historic information, and that they have never paid any attention to a possible presence of the Azteca Mexica in and around the northern and northwestern region of Nuevo Mexico, and the land between the Colorado and Gila Rivers in the USA. We asked ourselves, what is so special about the region north of the Gila River and east of the Colorado River?

There we find the Anasazi, the Pueblo cliff dwellers, who disappeared in the 11th-13th century, according to the Americanists. But a people do not disappear in the air just like that, you need to find them back elsewhere. How can we explain this enigma?

Searching for an answer, we suddenly discovered the explanation by looking carefully and reading exactly the Aztec topoglyphs and ethnoglyphs. What do we know in fact about mythical Colhuacan? Let us start with our interpretation of the topoglyph of Colhuacan.

1ø Topoglyphe COLHUACAN : The word Colhuacan has at least 2 possible meanings:

- 'residence (huacan) of ancestors (colhua)',
- 'bended residence or, even better, residence under a bending (overhang)'.

The topoglyph, representing the placename, shows in fact the wellknown classic Mexican picture of a hill, but this time with the top bending forward. We find one of the many examples in Codex Boturini 01. Every Mexicanist took the first explanation as interpretation for the topoglyph. We found that in fact both explanations are valuable for reading the glyph. Why?

As we do when we represent 3-dimensional objects (a house, a car, a table, etc.), the ancient Azteca Mexica scribes applied also drawing conventions. An example: to show the content of a box, the Aztec draw a cut of the box, showing the content.

Examining the topoglyph Colhuacan, we came to the conclusion that the glyph represents in fact the cut of a cliff dwelling. This is in the eyes of an Indian a residence build under a hill bended forward.

All the cliff dwellings of the States of Utah, Arizona, Colorado, and New Mexico match perfectly the

description of a hill bent forward! We may fairly say that every cliff dwelling is a Colhuacan. The cliff dwellers lived in an alcove, in and under a hill bended forward, as simple as that.

Mexicanists need to accept the fact that the Colhuacan topoglyph represents a cliff dwelling, houses build in a cavity of a hill bending forward. This acception is the only way to find the three most important mythical regions and localities: Aztlan, Colhuacan, and Chicomoztoc. We can only find 'residences and hills bending forward', cliff dwellings, in New Mexico, Colorado and Arizona, NOT in Mexico! Here we must look for Colhuacan...

The 'cliff dwellings' are house constructions build in great caves, called alcoves. Every cliff dwelling is in fact a Colhuacan. So, one of the thousands cliff dwellings must be the historic Colhuacan, but the question was which one? Without more information, it was impossible to find an answer....

In 1990 we urgently needed a clue, and luckily we found one by studying the history of the interesting first real Aztecan emperor, Motecuhzoma I.

20 Motecuhzoma I's Expedition

Diego de Duran gives in his Chapter 27 (1967 II 215-224) a very interesting report of the huge expedition with 60 magicians, ordered by the first emperor Motecuhzoma I (1441-1469) in the 15th century. That expedition found indeed descendants of the ancestors of the Azteca Mexica. As we understand it, they did not found Aztlan, but in fact Colhuacan. This report gives many useful details, but failed to give the exact location of the site! That's a pity.

Looking for a useful clues in our source, we found thrice the mention that there was quicksand at the foot of the hill Colhuacan. We quote:

19 Luego volvieron con sus canoas, y metiendolos en ellas a ellos, y a lo que llevaban, los pasaron al cerro Colhuacan, el cual de la mitad arriba dicen que es de una arena muy menuda, que no se puede subir por estar tan fofa y honda...

19 Later they returned with their canoes, and getting all into them they eventually reached the hill of Colhuacan, of which they say that up to the middle there is very fine sand that is impossible to climb, because it is like a sponge and it is deep.....

24 Ellos echaronse a cuestras el presente y fueron tras el viejo. El cual empez6 a subir por el cerro arriba con gran ligereza y sin pesadumbre. Ellos, tras ,l zahondando por la arena, con gran pesadumbre y trabajo. El viejo, volviendo la cabeza, vidoslos que la arena les llegaba casi a la

rodilla y que no podían subir....

24 They presently started up the hillside after the old man. He started to climb the hill with great ease and without difficulty. They went after him, wading through the sand, with great difficulty and toil. The old man, turning his head, saw that the sand reached almost to their knees and that they were unable to climb...

25 Ellos, quiriéndolo seguir, quedáronse metidos y atascados en la arena hasta la cintura,

25 They, wanting to follow, remained on the spot and sank in the sand up to their waist...

3ø Location of (Teo)COLHUACAN :

But, how many of the thousands of cliff dwellings have quicksand? 1, 20, 100, ...?

We were very lucky (maybe blessed by the Aztecan gods?). We found out that: there is only one cliff dwelling with quick sand: namely in Canyon de Chelly (East Arizona), on the way to the White House cliff dwelling! This must be without hesitation the historical Teocolhuacan of the Aztecan Mexico !!!

We have another very important second confirmation. Duran mentioned that at the foot of the hill there was the house of the old sacerdote, priest. And indeed, at the foot of the cliff dwelling of Whitehouse in Canyon de Chelly, there are buildings like said in the report of the Motecuhzoma's expedition. Thus Canyon de Chelly, with especially White House, was one of the most important historical Colhuacan's, maybe Teocolhuacan.

By the way, the report of Motecuhzoma's expedition also speaks of the existence in Colhuacan of a 'hill of youth', where people never grow old. We know the location! Interested...?!?

4ø Location of Aztlan

Finding the location of mythical Colhuacan was for us not only a thrilling achievement, but it opened at the same time the direct possibility to find eventually the location of mythical Aztlan. Once Colhuacan was located, we searched for the possible location of Aztlan.

We know that historical Colhuacan lays at a certain distance from the island Aztlan, or land surrounded by water, of Aztlan, but was reachable by canoe (see Codex Boturini 1). We must thus look for a waterway.

In Canyon de Chelly (= Colhuacan region) we have the Chinle Wash, now a small seasonal water

leading due north, right to the San Juan River. This river runs eastward to the Mesa Verde Anasazi, but westward to Lake Powell (Colorado River, Utah), and the Kayenta-Anasazi. At the confluence of both sinuous rivers, we have a large peninsula, surrounded by a waterway of about 150 km, and practically an island in the eyes of the Indians: the Wilson Mesa & Grey Mesa.

This must be the old island or peninsula, center of AZTLAN ! It is the only acceptable possibility in the southwest of the USA. In fact, it is a big peninsula in our eyes, but as said before, in the eyes of the Indians it is a land surrounded almost everywhere by water, just like an island. A trip around Wilson Mesa, as we did in 1993 in a houseboat, shall certainly convince everybody.

We have verified our hypothesis from 1992 to 1997 and found complete confirmation by a lot of convincing ethnohistorical and archaeological evidence. We can explain now all the ethnohistorical data.

4.2 BOTURINI 2

The column on this folio's left side, bears the representation of 8 houses, connected to their respective tribal signs (ethnoglyphs), by a thin line. In front of these are 8 seated persons who are speaking. They are the family, or clans, who set of partly from the land of Aztlan, partly from Colhuacan. From bottom to top, these are the tribes the Azteca Mexica met in Colhuacan in the year 1 Tecpatl:

- 1) Huexotzinco, people of the willows;
- 2) Chalca, people of jade;
- 3) Xochimilca, people of the flower field;
- 4) Cuillahuaca, people of the place of the ancestors (Acolhua);
- 5) Malinalca, people of the lianas;
- 6) Chichimeca, people of the brestfed (suckers or nursed);
- 7) Tepaneca, people of the stony place;
- 8) Matlatzinca, people of the fishing nets.

All these people founded pueblos in the Valley of Mexico, and in the surrounded areas:

Good news. In 1997, following our helicopter exploration of the region of the Colorado and San Juan rivers, we found eventually not only the explanation of the ethnoglyphs, but also we could determine the original location of the 8 Nahuatlaca tribes. See our Aztlan map and read carefully our Aztlan publications 1991-1999 for more information and details.

One footstep leads from Colhuacan, on the previous page Boturini 1, to the house of the Colhua.

These footsteps continue to the right. This is were the Acolhua (People of the Waterfall) or Hopi (ancient name is Moki/Moqui) separated from the other tribes. It was a command of god Huitzilopochtli. The migration story continues on the next page of Codex Boturini, where we will resume our analysis. Above the footsteps on page Boturini 2 are 4 individuals: 3 men followed by a woman. We know their names. They are (from right to left):

- Tezcacçatl, 'mirror.snake'
- Cuauhcçatl, 'eagle.snake'
- Apanecatl, 'he who crosses the river'
- Chimalma, 'shield.hand', as we saw on page Boturini 1.

This lady Chimalma has undoubtedly played a decisive role in their social and religious life. They are all backpacked. Huitzilopochtli sits in Tezcacoatl's rucksack and is constantly giving instructions to the migrating Aztecs. The truth is, they are Huitzilopochtli's bones, his relics, since he had long gone died, when the Mexica-Azteca met him for the first time in Colhuacan. It appears only the priests could hear Huitzilopochtli talk ..., giving instructions to his people through the mouth of the priests ?!

4.3 BOTURINI 3

Here the tribes have arrived at 'the place of the fallen tree'. Five individuals, seated in front of a pyramid, are consuming a meal. On the temple platform is a statue of Huitzilopochtli, indicating they built a new temple in his honor on this very spot.

The topoglyph, a tree that has been sawn through or a broken tree, with arms around its trunk, and a line with 5 points can be compared with the text on page 5 of 'Codex de 1576', that represents 4 individuals sitting on a place called Quahuitl itzintla, 'under the tree'. The inclining tree top is indeed a shelter to the people sitting 'under the tree'. The footsteps are leading from Quahuitl Itzintla, along the pyramid with Huitzilopochtli's statue and a group of 5 eating people to yet another group of 6 weeping individuals. They are being addressed by Huitzilopochtli and are talking amongst themselves. The reason for their grief is obvious as we can see in the iconographic picture.

In the top margin of this folio are the 8 houses of the tribes. Atlacatl, 'the navigator' speaks to a weeping (A)Colhua, probably the 6th person of the first group. It appears Atlacatl was an important dignitary in Aztlan, since he appears several times: on page 1, 3 and 4 (priest of sacrifice) of the

'Codex Boturini'. The footsteps leading in a curve from the (A)Colhua-house topped by the glyph of the night, on page 3 disappear on the top edge of page 4. They simply represent the separation of the (A)Colhua from the other groups, reason for their grief.

Let us explain here at least one of the 8 ethnoglyphs. After our Utah helicopter exploration of August-September 1997, we wrote at home our general field report. We remembered our most interesting talks with Alex Patterson, a very good rock art specialist. He told us of his good friendship with the Hopi Shaman Martin. The Shaman told him that the Hopi tribe once belonged to the Aztec group, but that they separated from the other groups migrating to the south. For one reason or another, they decided to stay in the north and left the other seven tribes. We could agree easily with this explanation for following reasons, because as a matter of fact, we knew that already from our study of Codex Boturini 3. On that page is pictured the separation of one group of the eight Nahuatlaca: the Cuillahuaca or more correct Colhua (Ancestors). The chiefs are represented with tears in their eyes. Is this Colhua group in fact the ancient Hopi (Moqui) tribe? Yes indeed!

Alex Patterson sent us an E-mail, announcing his intention to visit Moqui Canyon in 1998. A ranger told him that there are petroglyphs, and that he found there the pre-Columbian body of a girl who had died from starvation. We know not only that there are at least three Anasazi ruins on the north side of Moqui Canyon, but also that Moki, or Moqui, is an archaic name for Hopi or Hopitu. If the canyon name was given by the Indians what we believe, and not by white men, then we could say that we have here the ancient home of the Hopi tribe, or in other words, the (A)Colhua group. But we have to check the origin of the namegiving of the canyon, before jumping to conclusions. There is however a very interesting point to study: the name glyph for the tribe.

As we see, the tribe glyph (ethnonym) represents without any doubt water running, first over a square surface, and then finally falling down. This clearly indicates a waterfall or a rapid. Therefore we must call this Nahuatlaca tribe more correctly 'People of the Waterfall, or People of the Rapids' after their ethnonym. They are called Colhua, but it should be better to designate them by the correct name of A(tl)colhua, Acolhua, or Water.Colhua, a tribe of the Nahuatlaca, who came much later to the region of Texcoco in the Valley of Mexico. It is a fact that there are many small waterfalls during the rainy season in the Lake Powell area, but more impressive and famous are the many

cataracts or rapids of the Colorado River in Cataract Canyon.

Cataract Canyon starts just below the confluence of the Green and Colorado Rivers. This canyon is famous for the actual 25 rapids above the high water mark (HWM) at 1128 m. The first cataract is situated south of Spanish Bottom, which is in the heart of Canyonsland National Park, and the last one is located just north of Imperial Canyon. But, pay attention, before the building of the Glenn Canyon Dam, there were in fact 62 rapids in Cataract Canyon, as we can read in Dellenbaugh's Diary (Kelsey 1989:74) for September 29, 1871: "..... A large canyon entered from the left (Sheep Canyon), terminating Cataract Canyon, which we credited with 41 miles (66 kms), and in which I counted 62 rapids and cataracts...."

Therefore we may assume that the Cuillahuaca (= Acolhua = Moqui = Hopi), lived in the region of the rapids from the confluence of the Green and Colorado rivers, in the north, to Moqui Canyon (north of Hall's Crossing), in the south.

We found two days before Christmas 1998 a very strong confirmation of our Aztlan-hypothesis in one of the chief Hopi legends described in George Wharton James "Indian Basketry" (1909/Dover Publ. 1972:28-30):

One of the chief legends of the Hopi is that of Tiyo, the mythical snake hero, and with that is intimately associated the Ho-a-puh, or carrying basket. Tiyo's father lived on a mountain near the junction of the San Juan and Colorado rivers. The youth was thoughtful and studious and was much puzzled to account for the ever flowing away of the water of the Colorado river. After long reflection he decided to endeavor to solve the mystery..... (Then follows an explanation of the voyage related with a story about Spider Woman) (* Scientific American, June 24 and Sept. 9, 1899; Wide World Magazine Jan. 1900, Oting, June 1900).

No one can yet deny that the Hopi once lived in the Aztlan area from Moqui Canyon to Wilson Mesa. The Hopi legend is indeed very interesting and most convincing for our previous conclusions, not only for the fact that the Hopi "lived on a mountain near the junction of the San Juan and Colorado rivers", where we have situated since 1990 the hearth land of the eight Nahuatlaca, but also for all information around Spider Woman and the Snake-Antelope Clans.

We find a Spider Woman back in Canyon de Chelly where the Hopi apparently lived after their

separation of the Nahuatlaca group in 1064 (see Codex Boturini 3). We shall discuss this matter in another publication, but we can say already this: "the ancient Hopi went apparently to Canyon de Chelly, called in their language very correctly Suy tupovi or 'Loose Sand Place', because of the moving sand, and they settled at K;siwu, 'Spring in the Shadow' (Frank Waters 1973:52). For the explanation of the other ethnoglyphs and original locations, see our publications (1991-1999).

Back now to Codex Boturini 3. Chimalpahin gives information about the place of the fallen tree (1987 II:11-15) :

"Thus they came and departed in the year 1 Tecpatl (1064). It was the year 2 Calli 1065 when, according to the old men, the Aztecs arrived at the foot of a tall tree, that broke above their heads.

Year 3 TOCHTLI 1066
Year 4 ACATL 1067
Year 5 TECPATL 1068

It was the time when the Aztecs arrived at this place, under a tall tree, together with the bearers of Gods: the one named Quauhcohuatl, the one named Apanecatl, as well as the one called Tezca-cohuatl, and the one who's name was Chimalma. As soon as they arrived at the tree, they settled down. The tree was very thick. At the foot of this tree, they immediately set up an altar on which they placed the devil Huitzilopochtli.

When they had put him there, they reached for their provisions, but when they prepared to have their meal, the tree fell on their heads. They stopped eating and remained completely dazed. Then, the devil Huitzilopochtli spoke to them, and said :

'Send away the Colhua, those who accompany you, 8 tribes, and tell them : we will no longer go together to the place we wanted to reach. This is where our paths part. Then the 8 tribes sent the Colhua away.'

Here, the 'devil' Huitzilopochtli, said to the Aztecs: 'From now on your name will no longer be Azteca, but Mexitin.' In this same place, they put feathers in their ears to show their name was Mexitin. Here, he gave them the arrow, bow and shield, as well as the net that permitted to catch all the birds they wanted."

On page 4 of 'Codex Boturini' the Colhua footsteps disappear to the upper edge, while the rest of the tribes goes to the right. This also happened under the leadership of Tezcacoatl, Cuauhcoatl, Apanecat1 and Lady Chimalma. Tezcacoatl is still carrying Huitzilopochtli on his back, who is still giving instructions. Compared to page 2, the position of Apanecat1's and Chimalma's arm differs. We must never forget how important body language is in ancient Mexican pictorial manuscripts.

The upper right corner hides a small iconographic scene. In the corner are an eagle (QUAUHTLI) and arrow (Mitl). This Quauhtli is connected to a bow and arrow, and a hunters bag or bird net, all hunting tools par excellence of these tribes, by a dotted line. A speaking person is accepting all these presents. He has horizontal paint marks on his face. In addition to this, he has a little tuft in his hair, just like the individuals lying near the mimosas/cactuses. This is the main element of recognition: a feather. It is the tribal sign they wear on their clothes, shields and many other attributes. Relative to this, we found two texts, one in 'Codex de 1576', 7-8, another in Chimalpahin (1987 II:13-14):

'Une autre fois, le diable Huitzilopochtli les appela et dit : 'Eloignez-vous, ceux qui sont au prĉs de la grande marmite donneront d'abord un tribut'. Aussit"t il r,pondit ... ceux qui s'appelaient les Aztĉques et dit: 'Vous n'^tes pas encore appel,s Aztĉques, mais Mexicains; de suite ils s'emplumĉrent les oreilles et prirent le nom de Mexicains, et il leur donna la fl^che, l'arc et le havresac, avec lesquels les Mexicains tiraient en haut.'

We presume the French translation is not quite correct and that it should be altered in the following way : '...vous n'appelez plus Aztĉques, mais Mexicains; ...'

'Mais l..., encore une fois, le diable Huitzilopochtli les appela, il dit aux Aztĉques: 'Saisissez-vous (de ceux qui) sont ,tendus au pied des cact,es rondes, car, ceux-l... payeront tribut les premiers'. Et aussit"t alors, il leur refusa leur nom d'Aztĉques et leur dit : 'D,sormais, votre nom n'est plus celui d'Aztĉques, ainsi vous serez les Mexitin.' C'est l... aussi qu'ils emplumĉrent leurs oreilles afin de signifier que leur nom ,tait bien celui de Mexitin, l... aussi, il leur donna la flĉche, l'arc et le bouclier et aussi le filet grfce auxquels tout ce qui passait en l'air, les Mexitin l'attrapient bien.'

We notice the drawings in the manuscripts show the Mexicans with feathers in the front part of their

hair and not around the ears. This small feather is weared as symbol on their dress, attributes, shields, etc.

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Let us end this compact Chimalma introduction with Jezus Christ's words : "Give to Ceasar, what belongs to Ceasar", in other words transposed in the context of the Southwest of USA, we may say:

"Give women their rightfully place in pre-Columbian history", or concretely "give Lady Chimalma her place as mother queen of the pre-Columbian Central Mexican leaders, and as first lady of the Aztecan migration in the year 1064".

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