

כצה אקאטל טופילצין

קצלקואטל



קצלקואטל כפי שמתואר בקודקס טלריאנו-רמנסיס

קצלקואטל (מאצטקית, באנגלית: **Quetzalcoatl**, אלפבית פונטי: **קצלקואטל**) הוא אל בתרבות מסו-אמריקה. מקור השם הוא במשפחת שפות הנאוואטל, ופירושו שמו הוא "נחש מכונף". עבודת אל בדמות נחש מכונף תועדה לראשונה בטאוטיווקאן במאה הראשונה לספירה או במאה הראשונה לפנה"ס. תקופה זו נמצאת בין סוף התקופה הקדם-קלאסית לבין תחילת התקופה הקלאסית (400 לפנה"ס–600 לספירה) של תרבות מסו-אמריקה, והערצת אל זה נפוצה לכל האזור עד לסוף התקופה הקלאסית (600-900).

בתקופה הפוסט-קלאסית (900-1519), עבודת אל הנחש המכונף התבססה במרכז הדתי המקסיקני הראשי בצ'ולולה. בתקופה זו הוענק שמו של האל על ידי חסידיו, בני הנהואה. באזור המאיה, הוא מקביל לאלים קוקולקאן (Kukulcan) או גוקומאץ (Gujkumatz), אשר מתפרשים בשפות המאיה השונות ל"נחש מכונף".

בתקופה שלאחר כיבושי הספרדים במאה ה-16, במספר מקורות מזהים את קצלקואטל כצה אקאטל טופילצין, שליט העיר המיתית טולאן. קיים ויכוח בין היסטוריונים האם התיאורים במקורות האלו מתארים אירועים היסטוריים. בנוסף, מקורות ספרדים ראשוניים, אשר נכתבו על ידי אנשי דת, מזהים את קצלקואטל דווקא כהרנאן קורטס או תומאס הקדוש. גם על זיהוי זה קיימת מחלוקת לגבי טיבו של קצלקואטל.

בקרב האצטקים, שכתבי הקודש שלהם תועדו היטב, קצלקואטל נקשר באלי הרוח, נוגה, השחר, הסחרים, האומנויות, המלאכה והידע. הוא היה גם פטרונם של אנשי הדת האצטקים. קצלקואטל היה אחד מהאלים החשובים בפנתיאון האצטקי, יחד עם האלים טלאוק וטסקטליפוקה.

1 מקורות הטקסט והתמונה, התורמים והרשיונות

1.1 טקסט

- <http://he.wikipedia.org/wiki/%D7%A7%D7%A6%D7%9C%D7%A7%D7%95%D7%90%D7%98%D7%9C?oldid=15754580> מקור קצלקואטל תורמים: Okedem, ינון, Blasphemer וגם GuySh

2.1 תמונות

- קובץ: [Quetzalcoatl_telleriano2.jpg](http://upload.wikimedia.org/wikipedia/commons/1/1a/Quetzalcoatl_telleriano2.jpg) מקור: http://upload.wikimedia.org/wikipedia/commons/1/1a/Quetzalcoatl_telleriano2.jpg רישיון Public domain תורמים: <http://www.crystalinks.com/quetzalcoat.html> האמן המקורי לא דיוע

3.1 רישיון לתוכן

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سي أكاتل توبيلتزين

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كيتزالكواتل (Toltec)، كيتزالكواتل ... (Toltec) كيتزالكواتل 魁札爾科亞特爾 Ketцалькоатль ... مع كيتزالكواتل (Topiltzin Ce Acatl Quetzalcoatl) سي أكاتل كيتزالكواتل

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Ce Acatl Topiltzin

Cē Ācatl Topiltzin [se: a:katɫ to'pilt͡sin] (*Our Prince One-Reed Feathered Serpent*) is a mythologised figure appearing in 16th-century accounts of **Nahua** historical traditions, where he is identified as a ruler in the 10th century of the **Toltecs**—by **Aztec** tradition their predecessors who had political control of the **Valley of Mexico** and surrounding region several centuries before the Aztecs themselves arrived on the scene.

In later generations, he was a figure of legend often confused or conflated with the important **Mesoamerican** deity **Quetzalcoatl**. One estimate puts the years of his reign from 923 to 947, although the correlation between dates of Toltec history and the **Gregorian calendar** remain uncertain, as does the very nature of a defined “Toltec civilization” itself. According to legend in **El Salvador**, the city of **Cuzcatlán** (the capital city of the **Pipil/Cuzcatlecs**) was founded by the exiled Toltec **Ce Acatl Topiltzin**.

1 History

Topiltzin Cē Ācatl Quetzalcōatl was the Lord of the Toltecs and their major city **Tōllan**.

He was born in the 10th century, allegedly in what is now the town of **Tepoztlán**. According to various sources, he had four different possible fathers, the most popular of which is **Mixcōatl** (“Cloud Serpent”), the god of war, fire, and the hunt, and presumably also an earlier Toltec king—Mesoamerican leaders and high-priests sometimes took the names of the deity who was their patron. His mother is at times unnamed, but **Chimalman** is the most accepted.

There exist few accounts of **Ce Acatl**’s early childhood. However, all information agrees that he proved his worth first as a warrior and then as a priest to the people of **Tollan**.

He assumed lordship over the Toltecs and migrated his people to **Tollan**. Reigning in peace and prosperity he contributed much to the lifestyle of the Toltecs with basic ideas such as civilization. He was generally considered a god upon earth by his followers with similar powers to those of his namesake. According to legend, the most accepted fate of the god was that he migrated to **Tlapallan** where he either died or would rest forever.

He dispelled the traditions of the past and ended all human sacrifice during his reign. The translations claim that he loved his people so much he insisted that they only meet the ancient standards of the gods; he had the Toltec

offer them snakes, birds and other animals, but not humans, as sacrifices. To prove his penance, to atone for the earlier sins of his people, and to appease the debt owed to the gods (created by lack of tribute of human blood) he also created the cult of the serpent. This cult insisted that the practitioners bleed themselves to satiate the needs of the netherworld. It also demanded that all priests remain celibate and did not allow intoxication of any kind (representing the two major sins to which the original 400 **Mixcohua** succumbed). These edicts and his personal purity of spirit caused **Topiltzin Quetzalcoatl** to be beloved by his vassals and revered for generations. The representation of the priestly ruler became so important that subsequent rulers would claim direct descent from **Topiltzin Quetzalcoatl** in order to legitimize their monarchies.

Once he left **Tollan**, the name was used by other elite figures to keep a line of succession and was also used by the **Mexica** to more easily rule over the Toltecs.

According to the *Florentine Codex*, which was written under the direction of the Franciscan missionary **Bernardino de Sahagún**, the Aztecs had a legend that **Quetzalcoatl** would one day return, and Emperor **Moctezuma II** mistook **Hernán Cortés** for **Quetzalcoatl**. Other parties have also propagated the idea that the Native Americans believed the conquerors to be gods: most notably the historians of the Franciscan order such as **Fray Geronimo Mendieta** (Martínez 1980). Some Franciscans at this time held **millennarian** beliefs (Phelan 1956), and the natives taking the Spanish conquerors for gods was an idea that went well with this theology.

Some scholars still hold the view that the fall of the Aztec empire can in part be attributed to **Moctezuma**’s belief in **Cortés** as the returning **Quetzalcoatl**, but most modern scholars see the “**Quetzalcoatl/Cortés** myth” as one of many myths about the Spanish conquest which have risen in the early post-conquest period.

1.1 Topiltzin’s legacy

The tales end with **Topiltzin** traveling across **Mesoamerica** founding small communities and giving all the features their respective names. The Aztecs believed that **Topiltzin**’s search for his holy resting place eventually led him across the sea to the east, from whence he vowed to return one day and reclaim **Cholula** (**Chimalpahin**, **Motolinia**, **Ixtlilxochitl**, **Codice Rios**). Other sources insist that **Topiltzin Quetzalcoatl** would not return but that he would send representatives to warn

or possibly pass judgment on those inhabiting the land (Las Casas, Mendieta, Veytia). *Aztec* rulers used the myth of the great founder of Tollan to help legitimize their claims to seats of power. They claimed that, as the direct descendants of the Priest-King, they had the right and duty to hold his place until the day Topiltzin would return. The myths would prove to have a lasting effect on the *Aztec* empire. They rationalized the mass sacrifices that were already destabilizing the empire when the first Spaniards arrived. The stories of Topiltzin further expedited the collapse of the *Aztec* nation by sheer coincidence; they bore incredible likeness to the arrival of the first Spaniards. The *Aztec* may have truly believed that they were seeing the return of the famous priest when the white-haired *Hernán Cortés* landed on their shores in 1519. He came from across the sea to the east, wearing brilliant armor (as the deity *Quetzalcoatl* is oft depicted) accompanied by four men (possibly believed to be the other four progenitors of the *Mesoamerican* people that survived the massacre before coming to earth or Topiltzin's messengers). The *Spanish* arrival terrified the ruling class. They feared they would be exposed as frauds and, at the very least, lose their ruling status to Topiltzin. Conversely the oppressed *Aztec* people, taxed and forced to wage war for sacrifices, hoped that these arrivals would bring a new era of peace and enlightenment (Carrasco 2000:145-152). Ultimately the *Aztec*'s rulers still lost their status and the *Aztec* people were not freed from oppression.

As the *Spanish* conquered *Mesoamerica* they destroyed countless works concerning and pre-dating the *Aztec*s. The story of Topiltzin *Quetzalcoatl* was almost destroyed as the conquistadors forced the few remaining traces into hiding. Only relatively recently have accurate translations of much of the information about Topiltzin been made available. Unfortunately, even the comparatively complete accounts are but a portion of the story. Much of the information varies from region to region and has changed through the course of time (as myths are apt to do).

2 Regalia

Topiltzin *Quetzalcoatl* is usually seen with a plumed headpiece, a curved baton (the *chicoacoli*) and a feather rimmed shield with the *ehcacozcatl* (wind jewel) emblem on it.

3 Sources

Five major sources discuss the mythical history and origin of Topiltzin *Quetzalcoatl*. While the stories provided by these sources may conflict somewhat, they provide insight into the different uses of the name *Quetzalcoatl*.

3.1 *Historia de los Mexicanos por sus pinturas*

Main article: *Historia de los Mexicanos por sus pinturas*

The first source was produced by an unknown Spaniard which was later named the *Historia de los Mexicanos por sus pinturas*. This version was copied from a pre-Hispanic text around 1531 and could possibly be the oldest recreation of the *codexes*. It is also considered to be the briefest translation.

In this version, the deeds of *Quetzalcoatl*'s (here named *Ce Acatl*) father, the war god *Mixcoatl* (here named *Camaxtli*), are highlighted. It explains how *Mixcoatl* meets the unknown mother, who dies after giving birth to *Ce Acatl*. Once *Ce Acatl* emerges from manhood, he spends seven years upon the mountains offering penance (for his sins) to the gods and performs ritual bloodletting asking the gods to make him a great warrior—ritual bloodletting by rulers was long a feature of *Mesoamerican* religions. Once this time passes, he begins to wage war and becomes the leader of Tollan and the *Toltecs*.

His reign is peaceful and productive, which last 42 years. Within the last four years, the known archenemy of *Quetzalcoatl*, *Tezcatlipoca* (although it is not specified in this version), tells him he must leave in four years to Tlapallan to die.

Thus, in four years, *Quetzacoatl* leaves, but takes his adoring *Toltecs* with him. Stopping at many different villages along the way, he leaves some of his people behind at each one until he arrives at Tlapallan where he dies the next day. Somewhat unique to this version is the epilogue of how Tollan does not find a leader for some years after. Tollan is later conquered and all the *Toltecs* are sacrificed. As mentioned before, this version is brief, most probably due to the Spaniards' inability to fully translate the text, or alternatively the lack of interest in relaying the story in its entirety.

3.2 *Libro de oro y tesoro indico*

The second translations were written by a group of *Franciscan* friars in 1532 and translated from original text. They are known collectively as the *Libro de oro y tesoro indico*. In the friars' translation Topiltzin is the son of *Totepeuh*, who is the leader of *Teocolhuacan*.

His brother-in-law kills his father but after building a temple for his father, Topiltzin gets his revenge. The migration to Tollan and later to Tlapallan is involved, but this time he is told to go by *Tezcatlipoca*. The reason for this is because the King would not allow what *Tezcatlipoca* wanted, human sacrifice. So he leaves, as in the previous version, with his *Toltec* in tow.

This version has clearly been Christianized for the sake of the *Spanish* courts, who were the intended readers. A

conquistador enlisted the friars to translate the text in order to submit a legitimate line of succession for the elite woman he wished to marry. In order to do this, the text had to be tamed down slightly. A woman whose relatives sacrificed humans would not be seen as a permissible wife. It should also be noted that Topiltzin was never mentioned to possess supernatural powers or to have god-like status. One could not marry a woman who had relatives claiming to be equals to God either.

3.3 Work by Andre Thevet

This third translation, which is written by French cosmographer **André de Thevet**, was translated from a lost Spanish version in the Sixteenth Century. In this version, Quetzalcoatl is son to **Camaxtli** and **Chimalman**; his mother still died after birth. This time, he has brothers who are bent on killing him, but he eludes them twice. After they kill their father, he kills them in a series of side stories. He becomes the ruler, migrates to Tollan, and is believed to be a sorcerer god ruling for 160 years.

Later, he encounters Tezcatlipoca once again, who is jealous of the Toltecs' adoration for their god, and so drives out the lesser god from Tollan. During this time Quetzalcoatl and a few of his people visit many of the villages mentioned as well as others. In many of these villages he remained the chief god for centuries.

Two endings exist: in one, Tezcatlipoca follows him into the desert and the smoke that rises from his dead body creates Venus. In the other, he simply flees to Tlapallan once again. This translation is probably the most comprehensive version, because of the slight variations that are not seen in the others.

3.4 Leyenda de los soles

A Nahua native wrote the fourth translation, the *Leyenda de los soles*. It's very similar to the first translation, but it gives an in-depth account of Mixcoatl's adventures especially his meeting with Quetzalcoatl's mother. It also states that Quetzalcoatl is supernatural and godlike.

3.5 Historia general de las cosas de Nueva España

Main article: [Historia general de las cosas de Nueva España](#)

This final major translation was done by a Franciscan friar who compiled from native informants an extensive set of texts—collectively known as the Florentine Codex—involving the Mesoamerican pantheon. The lengthy Spanish-language version, *Historia general de las cosas de Nueva España* by Fray Bernardino de Sahagún,

gives a unique look at Topiltzin Quetzalcoatl and his subjects' lifestyle. It's the same basic story; Quetzalcoatl is a mage-god ruling Tollan with his knowledge and wisdom passed onto the Toltecs. In this version, Tollan resembles a *utopia* (just like all other text about mythical lands) with beautiful buildings and flora where the people were content with every aspect of life.

Tezcatlipoca come along and forces Quetzalcoatl out. Quetzalcoatl then transforms Tollan into a normal city. Along his travels, Quetzalcoatl and some of his followers are involved in many stories before they reach Tlapallan.

4 References

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5.1 Text

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