The background of the cover features several stylized, light green leaf motifs scattered across the surface. A thin horizontal line is positioned below the title.

BY THE SWORD AND THE CROSS

The Historical Evolution of the Catholic World
Monarchy in Spain and the
New World, 1492–1825

Charles A. Truxillo

 *Greenwood*
PUBLISHING GROUP

By the Sword and the Cross



Courtesy of Michael Gienger.

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Contributions to the Study of World History, Number 85



GREENWOOD PRESS
Westport, Connecticut • London

Library of Congress Cataloging-in-Publication Data

Truxillo, Charles A., 1953–

By the sword and the cross : the historical evolution of the Catholic world monarchy in Spain and the New World, 1492–1825 / Charles A. Truxillo.

p. cm.—(Contributions to the study of world history, ISSN 0885–9159 ; no. 85)

Includes bibliographical references and index.

ISBN 0–313–31676–7 (alk. paper)

1. Latin America—History—To 1830. 2. Spain—Colonies—America—Administration. 3. Latin America—Civilization—Spanish influences. 4. Spain—Civilization—Latin American influences. 5. Civilization, Hispanic—Philosophy. 6. Pan-Hispanism—Philosophy. I. Title. II. Series.

F1412.T78 2001

980—dc21 00–064057

British Library Cataloguing in Publication Data is available.

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Library of Congress Catalog Card Number: 00–064057

ISBN: 0–313–31676–7

ISSN: 0885–9159

First published in 2001

Greenwood Press, 88 Post Road West, Westport, CT 06881

An imprint of Greenwood Publishing Group, Inc.

www.greenwood.com

Printed in the United States of America



The paper used in this book complies with the Permanent Paper Standard issued by the National Information Standards Organization (Z39.48–1984).

10 9 8 7 6 5 4 3 2 1

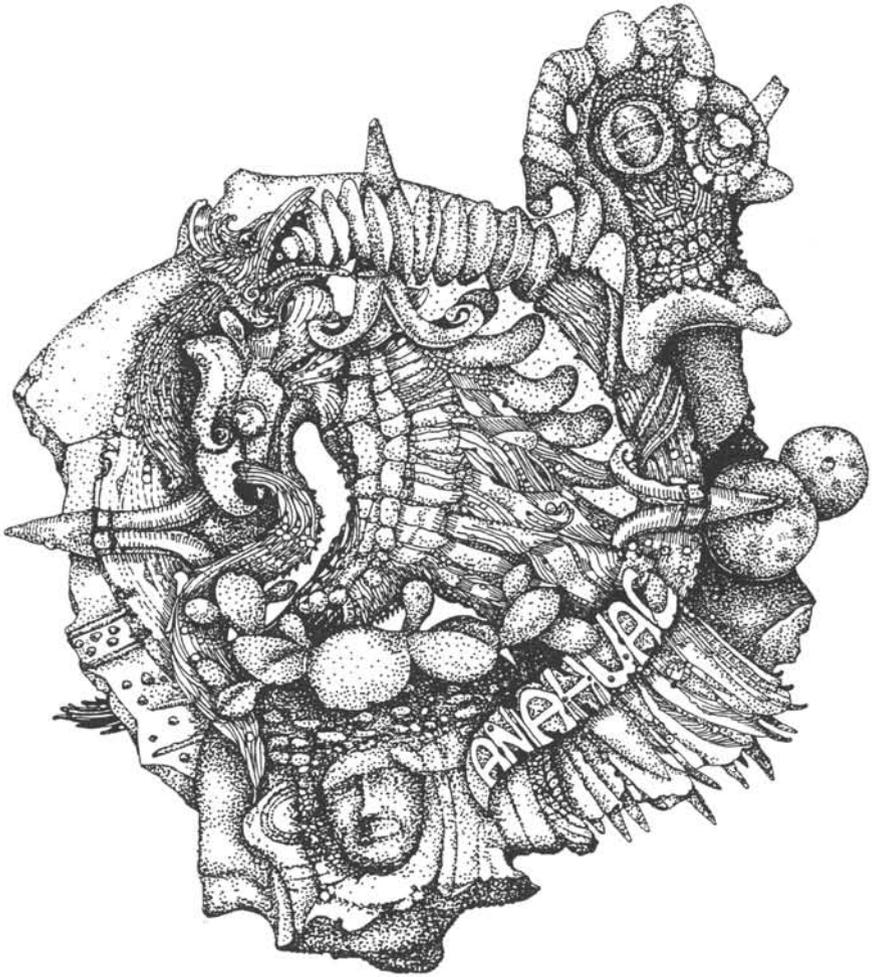
By the Sword and the Cross would not have been written
without the generous support and patronage
of Dr. Tobias Durán, director of the Center for Regional Studies.
He makes it possible for many Chicanos to study
and work in their homeland—Gracias, estimado patrón.

I must also give special thanks to my assistant,
Vidalía Chávez-Encinias.

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Courtesy of Michael Gienger.

Introduction

SETTING THE STAGE

In this work, I will attempt to present a macrohistorical overview of Spanish America within the context of the Catholic Monarchy of Castile. Macrohistory is the study of the past, emphasizing the “big picture”—the great movements and interrelations of peoples, countries, ideas, economies, and civilizations. In effect, my book will place Spanish America’s historical evolution in a global perspective, which is only appropriate for a universal state such as Spain. Unfortunately, in a treatment such as this one, much detail is sacrificed as well as analysis in order to delineate the overall flow of events. Over the last fifty years, many particular monographic studies have appeared in academic publications; they cover almost every aspect of Spanish American history. The time has, therefore, arrived to stand back and take stock of what has been accomplished, then proceed to some major conclusions. It is my hope that this concise but insightful survey will show the way towards placing Spanish America in the mainstream of world history.

A general survey of so large a topic is, of course, built on the work of others, most of whom are greater scholars than the author. In order to give credit to my sources, I have listed every work consulted in the preparation of this manuscript. I have, however, dispensed with standard footnoting, because most of the ideas and facts incorporated in the book are well known to scholars and the learned public—much of the information is also of a general nature; I have cited author and date within the text. *By the Sword and the Cross* is a synthesis, relying primarily on secondary sources, but these in turn rest on primary research.

By the Sword and the Cross is also an ideological history in two senses. First, the historical development of Spanish America is studied primarily within the context of the Indies’ changing relationship to the Castilian metropolis. The evolution of Spain’s theory of empire, church-state relations, and the emergence of Creole

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patriotism unfold within the context of the narrative. However, the complexity and erudition of recent ideological histories, replete with titles and authors, is not the objective of this work. Rather, a succinct and clear approach to the subject emerges, in which a periodization of Spanish America's imperial history is used to highlight the various phases of the Catholic Monarchy's ideological evolution. This manuscript is also an ideological history in a second sense; it embodies the author's particular loyalties and interests, and indeed, about one's precommitments, one must return to academic literature. These clearly follow a well-worn path—the philosophy and ideology of *Hispanismo* and the *Hispanidad* movement.

I consider myself to be a mestizo son of the Creole culture of New Spain. My paternal grandfather, Aquiles Jesus Truxillo, fled Mexico during the Revolution (1910–1929). My mother's family—the Candelarias and the De La Os—is Hispano from Albuquerque and southern New Mexico. I feel that I am a product of the world monarchy that taught my mestizo ancestors the doctrines of the Catholic religion and the noble sound of the Spanish language. My people took these gifts from Spain and became pioneers in the northward sweep of Spain's empire, settling in the arid lands of northern Mexico—Zacatecas, Durango, New Mexico, Sonora, Chihuahua, Nuevo Leon, Coahuila, Texas, and California. They mixed with the native peoples in those regions, becoming *hijos de la tierra* (sons and daughters of the land). Though I would never deny the strong Indian and African roots of the *Mexicano* people, nevertheless, their primary cultural traits remain those brought from Castile—the Spanish language, the Catholic faith, the extended family, the code of masculine honor, and the caballero ethic. Until such time as Americanization or globalization erase these signposts of Hispanic identity, the *Mexicanos*, *Hispanos*, and *Chicanos* of the north will remain children of the *Hispanidad*. I, therefore, offer this work of history in the spirit of those Creole patriots, who for centuries fought with pen and ink—*letras dan nobleza*—to defend and exalt the good name of their American homelands, against those critics who sought defame or dishonor the New World.

By the Sword and the Cross consists of six unequal parts. The book begins with an introduction that briefly sets the stage for the work and then proceeds to a succinct overview of pre-Columbian civilizations. The second part—also the first two chapters—presents a lengthy essay delineating Spain's role in world history; some of the most important points are made in this section. “The Age of Discovery, Exploration, and Conquest, 1492–1556”—Chapter 3—also includes a review of Italian contributions to this era and, by way of comparative development, a survey of Portugal's imperial venture; however, Chapter 3 is primarily concerned with the society of the Conquistadores. Chapter 4 covers the subsequent periods of the *Pax Hispanica*: The Imperial Zenith (1556–1640), the Baroque Age (1640–1760), and the Bourbon Reforms and Independence (1760–1825). Finally, I conclude with a concise essay concerning the history of Spanish America since independence. The sixth part of *By the Sword and the Cross* is a comprehensive bibliography.

New Spain, or rather Mexico, will loom large in the text because that kingdom was Spain's premier possession in the New World. It should be remembered that by the middle of the eighteenth century, Mexico City had become the Hispanic

world's largest metropolis, surpassing Madrid, Seville, and Lima in both population and splendor (Lynch 1991).

ANCIENT AMERICA

The area of the New World effectively incorporated into the Catholic World Monarchy of Castile was vast, covering over four million square miles. The geography of the empire was diverse, and physical obstacles were formidable; burning deserts, tropical rainforests, high mountains, and humid coastlands often in close proximity to each other presented the Spaniards and native inhabitants with various challenges and opportunities. At the end of the fifteenth century, the New World, or the Americas, was an area of unexploited resources and rich environments full of people and teeming with wildlife. The human imprint on the Americas was ancient. Its origins stretched back across the centuries to the last Ice Age, fifteen thousand years ago. Since that time, bands of Siberian hunters had spread across two continents, developing various cultures and complex societies.

Native Americans developed unique and appropriate lifestyles in the regional ecologies where they settled. In the North American arctic and subarctic, hunting bands predominated over the wide arc of northern Canada and Alaska, including the sophisticated culture of the Eskimos. Further south in the forested northeast, societies based on mixed economies—hunting and seasonal farming—thrived around semipermanent villages. West of these villages were the great plains, where small groups of nomadic hunters followed the great herds of plains animals such as bison and elk. They also did some farming around the region's many river valleys. Similarly, the tribes that inhabited the Rocky Mountains were mostly food gatherers and hunters. In the southeast of North America, complex chiefdoms evolved, centered around ceremonial sites constructed on mounds; these were primarily agricultural societies. In the desert southwest, oasis cultures emerged based on rainwater and irrigated farming, clustered around adobe villages, and engaged in long distance trade with the high cultures of Meso-America.

Mexico, Central America, and the Caribbean were also inhabited by a variety of Native American peoples who in turn developed an amazing array of cultures. The Caribbean peoples ranged in life ways from almost idyllic tropical food gatherers to warlike and predatory island nomads. Northern Mexico, like the American Southwest, was the site of the interaction of oasis farmers and nomadic (desert and mountain dwelling) hunter-gatherers. Central Mexico and northern Central America were regions of advanced civilizations. In Meso-America there were cities, trade networks, literate cultures, and massive social engineering (Adams 1991). South of modern Guatemala through Panama into northern Colombia existed chiefdoms of an intermediate range of social complexity.

Moving eastward and south of Colombia into Venezuela and Brazil, the lands of the Amazonian rainforest, one would have encountered cultures like those of the Caribbean. Moreover, the Amazon basin—an area as large as the continental United States—was and is the most complex regional ecology on the planet. Hunting bands mingled with savannah farmers; along the southern borderlands,

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seminomadic chiefdoms ruled over the tribes of Paraguay and the Brazilian pampas.

West of Amazonia in the high mountains of the Andes and along the coastal deserts of Peru, a second core land of civilization prospered (Conrad 1984). From the tropical highlands around Quito to the burning deserts of northern Chile, societies such as those that developed in central Mexico evolved—based on ruling elites, coercive economies, and surplus-producing agriculturalists. South of Andean civilization in the temperate lands of southern Chile, martial chiefdoms ruled over mixed farming and food-gathering societies. East of Chile on the Argentine pampas, bands of nomadic hunters followed herds of deer, cameloids, and rheas. These were groups similar to those on the great plains of North America. Finally on the sub-Antarctic tip of South America, seal hunting and fishing cultures, such as those on the Canadian tundra, eked out a living of sorts.

Among all the variegated cultures of the Americas, the Spaniards were primarily interested in the civilizations of Meso-America and the Andean highlands. For here were peoples whose sedentary lifestyle and habitual subordination were complementary to the Castilians' ambition to become lords over vassals. Furthermore, the peculiarities of pre-Columbian social evolution guaranteed a wide effectual disparity between European and American levels of technological development (Crosby 1972).

The first age of world history is that of the Theocratic Civilizations which arose in the six core regions of world culture; they are the Middle East, India, Europe, China, Mexico, and Peru. The period of Theocratic Civilizations began with the rise of city-states in lower Iraq—Sumeria—and ended around 1500 B.C., when Aryan chariot-warriors overran Minoan, Egyptian, Mesopotamian, Indus River Valley, and Hsia Chinese societies. Nothing similar transpired in the New World civilizations of Mexico and Peru. The isolated character of social developments in the Americas contributed to the prolongation of the first stage of world history (Truxillo 1995).

Native Americans were the descendants of prehistoric hunters from Siberia. From the end of the last Ice Age, these migrants had spread out to occupy the whole of the New World. Eventually, Amerindians created societies of great diversity, parallel to but largely independent of developments in the Old World. A similarly isolated quality was manifest in the social evolution of cultures in sub-Saharan Africa and Australia—Pacifica, where less developed societies survived into modern times (McNeill 1963).

The stimulus of warfare, trade, and cultural interchange were factors in the rise of civilization in pre-Columbian America. In the lowland jungles of Vera Cruz along Mexico's Gulf Coast, the Olmecs, around 1500 B.C., built elaborate ceremonial centers. They traded widely in the region while acting as the first agents of a new type of complex society in Meso-America—a regional civilization. Further south in northern Peru, the Chavin people played a similar role in the Andean world around the same time. Both the Olmecs and the Chavin people evolved out of earlier village cultures based on tropical agriculture, river valley farming, or coastal fishing.

New World civilizations apparently owed little to outside stimuli. Low population density in so large an environment did not, however, require intensive exploitation of resources on the scale of Old World societies. Such a process accelerates technical and social developments, and it is cumulative over many centuries. In the Americas, an absence of outside influences (with the exception of the Norse and possibly some Chinese Buddhist monks), lowered the necessity of radical cultural reappraisal (Fagan 1991).

Amerindian civilizations waxed and waned over the centuries, isolated from the cultures of Afro-Eurasia. Furthermore, their change from theocratic societies to more militarized cultures was not so different from the patterns of Old World history (Truxillo 1995). In the ancient Middle East, Pharonic Egypt underwent the same process at an earlier stage of its development. During the eighteenth dynasty (ca. 1600–1200 B.C.), the rulers of Egypt responded to the humiliation of foreign occupation—that of the Hyksos—by waging offensive warfare in Syria, and by adopting the full panoply of chariot-warfare (McNeill 1963). Another example of Amerindian history paralleling events in Afro-Eurasia was that provided by the empire of Teotihuacán (100 B.C.–A.D. 750); that central Mexican imperium was roughly equivalent in its own world to the Roman Empire in the ancient Mediterranean (Conrad 1992).

The Inca Empire was a theocratic kingdom like that of Egypt, the Indus river valley, and possibly Minoan Crete. Moreover, in this kind of society's ideology, divine kingship was based on the idea that the services its rulers provided were so great as to enable them to participate in divinity. The realms of divine monarchs were characterized by rigid centralization with few urban centers—perhaps as in Egypt or the Inca Empire only one great capital city was built. And the Andes mountain range, running along the whole length of western South America, played a role similar to the Nile in Egypt, facilitating the unification of the Andean world. Its terraced fields were equivalent to irrigation works along river valleys. Furthermore, divine monarchies were considered to be the actual domains of their gods who, in turn, ruled on earth through royal incarnations (Collier 1982).

Among the six core areas of civilization, those cultures that originated in Mesopotamia, China, and Mexico were characterized by multiple urban centers and the tradition, not of divine kingship, but of sacred monarchy. Sacred monarchies arose in response to the inability of rulers to completely control or determine the course of events in their territories. The capriciousness of nature as manifest in disasters such as floods, earthquakes, and the instability of human affairs gave rise to a sense of human inadequacy before the fickle nature of the gods (McNeill 1963).

In sacred monarchies, rulers were representatives of inscrutable divinities. Empire building was a prolonged affair that contributed to the complexity of politics and exacerbated inhabitants' belief in the transitory quality of life and the cruelty of fate. Nature itself contributed to this sense of insecurity insofar as Mexico's central valley was affected by volcanic eruptions, earthquakes, and terrible floods. And unlike the secluded realms of Egypt, Crete, Tibet, and Peru—protected as they were by seas, wide deserts or guarded by impassible mountains—the lands of Mesopotamia, China, and Mexico were also subject to repeated invasion from

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outside their domains. In response to this, sacred monarchs along with their subjects were supplicant and expectant before their gods (McNeill 1963).

The Inca Empire in the Andes (A.D. 1300–1530) resembled a confessional state, in so far as a state-church complex informed its cultural outlook (Conrad 1984). Andean kingdoms conformed in general to a profile similar to that of medieval Tibet or the rice-kingdoms of Southeast Asia. In spite of these apparent similarities, periods of pre-Columbian history do not appear to be in sync with those of the Old World; this creates the impression that the Americas entered the mainstream of world history when the Iberians conquered their societies (Truxillo 1995).

Subsequent to the Age of Theocratic Civilizations (3500–1400 B.C.), Old World societies passed through two other stages—the Chariot-Warrior Invasions (2000–1000 B.C.) and the Iron Age (1400–600 B.C.) until the great Axial Age (800–200 B.C.). According to Karl Jaspers, during the Axial Age, each of the four core areas of civilization in the Old World simultaneously underwent a revolution of conscience, which led to the formation of their respective cultures' traditions of philosophy and religion. For a while in the sixth century B.C., Pythagoras in Greece, Deutero-Isaiah in Israel, the Buddha in India, and Confucius in China may have been contemporaries (Jaspers 1953). Why the Axial Age occurred at all is not clear. In another work, *Periods of World History*, I speculated that the terrible trauma caused by the rise of totalitarian statecraft—modeled on the Assyrian Empire (900–600 B.C.)—may have been the catalyst that impelled individuals of conscience to rethink the nature of the human condition in the world at large.

Nothing like the Axial Age took place in the Americas. The New World cultures of Mexico and Peru remained at the stage of theocratic civilization throughout the period of the Axial Age in the Old World; this can be partially explained by the late start of civilizations in the New World (ca. 1400 B.C.). However, the main reason that these societies remained at the first stage of world history was their relative isolation in a natural environment that was largely unexploited. Societies in the Americas, outside the range of cultural influences emanating from Meso-American and Andean civilizations, found the available resources sufficient to support their low-intensity economies (Fagan 1991). Cultural diffusion from Meso-American and Andean centers into their surrounding hinterlands was very incomplete when European conquest cut short those civilizations' lives.

As of yet, knowledge of pre-Columbian history remains fragmentary. Interestingly the recent decipherment of the Mayan Script has revealed a world (100 B.C.–A.D. 900) not unlike that of the Iron Age (1400–600 B.C.), in which warring city-states competed for trade routes, booty, sacrificial victims, and productive lands (Hassing 1992). Another, even closer, parallel can be found in the tropical temple-states of Southeast Asia that were contemporaries of the Mayan city-states (Conrad 1992). Even with these breakthroughs in archaeological knowledge, no evidence has been revealed of an Amerindian Axial Age.

The absence of a moral crisis equivalent to Assyrian imperialism spared Native Americans the necessity of shocked consciences and forced realizations. Later, when the disaster of the Iberian conquest did provide them with an Assyrian-like equivalent, its impact was so overwhelming that the Amerindian civilizations

were destroyed. The same fate befell the Indus River Valley culture during the Aryan invasions (1500 B.C.), and similarly the Hittite Empire as a result of Iron Age migrations, those of the Sea Peoples (1200 B.C.) (McNeill 1963). Cogently, there remains no record of spiritual and intellectual fluorescence in those cultures either.

Following the Axial Age, the era of Classical Empires (550 B.C.–A.D. 565) defined Old World societies. Imperial politics stretched across the whole breadth of Afro-Eurasia, ruling the core territories of European, Middle Eastern, Indian, and Chinese civilizations. The Roman Empire (209 B.C.–A.D. 634), successive Iranian monarchies (Achaemenid, Parthian, and Sassanian), Indian empires (Mauryan, Kushana, and Gupta), and the Chin-Han imperium in China all adopted one of the philosophies or religions of the Axial Age as the guiding ethic of their ruling classes—Greek philosophy in Rome, the Zoroastrian Church in Iran, Buddhism in India, and Confucianism in China (Truxillo 1995). Moreover, universal states brought order and prosperity to their respective worlds, which was much appreciated after the violent upheavals of the Iron Age.

Two imperial societies emerged in the Americas that played the role of Classical Empires. In the central valley of Mexico, the great urban center of Teotihuacán for centuries (A.D. 100–750) exercised influence on all the regional cultures of Meso-America, from Zacatecas in northern Mexico to Honduras in Central America (Adams 1991). It is, strikingly, coincidental that this occurred simultaneously with the emergence of classical imperialism in Eurasia. Andean imperialism, however, emerged a bit later than the hegemonic power of Teotihuacán. In the Andean world, the dual monarchy of Huari-Tiahuanáco established its hegemony from A.D. 500 to 1000, a little after the Classical Empires of the Old World had begun to decline. Both states, that of Teotihuacán and Huari-Tiahuanáco, united their respective cultural realms by way of military force, economic integration, and religious conversion. They replaced earlier regional societies such as those of the Olmecs and Zapotecs in Mexico and the Chavin, Mochica, and Nazca cultures of Peru. Furthermore, Teotihuacán and the Huari-Tiahuanáco epitomized the cultural achievements of Meso-American and Andean civilizations, diffusing their techniques over wide areas and incorporating new regions (Fagan 1991).

Teotihuacán's trade network influenced a vast region, extending from Zacatecas in northern Mexico to Tikal, a Mayan city in the Guatemalan jungle. The Huari-Tiahuanáco Imperium apparently united for the first time the river valleys of Peru's arid coastlands with the Andean highlands. Considering the severe technological restraints on pre-Columbian societies—lack of iron tools, the wheel, and equids—their accomplishments were remarkable. Amerindian societies continued to maintain a cultural profile reminiscent of the Theocratic Civilizations of Old Kingdom Egypt or Akkadian Mesopotamia. Remarkably, the hegemonic systems of Teotihuacán and Huari-Tiahuanáco, like the Classical Empires of Rome and Han China, did establish a legacy of cultural excellence that succeeding societies aspired to emulate (Katz 1972). Furthermore, Teotihuacán at its height was a huge metropolis with a population of five hundred thousand. In the same way that Constantinople dominated the Byzantine world, so Teotihuacán ruled over Meso-America.

In Central America and the Yucatan peninsula, the warring Mayan city-states elaborated their cultural traditions largely in relation to Teotihuacán's rich civilization. Kaminal-Juyu was a colony of Teotihuacán that acted as the great capital's command center in the Mayan world. The last terrible bout of warfare that brought the Mayan Classical Age (A.D. 300–900) to an end may have resulted from the collapse of Teotihuacán's trade network, which was part of the imperial capital's decline (Adams 1991). Teotihuacán entered into a period of economic recession and political militarization around A.D. 500. This situation developed for several reasons: first, rival trading and production centers such as Cholula and Monte Alban emerged; furthermore, Tikal most likely challenged Teotihuacán's economic influence; secondly, militarization was a political response to an economic situation that required greater coercive power (Hassig 1992). Finally, northern tribes from Mexico's Chichimeca frontier were probably tempted to test the weakening defenses of a declining Teotihuacán. Climatic changes in North America, perhaps the first onset of the "little ice age," produced conditions of greater aridity which forced marginal agriculturalists southward toward central Mexico. Various warlike groups of nomadic hunters speaking Nahuatl languages entered the valley of Mexico at this time.

The succeeding culture of the Toltecs (A.D. 900–1300) descended from that of Teotihuacán. The Toltecs may have been the invaders who overthrew and burned the great city. They could have also been half-barbarian auxiliaries stationed far to the north at "La Quemada," close to the modern city of Zacatecas, that served as border wardens of imperial Teotihuacán. If this was the case, they probably entered the Meso-American heartland as retreating mercenaries, much like the Franks joined in on the dismembering of Roman Gaul after serving as federates of the Roman army on the Rhine (Katz 1972).

Militarized successor states were constructed on the ruins of Teotihuacán's empire: the post-classic Mayans (A.D. 1000–1550) of the Yucatan (centered around the rival cities of Chichen Itza and Mayapan), the Toltecs (A.D. 900–1300) of Tula, the Mixtecs (A.D. 1100–1520) of Oaxaca, and the Assyrian-like Mexica-Aztecs (A.D. 1325–1519) of Tenochtitlán (Carrasco 1992). These bellicose successors remind one of the barbarian kingdoms that replaced the Western Roman and Han Empires. Except for the Mayans, whose complex script and fine arts surpassed those of Teotihuacán, none of the other post-classic cultures equaled those of the Classic Age (100 B.C.–A.D. 900).

The outstanding figure in the rise of the Mexica-Aztec empire was Tlacaélel (1397–1487), who served as *cihuacoatl* (snake woman) for five successive *tlatoani* (chief-speakers). During the reign of his uncle, Itzcoatl (1427–1440), Tlacaélel participated in the plot that overthrew the hegemony of the city of Atzoapatzalco in 1428. Afterwards, Tlacaélel helped construct the triple alliance composed of the city-states of Tlacopan, Texcoco, and Tenochtitlan—Tlaltelolco. Tlacaélel organized the Mexica army into totemistic brotherhoods—Jaguar and Eagle warriors. He also established the forms of ceremonial combat (*guerra de flores*) that emphasized capturing prisoners for human sacrifice.

In 1440 Tlacaélel's brother, Motecuhzoma I (reign 1440–1469) became tlatoani. The cihuacoatl quickly emerged as the prime mover behind the throne, helping to organize the cult of Huitzilopochtli as supreme creator, god, and paladin of Mexica militarism. As Mexica expansion proceeded, Tlacaélel manipulated the worship of Huitzilopochtli to justify massive human sacrifice as a means of state terror and imperial control. While Motecuhzoma I was engaged in military campaigns, Tlacaélel initiated a policy of intermarriage with the Cholulan aristocracy in order to give the Mexica pipiltin (nobles) a Toltec lineage.

Tlacaélel's nephew assumed the Mexica throne in 1469; the cihuacoatl continued in his commanding position. During the Mexica civil war (1472–1473), Tlacaélel advocated the brutal annexation of Tlaltelolco, Tenochtitlán's twin island city. Tlaltelolco's own cult of Huitzilopochtli was suppressed in 1473). At this time, Tlacaélel ordered the collection of rival histories in order to eliminate alternate accounts of Mexica origins; the collected codices were burned. When Axayacatl died in 1481, Tlacaélel disapproved of his successor, Tizoc (1481–1486), and successfully plotted his assassination.

Tlacaélel was an avid supporter of Ahuitzotl (1486–1582), who was his great nephew and grandson. Ahuitzotl's reign represented the climax of Mexica imperialism, compensating for defeats inflicted by the Tarascans on Axayacatl and Tizoc by conquering distant provinces in the Mayan lands. To celebrate the apogee of empire, Tlacaélel supervised the greatest reconstruction of the temple of Huitzilopochtli, offering twenty thousand victims in a holocaust of exaltation. Representatives of the empire's conquered and allied peoples witnessed the spectacle, and they were horrified to see their captive kinsmen sacrificed alive.

Tlacaélel died in 1487 after a public career of sixty years; he had contributed to the construction of a splendid imperial edifice. Tlacaélel was seemingly oblivious to the hatred that Mexica imperialism generated among the subject peoples. Moreover, the Toltec heritage so assiduously promoted by Tlacaélel affixed to the Mexica mythology of Quetzalcoatl-Topiltzin (the Toltec prophet), which Hernan Cortez exploited to undermine Mexica self-confidence two generations after Tlacaélel's death (Davies 1987).

When the Castilians invaded Mexico in 1519, the Mexica-Aztec Empire seemed to be at the height of its power, yet the facility with which it was overthrown and the eagerness of its subjects to join Cortez's conquering army indicated grave internal defects (Davies 1992). The empire's main defect was that of political ephemerality, which afflicted all the successors of Teotihuacán.

The Huari-Tiahuanaco Empire also dissolved into warring successor states. Apparently, its ideological use of a unifying religious cult proved insufficient to hold the diverse ecologies of the Andean realm together. Independent coastal states reappeared after A.D. 1000, the strongest of which, Chimor, united most of them under its rule. From its great capital city, Chan Chan, the Chimor Kingdom maintained and then surpassed the cultural achievements of the earlier Mochica culture (A.D. 100–600), its predecessor (Collier 1992).

At the same time in the terraced highlands of the Peruvian Andes, an empire emerged that directly succeeded to and maintained the traditions of the dual

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monarchy of Huari-Tiahuanáco—the Inca Empire (Conrad 1992). From their capital, Cuzco, the Incas (1200–1571) constructed a unitary state with a command economy, highly reminiscent of Old Kingdom Egypt or the Chin Empire in China. The Inca Empire eventually united the Andean highlands with the coastal river valleys of Peru; this unified state expanded greatly in the fifteenth century. When Pizarro conquered the Inca Empire in the 1530s, its northern borderlands extended to Quito, and its southern frontier centered around the Bio Bio River in central Chile.

In retrospect, perhaps the Inca Empire with its imperial dynasty, solar religious ideology, standing army, paved roads, stone fortresses, command economy, and great capital (Cuzco), was a Classical Empire. The Spanish Viceroyalty of New Castile was therefore the Inca Empire's successor state and, conforming to the pattern of Old World history, that successor state imposed a confessional civilization on Peru based upon Roman Catholicism (Truxillo 1995).