

The Forgotten Moon Goddess

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Abstract

Because the following monument has been renamed Coyolxauhque/Tlaltecuhтли, it is quite possible this icon was not meant to be the Moon Reflected in the Lake called Texcoco. Yet, all the references I have read recently are of the Coyolxauhque/Tlaltecuhтли goddess, it has been stated multiple times Coyolxauhque was thought to be the Moon, Yet, Longhena, Maria inferred “this appears to be true, [but] it is not certain.” Another more recent study [infers] Coyolxauhque may instead be, the goddess of the Milky Way.” [Miller, M. and Taube, K. (1993. 68)] Because the Moon Goddess got lost; my purpose is to find how she got ignored and/or “forgotten.”



[a] Ignacio Bernal (1969, pl 40b) An Olmec-type Headdress covering] with Tears of Gold from the Eyes[b.



[b] Vaillant G, (1941, pl. 56).]

This image of an Olmec helmeted goddess with the same rounded dimensions, has three glyphs under each eye. The glyph to each eye have a “cross with four even arms and in each of four spaces there is a circle. The middle glyph is partially obscured, It may be seen clearer in the second [b] view of Metztli was the name identified by George Vaillant in 1941. Yet, this monumental head, created in the style of the Olmec boulder-sized heads wears the same type banded helmet as the Olmec heads without glyphs for identification.

The moon’s first view appears to be a museum copy [Fig: a]. On the other hand, Fig: b has all the attributes of the Olmec boulder heads. Glyphs flowing with tears directly under her eyes appear to be the same as the single tear flowing from Coyolxauhque. However, a closer examination of Coyolxauhque

shows that the tears flow from the end of a rod, marked with squares as if to measure distance.

When the meteorites plunged in the Atlantic Ocean, they created a “sheer thrust” across the Gulf of Mexico as far as the San Andreas fault line in the Gulf of Baja California.

As a result, the volcanic mountain range in central Mexico rose into the sky. In this way the body of the land south of the mountains was separated from Lake Texcoco contained within the caldera of the volcano Popocatepetl. Because of the extra height of the mountain range, the Moon would obliterate the stars reflected in the lake when the moon was in the sky. There the moon would reflect itself in the waters of the whole lake.

Miztztli, after her body was removed from her head, the tears from her eyes were released into the Balsas River and then on to the Pacific Ocean. The view of the two ear plugs, end in as knife, while her slightly extended tongue clearly is another knife blade, just as Coatlique who has one in her mouth. Both of these goddesses had their body removed by the *baranca*. However, the lower Balsas Valley did not get chopped into pieces. It was only a geological “sheer thrust,” a clean cut *baranca* between the volcanoes and the lowlands.

Before 1941, Metztli, the Goddess, Keeper of the Moon, the night, and the farmers, was buried together with the Sun Stone in southwest corner of the at the southwest corner of the National Palace at the *Parque Tezozomoc*. Her name here in a schema by the reconstruction archaeologists in the Scientific American magazine, dated August, 1984 shows Coatlique buried next to the stone of the Sun even though both the names: the *Sun Stone* and Metztli as the moon were used, as stated previously, by George Vaillant in 1941. He did admit that the Sun Stone, even with all the day names on it, did not constitute a useable calendar system.

By 1978, Miztztli, the moon, postulated it was Coatlique who was buried next to the Sun Stone. And again, in 1984, she was again renamed as Coyolxauhqui, the sister of Huitzilopochtli even though her location was on the northwest corner in the Great Temple (1984,85) Coatlique got lost in the shuffle since she was the central iconic image on the Sun Stone.

The area below the volcanoes, the Balsas Valley, changed to a different temperature zone ranging from 12.5 to 28 Centigrade. It became the valley where “*primavera nunca muere*.” [Spring never dies.] The other river of tears of Miztztli,

the moon goddess, where once one could pan for gold, was the Papaloapan River which emptied into the Gulf of Mexico.

Two goddesses have acquired a different myth. First, Tlaltecuhli, the male Earthlord was also a female goddess with the same name who was born in a burning tree. She became the mythological Mixtec goddess who was the source of heavenly power and approval for the dynasty of Apuala and Tilongtango. [Bodley Codex, Lamina 1-1]

Her counterpart from the Aztec world named, Coyolxauque, had the same star myth as that of Tlaltecuhli. The exception was that Coyolxauhque was not born in a burning tree. Instead she was the star-brother of Huitzilopochtli. When she found her mother, Coatlique, was pregnant but had no husband, it was her sole desire to destroy her mother for her indiscretion.

So Cotolxauque and the Centzon Huitznahua the stars of the *Via Lacta* [the Milky Way] attacked her mother. Huitzilopochtli, was not yet born. Mary Miller and Karl Taube, in 1993, in their book *The Gods and Symbols of Ancient Mexico and the Maya*, described the battle:

"The Centzon Huitznahua and Cotolxauque charged Coatepec, slicing off Coatlique's head. Out of her truncated body leapt Huitzilopochtli, fully formed and dressing, brandishing his Xiuhcoatl, with which he in turn dismembered his sister's body parts, and tumbled them down to the foot of Coatepec. . . . only a few of his half-brothers managed to flee."

Miller and Taube continued their narrative with the following information:

". . . The head of Coyolxauhque lay at the base of the pyramid, her image carved on the surface of a round [flat] stone. . . ."

The conclusion that Coyolxauhque "might be the Moon Goddess was already an established conclusion in other publications (1978, XI, 96) in Newsweek, "as a lunar deity," and by Mociuzuma, Eduardo M. (1988, 42) in his book, *The Great Temple of the Aztecs*, where he inferred Coyolxauhque "could represent the moon,, , ,"

Nevertheless, both Coyolxauhque and Tlaltecuhli had a similar story,. The Moon and Coatlique, were joined into one disaster; but there was the other myth that both Coyolxauhque and Tlaltecuhli had been dismembered and thrown down to earth. Their bodies were decapitated, but torn apart..

Conclusion There was a clear distinction between Aztec Coatlique, the center of the earth with Miztli, the Aztec Moon goddess and the Mixtec Coyolxauque with Tlaltecuhli. The first pair were decapitated with one direct "sheer thrust." The latter two were torn apart, head, torso, arms and legs and thrown down to earth, but only Coyolxauhque had the Centzon Huitznahua come down to commiserate with her bad luck in the battle.

Because of the disparity between the two pairs of goddesses, there is no doubt that Miztli was, and is, the original name of the Moon Goddess.