

Civilization 127

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And the new Sun God Huitzilopochtli also transformed into the creator god of the Toltec, and decreed that the Toltec join the great Mexica people.

Subsequently, all records of another history of the Aztec people in the form of stone inscriptions were completely erased. With the expansion of Montezuma I, every conquered City-State was required to hand over ritual plates and destroy all texts that "slandered". The history of the past became a forbidden secret known only among the royal family and the high priests.

For several generations, up to today, the notion of divine protection for the race had deeply rooted itself in the Mexica's beliefs, establishing a strong sense of national pride and cohesion, as well as the impulse and determination to rule the known world.

In Xiulote's view, this was equivalent to the worldview in the "Classic of Poetry", combined with Dong Zhongshu's concept of interactivity between heaven and humanity, and the divine right of kings. In a word, it was a firm belief in the "Mandate of Heaven", predestined to rule the world!

This is the fundamental belief that all powerful nations must possess, and it is the core idea behind the true rise of a nation and civilization. Throughout history, any great civilization will have similar reinforcing ideas.

The Huaxia people would say, "Under all heaven, all the land belongs to the king; at all the shores of the earth, all are subjects of the king! We are the Celestial Empire."

The Ancient Egyptians would say, "The pharaoh is the son of the Heavenly Divine, dwelling in pyramids to reach heaven after death."

The Japanese would say, "The Emperor of the divine way, an unbroken line forever! The Emperor's ancestors were Sun Gods."

The Ottoman people would say, "The dream of Ottoman, the master of the world! He could be as strong as the Ottomans."

The British would say, "Rule, Britannia! God save the Queen."

The Americans would say, "Manifest Destiny! To seize and govern what God has bestowed upon America, with the great mission entrusted to me for the rights of freedom and federal autonomy."

In Xiulote's view, the most ruthless tactic of the Western colonizers was to erase the ideological confidence of temporarily backward nations and tribes under the guise of different lifestyles and religious beliefs, thereby destroying their potential for future rise. To kill the spirit is worse than killing the body.

Confronting the Indians, the Spanish colonizers burned all historical texts, widely proclaimed the resistance of white people to diseases as God's favoritism, while those without resistance were deemed inferior abandoned people, thereby disarticulating the backbone of the Indian nations. However, facing the Blacks of Africa with higher disease resistance, this argument switched to Africans being ignorant and intellectually inferior.

For thousands of years, similar tactics have continuously been employed by colonizers to better plunder, conquer, and rule the world across life, systems, culture, and beliefs. Once a nation has completely knelt down, rising again becomes extremely difficult.

Xiulote always believed that the destiny of a nation was not decided by technological gaps but by much deeper cores. The future weak, impotent nations of Central America, and the frail nations of the South American highlands, with their long declines, prove this. They must first find their identity to embark on the road to rise.

In his view, from individuals to nations, states, and even a civilization's development, all stem from the inside out. What he hoped to do, just as Trakel Er did, was to coalesce a nation's beliefs to establish a strong indigenous civilization in Central America.

To further enhance the internal driving force of the Aztec Empire's expansion, Trakel Er once again altered the myth. In his hands, gods were merely tools to achieve goals. This time, in the myth, the Sun God Huitzilopochtli demanded the Mexica to sacrifice "sacred blood" to ensure the sun's rotation and prevent the apocalypse.

With this established religious concept, continual expansionary wars became the natural attribute of the Aztec Empire. The new generation of Mexica inherently honed in on war, glorified the Samurai, and saw sacrifice as salvation. They rejoiced in battle and delighted in the prospect of honorable death. The blazing military power led to conquest after conquest, a small war every three years, a major one every five. Driven by the myth, within fifty years, the Mexica had become supreme rulers of the world.

This strategy of religious warfare reform, well, should be regarded as original. Xiulote pondered carefully and estimated that Duke Zhou had probably not done something similar.

To transmit these new concepts, Trakel Er expanded the bureaucratic system and the number of priests, also opening pathways for the commoners to rise to priesthood. To enhance the ceremonial effects of sacrifices, Trakel Er began massive expansions of temples, establishing a routine small-scale system of "victorious wars."

The modified religious forces thus became even stronger, a potent threat to both royal and secular powers. But for now, Trakel Er's unparalleled prestige was enough to control everything. This latent conflict between religion and the secular would erupt only under Montezuma II, followed by High Priest King Montezuma II actively leading the "Feathered Serpent Divine" colonizers into the core of the empire, to suppress the opposing princes, nobility, and Samurai.

Facing the Western colonizers, the Aztec Empire did not bring its true power into play. One hundred thousand Samurai bewildered and confused, amidst prolonged internal conflicts, rebellions of various City-States, severe smallpox infections, and the encirclements by colonizers and hostile tribes, met its doom. Thus achieving Hernan Cortes's unprecedented feat and also instilling the Westerners, long oppressed by the Ottomans, with the first confidence and ambition to conquer the world.

After infusing the Mexica with the core of warfare, Trakel Er began to adjust the societal structures of the Mexica people, establishing a true classical militaristic society to match the beliefs in warfare.