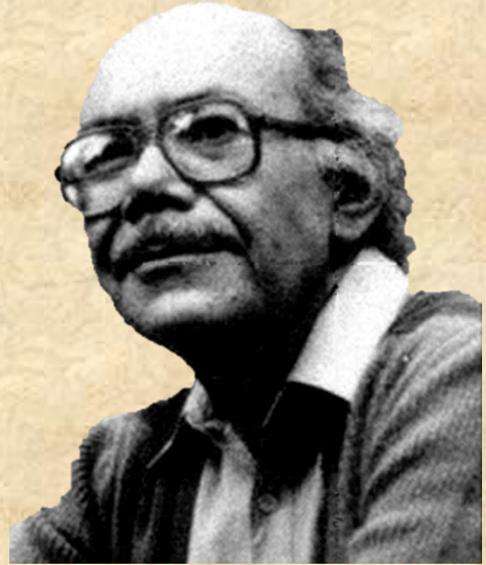


THE CEM ANAHUAC CONQUERORS



Guillermo Marín



*Dedicated to the professor and friend
Guillermo Bonfil Batalla, who illuminated
me in the darkest nights.*

Tiger that eats in the bowels
of the heart, stain its jaws
the bloody night, and grows;
and diminished grows old
he who waits, while far away
shines an irremediable fire.
Rubén Bonifaz Nuño.

Summary:



The Cem Ānáhuac conquest has been going on for five centuries in a permanent struggle, sometimes violent and explosive, and most of the time via an underground resistance. The military conquest began by Nahua peoples of the Highlands as Spanish allies in 1521. At the fall of Tenochtitlan by Ixtlilxóchitl, the Spanish advance, throughout the territory, was made up by a small group of Spaniards and a large army composed of Nahua troops. The idea that at the fall of Tenochtitlan the entire Cem Anahuac fell is false. During the 16th century the military force and strategies were a combination of the Anahuaca and European knowledge, because both, during the Viceroyalty and in the Mexican Republic, anahuacas rebellions have been constant and bloody, the conquest has not concluded, the struggle continues. During the Spanish colony and the two centuries of Creole neo-colonialism, the troop of all armies were and continues to be, essentially composed of anahuacas.

1. The warrior and the Toltecáyotl Flowered Battle.



Many peoples of the different ancient cultures and civilizations used the "Warrior" figure metaphorically. The human being who fights against the worst enemy: that dark being that dwells in the personal depths. A fight against weaknesses, errors and personal flaws, as the Jihad in the Islam religion.

In the Anahuac civilization a similar concept was held for millennia. Indeed, the flowered death Warrior was a person, man or woman, who would face "the internal enemy". This personal internal struggle, which the Toltecs metaphorically called "Flowered battle" used weapons known as "Flower and Song", understanding "flower" as the beauty achieved through the measure, i.e., beauty achieved through equilibrium and achieving it required "measure" virtuous management. And "Song" is allegory to wisdom and intelligence. As the Toltec thought that conceiving the inconceivable and speaking of the unspeakable, could only be done by means of poetry, as the highest expression of human creativity and sensitivity.

This way, the female and male Toltec warriors of the flowered death used as weapons "flower and song" to fight against the enemy inside. The Flowered War was a metaphor of knowledge and development that was maintained during the thousand year period known as classical in all the Tollan of the Cem Anahuac, now known as archaeological sites.

2. The collapse of the upper classical period



Around the middle of the ninth century of the Christian era, a "concerted action" took place in all the Cem Ānáhuac. From what today is Nicaragua in Central America to Canada, the Tollans were abandoned and destroyed, in many cases covered with dirt. This mysterious collapse literally disappeared from the Tlalticpac the men and women of knowledge that studied and investigated

celestial mechanics and what today is known as quantum physics in the so-called archaeological sites. To date science does not know why they did it, how they did it and above all, where did these people go, who represented the highest Anahuac civilizatory wisdom. Only remained the prophecy that they would return to restore balance and wisdom in the year One Reed, with the famous Quetzalcoatl return.

3. The Postclassical period and the Suyuano State

Starting from the middle of the 9th century, from Nicaragua to Canada, the peoples were left without their venerable teachers and guides, who guided community life of the different cultures in a vast territory. In their mysterious absence, "the inertia matter" began to take strength. The confederations, federations, huey calpulli and calpulli leadership no longer fell in the most prepared people from the Tollans, what developed were family lineages and from there their leaders sought to restore the Toltec Centennial leadership and the Toltecáyotl, but now, with weapons. In the more than six centuries of philosophical-religious decline, there were several military attempts to unify the Anahuac, as was done by the Toltec through the Toltecáyotl, but using weapons. All efforts failed and gained limited territorial spaces and short periods of time. This period and organization form Dr. Alfredo Lopez Austin calls "The Suyuano State".

4. The Warrior and the Mexicáyotl Flowered Battle



The Mexicas arrived in the XIII century to the Central Highlands, their cultural baggage was very poor: did not speak the ancient Nahuatl language, did not grow corn, did not weave cotton, were nomadic, hunters and collectors. In 1325 founded Tenochtitlan (196 years before its destruction). In 1440 when Moctezuma Ilhuicamina and Tlacaelel take control of the Triple Alliance, began their limited period of territorial expansion (1440 to 1521 equal 81 years). The creole neo-colonial ideology has tried to make the Mexica the "Greeks" of their country so that people do not know the true greatness of the mother civilization.

The Mexica initiated the first "reforms" in the Cem Ānáhuac life. Tlacaelel, who was the Cihuacoátl for three Mexica Tlatoanis, changed the spiritual philosophy by a materialistic philosophy. The Toltec duality of Tlaloc-Quetzalcoatl (luminous energy-spiritual energy), Quetzalcoatl was replaced and instead imposed his tutelary numen brought from the North, Huitzilopochtli and who was not part of the Toltecáyotl, as the duality (luminous energy- will of power), minimizing Quetzalcoatl to the background. He asserted that the Fifth Sun would not end and that the Mexica would become "the holders of the Fifth Sun", by means of a fight which they called "Flowered Battle", against their neighbors to whom they imposed strong tax burdens as never seen before in the Anahuac. The culture and society became militarized and war became a reason of State.

However, the expansion time and space and the Mexica transgression was very short despite the lies of the "official history" of the Creole neo-colonial State. The time was only 81 years, and the space is also false, because is false that they "conquered all the Anahuac". Could not even completely conquer the Central highlands, much less the Oaxaca, Maya, southern mountain areas and of course, the Purepecha region, who on the contrary, the Purepecha defeated the Mexica militarily in the year of 1478 and the Mexica could never overcome this shameful defeat.

5. Ixtlilxóchitl, Cortés and the Tenochtitlan Battle



The Anahuac "official history", its conquest and the colonization, always has been in hands of the Catholic Church. From the Vatican the invasion was encouraged with the 1493 Alexandrine bulls, and subsequently with the 1494 Tordesillas Treaty, gave the kingdoms of Castile and Portugal moral permission and

authorization, moral? For the invasion, occupation and exploitation of foreign territories and free territories that had done nothing against them. Religious "historians", from Fray Bartolome de las Casas, all were fanatical religious coming from thousand years of obscurantism, persecution and destruction of the ancient wisdom of the native peoples of Europe by the Vatican, through the Catholic Church; up to Dr. Miguel León Portilla. From the false and insulting descriptions they made of things they could never understand or tried to, to "the vision of the defeated", "adopt an Indian" of the dominant and educated class of the imaginary Mexico creole.

The true "Commander in Chief" of the armies that fought with him who claimed to be Quetzalcoatl Ambassador, in his prophesied return (Hernan Cortés), texcucano Ixtlilxóchitl son of Netzahualpilli, robbed by his uncle Moctezuma II of the Texcoco Government; and who, leading 300 thousand warriors placed himself at the orders of the Quetzalcoatl Ambassador, before entering the city of Tenochtitlan, to fight against Moctezuma and the Mexica, that with the Tlacaelel reforms to the transgression of the Toltec philosophy and religion, the ancestral Toltecáyotl, and were fearful of the prophesied Quetzalcoatl return.



The real history of the Tenochtitlan conquest indicates that Cortés played a smaller role the fall of the Mexica city. The religious-philosophical Tlacaelel reforms (minimization of the Quetzalcoatl figure), the domination wars and strong tax burdens to the vanquished, and above all, the Moctezuma dispossession by imposing his nephew Cacamátzin as Texcoco tlatoani in 1516, instead of the designated Ixtlilxóchitl, was what allowed the development of events.

XVI century "historians", starting by the very Hernan Cortés, Bernal Diaz del Castillo and the missionaries' gang, have made Ixtlilxóchitl "disappear" from official history, but it was him, who conceived, commanded and defeated the Mexica.

Cortes could not have done it because he did not speak the Nahuatl language and did not know "the military uses and customs" of the Nahua peoples, thus he was materially unable to command a 400 thousand men army. Cortes, helped by Geronimo of Aguilar and Malinche, intervened for confront the Mexica allies and encourage their enemies, in favor of his perverse interest, because up until the Templo Mayor massacre, ordered and executed by the very Cortes, the Mexica had not seen the Castilians in a military action, but in a diplomatic visit as was customary and Cortes had manifested as recommended by Malinche.

6. The Mexicáyotl nahuas military uses and costumes.



Here it is necessary to meditate in order to understand at depth how the Anahuac conquest began. In the Postclassical decadent Anahuac, as already stated, war became a profuse expression of the cultures to attempt, unsuccessfully, to regain the classical period Toltec hegemony.

When in 1430 Tenochtitlan joined Texcoco and defeated Atzcapotzalco, they reconstituted the Triple Alliance including Tlacópan. The concept of "Federation and Confederation" was very important in this period. The basic idea is that the vanquished could join the Alliance of their victors and this allowed them to join in following expeditions as allies.

When Ixtlilxóchitl defeats the Mexicas and their allies in taking Tenochtitlan, the Mexicas and their allies, will become part of the military force that defeated them. *This is the point to understand who and why, started the true conquest of the Cem Anáhuac.* Ixtlilxóchitl was "the quarterback", the Commander in Chief was Cortes, because he, claimed to be Quetzalcoatl envoy. Without attempting to minimize merits to the perversity, intrigue, lies, and sense of systematic betrayal that Hernan Cortes had, from Extremadura, in a very skillful manner could capitalize all the philosophical, religious and political problems that existed between the Nahuatl peoples of the Central Highlands. Especially because the Nahuatl transgression of the Quetzalcoatl teachings and the year of 1519, was precisely the year "one cane" that cyclically is repeated every 52 years and that was the prophesied year for the Quetzalcoatl return. Only this way, Cortés could orchestrate and weave such series of deceptions, confusion, lies and betrayals that are not recorded by the "official history", to impose the fraudulent myth of the courage and cultural, military and religious superiority, of European as reason for "the conquest of Mexico".

7. The Sixteenth century conquest military force



In this way, by 1525, Hernan Cortes had more men and gold available than the King of Spain. This condition, in a man so ambitious and treacherous as Cortes, who dared to kill the King Envoy, Fray Juan de Tecto, who attempted to report Cortes treason plans to the King of Spain and hence his murder was ordered during the fatal trip to the Hibueras (today in the State of Campeche).

The Crown, being wary of Cortes, opened a residence trial, Royal Decree generated in Toledo on November 4, 1525, which referred that the same Ponce de Leon was appointed judge in residence, and the trial began July 4, 1526, when the Town Hall of Mexico met in what was then called Iglesia Mayor and today is the Metropolitan Cathedral.

The Anahuac conquest begins with the fall of the city of Tenochtitlan. The Nahua peoples and their armies joined the first expeditions, first by Cortés and after by the Viceroyalty authorities, made on the Cem Anahuac extensive territory. In all these expeditions punitive actions were always assumed by Nahua warriors that soon began using the European Warrior technics. The spaniards most effective allies were the very Mexicas, Texcucanos, Tlaxcállan, Xochimilcas, and all the people that in the invasion Spanish preferred becoming "allies" of the conquerors than to face them. So did the Zapotec, Mixtec and some Mayan peoples, among others.

So it is false that "The conquest of Mexico", was accomplished with the fall of Tenochtitlan on August 13, 1521. That date could symbolically be used, as of the onset of the conquest war. And it is also false, the idea put out by Spanish "historians" that the military conquest was carried out by the Spanish "soldiers" and the courage and genius of Cortes. That it was due to the civilization and cultural superiority, as well as true religion, guns military technology, armor, horses, spears and swords of the invaders. The historical truth is that more was done by

mastiffs devouring anahuacas, that a few iron guns handled by hands and criminal minds.



It was ourselves, fratricidal struggles, divisions and betrayals among brothers, what defeated, and continues defeating us today.

It was, and continues to be, transgressions of our ancient culture and ancient spirituality, what has defeated us continues today. Seeing the abusive and ruthless invaders-looters as friends or partners. To continue feeding them, as did the Cempoalla tlatoani. It is taking, as ours: foreigners' values, principles,

and way of life, abandoning ours and despising them. It's accepting orders from foreigners, yesterday they were gold and silver predators; today they are big predators of gold, silver, oil, lemons and above all, almost slave labor.

8. Cultural resistance and armed struggles in the five centennial occupation.



"Spanish Historians" and the government textbook, will try to make us believe that at the Tenochtitlan fall the colony began "peacefully and resignedly", and thus lasted for 300 years. Totally false. We could assert, without a doubt that on August 14, 1521 began to organize "the resistance", which continues in our days. Usually silent and underground, but at sometimes violent and explosive, the fight of the invaded people and occupied

against the invaders has remained, not only in rural areas, but also urban. That the official history is silent does not mean that we have resigned.

Just 18 years after the fall of Tenochtitlan, the Texcoco tlatoani, being accused of idolatry asserted: *"here brothers, who are these that order us and are above us and prohibit and undo?" Because I am here, Lord of Tezcuco, and there is Yoanizi, Lord of Mexico, and there is my nephew Tetzapilli, that is Lord of Tacuba; and we shall not consent that anyone gets above us nor becomes our equal. After we were dead may well be, but now here we are and this land is ours and our grandparents and ancestors left it to us.*" Here is clear the feeling and the thinking of our ancestors before the unjust invasion-occupation.

In the early years of the invasion the anahuaca peoples start a series of uprisings. The Maya in the Southeast, the Zapotec, Mixtec and Yopes in the South. In the Centre the Coras and Tepehuanes, but especially it is necessary to remember the Mixton War led by the Warrior Tenamaxtle, tlatoani of the Caxcan people who made the nascent Viceroyalty tremble, just in 1541. Permanent and tenacious resistance of the peoples of the North, especially in what today is Zacatecas hampered minerals extraction.



Towards the late 16th century the Aacaxee and Tehueco peoples, rose in a bloody revolt in what today are the States of Durango and Sinaloa. Peoples of the North, as are especially those in arid areas, never allowed themselves to be conquered and maintained the invaders in check with the extraction and exploitation operations until the 19th century. In 1632 the Guazapares in the South of Chihuahua rebelled against the Spanish and Jesuit missionaries who sought to exploit a silver mine. Another famous rebellion was the salineros, toboso, conchos, julimes, cabezas, colorados and mamites peoples from mineral del Parral. In the second part of the XVII century rose the Tarahumara led by Teporaca.

In 1660 started a rebellion led by Zapotecs, Mixes and Chontal in Tehuantepec, Nejapa, Ixtepeji and Villa Alta, due to abuses committed by Spaniards, including the friars. In the North the keres, jemes,

apaches and teguas maintained a permanent war against the Spaniards.

The massacre of San Francisco Cajonos, in the Sierra Norte of Oaxaca, is a clear example of how the resistance remained. Indeed, in 1700 the anahuaca peoples kept their ancestral religion despite the State terrorism implanted by Viceroyalty civil and religious authorities. The rebellion began, when some anahuaca converts that functioned as "Catholic temple fiscals", spying over their own brothers to ensure they did not undertake their ancestral ceremonies, denounced some priests of the old cult. The town exploded and asked the Spaniards to deliver the traitors, which happened and the traitors were executed. Later the colonial army arrived and performed a massacre killing people in the community to punish and warn other mountain communities.



The called "Chichimec War" upon the Zacatecas, Guachichil, Tepehuan and Caxcan people's alliance, became a permanent headache for the invaders. In the Yucatan Peninsula, the struggle has also been maintained.

"A rebellion that developed in the North (New Mexico) between 1680 and 1696, says Barabbas: "during sixteen years, nearly 25 thousand already reduced Indian peoples, quietly prepared plans for a great uprising that started August 10, 1680, in which also participated numerous gentile Indian of different ranches. First attacked temples and monasteries, and then marched on the capital, Santa Fe, forcing the inhabitants to evacuate the villa..."

In Yucatan, during the second half of the 18th century started a rebellion led by the Maya Jacinto Canek, killed many Spaniards and destroyed villages and haciendas, setting panic among the invaders.

"It is said that the of the Nayar, Tepehuanes, Cora and Huichol ethnic groups, the Coras were distinguished by being the most rebellious; that in the 18th century opposed the Franciscan Missionaries shouting at them: "we do not want to be Christians, we want to defend our freedom and our gods". So at the beginning of the XIX century emerged the "Indian Mariano" movement, as the savior with the purpose of restoring the pre-hispanic empire. In reality it was an Indian named Juan Hilario, originally from the town of Colotlán, who led this uprising, calling various people to concentrate in Tepic to depose the authorities. This movement was broken up completely. Lisardo Enriquez L."



Special case is the Yaqui people, which since 1825 led by Juan Banderas tried to create an indigenous Confederation, with the idea of creating an Indian Republic joining Yaquis, Mayos, Ópatas and Pimas. Years later, in 1887 José Maria Leyva, known as Cajeme fought for 19 years for the liberation of his people. Another Yaqui leader named Tetabiate fought for 10 years in guerrilla warfare; eventually many Yaquis were deported as slaves to Yucatan, Tlaxcala and Veracruz.

In the mid-19th century the Triqui from San Juan Copala, Oaxaca, took up arms between 1843 and 1845. The famous "caste war" broke out in 1847 and lasted more than 50 years, because total pacification was reached until 1937. The leaders of the Maya people now were Jacinto Pat, Cecilio Chí and Manuel Antonio Ay. Also in 1849, Chilapa District indigenous peoples in the State of Guerrero, upraised in arms. In 1885 and until 1881 broke out a Huichol peoples rebellion movement. Between 1868 and 1870 Tzotzil anahuacas from San Juan Chamula stood up and attacked San Cristobal de las Casas. In the State of Veracruz between 1762 and 1787 took place several rebellions including that of Papantla, Chicotepec, Huejutla. In the Huasteca in Tihuatlan, Tantoyuca, Ozuluama, Tantima, Chontla, Huejutla, Chicotepec, Tamazunchale,

Tampico and the Sierra Gorda. In the middle of the 20th century a rebellion of totonacapan, especially in Chumatlan and Espinal.



In 1994 the National Liberation Zapatista Army, declared war to the Mexican Government. The Maya peoples of Chiapas are prepared, trained and trained for ten years in the impenetrable jungles and make Mexicans enter the first world promised by President Salinas, with the shock that the indigenous rebelled to the economic

and political power. The importance of this outbreak is that while the first 12 days were bloody, the Maya insurgents have maintained a fight without weapons and not trying to overthrow the Government or seek power. They are only asking to apply the law strictly and to ensure compliance with the treaties of San Andres Larrainzar, signed in 1996 by the representative of the Federal Government and the EZLN leaders, and that the Mexican Government later ignored. The importance of this indigenous rebellion is that it has not been bloody and that it has been extending "by the basement" of the Mexican society in all the country, besides having great impact of international character. They are precursors of the "anti-systemic" movements of the world.

The struggle of the Atenco Commoners and the movement of the indigenous students of the Normal of Ayotzinapa, are perhaps the most recent of national type. But day by day, the struggle for the defense of the land and natural resources organization is arousing nationwide, not only by anahuaca peoples, but by mestizos and afro-mestizo, of the inhabitants of this country in general.

It would be almost impossible to make a detailed and chronological list of all rebellions and social outbreaks of the anahuacas peoples in these five hundred years. What can be safely asserted, is that the conquest war only began with the fall of Tenochtitlan, and that it has constantly continued in many parts of this country, not only in the called "original

peoples". It is a war of looting and abuse, illegal and immoral, a fight between permanency and the annihilation, physical, cultural and spiritual.

9. Colophon



Finally we will say, that it is required to make, for the Anahuac decolonization, a review of what was written in the 16th century by the so-called "historical sources", subjecting them to a rigorous and intelligent, decolonization analysis and discover the historical truths among so many lies, slander and fantasies of ignorant and perverse, minds that were dominated by the ignorance of their times, the Catholic Church and the Holy Inquisition , the greed and the clumsy exaltation of one of the most atrocious genocides and knowledge destruction of the human race.

We urgently require, discovering the historical truth, to reconsider the construction and design of a more fair and human society, where life and justice, become the most important values that guide our destiny in seeking balance and the wellbeing of all the children of the children of the Cem Anahuac ancient grandparents.

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