IDENTITY

REFLECTIONS

The “be” and the must be



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**fraternal gratefulness to**

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# PREFACE

The reflection over the "identity of the Mexican and what is Mexican" is not a superfluous, or idle task, on the contrary, it is a challenge that has been avoided as much as possible. The neocolonial ideology has discouraged this inevitable consciousness awakening process not only "of the people", but of the most brilliant minds. Nationalism and creole chauvinism "burn in green wood fires" those who try. This was understood, in their time, by Samuel Ramos and Octavio Paz in their timid attempts to define "the profile of man and culture" to find the exit of the "solitude labyrinth ".

Despite hiding the problem of who we are, in an alleged miscegenation that makes us all equal before law and society, we know from historical experience that our society is rabidly classist and hypocritically racist. That we continue to live under a Colonial system disguised as a "banana democracy", in which there is still a strict caste system led by an elite of creoles and immigrated foreigners, a handful of "advanced conquerors", encomiendas, and regional and national encomienda handlers, and a huge mass of "macehuales": composed of ladino people, "de-indianized indians” and mestizo anahuacas.

The following articles are a selection of papers presented on Internet through the "Toltec-guillermomarin.blogsopt.com" blog and which has aroused the interest of all kinds of people in the net, national and foreign in the so-called "global village", given that many of the problems that overwhelm societies, starting with "identities", are common to all by virtue of the fact that evils are also global.

The Cultural identity problem, in this book, is addressed on the cultural dimension of the Cem Anahuac civilization and the Toltecáyotl.

Another little considered angle of the problem. We hope that these reflections open further doubts and destroy the common sites that close the path to the necessary introspection that we need to make, the wrongly calls "Mexicans", before the collapse of the Creole State.

Guillermo Marín

# 1. THE IGNORANCE OF OURSELVES

The millions of people living in what today is known as "Mexico", in general, have a very vague and poor or often non-existent notion of its origins and evolution as people, cultures and civilization.

This phenomenon is extremely serious and damaging in forming what is the Cultural Identity, National Identity and the conscience of a Nation. It is the main element that allows injustice, alienation and exploitation. This lack of awareness has been purposely produced as part of the colonization, first by spaniards (1521-1821) and subsequently by creoles (1821-2011).

Keeping a person, a family or people ignorant of themselves, is keeping them in absolute helplessness, insecurity and constant fear, is self-cancellation and disdain of what they are, against what they have been imposed to be. Not knowing who they are, their origins, history, heritage, name, values and principles, condemns them in perpetuity to live in an amnesiac state, being "ignorant foreigners in their own land", permanently exalting the foreign and rabidly disdaining their own. Connoisseurs of Europe and ignorant of the Anahuac.

An ignorant that self-despises and disdains. Insecure and violent, loudmouth and full of complexes, irritable and nervous, weak and ruthless, the Mexican "ideologically creole" is an incomplete human being. For the last five centuries lacks "the other part". The denied, unknown, despised. He lives as a bastard in the culture of his "father" (West), as a "son of the bitch" despising the mother culture (Anahuac).

Are all Mexicans like this?, of course not. There are many different "Méxicos" and many stereotypes of "Mexicans". But generalizing to get closer to this mystery we shall say that there is a "deep Mexico" of anahuaca lineage (discussed by Bonfil Batalla), who has no doubts of their identity. And an "imaginary Mexico" of European lineage, which also has no doubts about their identity. But there is a "third Mexico", which is in between "*blue and good night*", those of "Yes, but no". I am referring to the vast mass of de-cultured mestizos. Those which are not urban or rural. Those who have not come to appropriate an alien culture and have lost their own. Mexicans clumsily walking, stumbling and falling in "the labyrinth of desolation".

Those from the "imaginary Mexico" and have power, money, media and the dominant culture, do not have identity problems, because their "Grandpa was Spanish" and feel culturally cemented by the "motherland" (Europe). For them, Mexico began in 1821 with the independence; the colony, the conquest and the "pre-hispanic" era (seven thousand eight hundred years since the invention of agriculture until 1821), are inconsequential background of "their country" (of less than 200 years). For them, Mexico is the product of the "meeting of two cultures" and thanks to the arrival of their European "ancestors", the "tribes" headed by the "mighty Mexica Empire", ceased to make human sacrifices, wars and idolatry worship. They accept miscegenation, but unconsciously their "mix is much more European".

The Mexicans in the "profound Mexico", the so-called "Indians or natives", in many cases do not feel "Mexicans". They identify themselves as Maya, Zapotec, Mixtec, Purépecha, etc. They have "customs", which by the way, every day are more difficult to follow because of poverty, migration and the intense de-culturization imposed on them by the dominant classes through multimedia. Are currently being besieged by global corporations and corrupt and treacherous Government authorities of the three levels, who want them stripped of their natural resources and the most effective means is the destruction of their ancestral cultures that are community based and sustained by participatory democracy, i.e., "the Assembly" and their organization system is known as "uses and customs" e.g., that the authority "governs by obeying" the people.

Thirdly we have the immense mass of de-culturized mestizos. The children of the "channel of the bars and stars", the "modern", submissive consumer of junk products, the legions of unemployed and underemployed, the neocolonial system cannon fodder. Those who are fleeing from the mother culture and can never -even- reach the status, "third class gringo". Those who use whitening creams and hair dyes to appear "white and blonde" and have English names on their children. The functional illiterate, "graduate" without degree, credit consumers, commercial sport fans, fans of celebrity stars, the jingoistic. As "the Polanco ladies" shouted, from the depths of their racism and contempt colonial… shitty employees!

This country wrongly called Mexico, because we all are not Mexicas. It is a country that ignores being one of the six oldest civilizations of the planet. This country that for three centuries wanted to be more Spanish than Spain, and later more french than France and now more gringo than the United States. This country ignores the civilizing achievements of its ancestors and despises the cultural root of its deepest identity. This country that since 1521, power, institutions, authorities and laws do not belong to the people and are in the hands of privateers, arriving to illegally seize Government to steal, exploit and plunder the people and their natural resources. From Cortes to Calderon. This country has never been ours.

This country, with its people and natural resources, is permanently offered to the highest bidder. This country of despised and mistreated people throughout five centuries. This country of ferocious colonized-settlers. Ruthless with the brother and submissive to foreigners.

This country has to find itself. This country should seek the steamy mirror of Tezcatlipoca to recognize its true face and true heart. This country has to fight an internal war to remove the "Hernán Cortés", that has filtered in the depths of every "Mexican" heart, , and that with "a little bit of power" sprouts violently and resentful against the weaker or helpless brother to avenge the offenses suffered for five centuries of pain and injustice.

The Florid Battle of the cultural inheritors of the sons of the sons of old Toltec grandparents, must be fought against the ignorance of ourselves. We must recover our memory and thereby our genuine face and our true heart. We must overcome the amnesia in which we have been subjected. We need to know, -urgently-, who we really were, to know who we are. What was it that we were actually able of doing, to know what we must do. What are our true cultural heritage and legacy, to preserve it and develop it. We must recover our past in order to have a future of "our own".

All must fight at the bottom of our heart to free ourselves from ignorance. The Anahuac Maya, Anahuac Zapotec, the Anahuac Mixtec, Anahuac Nahua and all anahuacas of the native peoples, along with all mestizo anahuacas and the euro-anahuacas. All those who love life and respect nature. All the people who want to create a more just and humane society. All those who want to end a colonial society of winners and losers. All those who are willing to work, fight and sacrifice to create a better future for new generations. All those who love this land and its millenary civilization.

Monday, September 19. 2011

# 2. THE DENIED FACE AND HEART

The inhabitants of what today we mistakenly call "Mexico" (because we all are not "Mexicas"), have lived for almost five centuries with our back to the wisdom and human experience of one the six most important civilizations of the world. Three centuries in the colonial period (1521-1821) and nearly two centuries in the neo-colonial period, euphemistically called the "independent period" (1821-2011). Peoples and original cultures have been brutally and systematically excluded from the society construction and the "peninsular" colonial project and "creole" neocolonial.

The denial of the cultural heritage of more than eight thousand years, which involves the loss of systematized wisdom of the millenary food systems, health, education and social organization, among many others. This valuable human experience has been denied since 1521, excluded and belittled, first by the peninsular colonizer and then by the creole neo-colonizer. Value judgments of the Anahuac civilization, once expressed -in the middle of their ignorance and perversity-, by Hernán Cortés and Bernal Díaz, are still alive and are valid today.

The Anahuac civilization was described, -to justify the holocaust that represented the invasion, destruction and slavery of the colonial period-, as a primitive civilization, demonic, perverse, degraded, cannibal and dehumanized. And in the neo-colonial period, to the creole ideology continues to be a backward, primitive civilization, without aspirations for progress and join the country economical-political-social model of the country founded by the creoles in 1821.

The exclusion of the Anahuac civilization in the construction of Mexico has condemned the project to failure since its inception. The reason: on the one hand, excludes the historical-cultural potential of one of the six oldest civilizations and with independent origin of the world. And on the other hand, it excludes the human potential of the greater part of its population. This is as if China and India, to be what they are today as world powers, excluded their original and ancestral civilizations, and pretended to base their development on a supposed english cultural heritage, and both "bragged of their english grandparents" and both were ignorant of their mother civilization. This is precisely the drama that lives in what today we call "Mexico".

The creole ideology has tried to erase the cultural heritage of the Anahuac civilization from the mind and heart of the inhabitants of the country they call Mexico. The ideology makes believe that on August 13, 1521 the civilization of the Anahuac fell as backdrop curtain with Tenochtitlan, and that with the creation of the New Spain Viceroyalty, nothing that "civilly" exists on this earth, has to do with the civilization of the Anahuac, which is completely false and absurd. The creole ideology takes as a "remote antecedent" of "its country", the colonial period, where the heroes are Christopher Columbus and Hernán Cortés. And for them, Mexico history begins with the "heroic deeds" of the creoles Hidalgo, Allende and Iturbide. The Mexica official history, in the creole culture, is magnified in all senses. Both the power and extent of their domain, as their bellicosity and cannibalism, that renders the alleged bravery of the conquerors, as well as their noble endeavor, which they have called, with rampant euphemism "civilizations encounter".

"With this colonized mentality current Mexicans, when it comes to recuperating the values and principles of the Anahuac civilization ancestral wisdom, people automatically people -generally speaking-, discredits any attempt by arguing a series of rough common sites, from there is no longer an Anahuac civilization, that anahuaca peoples called "Indian or indigenous" nothing can provide from their backwardness for the "modernity sought" overseas for two centuries or that it is an utopia "returning to the past". People accepts being mestizos, but their miscegenation places them with "their spanish granddad" and in the color of their skin. Mexico is a country hypocritically racist and classist. And the worst offense is to call someone "Indian".

When we talk about Toltecáyotl (Toltec wisdom), we are not talking about a race or phenotypes. Instead, we refer to the wisdom and existential experience of our ancestors systematized in values and attitudes, from the time they were nomad-gatherers- hunters, passing by those who built the now called "archeological sites", those who lived through the postclassical period, the colony, the 19th century and to the present day. A civilization cannot disappear and maintains continuity in spite of the invasion and colonization. This experience and this wisdom is in the "genetic bank of cultural information" in each individual of those today called "Mexican", no matter whether mestizo, creole or anahuaca (indigenous).

It is so absurd and schizophrenic to deny the presence of the Western culture in our cultural miscegenation, as denying the presence of the Anahuac civilization. Denying any of the two that make us up is nullifying us. The pair of complementing opposites requires its wholeness to produce a third different. If the anahuaca part is excluded the dialectical synthesis fails. For this reason Mexicans of today, "dark skinned and whites" are only racial mestizos, but not culturally mixed. When we incorporate to our being and identity the anahuaca human wealth, full of wisdom and experience, then we shall initiate the construction of an integral-conscientious-transcendent miscegenation.

Because of mental and cultural colonization, there are Mexicans that turn violent when they hear these ideas and proposals. For them, the past happened and have nothing to do with the civilizing anahuaca universe, although they cannot stop eating beans, chilies, tortillas, tamales, feel their family in their guts and love nature, see the "day of the dead" very natural and believe in Guadalupe-Tonatizn. The anahuaca is in the subjective spaces of the perception of the world, life and death, in the intimate depths of the sacred and the divine.

The Americans and Europeans have paradigms and archetypes, the creole ideology of Mexicans do not. They have Superman, Batman, the statue of liberty, the Europeans vibrate with stories of witches with Harry Potter or fantasies of the "Celtic culture". Occident bases their "ancestral origin" in the "old" Greco-Roman culture. But due to colonization, Mexicans cannot possess paradigms and archetypes born thousands of years ago in the Anahuac. Models in Mexico are always foreign. We admired Europe and despised us, colonized and exploited us. We admire the U.S. and despises and exploits us.

"Mexicans" cannot feel proud of ourselves; colonization makes us powerless and insecure, denying our own and exalting the foreign. Trying to be something we will never be and despising what essentially we are. This is in the interest of the creole ideology: ignorant of ourselves, insecure and violent, abusive and corrupt, disrespectful and disorderly, lazy and poorly made. In such a country is possible to steal, assassinate, exploit, lying, defraud and nobody can say anything…because we all do to the extent of our possibilities of "colonizer-colonized". And with that tune, the powerful in the economy and politics are "success" references by exploiting and deceiving others, stepping over laws, authorities and institutions. These people are the success prototype from Hernán Cortés to Carlos Slim, they all are cut by the same "colonizing scissors".

It is required to "re-think this country". Finishing the colonial model and creating a country which does not exclude the civilization mother of which are made the majority of citizens, consciously or unconsciously, tangible and intangible. Mestizos must regain "our other lost part", to achieve totality and thus wholeness, as a person, family, and people. Retaking the best of the two parts that make up the experience and human wisdom for the construction of a fair and humane country.

Sunday, July 31, 2011.

# 3. THE GREAT HISTORICAL DECEPTION OF MEXICO

Most of the people that inhabit this vast territory called Mexico, we been deceived for the last two centuries. Used and exploited by a handful of abusers who have successively reached these lands and inhumanely exploited the indigenous peoples and have ruthlessly depredated their natural resources.

To make this possible, the colonizers-exploiters fundamentally have removed the "historic memory" from the invaded. That is, they have maintained them in an amnesiac state. They don't know who they are, where they come from and much less where they are going. A huge mass of ignorant people, de-culturized and without memory. Trying to be…what the colonizer imposes at his convenience. Three hundred years trying to be spaniards and they even named this land "The New Spain", then for one hundred years trying unsuccessfully to be French and in the last century, trying uselessly to be Americans. Permanently despising the own and frantically exalting the foreign.

This enormous de-culturized mestizo people, that stubbornly refuses to be indigenous and rabidly despises their Mother Culture. Pretends to be "european-mestizo" or at least "modern-gringo". It shifts from the indigenous and never becomes Spanish, French or American. That ignorant, vulgar, fatuous citizen. He who builds existential paradigms in television, trademarks, "modernity", consumption. He who is basically insecure, violent, suspicious, ruthless, fearful, greedy and predatory. He who will never be urban, or follow a line of people, he who passes on the right and goes through stop signs, who double row parks and does not yield to pedestrians. The litters everywhere and always seek to take advantage of others…he who despises Indians and peasants and admires foreigners. He who always thinks is above others. He who knows nothing of the ancient history of the mother civilization that gives life and essence. He who unfortunately is the vast majority of this country. This citizen is a perfect creation of the colonizer-exploiter, such they want us, such they need us, such we make them rich.

Only by having that kind of people, exploiting colonialists can continue making great fortunes and live in the most cynical injustice. As almost all the large fortunes of this country, are in the hands of "CREOLES", i.e., children of foreigners having moved to this country. The wealth of Carlos Slim, his henchmen and his countrymen is directly proportional to the ignorance of the people they exploit. A little less than 10% of Mexicans? (creoles) own 40% of the national wealth. That is, this country belongs to a few and the rest are …as cattle or chickens on farm. Nothing more.

This "country" was born due to a struggle between creoles and peninsulars for the right exploit the invaded. Our profound heritage of seven and a half millennia has been brutally sliced off. A colonial system imposed during three centuries and the creoles betrayed their relatives and lured onto them the immense mass of poor and justice thirsty natives. That was the "Independence" War. All changed to remain the same.

The creoles invented "their country", which they unduly named Mexico, because in the historical millenarian memory, it is known that these lands are THE ANAHUAC. Mexico comes from Mexicas, so that Mixtec, Zapotec, Maya and a long etcetera are not Mexica and hence properly, not Mexican!

During the 19th century the creoles were divided into two sides: Masons York-liberal-federalist-republican (PRI) and faced the Scottish-conservatives-freemasons-centralists-monarchists (PAN), in fratricide war for power, in which we were twice invaded and more than half of the territory taken away. Neither the peninsular nor the creoles have given a real opportunity to the original peoples and the mother culture in these 500 years of colonization and neo-colonization.

The colony and the country...always been theirs and for them. How did they achieve it? By removing the historical memory of the defeated-invaded. Making them first believe that they were Spanish subjects and then "Mexican". That he descended from Spanish or French, which he has nothing to do with the indigenous civilization which is presumed dead. That being a part of the mother civilization is a negative thing and low class, i.e. being: naco,**[[1]](#footnote-1)** Yopi, Indian, ignorant, vulgar, poor, all are different but it is the same.

Rejecting their culture, origins, traditions, history, phenotype, skin color, refusing self-acceptance and trying to become a colonizer of his people (this is taught to be "success"). In a predatory world, in a country where everybody is against everybody, where law is not respected, in which corruption is the oil that drives the system, in which the most scoundrel is the smartest, in which there is no justice, equity, or mercy…in such a country, is where Carlos Slim can become the richest man in the world. The Colonial system is precisely that, disorder, corruption, vulgarity, ignorance, in the peoples; because think about it, kind reader, "in a scrambled river, neo colonial creoles gain!"

The children of the sons of old grandparents have been fooled for five hundred years. They have made us lose our historic memory, our pride of being heirs of one of the six oldest civilizations on the planet. They have made us believe that we were "New Spain" and that today we are "Mexican", but since the INVASION we lost ownership and leadership of our NATION. They have made us forget (momentarily) that we are children of the ANAHUAC, holders of millenary wisdom of how to live in harmony with our fellow human beings and nature. They have made us lose our knowledge of the world and life. They have taken the sacred and mystical sense of existence. They have made us insecure, fragile, violent, ignorant, and dependent. This explains why Fox ordered removing studies of Mexico ancient history from junior high.

This country called Mexico does NOT belong to us, at least to the vast majority. There is a 10% of creoles who have power and money, another 10% have only 1% of the wealth and of course, are indigenous peoples. And there is a huge mass of 80 per cent of de-culturized mestizos, sons of the channel of the stars and bars. Ready to dye their hair blonde, to spread bleaching cream, baptize their children with foreign names, to be "mooderrn" consumers, to eat junk food and walk in the "malls", to live on credit and meet the existential longing of going to Disneyland.

Millions of "Mexicans" live between the soap operas, football, news, "reality shows" and celebrities gossip, the Ramones philosophy, Brozo, Cristina and the “gordo y la flaca”. Believing in the farces of slick democratic elections, hoping to take the best personal advantage from corrupt politics.

People vulgar, futile, superfluous, who only lives thinking of making money to buy and watch more television. People insensitive and oblivious, mindless, easily manageable, impressionable and exploitable.

The wealth of a few is based precisely on all this. In the loss of historical memory, in ignorance of ourselves, in the rejection and contempt that we have learned to have of the "ours-own".

The invader-colonizer-exploiter can allow anything, except THAT WERE COVER THE HISTORICAL MEMORY and we learn who we are, where we come from and where we want to go, as individuals and as a people. Because at that instant their power and wealth ends. This is the reason why Mexicans are "DEFENSELESS UNCULTURED FOREIGNERS IN OUR OWN LAND". Connoisseurs of Europe and knowing what color was the white horse of Napoleon, the Roman Coliseum and the Greek Parthenon, but totally ignorant when we go to Teotihuacan, Monte Alban or Chichen Itza.

This is the reason why we do not understand what is wrong "in our country". We believe that those who have power and money are our brothers and are solidarily concerned over us, "the people-their people". That share a common improvement project, in which we are linked by the same aspirations, desires and projects. But that IS NOT TRUE, those who have power and money since 1521, only seek to exploit and plunder, and return to their true land to enjoy their winnings, as Slim that lives in Lebanon.

The great deception is that "Mexico" does not belong to us, instead, the Anahuac is our future, the own-ours. We only have to wake up recovering the ancient historical memory. Open our eyes and glance at the bottom of our hearts.

Year of 2007.

# 4. TOLTECS AND TOLTECÁYOTL

Much has been written about the "Toltecs" and in fact little is known of them. It has been said -wrongly- that they were a "people or culture" and are usually confused with stories of the Anahuac decadent postclassical period (850-1521 CE.)

The Toltec were a lineage of knowledge of the Cem Anahuac ancestral wisdom. Thus, Toltec is a "degree of knowledge" of the Toltecáyotl. All ancient civilizations with autonomous origin had a "knowledge structure" which allowed them to develop the "cultural scaffolding" with which to transform the world and give meaning, both to the material and the immaterial. The Toltecáyotl is the systematized sum of anahuaca civilization knowledge to achieve "balance", both in the external material field as in the internal immaterial.

Toltecáyotl will then be the "art of living in balance" and hence "Toltec" is -symbolically- "the artist" among the artists. Who makes their own faces and true hearts sprout, who shines as a torch that does not smoke, "the master" among masters.

So there were a handful of Toltec originating from all the Cem Anahuac peoples and cultures. These knowledge men and women studied and practiced Toltecáyotl wisdom, in the classical period, in what we know today as "archaeological sites" and that never were palaces, fortresses, towns or "ceremonial centers". But, research and study centers of the human possibilities around energy parameters that today western science begins to perceive. The Toltecáyotl irradiating center was Teotihuacan, place where "human beings reached divinity".

The Toltecáyotl and Toltecs probably developed from the preclassical period. Evolving from being nomadic hunters, gatherers; passing through sedentary farmers to develop and build a complex system of knowledge and values that allowed them to resolve their existential problems of a material nature in an efficient way, to then consider solutions for existential problems of immaterial order or transcendence, with the Olmec culture.

Indeed, the Olmecs or connoisseurs "of the movement measurement", were the first "masters" who began to structure what we know as Toltecáyotl. It is interesting to note that throughout anahuaca history, from approximately six or eight thousand years before the Christian era, there was a line of unifying thought that structured and filtered through the three periods (Preclassical, classical and postclassical) with the same cultural philosophical root, which can be seen in the architecture, iconography, rituals, values, manners and customs of all anahuaca peoples, although fully diversified through its peoples and cultures in the anahuaca space and time. Corn and Quetzalcoatl are symbols par excellence of the Anahuac "material and spiritual" reality.

For this reason, Quetzalcoatl was not a personage and much less "a God" as stated by some anahuaca people of the postclassical period and the conquistadors respectively. Quetzalcoatl instead is a philosophical symbol and a human archetype, as held by other ancient mankind civilizations.

Because we can observe in the Olmec culture in the year 1200 BCE in Chalcatzingo, Morelos the "Feathered Serpent", sculpted in the large boulders of the archaeological site. But it can also be seen at Teotihuacan in the year 200 CE in the classical period, and even the great Tenochtitlan in the postclassical period with the Mexicas in 1500 CE So it could not be a human being. Nor was it a "God", because we know that in the anahuaca religion there were no gods. Only a Supreme divinity was perceived that had no form, name and could not be represented. However, there were multiple manifestations or avocations of his immeasurable power and presence. These multiple avocations of the unknown, unmentionable, invisible and untouchable, the colonizers of yesterday and today, by ignorance or malice called them "gods" to justify their eradication and the imposition of their Gospel, and researchers, their wrong and unfortunate work, that reduce the Toltecáyotl to a handful of idolatry and "primitive beliefs".

But the reality is different. "Quetzalcoatl" talks to us of a philosophical figure or a human aspiration by "balance" through the correct use of "measure". For Toltecáyotl humans metaphorically are divided into four parts from "their Center" called "co" in Nahuatl, meaning "navel". From the navel to the head symbolizes the sky and the spirit, represented by the Quetzal, most beautiful bird which gains the heights desired by humans. From the navel to the feet represents the Earth and matter, it is symbolized by a snake, "cóatl" in Nahuatl language. So "Quetzal-cóatl" philosophically means the union and the balance between spirit and matter. The other two parts come from the longitudinal division of the human being; the right side or tonal and the left part or nahual, which respectively represent the world and the individual: the Sun, the masculine and the reason; and the Moon, the feminine and the intuition.

Quetzalcoatl, the Toltecáyotl and the Toltecs are the most polished part, - "the flourished fruit"-, of the Anahuac civilization and that to date, little is known of this prodigious knowledge which gave wisdom, direction and continuity to over three and a half thousand years of human development in the Cem Anahuac.

Thus we can assert that the "Toltec Olmec" teachers had a continuity with the "Mayan, Zapotec and Nahuas" Toltec masters, to name just three of the different cultures of the Anahuac. However, from the "classic period collapse" around 850 CE, "the Toltec" disappeared from the tlatipac or face of the Earth, destroying its numerous knowledge centers and covering their ancient knowledge. Leaving the prophecy that they would return to restore harmony and balance in the Anahuac in the year one reed, which is repeated every 52 years.

The myth or metaphor that Quetzalcoatl was tricked and defeated by his counterpart Tezcatlipoca, who managed to overcome the "defenses" that protected him in his palace and handed him a mirror as a gift, when Quetzalcoatl saw himself, he "found an old man" whence he transgreded and sinned, losing his purity. Reason why he left the Anahuac. The metaphor suggests that knowledge "aged" and had to "withdraw" temporarily to "restore" with the promise that he would return to restore harmony and balance.

Sometime later, the Quetzalcoatl memory and his teachings began to transform and corrupt with successive generations. Some villages transformed the ancestral myths and adjusted them to "their story", in which Quetzalcoatl as a God or a personage appears. This new period is known as the postclassical period and the Quetzalcoatl "memory" shall be transformed according to the interests of the power groups. Indeed, during the classical period, there was a period of peace and peoples lived in harmony and balance for more than ten centuries guided by the venerable Toltec masters and the wisdom of the Toltecáyotl. Culture flourished in its diversity but maintained its philosophical roots and above all, an amazing cultural unity.

This "unity in cultural diversity", not only manifested itself in multiple languages, religious manifestations, architecture, iconography, art, food, clothing, etc. But fundamentally in the philosophical aspect. Such an extensive region as the Cem Anahuac, and with so many different peoples, maintained the cultural unity based on the cultural philosophical matrix represented by the Toltecáyotl. It did not matter if the Toltec, spoke Nahuatl, Mayan or Zapotec, he spoke of the same philosophical concepts and maintained the same values and principles. Enabling all peoples to be different but twinned by the same existential higher aspirations.

From the 10th century in the Anahuac began the task of "re-building" this amazing cultural unity which lasted for a Millennium, but this time not with wisdom, but with weapons and alliances between peoples and family lineages. In the absence of the Toltec some peoples and leaders tried to reunite this cultural whole. The Maya, Mixtec, the Purépecha and finally the Mexicas tried, but with partial achievements and limited in time and space until the arrival of the European invaders.

However, it is important to note that the Toltec only "disappeared" from the tlatipac, but did not vanish nor the Toltecáyotl disappeared. The Toltec continued with the development of the Toltecáyotl, but now out of the everyday and immediate world. The Toltecs have followed their lineages of knowledge over time. Their ability and impeccability has made them "invisible" in the midst of the tumult of the colony and of independent Mexico, reaching our present day impeccable and immaculate. On the other hand, the Toltecáyotl has remained alive in the subconscious of the peoples and cultures of what today constitutes Mexico.

Finally the colonizer historians from Clavijero**[[2]](#footnote-2)** up to today, both domestic and foreign, have converted the "Toltec" into a people and culture. This is a misunderstanding and a sign of ignorance and contempt with which they have "investigated and studied" the ancient past of our civilization. Currently in the multi-ethnic mosaic of the nation, the "Toltec" do not appear within the 62 original indigenous peoples. Yes they were people, and they were so important, how is possible there are no traces of them today, when we find peoples such as the Tacuates**[[3]](#footnote-3)** which, despite their relative importance in the "indigenous past of the nation", remain and have managed to survive their historical death. The Toltecs never were a people or culture, but a degree of Toltecáyotl knowledge.

The truth is that the Toltecs hid their knowledge. We do not know the reason, but the destruction of what today is known as classical period archaeological sites, not only represented a formidable effort, but also an irrefutable symbol that their knowledge went "covert", and that has continued in full and permanent development. The fact that the dominant culture is not aware nor can manipulate this wisdom, does not necessarily imply that it is not there. It has only remained beyond "the reality or known world" of the dominant culture.

The Toltecáyotl and the Toltecs are the best resource we have to build a fair country, with equality and humanism. It represents the most important cultural heritage that we have inherited from the more than seven and a half thousand years that make up the Cem Anahuac past. The prophecy of their return is still alive in the subconscious, in the heart of the peoples that make up the "Mexico" of our days.

Recommended reading on the subject: "Toltecáyotl: aspects of Nahuatl culture". Miguel León-Portilla FCE. México. 1983

"True story of the profound Mexico". Guillermo Marín. [www.toltecayotl.org](http://www.toltecayotl.org) Book section.

Wednesday, November 10, 2010.

# 5. THE ANAHUAC CIVILIZATION – THE OFFICIAL HISTORY

**… behind or ahead of their time.**

Since its arrival to the Cem Anahuac continent, the European culture decreed by Royal and Pontifical mandate, that attacked civilization was primitive and demoniacal, so it was a "justified" invasion and colonization to Christianize its wild peoples and civilize them in the image and likeness of Spain, which by the way, only until 1516 the Kingdom of Spain was established. Indeed, the kingdoms of Castile and Aragon began after finishing the “Guerra de Reconquista”**[[4]](#footnote-4)** (1492) against the Moors, a war of conquest against the kingdoms of the Iberian peninsula which culminated in 1516, without the domination of the Lusitanian Kingdom, reason why Portugal is today an independent country.

The presumption that the peoples and cultures of the civilizations of Cem Anahuac (North America) and Tawantinsuyu (South America) were primitive and savage remains in effect to this day. Not only because the writings of Colón, Cortés y Díaz del Castillo -among others- are still taken as "truthful sources", although we now know that they never had academic or scientific rigor and on the contrary, were written with much ignorance, malice and above all, for personal gain and/or justify crimes against humanity committed against the defenseless peoples invaded and also to justify the violation of the laws and peninsular authorities. But also because the malicious and biased judgments made then, continued to be repeated by the colonial and neo-colonial, "historians" up until the current "text books" of today.

Thus it is assumed by all, as "real and proven", that the "discovered aborigines were idolaters, cannibals, savage and warriors" and that therefore the conquest was "just and necessary", as asserted by Gines de Sepúlveda**[[5]](#footnote-5)** in the 16th century in his debate**[[6]](#footnote-6)** with Fray Bartolomé de las Casas,**[[7]](#footnote-7)** and by Mel Gibson in the 20th century in his film "Apocalipto". As is seen, nothing has changed despite the fact that "we know that nothing is known" or very little of the Anahuac civilization.

However, with a decolonizing and impartial spirit it is possible to elucidate "the truth of the encounter of two worlds". By 1492, the Europeans were ending a long and dark historical process known as "The middle ages". It had been centuries since the Greco-Roman cultures had entered their decline. Peoples lived in constant wars, dreadful epidemics and were importers of the Far East. Europeans conceived the world as a flat surface, covering "the known world" and ended where the sea rushed into a great abyss. Then used the Julian calendar of exactly 365 days, so every four years it was a day off. Their religion, -the Roman Apostolic Catholic- came from a derivation of the Jewish which in turn, had been inspired by the ancient religion Mesopotamia Sumer, where the key figure was Zoroaster. So that their religion was not "original" and was a cultural loan that had many transformations, deformations and degenerations between early Christianity and the Catholic religion of the 15th century.

On the other hand, the anahuacas came from an endogenous process of cultural development in which they did not receive cultural loans from any civilization in the world, this implies, everything in the Anahuac was own creation and not copy or adaptation from another culture. Upon the Europeans arrival, the Anahuac had approximately 75 centuries of human development since the invention of agriculture and lived a period of cultural decline known as postclassical (850-1521 CE.). However, the Toltec heritage remained alive. The region was the same from the origin of the anahuacas times, which can be placed at 3114 BCE (according to a time account found on a Mayan [Stele](http://en.wikipedia.org/wiki/Stele)). The civilization kept the same philosophical-cultural structure of their "native religion" by tens of centuries. In other words, a single civilization with many different cultures in time and space, with multiple variants but each and every one of them bound together with the same "philosophical-cultural matrix". For example: the luminous energy Toltec symbol in all anahuaca culture was iconographically depicted with blinkers and a serpent tongue: the Nahua he called it Tlaloc, the Mayan Chac, the Zapotec Cosijo and the Totonacs Tajín. All shared the same philosophical precept but each modified its representation in time and space, according to the characteristics of each culture.

The Anahuac peoples and culture had developed the mathematical zero and from rigorous observation of celestial mechanics created a very complex, accurate and integrated system of several calendars perfectly adjusted, -as a wonderful and perfect clockwork system-. For earth motion around the Sun they had an account of 365.2420 days. Of the Moon and 13 annual lunations of 354 days, of Venus 584 days (Venus revolves around the Sun every 224.7 days, but because the Earth moves along its own orbit, the planet appears in the same place in the sky in a little less than 584 days) and the wonder of a calendar which harmonized celestial mechanics with the energy of human beings called Tonalamatl**[[8]](#footnote-8)** of 260 days considered "one of the greatest jewels of human talent of all time", where astronomy and astrology in an amazing and perfect balance gave the human being a cosmic dimension integrated with the universe. What is now being "discovered" of the Toltecáyotl wisdom, was unthinkable and misunderstood by the Europeans in the 16th century and still surprises us in the 21st century.

This Mexica ritual calendar was recorded in the Tonalamatl (book of days), a Codex in skin of deer or bark-paper from which a priest (tonalpouhque) extracted horoscopes and predicted the good and bad days of the cycle. The structure (similar to the Mayans, and probably inherited from the Toltec) included a year of 260 days, each of which is assigned a date by the combination of one of the 20 day signs and a number of 1 to 13, represented by dots in such a way that was impossible to confuse the two days of the annual cycle.

The ancient Toltec grandparents shared the same knowledge in time and space between all the peoples and cultures of the Anahuac. So it is improper to say, "The Mayan calendar or the Mexica calendar", because it was a single time measurement, only that each culture added their iconographic and linguistic personal touch. Properly speaking we can talk about time measurement of the Anahuac civilization, manifested in the various cultures; Mayan, Zapotec, Nahua, Purépecha, etc. This time measurement begins August 13, 3114 BCE, passes through the year 2012 and dates have been found to the year 4000 CE. The anahuacas had predicted with amazing accuracy all kinds of astronomical phenomena, from solar and lunar eclipses, Venus passage by the Sun, planets conjunction, etc.

The complete translation**[[9]](#footnote-9)** of the solar system in the Galaxy, our ancestors made a division of the ellipse in two, with a fraction each of 12,812 years, calling the fraction closest to the center of the Galaxy, day, and the farthest Hunab Ku; Night, which is divided into day and night on Earth. In turn, the ellipse was divided in five 5,125-year periods; which were: morning, noon, afternoon, sunset and night. According to our old anahuaca grandparents, precisely at the end of this year, we will be entering in the Galactic morning, and it is marked by the synchronizing ray from Hunab Ku.**[[10]](#footnote-10)**

The famous date of December 21, 2012 has to do with the end of a great cycle of 25,650 years in which the Solar system revolves in an elliptical around the center of the Galaxy in which we find ourselves, and this is the point of this essay, kind reader. All previously described is a product of recent astronomical and archaeological research known as Archaeoastronomy, as well as with the decipherment of the Mayan writings. Now we know of the advanced knowledge possessed by the Anahuac civilization and which probably occurred in the last stage of the preclassical period (before 200 BCE.). The fact that our old grandparents had consciousness of time and space, -not only human and Earth- but their interrelation and integration with the universe. Speaks of a conception of the human being, life, the world and the universe, that in 1492 and 1521, the European invaders did not have even remotely. There can be no better example to compare the worldviews and consciousness that Europeans and Anahuacas had. It is the clearest example of the levels of human development that each "world" had, and the most direct way of ending the insult and the falsity of the alleged "cultural inferiority" of the Anahuac civilization.

Occident began what today we call "Science" in the 17TH century with Descartes, Newton and Locke. But since 1521 destroyed in the Cem Anahuac a wonderful legacy of science, unique in the world, with over four thousand years of continuous human development. They burnt hundreds of codices, exterminated men of knowledge, destroyed schools, killed teachers and imposed a colonial system of exploitation based on the annihilation of the "human being" status of the invaded-defeated, the systematic destruction of their civilization, the condemnation to ignorance and the loss of historical memory and cultural identity, as well as a permanent campaign of disdain and devaluation of their achievements and extents.

However, at a distance of 491 years, we must and have to start re-constructing, re-thinking and decolonize our true history.

When the Anahuacas: Nahua, Maya, Zapotec, etc., as well as, mestizos, afro-mestizos, creoles and even foreign residents discover the Toltecáyotl in all its dimensions (community -family-, personal, food, education, health and social organization, divine and sacred), can build a shared future in which we are all brothers and there are no winners and losers.

February 2012

# 6. HUNAB KU o TLOQUE NAHUAQUE

From the ancient Mayan language: Hunab ku, translates as "giver of movement and measure". It consists of: hun, "unique", "only"; nab, "measure" and "movement" and ku or kub, "giver".

The civilization of the Anahuac is one, represented by many different cultures in time and space. So that the Maya, Nahua or Zapotec, to cite only three of more than 200 peoples that existed before the European invasion and occupation. By having the same "philosophical-cultural-matrix" known as Toltecáyotl, we are not facing "different civilizations", i.e., the Mayans are not a civilization in themselves, they are part of a whole twinned known as Cem Anahuac civilization.

So the Hunab Ku philosophical-spiritual concept, "sole giver of movement and measure" is not unique creation of the Mayan culture, in the Nahuatl language (Cem Anahuac lingua franca for thousands of years) is named Tloque Nahuaque. As well as Chac, which represents the luminous energy of the world symbolized by water, also exists in the Zapotec culture with the name of Cosijo, and in the same way we find it in the Nahua culture as Tlaloc. All three share the same philosophical-religious roots, but each culture iconographically represented in different ways, but all will coincide in placing blinkers and a serpent tongue.

The philosophical conception of "immeasurable", of that supreme consciousness or primordial energy, the anahuacas determined that had no name or form, and was totally abstract and elusive for the limited human possibilities. Such that by the 16th century the Spaniards called him "God father", Jehovah and was represented by an old man sitting on a throne, holding a cross in the right hand and a globe on the left. The Cem Anahuac peoples, the anahuacas thirty centuries before said he was invisible and impalpable as the night wind or metaphorically called him "he for who one lives". So not could be represented, which implies that the anahuacas were not idolatrous. The Nahuatl "Teotl"**[[11]](#footnote-11)** concept does not mean God, although thus translated by the first missionaries.

Our ancestors had Hunab Ku or Tloque Nahuaque or as called in other anahuaca languages. The conception of a unique, immeasurable, invisible, impalpable and nameless force was its higher referent on the divine and sacred grounds. The different avocations or manifestations of this supreme reality were symbolically represented. These different symbolism or avocations of a single reality, the missionaries from their short vision or fanaticism called them "gods", thereby justifying the inferiority of the Anahuaca millennial endogenous religion, before the religious syncretism and multiple violations suffered by the Christian sect that emerged from Judaism, when adopted by the various local religions of Europe's peoples and by Rome as a State religion.

The confusion arises because early researchers have been foreigners, and they, always have "studied us by our differences, not our similarities". So they see the Cem Anahuac as an "archipelago instead of a continent", and their "national colleagues" totally submitted and colonized, repeat their mistakes until making it the "official truth".

So for the Maya and all the other Anahuac peoples, Hunab Ku was the center of everything in the Galaxy, and in turn, the creator heart and mind, towards it and through the Sun, directed their observations when studying the stars. Hunab Ku is the Center and existed minor "essences". The tlamatinimes**[[12]](#footnote-12)** and the people of knowledge understood the integrality of the universe with Earth and human life. Nothing was separated and everything was complementing. And there was a higher consciousness or "energy" that was at the center of "immeasurable".

The anahuacas knew that their heart and were in the center of the universe and only could communicate through the Sun. Considered the center of the Galaxy and in turn, the heart and mind of the creator. Creator of the world and the human being, built the world three times: the first time was inhabited by geniuses. The second time by the dzolob, a dark and sinister race, and the third and last by the Anahuacas.

For some reason, approximately in the year 850 CE at the peak of their brilliant civilization, left their cities that had been destroyed, burned and covered with dirt or simply abandoned, leaving behind superb constructions, astronomical observatories, works of art, hundreds of monuments and steles... and disappeared, it is not known how destroyed, why did it and where they went. It is known they left guardians on their research and study centers today known as "archaeological sites", and they preserve valuable codices hidden until now. Some of the knowledge centers were repopulated by other peoples, but the majority of the research and study centers were buried and many of them remain "undiscovered" underground.

As the legacy of the Anahuac civilization is discovered, we are amazed with these advanced astronomers, mathematicians, physicists, engineers, imperishable monument builders; and occidentals considered that they possessed a superficial and naïve world vision, backward and primitive. In light of Anahuaca cultures findings, we perceive with real astonishment that in some aspects they were ahead of today's scientists, and were ahead by almost a thousand years of contemporary civilizations of the time, the Anahuacas dominated a binary exponential numerical system, based on the number 2. Already used the “0”concept, 500 years before the Arabs, and their calendar that synchronizes the Sun, the Moon and Earth with the universe, is more exact than what we use today. Moreover, their astronomical measures proved to be as accurate, compared with measures taken by NASA (American Aerospace Centre) are only different by 2 thousandths of a second; for example: according to the Anahuacas, the complete translation of earth around the Sun is 365,2420; while NASA measured it at 365,2422.

The anahuacas maintained the belief that from the center of the Galaxy (Hunab Ku), every 5,125 years, sprouts a "synchronizing ray", which precisely synchronizes the Sun and all the planets, with a powerful energy emanation.

In the complete translation of the solar system in the Galaxy, they made a division of the ellipse in two, with a fraction each of 12,812 years, calling the fraction closest to the center of the Galaxy, day, and the farthest Hunab Ku part; Night, such which is divided into day and night on Earth. In turn, the ellipse was heading in five 5.125-year periods: which were: morning, noon, afternoon, sunset and night. According to our old grandparents anahuacas, just in our new millennium, will be entering in the Galactic morning, and it is marked by the Synchronizer ray from Hunab Ku.

The men and women of knowledge tell us that the interim passage period, lasts 20 years, and they call it "The time of No-Time", where major changes take place. It is there when we must be able to transform, because it will be our choice to continue as humanity or perish in self-destruction.

We find a calendar that ends abruptly, after an account of 25,000 years, precisely in the millennium change. Along with that calendar.

It is logical to assume that this may be a mere coincidence, and that prophecies, directed towards people that would be born hundreds of years later, may be only part of a ill understood myth by those who have begun to decipher mayan writing; in addition to their strange disappearance without trace, also raises doubts over a people without a known future in their own time, however, announce a future to another phase of human civilization. Their prophecies have scientific basis, and though subtle calls reach a few initiates, they assure they are coming, few know the almost imperceptible attention calls are being received, and those who receive them are able to interpret them, and experience shows that these prophecies are being fulfilled.

Our ancestors convey in fact a message of hope, because they tell us that this epoch is the "End of Fear". If we are able to face this new destiny, we can survive as a species and civilization, but time is running and must decide, the first prophecy, marks the last 13 years, from 1999, since the time of the Sun annular eclipse of August 11 (also announced in their measurements), in which each individual must decide on humanity; before Saturday, December 22, 2012, as it will be the last day, according to the ancient Toltec grandparents.

The symbol known as Hunab Ku, is located in the 16th century Codex Magliabechiano**[[13]](#footnote-13)** and in the reproduction made by Zelia Nuttall.**[[14]](#footnote-14)** It is painted in a cloth and has an inscription that says "sand and water". It was later associated with the milky way and the "Hunab Ku God" by Jose Arguelles in 1987 in his book the Maya Factor, who changed the symbol to a circular one.

However, the symbol in question belongs to all Cem Anahuac cultures and not only the Mayans. It is composed of four butterflies that point to the four directions of the existence arranged in "opposite complementing pairs", black with white and white with black, i.e., material and immaterial, iconographic concept that clearly presents the dialectical principle of the pair of complementing opposites.

It must be known that in Anahuac Toltec mythology, "male and female Florid Death warriors" are represented with a butterfly in the chest. The symbol implies that humans are cocoons in evolution-transformation and that from the "Florid Battle", warriors emerge victorious from the cocoon turned into butterflies that rise in search of heaven. We can see the butterfly on the chest of the Atlantes of Tula, Coatlicue and Chac Mol.

In the Centre of the drawing, where the four butterflies are, arises the symbol of the snail cut transversely, which is the par excellence symbol of Quetzalcoatl and which refers to the idea of the "divine breath which gives consciousness to matter".

The symbol fully represents the guiding Toltecáyotl principle, as "the art of living in balance". Balance is achieved through "measure" at the same time; measure is obtained by stars motion or celestial mechanics. For this reason Hunab Ku means "giver of movement and measure" for the Anahuac civilization and their different cultures in time and space, but all linked by the Toltecáyotl philosophical-cultural matrix.

Taken in part from:

<http://lanaveva.wordpress.com/2010/05/07/hunab-hunab-ku-era-el-dios-supremo-de-los-mayas/>

November 24, 2011.

# 7. THE COSMIC QUETZALCÓATL

Since the beginning of time, mankind has had to face the world, life and death, from two fundamental positions, with its countless variants and tones.

From the spiritual or the material perspective. Two opposite and complementing ways. Essentially, the pair of complementing opposites that dialectically explain existence, from the "human" perspective.

In general, most ancient and with autonomous origin civilizations, sustained human development, from the spiritual perspective. For them, "matter" is the medium that allows "work" of the spirit in the human level.

However, it is the occidental culture which has embarked on the development of the material world. This view stems from the "fusion of cultural appropriation" of the remnants of the mother civilizations, which developed among the Nile, Euphrates and Tigris rivers, and that towards 336 BCE, were in decline. Reason why, Makedon**[[15]](#footnote-15)**, Alexander the Great,**[[16]](#footnote-16)** invaded them and sacked them culturally to provide the bases through their fusion, to what later is known as the Greco-Roman culture, but that originated in the wisdom of Mesopotamia, Egypt and India.

The human being, when arriving at a state of existential maturity, when leaving his "basic-animal" state by evolution, and questions the significance and transcendence of his own existence, faces the ontological problem of being. Who am I, where do I come from? And where will I go?

In humanity history, especially in ancient times, we find varied and different paths defined by spiritual-transcendence vision. The total renunciation to the material world. The symbolic and real sacrifice of the human body, as a symbol of matter. Pain and lacking as a way of enlightenment to the spiritual world. Spirituality and even religion, reaching the extreme spaces of fundamentalism.

Similarly, we see the opposite path. The cult of the material world, and with it, the senses. The vision "of here and now". That only what is seen and touched, is real and true. Of the limitation and finitude of existence and the reality "of the earthly pleasures". Up to the "religious" fundamentalism, of the cult of the "Golden calf".**[[17]](#footnote-17)** Understood in popular philosophy, as "how much you have, how much you are worth" and the saying, "with a dead dog rabies ends".

"The ancient Anahuac inhabitants, as in every “Mother civilization", also raised the ontological problem of Being. It is important to note that since the early Olmec period (1500 BCE), it is already found very clearly defined, what will be at least for three thousand years, the answer that will illuminate the splendor of the Toltec period (200 BCE-850 CE) and despite the cultural decay of the postclassical period, will remain even in the Mexica or Mexicas (1325-1521 CE).

It is amazing to find in "Universal History ", a civilization that from the very outset of its origins, already presents the answer to the ontological problem fully defined. Indeed, the Olmecs "as such" appear around 1500 BCE, already determined with a totally polished philosophical proposal, which will remain intact, in essence, until the European invasion. Perhaps the only exception is the transgression made by the Mexicas of the Toltec thought, from the year 1440 CE, with the Tlacaelel ascension to power, the ideologist of the mexica imperialism, who transgreded thousands of years of Toltecáyotl and in less than 81 years, led not only the Mexicas, to a cultural-civilization catastrophe, but also involved the whole Anahuac.

The Toltecáyotl response to the, ontological Being problem, is found iconographically from the Olmecs, in the period of time known as preclassical. It will vigorously remain during the following period known as classical, during the Toltec period. And will arrive unscathed until the end of the postclassical period with the Mexica culture.

The Toltecáyotl resolves the philosophical problem in a precise and clear manner. The answer is "balance". The precise middle, the center that unifies and harmonizes complementing opposites. And symbolically represent it with the "Quetzalcoatl" figure. The metaphor and parable will be the language of the spirit. With "Flower and Song"**[[18]](#footnote-18)** the ancient inhabitants of the Anahuac tell us about the wonderful myth of "Feathered Serpent".

Iconographically it is found at La Venta, Tabasco and Chalcatzingo, Morelos, in the Olmec culture at the beginning of the Anahuac civilization. But indisputably this "iconography", is the tip of a huge Toltec philosophy iceberg. Just as "the dove", for Judeo-Christians iconographically represents the Holy Spirit. Thus the "Feathered Serpent", shall be the relevant motif Teotihuacan in the classical splendor period, and later, during the decadent postclassical in Tenochtitlan.

The quetzal is the symbol of the spirit. While it a bird with the most beautiful plumage, which overcomes gravity and flies to the unfathomable heights of the spirit.

The snake is the symbol of matter. The reptile, the animal that crawls on the material world and where exercises its power.

The sages and millennial Toltec, then define the answer to the ontological Being problem, through BALANCE. Incarnating the Quetzalcoatl symbol in everyday life, in the real world, is the challenge, not only of the Flourished Death Warriors, but of all: macehuales, men and women; Yaquis, Nahuas, Zapotecs or Mayas. Of yesterday and today.

This is the reason why, the higher education institution known as the Calmécac, known as the "House of measure". In fact is the MEASURE, allowing humans to reach equilibrium. Such that equilibrium is not only wisdom, but basically BEAUTY. Reason why the Toltec defined the philosophical knowledge field as "Flower and Song". In which the first, symbolically represents beauty, and the second, wisdom.

The philosophical figure of "Quetzalcoatl" is presented clear and luminous from the beginning of the Anahuac creation. It will reach its apogee in the Teotihuacán universe and will be expanded in all civilized corners of the Cem Anahuac Cen by the wise Toltec masters.

Quetzalcoatl for the Anahuaca cultures, from the Olmecs to the Mexicas, shall be the human perfection symbol. The same as Krishna and Zoroaster are for India and Iraq respectively. In this way, Quetzalcoatl occupies a fundamental place for understanding the Toltecáyotl and of what are today the people heirs of the Toltec wisdom.

Year 2011.

# 8. WHO ARE THESE THAT CALL THEMSELVES MEXICANS?

"Mexicans" have lived with their back to their mother civilization. This is due to the colonial project implemented against them since 1521. The colonizer-exploiter has very well known, that as long as the invaded peoples do not have historical memory of their glorious past, in as long as they do not know who they are and where they come from, that are not aware of the admirable achievements of their ancient grandparents, they will be chained and enslaved through the "ignorance of themselves". The trigger to break the slavery chains are in knowledge and revaluation of their ancient history.

We, the sons of the sons of old grandparents, descendants of those men and women that one day built through the centuries to the honor of "He for who one lives", Monte Alban, Palenque and Teotihuacan, are not "Mexican", because we all are not "Mexica", the last barbarians who came from the north in the 13th century CE to the Central Highlands.

We are neither "Hispanic", because we speak a dialect of the Castilian called Spanish, as Americans are not English because they speak the English language. Nor we are "Latinos", because Napoleon III was who invented this concept in the 19th century, when he dreamt of seizing the former Spanish colonies in the Americas and don Benito Juarez taught him that it was not possible. Then…if we are not Mexican, Hispanic nor Latinos… what are we?

This is where we must begin. If we do not know who we are, we do not know where we came from; do not know where we are and much less where we want to go, as individuals and as a nation. If we do not know who were our venerable teachers, if we do not know their works, their achievements, their creations... we don't have an own face and do not have a true heart. We have walked groping and blindly for five centuries, clumsily trying to exit the "solitude labyrinth" where our exploiters have locked us.

Trying uselessly to be spaniards and being despised by them, trying to be french and then third class Americans. Always making fools of ourselves, always being a poorly made and late copy of our exploiters, who look down on us and reject us.

How was this, their land, called by our old grandparents, from the sixth millennium BC until the arrival of the invaders-conquerors in 1519? How did they call their civilization, one of the six oldest of mankind? How did our ancestors call this continent during the thousand years of splendor? What was their self-consciousness when our ancestors invented the mathematical zero, invented the corn and the Chinampa,**[[19]](#footnote-19)** created the most accurate calendar of the world, chocolate, vanilla, chewing gum or made amazing brain surgery brain or built the largest city in the world in the 16th century?

The culture of the peoples of what we now call "Mexico" has eight thousand years of history, from the domestication of plants up to our days. Of them, seven thousand five hundred years were written without the presence of the invader-conqueror. During this long period there were three stages: preclassical (6000 to 200 BCE), classic or splendor (200 BCE to 850 CE.) and postclassical (850 to 1521 CE). Finally, in the last five centuries we have lived an invasion-colonization-exploitation by which a cultural miscegenation has occurred.

This miscegenation was not a humanist act, generous nor altruistic. On the contrary, was sustained with violence, injustice and violation. We cannot deny that in the culture of the peoples that the creoles called "Mexico" in 1821, is composed of a mixture, not only of Iberian or Western culture, we have diverse cultural elements of almost all the world. Asia and Africa, with all their cultures are present in our cultural syncretism.

Two examples of what "is our... but not own": the rebozo was brought from India and the marimba from Africa, but the people took them and made them "theirs". We have to accept us as mestizos, like all peoples of the world, starting with the very Spain, invaded by Celts, Goths, Carthaginians, Berbers, Romans, Arabs and English. The Spanish culture is a syncretism of many cultures. But we must recognize that the seven and a half thousand years of endogenous development of the mother culture are the base, support and fundamental structure of everything that we are in essence.

Ignoring, denying and rejecting our ancestral culture, what makes us essentially what we are, is to deny our most genuine potential for understanding the world and life, to BE and TRANSCEND. And it is this powerful weapon of the colonizer-exploiter used to keep us in the intellectual, spiritual and material poverty in which the children of the sons of old grandparents have lived these five centuries, first at the hands of the gachupines and now of the creoles. Its strength and power come from our ignorance of ourselves, of our own forgetfulness.

In these five centuries of poverty, injustice and social violence, whether at the hands of the Spanish, French, American or ourselves, because "the Hernán Cortés" living in the heart of all colonized, is dormant awaiting for "a little bit of power", to step on, exploit and violate their brothers. During five centuries it has long to be another conqueror-exploiter, during this time he has been taught that exploiting, looting and violating the people is the only way to "succeed" in cannibal colonial society.

In these five centuries of fierce and inhuman colonization, history tells us that it is not through armed struggle or political struggle how this unfair colonial exploitation system can be ended. It is not weapons nor votes, EDUCATION is what can liberate our people from poverty, injustice and exploitation. Education, but not that of the colonizers-exploiters, nor that of other countries and cultures, but "our own". Very few "Mexicans" know that we are one of the six oldest civilizations on the planet, but we have a great potential that none of the other civilizations ever had.

Our old grandparents lived and were educated in a schooled society, for at least three thousand years. Indeed, education in our oldest past was compulsory and free. At least from the Olmecs in 1500 BCE until the arrival of the invaders in 1519 CE, the old grandparents lived in a society where there were no children without school. The Telpochcalli,**[[20]](#footnote-20)** Cuicacalli and Calmécac**[[21]](#footnote-21)** attended children from age 7 to their 20s, forming in children, "an own face and a real heart".

We have so many things to discover from our unknown past, and that official education has removed our ancient history, so we do not recover our memory, our pride and our dignity. This land and this civilization for millennia were called ANAHUAC and their sons are Anahuacas: Mexica anahuacas, Zapotec, Maya, Mixtec, Totonac, Purépecha, Huastecs, etc. The continent was called in Nahuatl language "Cem Anahuac", which is an astronomical and geographical area delimited by the movement of the Sun. In a short time this land will be known by its real name. The Mexico of the creoles will be gone and with them colonization and corruption. This will once again be a place of honor and respect, where there are no victors and defeated, invaders and invaded, rich, extremely rich and poor, extremely poor.

Wednesday, September 17, 2008.

# 9. PSYCHOLOGY OF THE MEXICAN

It is a very trite theme with too many "common places". In general this about the "Psychology of the Mexican" is more a "mental potty", than a serious and decolonized study to try to glimpse -the face and true heart- of the people of this country, wrongly called "Mexico" (\*).

Since Samuel Ramos wrote "The profile of man and culture in Mexico" in 1934, and later in 1950 Octavio Paz wrote "The solitude labyrinth", have tried to explore the, apparently, "unfathomable" inside of the "Mexican being". In general, what was written depicts a small peninsula of the huge continent that implies "being Mexican".

The problem arises from the origin. It has not been defined what is really "Mexican". In effect, what we must understand by "the Mexican or Mexican". Because this country emerges from one of the earliest civilizations with autonomous origin of the world that developed for seven and a half millennia, it evolved and formed a solid cultural project. However, with the conquest and colony, this civilization and its values were brutally denied, to impose a colonial culture, but not Spanish. Or put differently, the Spaniards created a "colonial Spanish culture", which was implanted with blood and fire in the invaded territories during three centuries, over the denial of "the other".

After a fratricidal struggle between creoles and spaniards, the first managed to remove the later from power and expelled them, creating in the colonial territory a country, like those that were forming in Europe in the early 19th century, but without substantially changing the colonial structure. Only changed the top of the caste system pyramid.

In these two hundred years the creoles in power, have developed a neo-colonial model, with a thin modernizing epidermis and pseudo democratic, but that continues to have solid foundations and colonial structures of a mental and cultural nature that prevent it from entering modernity in equal terms with the nations that yesterday were colonizers and today are self-defined as developed.

In the "creole Mexico" during two centuries those which have had and have control of the political, economic and cultural decisions are, generally speaking, cultural descendants of the conquest and the colony. The invaded remain at the bottom of the social, economic, political and cultural level. They have not had the opportunity to express and develop the values of their ancient cultural heritage and even less, the possibility to grow and develop economically and politically. They were kept entirely excluded, for being poor, for not having the "dominant culture", by their phenotype and because they reject many creole projects through a vigorous culture of resistance.

The point is, what is the psychology of the Mexican?, in an eminently colonial country, with a fierce caste system disguised and a disproportionate social hypocrisy, that cannot conceal the historic social injustice, systematic exclusion and contempt for the invaded civilization.

To what kind of "Mexicans are referred the studies and essays". To Mexicans, direct descendants -culturally- of the Anahuac civilization, whether or not they speak a native language. People that live in remote places and that try to avoid "modernity and progress", or that live in "extreme poverty municipalities".

They refer to the "Mexicans" that Guillermo Bonfil Batalla called "de-indianized indians". Those who reject the indigenous cultural elements that identify them with native peoples and that flee rural poverty to engross the most important towns in their region or those who migrate to the misery belts of medium and large cities of the country.

Or will they be the indigenous and peasant people who since the revolution left the field and for two or three generations have become urban. People who has been able to study and thanks "to the Mexican miracle", managed to climb in the social pyramid; and that in the multi-cultural and multi-racial meeting of the cities of the country they merged to form the so-called "middle class" in which thanks to higher education and job opportunities, people from the most distant places of the country and even from abroad, especially Europe and the Middle East, that with their endless wars, displaced many of their citizens in the world.

Or do they refer to the "new Mexicans" that from the 1970s left the impoverished field and created over night, no longer "misery belts", but true "misery cities", as Netzahualcoyotl in the State of Mexico. People educated and indoctrinated by commercial television that totally lost their peasant culture values and never adopted an urban culture.

Or would it be those "Mexicans" that always have had the country's economic and political power. Foreigners and their children that from generation to generation have been able, to a greater or lesser extent, maintain their "foreign" status, in a colonial country, in which the “malinchismo”**[[22]](#footnote-22)** and the contempt for culture and local phenotype have been constantly reinforced and nurtured. These "Mexicans" have their exclusive residential areas, private schools, shopping areas, speak "their mother tongue", even though they lived for generations in Mexico. Those who call people unlike them "nacos" and who do not have the most minimal compassion and social solidarity with "the poor", but that when they travel to distant countries to Olympics or football world series disguise themselves with large hats, wear multi-colored sarapes and sing "cielito lindo".**[[23]](#footnote-23)**

To what kind of "Mexican" did Octavio Paz or Samuel Ramos referred to? Because in 1987 Guillermo Bonfil revealed the existence of "two Méxicos". A "profound Mexico", with cultural roots in the Anahuac civilization, and an "imaginary Mexico", born from the invasion, developed during colonial times and presented in the neo-colonial period, as a colonial society disguised as democratic and modern.

Guillermo Bonfil, says that this "Mexico" is imaginary not because it does not exist, but because it has never taken into consideration "the profound Mexico" in its successive failed projects. It is imaginary, because the vast majority of people that live in this country have their "being and doing" closer to the indigenous matrix, although they reject it consciously and subconsciously.

Back to subject. So what is the psychology of the Mexican? Or rather, of what type of "Mexican" we want to talk about.

In general, the winner writes history. But also: has the economic, political, cultural and social power. Imposes their truths and values, and of course, their law. The victor holds “TRUTH" in his hands, as well as the mass media and the educational system.

And within "these Méxicos" there are many other Méxicos. Because we can speak of a "Spanish Mexico", a Lebanese "Mexico", a " Jewish Mexico ", An " English Mexico ", a "French Mexico" and of course, an "American Mexico". These "Méxicos" own the economic and political power. Those who operate with a CREOLE IDEOLOGY are those who have taken "their country" since 1821 to failure. Always fighting among them and looking for overseas alliances, dreaming that foreign capitals make them rich, delivering the workforce of "natives and their natural resources in exchange for their perverse and corrupt "limited company"."

From another perspective, the "Mexicans" ideologically comprising the "imaginary Mexico", are those who make decisions in the economic and political field, they are the forgers of the myth of the "Mexican incapable, full of complexes, powerless and frustrated" because over these two centuries, they have been the: insecure, corrupt, mediocre, traitors, exploiters, "poquiteros", cowards. These "Mexicans" are who have led "their country" to bankruptcy, despite having a millenary solidary-working people and have an immense natural wealth. An very clear example is that in the year 2009, the Mexican economy takes the last place in performance in Latin America, below Haiti and Trinidad and Tobago.

The Iturbideses, Santa Annas, the Miramóns and the Mejías, Limantour Marquets, the Salinas De Gortaris, the Fox Quezadas or Carlos Slims, the Calderóns, to name a few "Mexicans", that throughout these over two hundred years, are those who have governed this country called "Mexico".

So what is the psychology of the Mexican, of Agustín de Iturbide or that of Vicente Guerrero, of José Yves Limantour Marquet of Emiliano Zapata Salazar, of Carlos Slim Helú or by Ramiro Guillén (\*\*).

So what is the psychology of the Mexican, that of Agustín de Iturbide or Vicente Guerrero, that of José Yves Limantour Marquet or Emiliano Zapata Salazar, that of Carlos Slim Helú or Ramiro Guillén (\*\*).

In Mexico there is a powerful caste system hypocritically disguised. Where approximately 10% of the population owns about 40% of the national wealth and that in general, is made up of people descendants of foreigners. A handful of families economically and politically control the country, just as in the colonial era.

On the other side, another 10% composed of what INEGI recognizes as "indigenous", because they voluntarily accept in the Census speaking an indigenous language. Although we know that many "indigenous" speakers of their native tongues do not recognize publicly that they are speakers of an original language for fear of discrimination. This 10% owns 1% of national wealth.

In the middle is a shapeless "mestizo" mass. Not only of Indigenous and European, because here are also present Africans and Asians in a forceful manner. These mestizos, usually brag their foreign ancestors and very few to their indigenous roots. Their historical memory is very short or plainly does not exist. These are the sons of "modernity", fashion, television, radio, fast food, junk and pirate products, and tireless "dreamers of the American dream".

So what is the psychology of the Mexican? Intellectuals and euro-focused academics, the pro-American businessmen, the EZLN indigenous Maya, which conform the hard vote of the PRI and PRD in the urban areas, the CNC peasants, the SENTE teachers, the armed legions and workers at the service of drug lords. To what kind of "Mexican" does this psychology refers to.

And what can be said about the México-Northamericans, of children and young people being born, growing and studying in the United States. Every day they are more and better educated in first world schools and universities. A new class of "Mexicans" that have U.S. citizenship but their heart firmly rooted in the Anahuac, and in some cases speak up to three languages. Because today, more than ever, we must remember that these ten million Mexicans who are in the "North", are supporting not only half of poor Mexicans, but rather they are the safest source of currency underpinning the "national economy".

What are then the true face and the true heart of the majorities in this country. The common citizen, who earns between two and five minimum wages, that travels by bus and metro. Who makes up that 80% of "Mexicans" that are not "indigenous and miserable, nor that 10% of privileged people that descend from foreigners. The "famous mestizos".

Effectively we are –as the whole world- a mixture of mixtures, cultural and racially, but we have an ancient root. That is indisputable. The majority are children -close or distant- of one of the six oldest civilizations with autonomous origin of humanity. We are not a people born just two centuries (\*\*\*) or two millennia ago, we have eight millennia of experience and wisdom accumulated and systematized in the human development that gives us a personality that distinguishes us in the world. We are a people with a valuable and important culture which has given many gifts to the world. Our miscegenation sinks its deepest roots in this land that gave us life, feelings, taste, smell, color, contact with "the other", community and nature. This ancient root does not refer to a phenotype. It is instead "a feeling". A way of interpreting the world and life. A way of perceiving and give meaning to everything, starting with the grace of being alive and conscious to suspect the "immeasurable".

It is a deep and telluric sentiment, has no words, language, flag or ideology. It is an encapsulated "becoming aware" sunk in an eternity instant.

Thursday, October 1, 2009.

# 10. MEXICA-NO…ANAHUACA YES

Who named this country "Mexico"? Where does the term come from? Are we really all mexicas? Is there an old name for this cultural region of the world? Do we know we are the children of the children of one of the six oldest civilizations with independent origin of the world? Why so much ignorance over an issue as critical as knowing who we really are, or what is the purpose of being amnesiac people? And if so, what is the reason?

In general, people accept everything without analyzing it. The "official story" is the authorized State biography. Creole Governments (Liberals and conservatives, PRI and Pan) invented "their country" in 1821 when defeated and then expelled the gachupines**[[24]](#footnote-24)** from the territory of the Viceroyalty of New Spain. In the construction of “their country" they made three big mistakes: exclusion, fratricidal struggle and exploitation.

First, excluded the majority of citizens who are and have been of "Indian" origin, product of civilization of the Anahuac. That is, their country model, does not envisage the invaded civilization that will remain as an invaded civilization in their neocolonial system. Second, face in a fratricidal struggle with two country models, totally antagonistic and mutually exclusive. Thirdly, that its economic model since 1821, relies on the arrival of foreign capital to boost enrichment of their families and power groups, while the creoles do not work nor take risk. Their proposal is to deliver to foreign capitals an almost slave workforce with minimum rights, and all the natural resources for their unpunished looting. All this in exchange for receiving illegal profits through corruption or the simulation of corporations.

This is the reality of "this creole country" from 1821 to the present day. And this is the reason why they have done their utmost to keep the majority of citizens in ignorance of their past. This "induced unconsciousness" which translates into collective amnesia, can practice all kinds of abuses and injustices with the people and the nation, without people feeling affected. The "conservative-Pan", characterized as being the darkest and clumsiest creole ideology in the last two federal governments have removed from public education ancient history: Fox from elementary school and Calderon from high school, not only the ancient history, also, humanities that form us as beings self-conscious and of our environment and not only consumers and producers to feed the market economy.

In short, for thousands of years our ancestors created one of the most important civilizations of humanity (as old and valuable as China and India), but for five centuries has totally and brutally excluded the Anahuac civilization, by a handful of crooks who have changed ancient laws, authorities and institutions for the benefit of; First, the Spanish Crown and, later, for the benefit of the neo-colonial creoles and their foreign partners. The main weapon to make this dispossession is robbing the invaded-exploited people their historical memory, because, as individuals, families and peoples, we are what we remember…if we do not remember anything…we are nothing and they can do all they wish. That is why it is important to reflect and discuss this point. The structural origins of the evils of the nation are the lack of identity and historical amnesia. All else are consequences. Reality is that we are still living in a colonial system hypocritically disguised as a representative democracy.

But let's go to the "true history" and dismantle colonial lies. In the 18th century the first creole historian Francisco Javier Clavijero (1731-1787) in his book ANCIENT HISTORY OF MEXICO repeatedly writes the name of the land where the New Spain Viceroyalty is established, it was called ANAHUAC. Quotes: "book I 1. DIVISION OF THE ANAHUAC LAND. The Anahuac name which according to its etymology was given initially only to the Valley of Mexico, for having the main towns on the banks of the Lakes, later extended to almost all the space of land that today is known under the name of New Spain.", "6. ANAHUAC CLIMATE. The climate of the Anahuac lands is variable according to its location.", "12. I do not intend to correct their mistakes, nor illustrate the natural history of that Kingdom, but only give some idea to my readers of the quadrupeds, birds, reptiles, fish and insects that sustains the land and water of Anahuac."

"BOOK II 1." THE TOLTEC. "History of primitive population of Anahuac is so dark and it is altered with so many fables…, the year counting method used by Mexicans and other cultured Nations of Anahuac;" (note here how, Clavijero referred to the Mexicas: Mexicans). "BOOK VI 25. AGE, CENTURY AND MEXICAN YEAR. …the Mexicans, Acolhuas and other nations of Anahuac distinguished, four different ages of the world..." "BOOK VII 23 WEAPONS OF MEXICANS. Defensive and offensive weapons that used Mexicans and other Anahuac nations,..." To continue citing Clavijero for an analytical mind is useless. For the first creole historian, it is clear that this land prior to the invasion was known as "Anahuac" and "Mexicans" are only one of the many nations who lived here.

But also the first spanish "researcher" who wrote a GENERAL HISTORY OF THE THINGS OF THE NEW SPAIN, the Franciscan Bernardino de Sahagún,**[[25]](#footnote-25)** who in 1529 conducted an investigation of the culture and religion of the invaded peoples, not to exalt them, but to better destroy it by the Catholic Church, as noted by historian José Luis Guerrero, in his book "Flower and song, at the birth of Mexico" (1990). Sahagún writes in "Book IV. WHAT THEY DID UPON ARRIVING WHERE THEY WENT. 2.- Entering the province of Anahuac, not all, but those that went from the Lord of Mexico, with whom were allies and confederates,".

The archaeologist Román Piña Chan**[[26]](#footnote-26)**, in his book HISTORY, ARCHAEOLOGY AND PREHISPANIC ART (1972) cites Sahagún again in the Florentine Codex**[[27]](#footnote-27)** and notes, "of these is said went in pursuit of the Toltec when they left Tullan,**[[28]](#footnote-28)** and moved eastward, bringing with them the paintings of his sorcery; and that upon reaching the port they remained there, they could not go through the sea, and of them descend the current Anahuaca Mixtec…" (p.51).

Its just enough to make a "de-colonized" reading of the "sources" to find out that what today we mistakenly call Mexico was known as Anahuac. Fray Toribio de Benavente**[[29]](#footnote-29)** in his HISTORY OF THE NEW SPAIN INDIANS wrote: chapter I. 39 "They came with great graces and pardons from our holy father, and with special orders of the sacred Majesty the Emperor our Lord, for the conversion of the natural indians in this land of Anahuac, now called New Spain." "Chapter 75 V. various Nations, various modes and ways took account of the year, and so it was in this land of Anahuac". "CHAPTER XII." 121. The manner of the temples of this land of Anahuac, or New Spain,". "Letter from Fray Toribio of Benabente to Emperor Charles V, January 2, 1555. 2 …"they began to build houses and to cultivate the land and to clear it, and as they were multiplying, and became people of more skill and more capacity than the first inhabitants, they gradually became lords of these lands, of what the proper name is Anahuac."

It is more than clear that these lands before the European invasion were named "Anahuac" and peoples residing in them was "anahuacas". Then, why the name of Mexico. José María Morelos y Pavón, amidst the social explosion in 1813 against the spaniards, convokes in Chilpancingo the "first Anahuac Congress" to make public "The feelings of the nation". Indeed, in 1813 the objectives and scope of the social outbreak against the gachupines and what result might turn out to be still weren't very clear, because at that time France had invaded Spain. Thus Morelos calls the Congress, which he names -"of the Anahuac"-, in honor of the original name of this land.

The word Mexico in Nahuatl language means "in the center of the Moon Lake". One of the many Nahua peoples that arrived in the Central Highlands was the mexicas, and upon founding their capital on a small Islet in the Lake, they called it México-Tenochtitlan. One of the most acceptable versions of the Tenochtitlan name is that it is the land of the priest who guided them in the pilgrimage from the North to the South, called Tenoch. Motolinia himself points out in his work that the name had the last people to reach the Anahuac Valley were the "mexitli" and that they called themselves "mexitis, and that their foundation was called "Timixtitlan" with two districts: Mexico and Tlatelulco."

Be that as it may, the Mexica were the last to arrive at the Anahuac Valley and are the decadent culture of the postclassical period with a duration of only 196 years, from 1325 to 1521, of which, they only had a relative power from 1440 to 1521, that is, only 81 years. It should be noted that the mexicas did not arrive in the Anahuac splendor period of between 200 BCE and 850 CE. However, the creole official history places them as a "super powerful empire and ruler of all the Anahuac, which 850 Spaniards managed to overcome." Both ideas are totally false.

The name of Mexico was unduly applied by creoles in the foundation of "their country", with the aim of cutting loose from Spain. The mythic of creole historians such as Clavijero, was to give belonging status to creoles on this land. During colonial times, it was understood as -original of this land- the "creole", from where the terms "creole corn and creole chicken" come from, in front the Castilian or Castile, as "Castile nut, or rose of Castile". The creoles defended the idea of "the heroic conquerors", upon the arrival of the Crown bureaucrats that displaced them.

The colonial and neocolonial project is sustained in that the invaded-colonized-exploited of yesterday and today, completely and absolutely totally lose their memory and consciousness. This is the reason why it is improperly called "pre-hispanic, pre-Columbus and pre-Cortés history" to the millenary Anahuac history. And the civilization is not recognized as "of the Anahuac", therefore colonially is called Mesoamerica, ancient Mexico or Mexica.

Why not name this country with its real and millenarian name? Because it would mean that as a people we have recovered our historical memory and our amnesia has ended. Because it would mean that we have regained dignity, justice and brotherhood, and that consequently the end of colonization, exploitation and injustice is possible. Because it would mean that the handful of families and small groups of power living at the expense of the poverty of the majorities, have given way to the restoration of the common good over the private interest and to participatory democracy. Because it would mean the end of the creole ideology that prevents the well-being, development and distribution of wealth and opportunities.

Renaming it would be the symbol that we are finally building a country without racism and classism, based on the ancient wisdom, product of the experience of Human Development of our ancient civilization. Hence the title of this article: "Mexica-no…anahuaca Yes".

It would mean retaking the own route in a similar manner to the way in which other countries have done, such as China and India, with actual consolidation of the miscegenation, with the best and most valuable of the civilization of the Anahuac, Europe, Asia and Africa; because these cultures have been present in our development, as in almost all countries of the world.

Monday, September 26, 2011.

# 11. THE CONCEPT OF MEXICO AND MEXICAN IN THE ANAHUAC COLONIZATION

The invaders during five centuries of occupation have sustained their Colonial State in the historical memory loss of the invaded. The sons of the sons of the old grandparents of the Anahuac, have had to face exploitation and abuse without the ability of knowing, who they really are, where they come from and where they are going. They have lived in a perverse circle of self-ignorance, a total amnesia and thus, totally defenseless. Trying to be something they are not and in contempt of what in essence they are. They have ended up as colonizers themselves, aspiring to emulate their executioners instead of fighting them. Exploiting themselves, preying upon themselves, violently and preying upon themselves. They have lived in these five centuries in a society of "victors and defeated".

Despite being one of the six oldest humanity civilizations and with autonomous origin, they do not know their millenary history; they do not know who they are and how they are called. They have developed as "uneducated foreigners in their own land". They have lived as submissive slaves and peons of the invaders and their cultural descendants. Exploited in the encomienda,**[[30]](#footnote-30)** then in haciendas**[[31]](#footnote-31)** and today, as minimum wage laborers. Working to make foreigners rich and living in the most pitiful poverty from generation to generation.

This civilization called this continent for millennia Cem Anahuac and even creole historians as Francisco Javier Calvijero in the 18th century still reflected "Anahuac" in their writings to name the original territories. Still in 1813, José María Morelos y Pavón convened in the city of Chilpancingo a Congress which he called, "Congress of the Anahuac", where the rebels of the Viceroyalty of the New Spain would define what would be the route of the uprising and in which Morelos, would depict "The feelings of the nation". If these lands for a millennia were called "The Anahuac", ¿why is it now called "Mexico"?.

The struggle of 1810 was a social outbreak caused by economic and political forces of the Viceroyalty of the New Spain, not the struggle of indigenous peoples to end the invasion and foreign exploitation. Native peoples were used to define power positions between the creoles and gachupines. Miguel Hidalgo and his fellow conspirators, upon knowing they were discovery called a social outburst of indigenous peoples against the gachupines. Three hundred years of injustice and exploitation accumulated, only needed the call of "a priest", to initiate the outbreak. It was not the first time that native peoples rebelled against European occupation, since 1531 the first great Indian rebellion took place and official history is silent about the series of rebellions in the colonial period, the truth is that in three centuries, none was convened, organized and financed by creoles. That was the difference.

After 11 years of a bloody and devastating civil war, the creoles defeated the gachupines, more by external factors that internal, defined this alleged "independence". And in 1821 the creoles created "their own country" which "they" call Mexico. In this new social reality, again, the original peoples and their millenarian civilization is excluded and thereby the ancestral name of the Anahuac.

After the gachupines expulsion, the victorious creoles divide into two groups, opposed and antagonistic, that will fight each other over two totally different "country" conceptions. While some are liberal others are conservative, if some are federalists, others shall be centralists, and if some are Republicans the others will be monarchists. This struggle comes into the 21st century, where if some are PRI, the others are PAN. The creole country for the last two centuries is divided and confronted, only thing that unites creoles and they agree, is in the exclusion and exploitation of indigenous peoples and, apparently, their endless natural resources. The creole ideology has completely denied the indigenous cultures and peoples the right to be and self-determination in these two centuries of "independent life".

The creoles at the end of the social outburst, created "their country", such as those at beginning of the 19th century were forming on the merchant’s initiative of the European continent. Indeed, the "new world order" begins with the creation of United States of North America in 1776, and the strategy continues by the financing of the coup to the French monarchy in 1789, to which the "official occidental history" calls with euphemism the "French Revolution". But that implies. Not only overthrowing constituted Governments, first in Europe and then to all peoples of the world. But also a new vision of human organization, in which individualism, private property, corporations, trade and consumption, will be the reason of being for peoples and Governments. "Modernity" implies the rise of capitalism and the "worship the golden calf" through democracy.

Merchants have tried to overthrow the ancient forms of Government of the peoples that were created through their traditions, customs and history, to impose "democracy" and with that capitalism, the domain of the Market over the State, the political party system, consumerism and a long etcetera. Nothing new since 1789 in France until 2010 in Iraq.

The creoles, Europeans born in Mexico, initiated the "construction of their country". The creole believed to be the holders of the essence of local identity. Of course, displacing and totally disregarding the peoples and indigenous cultures. The creole symbolically took "the Mexicas" as their most ancient origin. This trend emerged from the mid-18th century, when creoles sought to sustain their "authenticity" in a mythological mexica culture, very similar in their description to the Roman of Europeans. Thus the mexicas of the 16th century, described by the conquistadors and missionaries as "savages and cannibals" became, the educated and powerful mexicas "dominators of the whole Anahuac" for the 18th century creoles.

The rebellious creoles wanted to create an "autochthon" origin, to confront it with the Iberian. Hence they transformed the mexicas, and in their speech converted them into "a powerful Empire", which their ancestors had conquered. This is the reason why the name their new country "Mexico" and not “Anahuac”.

As the 16th century writings, spoke of the great city of México-Tenochtitlan, the creole decided that it should be the name of their new brand new country. Of course that was not consulted with original peoples, nor their tlamatinimes who had survived the Holocaust, the act of the creation of Mexico, as the majority of the acts of this "Patria" in the two hundred years of its small existence, have totally ignored and excluded the Matria,**[[32]](#footnote-32)** the mother civilization with eight millennia of existence.

This is how, the creole country called Mexico, is constituted vertical and authoritarian, by a "handful of persons", which permanently ignores, devalues and does not know the civilization, which constitutes the essence of the majority of the citizens of "their country", and that has not disappeared, as they suppose since August 13, 1521. The creole have always sought foreign models and capital to modernize, develop and globalize "their country". But never, in these two centuries, have sought answers in the Anahuac civilization, which achieved the greatest breakthrough in human development in the world. This petty attitude, shortsighted and racist of the creoles, historically has prevented a true blend and fusion of the two civilizations and has condemned creoles to permanent underdevelopment and the indigenous peoples to exclusion, exploitation and misery.

Calling Mexico to the Anahuac, on the one hand talks about the contempt and denial of the creole for the civilization invaded. But on the other hand, shows the absolute amnesia and subjugation of the Holocaust survivors. Their total mental and intellectual colonization. This explains the historical dramatic and miserable situation of the cultural descendants of the ancient anahuacas.

Such that, the "Mexicans" are the colonized and amnesic. Those, who in the best of cases possess a fragile "national identity", but that lack a solid "Cultural identity". The "Patria" is that of Mexicans that celebrate "their independence" on September 15. The "Matria" is of anahuacas holders of a millenary wisdom to survive and create an amazing resistance culture. Mexicans are "jingoistic"; the anahuacas are "traditionalists". The ones are hopeful of the "Government and political parties", the others are clinging to traditions and ancestral customs that are wisely camouflaged in the "popular culture".

The anahuacas are the Nahuas, Maya, Zapotec, Mixtec, Totonac, Purépecha, Mazahua, etc. Descendants of the indigenous cultures. Totally Mestizos, as no longer exist "native peoples" of the classical or postclassical periods. The original peoples have been transformed, as all peoples of the world. But maintain in their essence, the vision of the world and life, values and ancestral principles of the Toltecáyotl. Perhaps have difficulties to conceive themselves as "Mexicans" and many of them feel very distant from the Patria. Because over these two centuries, the patria has excluded, betrayed and deceived them. They know, from their own historical experience, that the Patria has always been at the service of the exploiter, the thief and the murderer. Very rarely, the Patria has provided justice and guaranteed their historical, community and human rights.

The de-culturized mestizo, intuitively take refuge in the Matria. The Virgin of Guadalupe, the day of the dead, patronal festivities, family values, "flower and song" and fundamentally, the ancient culinary culture maintains them unconsciously united to its ancient essence.

What today is the country called Mexico, is a creole, exclusive and exploiting project. Mexico is the example of the injustice, abuse, racism and exploitation. The creole never knew how to create wealth and much less share it, despite having a work force and almost unlimited natural resources. Their dream since 1821 is that foreign capital exploit the people and prey on natural resources in exchange for making them "partners" and obtaining a few crumbs to live comfortably without any effort for their his income.

Their Governments have been “*de pacotilla*”,**[[33]](#footnote-33)** living on "imperial dreams", the high bureaucracy has been inefficient, corrupt and cynical. They live as emperors and national coffers have been in the service of their whims and platitudes. There has not been an endogenous development project, all economic, political and cultural models have been imported, first from Europe and from the United States today. Social justice has been only demagoguery at election time.

The creole private initiative is totally exploiting and predatory. They have never had a social and historical responsibility with the people and the country. Supported by the "creole State", always has been vicious and insensitive with workers. Condemning them, in the field or in cities to abject poverty conditions. The creole private initiative has ever characterized by investing in research on long-term investments and much less even in risking their capital. Incompetent and inefficient, lives protected by Government, offering poor quality products and services and very expensive, reason why they could not compete in an international market, in the imposed globalization, the creole economy has collapsed.

We can then conclude that there are two nation projects. One that has the political and economic power, and that is the continuation of the invasion and colonization initiated in 1521 by foreign residents and their cultural descendants. They created "their country" in 1821 and arbitrarily was named "Mexico" and that they have created in the last two centuries an exploitation ideology and predation totally irresponsible that is leading to a crisis and social outbreak, that has no future, precisely because its boundless and insatiable prey and social injustice.

The other Anahuac civilizing project, stemming from one of the six oldest mankind civilizations with autonomous origin. A project that achieved the most important human development advances in mankind history. That based throughout seven and a half millennia, their achievements in: promoting science and research; in cementing society life through public education, compulsory and free; in a pacifist society and anti-war; in a society that promoted austerity and frugality on the material world, hence did not invent a currency; in a society that sustained social relations in communitarianism, thus there was no private property. And finally, because it developed an abstract social purpose, of spiritual nature, which had an amazing continuity, at least over three thousand years.

The creole project is based in the Patria; the ancient project is based on the Matria. One is exogenous and the other endogenous. One is political-economic, the other historical and cultural. One has 200 years of experience, imported from abroad; the other has seven and a half thousand years of endogenous development and 500 years of a sophisticated resistance culture. One is supported in laws and institutions imposed, the other is supported in the traditions and ancient "institutions". One of them ran out of time, the other has the future. One is called Mexico and the other is called Anahuac.

Wednesday, April 7, 2010

# 12. PREHISPANIC-MESOAMERICAN

The "official history", in addition to having many inaccuracies is totally hispanic and is written with malice, given that it tries to present "facts" for the ideological and material benefit of those who wrote it, whether conquerors, missionaries or as in the case of Fernando Ixtlilxóchitl by convert anahuacas assimilated to the colonial power, and in our days, by corporate intellectuals purchased and incorporated to the neocolonial system.

This tragic inertia which began from the "Relation letters"**[[34]](#footnote-34)** of Hernán Cortés, written as a plea to the King of Spain to justify the Cortes betrayal to the Governor of Cuba Diego Velázquez and the investors who financed the expedition, taken as truthful "sources", have continuously remained during these almost five hundred years with personages such as Bernardino de Sahagún, Francisco Javier Clavijero, Lucas Alamán,**[[35]](#footnote-35)** Vicente Riva Palacio**[[36]](#footnote-36)** and the majority of contemporary "historians", which are still supporting history versions with a completely colonial content, without the least shame and critical sense.

"The conquest of Mexico" in the official Hispanic history was built with lies and half-truths as a heroic, civilizing and Christian feat. Confirming the supposed cultural and religious superiority of the powerful that imposed themselves yesterday, and that today are still in power, those who have submitted the heirs of the Anahuac (ancient civilization), to misery, exploitation and predation, not only of their workforce and natural resources, but essentially depriving them during five centuries of Justice, historical memory the identity and their status as human beings.

Indeed, the "wrongly called Mexicans" (because not all are Mexica), as they have been subjected to a cultural "lobotomy" have forgotten their "own face and true heart and their old grandparents", to remain desolate as "encomienda, hacienda peons, shitty salaried -as some were called by the Polanco ladies- or simply unemployed, neoliberalism and globalization pariahs”.

History and historians in Mexico have -in general- have served the ruthless colonizing machinery that leaves the people in a deep void, in ignorance and insecurity. History for five centuries ceased to be "of the people and for the people", it lost its valuable role as cultural identity generator and self-esteem strengthener, melting pot of social cohesion and belonging pride.

The official story serves to legalize and "explain" the state of injustice, exploitation and ignorance in which currently live tens of millions of Mexicans descendants of "cannibal warriors that made human sacrifices, worshiped the sun, water and wind". It serves to accept tamely and dutifully the reality to which, the neocolonial-creole Mexican State, has condemned the majority of its people.

The Mexican State and its successive Governments of various colors, in the official discourse, textbooks, in academia, in normal universities and technological schools, television, radio and the press, named the millenary Cem Anahuac history, as ancient and important as that of China or India: as, "PREHISPANIC HISTORY". That is, before the Spaniards, understood as before the conquest, before "we" the victorious.

Why call ancient history "own-ours" with a reference to the invader conqueror? It is to say that our ancient existence as one of the six oldest civilizations with autonomous origin of the world does not have the least importance. Should it then be understood that who we are basically and foundationally is due to the Hispanic presence?

What is the reason why seven millennia and a half disappear from the memory of the children of the sons of the ancestral old grandparents. Would it be that the "modern Mexicans" have very little to do with our mother civilization. That our miscegenation is mostly foreign, whether Spanish, French, Lebanese, or English. This cultural identity schizophrenia is the origin and essence of our ills.

Why, the glorious 1520 battle, the officially named "Battle of la Noche Triste"**[[37]](#footnote-37)** -that we, dark skinned, natives, the "Indians", "la prole", "shitty employees"- the spanish invaders were defeated, is known as such in history textbooks? Sad for whom? From what ideology is the official history constructed? Who are today the victors and who are the losers? Deepening in this "Labyrinth" would explain why we are a neo-colonial society, racist, classist and schizophrenic.

Why do expert researchers at the National Institute of Anthropology and History (INAH),**[[38]](#footnote-38)** use terms such as: "pre-Hispanic, pre-Cortés, pre-Columbian, Mesoamerica and Mesoamerican", when we know that our ancestral civilization had the intellectual capacity to nominate itself as Anahuac and their diverse cultures as anahuacas. Why this insidious contempt.

Why this stubbornness to deny our ancestral identity. Why keep calling descendants of the Anahuac cultural civilization with the epithet of "Indians", when everyone now knows that Columbus was wrong and did not reach the India he sought. Why call them indigenous? If all the world's peoples are indigenous, understood as "native peoples to a territory", whether Germans, Lapps or Tutsis. Why it is sought to ignore our own being consciousness.

In 1943 a German Paul Kirchhoff, sees "the need to" create the "Mesoamerica" concept ignoring the self-given by our ancestors as Anahuac and anahuacas, and repeatedly written by historians like Sahagún, Durán and Clavijero.

(Since interest developed over indigenous cultures of Central America and Mexico, specialists had the dilemma of how to interpret data available on indigenous peoples. Until the late 1940s, archaeologists did not have a unifying concept to address the research issues. Wikipedia).

Kirchhoff takes the concept of Mesopotamia (between two rivers) to "invent" Mesoamerica. Dividing the "Cem Anahuac" territory (all of which is entirely surrounded by the great waters in Nahuatl) into two parts Mesoamerica and Aridoamérica. Why should we submissively accept these grievances and intellectual harassment product of ignorance, colonialism and contempt?

In the end, turns out that we anahuacas have no memory and hence no identity. We wander tripping through history, groping and blindly looking for an alien face. Three hundred years trying to be Spanish, after one hundred years trying to be French and now 100 years trying to be gringos.

Submersed in contempt and self-contempt, lost in a "desolation labyrinth" from being uneducated, helpless, vulnerable and exploited aliens in our own land. Without root, without memory, with shame trying not to be who they really are.

Tens of millions of "Mexican" feel that they "definitely and absolutely" have nothing to do culturally with the ancestral root of the mother culture. The Anahuac civilization for them ceased to exist August 16, 1521, with the fall of Tenochtitlan. They are Mexican, Hispanic or Latino (as they have been called by the exploiter with disdain), but not anahuacas. These "Mexicans" living intellectual schizophrenia, given that they think as Westerners but feels like anahuacas.

In Mexico, this people intellectually assume to be Occidentals and in Europe they feel…desolate!, because "true" Occidentals do not accept them as equals, reject them and despise them. They are simply "tropical trivia", third world mimics that try to be what they are not and despise what they are, ever since Francisco Javier Clavijero, passing by Juan Ruiz de Alarcón, until reaching Enrique Krauze.

The concepts of "pre-Hispanic, pre-Cortés, pre-Columbian Mesoamerica, Mesoamerican, Indian, indigenous, are totally colonial, because they are denying a millennia-old identity, present and existing." It is a lack of respect and a civilization exclusion and its diverse cultures, languages and ethnic groups. If these terms are used from not knowing it is ignorance, but they are used despite knowing they are incorrect and biased, then xenophobic, racist and classist acts are being committed.

The dominant culture, with its creole ideology, from the Government, institutions, private sector, educational institutions, mass media, maintain a colonizer language that destroys and divides us by its load of hatred and contempt. Ignorance of ourselves, who we are, where we come from and where we want to go, has been and continues to be the most effective weapon to maintain injustice, exploitation and inequality…and with incredible wealth by a handful of crooks.

We should initiate the recovery and revaluation of the essence of what we really are, without idealistic or chauvinistic attitudes because today we are, as almost all worldwide peoples mestizo societies, ethnically and culturally. It would be stupid to deny the cultural appropriations of the Mother civilization of the Europe, Asia and Africa cultures, that have enriched us. But we cannot continue stubbornly denying our deepest roots, as it is the Toltecáyotl and the Anahuac Civilization.

The challenge is creating a just and humane nation with values and principles solid as a rock and as profound as a tree root. It begins with the recovery of the historical memory and cultural identity strengthening. There is the beginning of the change. Thus the true change in this nation begins at the deepest of our spiritual, family and collective being. To become an "emerging" movement, arising from the Toltecáyotl telluric depths, so that we finally become proud mestizo people.

Sunday 8 January 2012.

# 13. MISCEGENATION SYMBOLS

In 1511 a hurricane dragged the wreck to a Spanish ship that had sailed from Panama bound for Cuba. It only managed to reach the shores of what is now the State of Quintana Roo, 13 survivors who were shipwrecked for weeks in a small boat in the Caribbean Sea.

When they reached land were taken prisoner by Mayan anahuacas and all were sacrificed, except for two women who later died of illness and two men who were tattooed, reason why they were thought to be of high rank.

Geronimo de Aguilar**[[39]](#footnote-39)** and Gonzalo Guerrero**[[40]](#footnote-40)** lived as slaves, until they bought their freedom, both learned to speak Mayan, but while Aguilar remained Spanish, Guerrero assimilated the Mayan culture. The latter served as a soldier and first became "nacom"**[[41]](#footnote-41)** and subsequently "batab".**[[42]](#footnote-42)** He married a noble Maya woman named Zacil under the laws and religion of the Mayan people and had three children.

This family is our "miscegenation" symbol; an anahuaca woman and a Spanish man who over love decided to unite their lives and flourish their garden with three beautiful children. Children loved and desired. Chetumal and the Quintana Roo shores is the cradle of the miscegenation of Mexico and all of Latin America.

Mental and spiritual colonization has managed the image of Malinche,**[[43]](#footnote-43)** Cortés and Martín Cortés as the symbol of the Mexican miscegenation. An obsequious and treacherous woman with a child product of rape and that subsequently Cortes "shifts her" in cohabitation with other expedition members. The mental and spiritual colonization places us as "sons of bitches" mestizo Mexicans. The objective is to disable and neutralize us humanly and socially. So that through colonial centuries, we permanently feel hatred and resentment of our "symbolic" fathers. Of Malinche as a treacherous mother and dishonored; and of Cortés, as a rapist father, immoral and without love to his family, children and his woman.

The first Spanish to set foot in the Anahuac was Gonzalo Guerrero. His love to this land, his people and culture, allowed him to have a family. Our miscegenation symbolically comes from this first marriage, so denied by the colonizers and so unknown by the colonized.

When in 1519, Hernán Cortes arrives to Isla Mujeres, ordered the rescue of the two Spaniards living in Chetumal. While Geronimo de Aguilar immediately joined the expedition and later served with Malinche to build the language bridge, as Malinche knew Nahuatl and Maya, Aguilar knew Spanish and Maya, so Cortés learned that it was the year One Reed and that the Mexicas were waiting for his arrival with great terror. Thus he assumed himself with the lie that he was Quetzalcoatl captain, as part of the prophecy of the return of Quetzalcoatl. In the "Official history" of the "battle of la Noche Triste", Gonzalo Guerrero is barely named and is taken as a traitor.

Not all Spaniards and foreigners who have reached the Anahuac have been colonizers-“*encomenderos*”, as not all anahuacas have fought for the Anahuac culture. We can remember the Spanish Francisco Javier Mina**[[44]](#footnote-44)** who joined the war of independence and in April 1817 landed at Soto la Marina with three hundred men. He defeated the realist Villaseñor in Maize Valley and joined the insurgent guerrilla Pedro Moreno**[[45]](#footnote-45)** and was shot in 1818 by the royalist troops.

And what about the Spanish refugees arrived from the Spanish Civil War, the intellectual elite that came to strengthen academic classrooms life in Mexico and founded the ”*Colegio de Mexico*”.

Gonzalo Guerrero, his wife Zacil and their three children should be the symbol of our biological and cultural miscegenation. We cannot deny the existence of tens of millions of Mexicans that are not, neither indigenous nor creole. We cannot deny that most of the famous cultural elements shared by all Mexicans were not created by the wisdom of our Anahuac old grandparents. For example the “*rebozo*”,**[[46]](#footnote-46)** the hat, the “*charro”*,**[[47]](#footnote-47)** the “*china poblana*”,**[[48]](#footnote-48)** “*marimba”*,**[[49]](#footnote-49)** the “*son de la negra*” **[[50]](#footnote-50)** [which is a copy of the beginning of a Hayden Symphony], “*mariachi*”**[[51]](#footnote-51)** and so many other symbols that come from Europe, Asia and Africa and we have culturally appropriated them and they are now inextricably "Mexicans".

What is important is to assume the culture and living it. There are many indigenous people who no longer want to teach the mother tongue to their children and many others struggle daily to become "*ladinos*",**[[52]](#footnote-52)** disregarding their mother culture. The value of Gonzalo Guerrero is not only that he had the opportunity to choose, because he could join the expedition of Cortés or he could stay to live with the Mayans and assume the Mayan culture as his own. What mattered, "symbolically" is that Gonzalo Guerrero took arms against the invasion and fought on the Mayan side against the Spanish until death defending the Mayan people. He taught the Mayas military techniques to fight against cavalry and artillery. What matters of Gonzalo Guerrero is that he died fighting for the Mayan culture, for his people and his family.

Sub Commander Marcos**[[53]](#footnote-53)** in a letter sent to Judge Garzón, assumes to have a fourth Spanish blood. Marcos has assimilated to the Mayan culture, is fighting for it and for all indigenous peoples of the world and is very likely to die for this cause. But there are also indigenous Maya that integrate the paramilitary groups and murder women and helpless children.

Gonzalo Guerrero, Princess Zacil and their three children, are the oldest symbol of what has been this wonderful fusion that Mexicans now have become. The challenge is to find the balance between the two parts that make us up. We cannot deny our "indigenous mother" and we cannot deny our "spanish father". The denial of any of the two is OUR SELF-ANNULMENT. We must try to be worthy heirs of Netzahualcoyotl**[[54]](#footnote-54)** and Cervantes. **[[55]](#footnote-55)**

Recognizing the best of both parts from which we come, without denying or belittling neither.

Thursday, November 17, 2011.

# 14. OUR PEOPLE …

**european mestizo or anahuaca mestizo**

The Mexican State since 1821 and also since the Viceroyalty of the New Spain in the three colony centuries, have tried to erase every vestige of one of the six oldest civilizations of the world. The aim has been to keep the people, the sustaining demographic base of this country in total self-ignorance. When losing historical memory and being amnesic, the people lies defenseless and vulnerable because it lacks identity and thereby loses the self-determination ability, tamely and dutifully accepting any abuse, exploitation and injustice.

The peninsular spaniards in their colonies imposed their official history, in which the conquest and colony became a civilizing, brave and Christian acts, in which the "means" used, justify the end, and of course, the invaded civilization was entirely excluded and persecuted. In the last two centuries of "independent life", the creoles have written their "official history", under the premise that the colony was the "origin" of the new country arising from a fight for independence from the Spanish Crown and constitute a free and sovereign Republic. The creole won and expulsed the peninsulars, but kept the Colonial system intact, they only became the lead, but like the peninsulars, the creoles totally excluded the people and culture emanating from the invaded civilization in "their country project".

The scorn, ignorance and disqualification by the creole ideology in the formation of the country called Mexico are devastating and suicidal. From rulers, politicians, industrialists, merchants to intellectuals and artists, with their large exceptions such as muralists Diego Rivera led or thinkers such as Guillermo Bonfil Batalla**[[56]](#footnote-56)** and Rubén Bonifaz Nuño**[[57]](#footnote-57)**, is more than apparent in the "Mexican society". Suffice to quote the illustrious educator and SEP creator, José Vasconcelos**[[58]](#footnote-58)** who wrote in "The cosmic race", the following:

"In any case, the most optimistic conclusion that can be derived from the observed facts is that even the most contradictory miscegenation’s can positively be resolved provided the spiritual factor contributes to raise them. Indeed, the decline of Asian peoples is attributable to their isolation, but also, and no doubt, firstly, to the fact that they have not been Christianized. A religion such as the Christian advanced American Indians, in a few centuries, from cannibalism to relative civilization." (p.12).

But the thought of Octavio Paz**[[59]](#footnote-59)** is not much different from Vasconcelos even with his Novel Prize. In 1995 he writes in the book "Glimpses of the India":

"The opposite and complementary example is that of the American peoples, who could not resist the European conquerors: their cultures disappeared, contrary to what happened with the Hindus, Muslims and Chinese before European imperialism. The clash between spaniards and Mesoamerica was a violent encounter between civilizations that was resolved by the defeat of the magic mentality and ritualistic culture. The scientific, philosophical, technical and political inferiority of Mesoamerica does not fully explain the conquest."

And despite the EZLN uprising that moved the West and to the indigenous people’s struggle for recognition of self-determination, "creole" intellectuals such as Enrique Krauze continue unaware of and belittling the Toltecáyotl.

So in these last centuries, the Cem Anahuac civilization, which has eight millennia of existence, has been completely excluded in the decision-making process to conform the model, first colonial and later neocolonial, both of the peninsulars and the creole that do not accept the existence of an ancient civilization, for both, it all suddenly finished in 1521 with the capture of Tenochtitlan.

This is as absurd as trying to assert that the civilizations of the India or China have disappeared by conquest, colonization, miscegenation and modernization processes. The two civilizations find their essence and deepest contemporary structure in their ancestral civilizing matrix. The same in the Anahuac, but that we cannot see or don't want to see, due to the mental and cultural colonization that we suffer.

In general terms, one could argue that there are three awareness levels in relation to Cem Anahuac ancestral civilization inherited. The benefited dominant class, the morphological and cultural heirs of the invaders that are not more than 10% of the population and have half the nation wealth. Foreigners that have arrived in successive waves to the Cem Anahuac territory, since 1519 to the present day.

These people, in general, categorically reject the existence of the presence of ancient civilization and are prone to the creole ideology discourse, that Mexico is a mestizo country without racism and classism, where all are equal and that those who work and strive manage to make fortune.

At the other extreme is another 10% of the population that INEGI identifies as "indigenous", because in the census they accepts to speak an original language, even though we know that a lot people who speak anahuaca languages, the deny it publicly due to the mental and cultural colonization.

This 10% of the population "coincidentally" is the poorest and only has one per cent of the national wealth, which is basically their land, which day after day are taken by transnational companies and local chieftains. These people, historically, is has "gone" to the most secluded places of the territory, both physical, as well as especially spiritual.

They have barricaded in their traditions, festivities, uses and customs, but have lost -apparently- their teachers and guides, the holders of "the black and red ink". They live clinging in the superficial part of their ancestral culture, without majorities’ conscience knowledge of the Toltecáyotl, although in everyday life they culturally assume without realizing it. The Toltecáyotl heirs, men and women are still mysteriously lurking reality, perhaps waiting for the opportune moment to emerge to the surface. However, in daily practice of community life, the people act and feel, based on ancient knowledge.

In the middle of these two opposites lies a vast amorphous mass of people who have lost traditions, uses, customs and languages of the ancient civilization, when they left the field and incorporated in the cities. By the last century seventies, 70 per cent of the population lived in the countryside. In the beginning of the second decade of the twenty-first century, the relation has inverted and 75.5% of the population lives in urban areas. But although most of "Mexicans" live in urban centers, their cultural root is and remains anahuaca.

This people has been brutally bombarded by the media to "modernize", understood as, cease to be traditional and embrace all the models that the market and the ruling class imposed. Fundamentally consumerism, individualism, racism, classism and "*malinchismo*". They assume new cultural models where vulgarity, lack of respect, abuse and cynicism reigns. These people, in general, flatly rejects their farmers, rural origins or anahuacas. For them it is an offense to be identified with their mother culture and their homeland. They are "City Slickers and modern" and therefore feel "superior" to their siblings of rural origin.

It is curious, but these three groups coincide, -unknowingly-that are totally and absolutely permeated by the Anahuac civilization and its cultural matrix represented in the Toltecáyotl. Foreigners who have generations and generations residing in the Anahuac, unconsciously assume very deep, abstract and subtle, cultural patterns making them different from their compatriots living in their countries of origin.

The most obvious case is that of Spaniards, which in the Anahuac boast to be "Spaniards" and in Spain, the "true Spaniards" call them "indianos", precisely because they were already transformed by the Toltecáyotl.

Mestizos or cultural amnesic, although they do not speak a mother tongue, have not lost the pace and peculiar tone of what once was the "original language" when peaking Spanish. They cannot stop eating with their hands, feel the Día de Muertos and when it is most needed, recourse to the compassion of Guadalupe-Tonatzin, our "dear mother".

The same in their "uses y costumes" whether in the vicinity or in the suburbs of large cities, the "head or Holy Mother", family, the brotherhood, the compadrazgo, christening, sweet fifteen, wedding, funeral, the neighborhood defense or the neighborhood before the calpulli, each and every one of them, in their essence and substance, have an anahuaca origin…even if they do not know or have no consciousness of it.

They are actually mestizos, but claiming that their "miscegenation" is closer to the Spanish, French and now gringo, is not wanting to see a tremendous reality even if they dye their hair blonde, apply whitening creams, have english names on their children, buy technology, wear designer clothes and curse in English, cannot remove the deep cultural imprint of the Anahuac civilization, that leads us to live as a terrifyingly schizophrenic society.

Indeed, the "Mexican" is generally assumed as a mestizo. For him, it is an affront and an aggression to identify him with the civilization of the Anahuac, both cultural in their phenotype. In the voice of the people, after a "mother related offense", the epithet or strongest offense is “fucking indian ".

In general, that 80% of "Mexican" which are not foreigners descendants, or "speak an indigenous language", they assume their miscegenation with a large dose of Spanish, Lebanese, French, etc. The case of afro-mestizos peoples is recently beginning to take a very important part in the miscegenation discussion, because they had been totally excluded, culturally and ethnically, in the identities discussion.

Conclusion.

The anahuacas peoples have always been mestizos. Prior to the invasion between the ethnic groups and cultures of all the Cem Anahuac and probably also with the ethnic groups and cultures of civilization from the Andes or Tawantinsuyu. With the European invasion and subsequent occupation, not only Europeans arrived, but Arabs, Asians and Africans. This series of ethnic and cultural mixing have enriched us.

Miscegenation adds and diversifies, creates and recreates. Far from any racist aftertaste, the meeting of peoples and cultures has always been good for humanity. Perhaps one of the most mixed peoples of the world are the Spanish, where we find Iberians, Goths, Celts, Berbers, Carthaginians, Romans, blacks, Jews and Arabs.

The anahuacas peoples of today are mixed culturally and ethnically. The truth is that the standard-bearing base, the deeper foundations of our mixture, rest in one of the six civilizations the world oldest (could not be otherwise). The problem is that this ancient wisdom and human wealth is not recognized, is rejected and excluded. This phenomenon has been developed by the colonization processes to dominate and exploit the invaded and their descendants who make up the majority of the citizens of this country.

The anahuacas of the 21st century, whether "anahuacas, mestizo or creole", need to recover "the totality of our identity". It would be nonsense to conceive an alleged and non-existent "indigenous purity", but it is just as foolish, to deny the anahuaca sustaining base. We cannot keep living with our back to the tremendous cultural reality of the country and undoubtedly to their full potential. This identity schizophrenia destroys and weakens us.

Recognizing and assume this comprehensive whole, is attacking the privileges, sinecures and abuse of a small but very powerful sector of the country, than not only possess economic and political power, but they also possess the mass media, educational, cultural and religious system of the country.

The nation's structural problems indisputably begin with INJUSTICE. And the first injustice that we live with is the exclusion of the ancient Anahuac civilization. Giving back to the people their historical memory and the totality of their identity will be the end of the colonial period, but also the beginning of a new way of living and sharing this country among equals, without victors and losers.

Saturday 31 December 2011

# 15. THE ANAHUAC IDEOLOGICAL COLONIZATION

The memory loss and the "no identification" with ancestral roots, is what has allowed: first the gachupines and later the creoles, to have maintained a system of exploitation and predation with impunity for five hundred years in what was wrongly called "Mexico" by the Creole.

Indeed, the "common Mexican" does not know anything of the seven and a half millennia of the Anahuac civilization human development. But the devastating part of this misfortune is that –they are not interested in knowing anything-. The Mexican does not like and is not interested in knowing anything about the ancient Mexico. The trauma is very severe and has been carefully structured since 1519.

The people of this country, in addition to not knowing anything, because the education system is designed so that the student does not know nothing of his history and ancient culture, does not feel interested in knowing or researching his most ancient past, where their roots and essence is. They are happy to know some inaccurate things that the conquerors-colonizers have shared with them about "the Mexicas". Nothing else.

It unconsciously hurts them to think that 850 adventurers "destroyed and defeated the greatest and most fabulous indigenous empire, the Mexicas". A totally false colonizer myth, but which has been imposed in the confusing and sore memory of the people.

Suffice to consult the SEP history textbook, in which the battle in which "our ancestors" defeated the foreign invaders, is taught and referred to as: "The battle of the Sad Night ". Sad for whom? This reveals the Hispanic-colonization ideology with which the "official history" is written, that is daily taught to children in this country.

It is interesting and revealing, for attentive and de-colonized, eyes, how everything in general that relates to the Anahuac history and ancestral culture, "own our", subtly disappears. The history written without foreign intervention during seven and a half millennia, and led the Anahuac civilization to achieve the highest degree of human development in the history of mankind. It is minimized, attempted to be erased from the minds and the hearts of the people.

For example: to refer to the Anahuac civilization and cultures it is stated "prehispanic", that is, before the Spaniards. The point is to erase us from the map and ancestral identity consciousness. Few people in this country know that before the European invaders arrival, the Anahuac civilization was one of the six oldest and with independent origin of the planet.

Also use the euphemisms such as: "pre-Cortés and pre-Columbian". The message is to erase and not mention the people, the invaded-colonized culture and civilization. The subliminal idea is to convince the invaded-exploited, that before the colonists arrival, "there was no nothing" and that "it all began" when the Europeans arrived. This is the message Mel Gibson on his film "Apocalipto" seeks to bury in the heart and mind of the ignorant viewer.

Never in the official discourse, from Hernán Cortés with his Relation Letters up to Leon Portilla**[[60]](#footnote-60)** with his "pre-Hispanic culture" texts, passing by Bernal Díaz del Castillo, Fernando Alva Ixtlilxóchitl,**[[61]](#footnote-61)** Francisco Javier Clavijero, Alfredo Chavero**[[62]](#footnote-62)** and "official" contemporary historians, things are never said as they really were. History of invasion, conquest and colonization are always named with euphemisms trying to hide one of the most painful holocausts and dramatic in humanity history.

The Anahuac was and has remained: invaded, slaughtered, looted, enslaved, destroyed, exploited, denied, excluded. Europeans have denied us the right to be human beings, before with the encomienda and religion, and now with minimum wages and television, and have sought to destroy and minimize the subjugated civilization. Its aim has always been that the invaded-exploited do not recognize their roots, despised and deny them. That they self-identify and emulate their oppressors-predators.

The always refer to this shameful bloody and unjust act, as "a civilization achievement" of the West. The spanish official history (1521 to 1821) and the official creole history (1821 to 2010) that validates, justifies and explains the "past and present" reality, as a "painful" but necessary act for a "country to be born". Mexico, the country created by the creole and for the Creole, which always has excluded, exploited and denied the people base, that is, the cultural and genetic descendants of peoples and indigenous cultures.

The "dark skinned", "Indians", Nacos, Yopis, “*peladitos*”**[[63]](#footnote-63)**, “*mugrosos”***[[64]](#footnote-64)** and other epithets with which the colonizing classes (own and foreign) despotically refer to the "original" people. This vast majority lives in poverty, in the food contingency and extreme poverty. The army of poor quality junk products and scrap buyers. This army of unemployed and cheap labor. On the one hand eleven million indigenous people who possess the one per cent of the national wealth, and at the other extreme, 85 thousand creoles possess more than one million dollars and 38% of the national wealth.

And a vast amorphous mass of de-culturized mestizos. People victims of Televisa and TV Azteca. Those people that for five centuries, every day, not only exploits and exclude them, but that daily dumbs, alienates, vulgarizes, and strips them of their own culture (which has managed to remain through syncretism and cultural resistance) by drowning them in modern-consumerism and predation. "These people", represents the majority of this country, is who are prevented from recovering historical memory, their human being dignity, their Being awareness.

But… the moment when the sun rises again will soon come. That historical facts are known as they were. The return of the cosmic Quetzalcoatl subconscious, which exists in each of the hearts of the children of the sons of old Toltec grandparents. The time predicted by the Anahuac prophecies will come, in which the sixth equilibrium Sun will emerge telluric, and will tumble all the structures, mental and material, of the colonizers and exploiters (own and foreign), and our children and young people again hear real words and regain the glory of their ancestors.

Times of light and truth are coming. Then will sharply and with clarity remember the Toltecáyotl, and injustices and five centennial conquest and colonization crimes, not to seek revenge, but to prevent reoccurrence. The faces and hearts of the anahuacas will awaken from the nightmare and will once again be what they were for thousands of years. Real men and women. Children of mother earth and our generous father Sun, respectful human beings of "he for who one lives". It will then be how the everyday “cultural information genetic bank" memory will wake up and we will recognize ourselves and will know our true millenarian history.

Tuesday, August 3, 2010.

# 16. MÉXICO & ITS SOCIETY HAVE A COLONIAL STRUCTURE

Since the founding of this country in 1821 we have been living in a colonial system led by "creole ideology" at the service of foreign economic interests. Intellectual and cultural colonialism prevents us from "seeing" our reality and has achieved that Mexicans rather than trying to put an end to colonization, believe that social success is, becoming a colonizer ourselves.

Mexico was not freed in 1821; the creole only changed the exploitation colonial system facade which peninsulars favored Spain. They expelled the gachupines in 1825 and placed themselves in the upper vertex of the exploitation colonial system. They "invented their country" and called it "Mexico", in honor of the Mexicas which their ancestors had conquered, ignoring the millenary name of this land, which is the ANAHUAC.

The conquerors-colonizers from 1521, destroyed, dismantled and systematically denied all the institutions, authorities and laws product of thousands of years of human development and social wisdom of the invaded. In their place imposed by blood and fire, new laws, authorities and institutions, NOY WHAT SPAN USED AT THE TIME, but others of colonial character, which were aimed to regulate the indigenous peoples exploitation and the plundering of their natural resources by the Spaniards and the sending of the obtained wealth to Spain. In this new system the defeated neither fit nor had rights.

After 3 centuries of unjust exploitation and fierce predation, the creole rebelled against the gachupines and raised the Indians against the Spanish. After 11 years of struggle and thanks to a betrayal, creole Agustin de Iturbide took the city of Mexico with the same army that the gachupines had given him to put an end to the mestizo Vicente Guerrero.

In 1821 creoles declare the independence of the New Spain Viceroyalty from the Spanish Crown and "create their own country". They do not change anything on the colonial exploitation structure and only modify the facade, "modernizing" it with a shade of "Western democracy", in which indigenous peoples, peasants and mestizos very little had to do with the faith of "the nation", except as cannon fodder in their interminable fratricidal struggles, as the creoles were divided into two sides, one favoring Europe [Scottish Freemasons-centralists-monarchy-conservative-PAN] and others in favor of United States [York Freemasons-federalists-Republican-Liberal-PRI]. Nothing has changed in the last centuries. The colonial system was "modernized" as long as the façade was changed and instead of being "*indios-encomendados*",**[[65]](#footnote-65)** became "*peons-locked in*". Instead of sending the riches to the Spanish Crown now were sent to "merchants" who lived in France, England, Germany and Spain, and the crumbs that previously went to the gachupines, now went to the creoles.

The revolution was a second remodeling of the neocolonial system encouraged by United States on the basis of the Monroe doctrine**[[66]](#footnote-66)** and the only thing that really changed was the riches destination, which were no longer went to Europe but towards the North.

In facing the beginning of the third millennium, the Anahuac peoples still live in a colonial exploitation system. The people lost their historical memory and live a "five Centennial" nightmare, lost in a "desolation labyrinth", having a double self-attitude of conqueror-conquered, colonizer-colonized. Without own authorities, institutions and laws, in the midst of the most cynical corruption of a system that, from its origins in 1521, is totally illegal and INMORAL.

The true masters of our people are the "merchants" [foreign financial capital]. They have given us “*atole***[[67]](#footnote-67)** *con el dedo*”**[[68]](#footnote-68)** with the creoles and their corrupt political-party system. The Anahuac people has made no progress at all since 1521, on the contrary, we are now in a difficult situation, because the enemies are among ourselves, intellectual and cultural colonialism has educated us in injustice, exploitation, predation by ourselves, self-contempt and the foreign exaltation. Sometimes we are dirtier, ruthless and corrupt than the very creoles.

How to start the third millennium with more than half of Mexicans into poverty [according to official figures], although UNAM research indicates that 72% of all Mexicans live in poverty. How to speak of a "NATION" and "nationalism" when we are the 9th economy in the world and at the same time we have the 12th place in social injustice in the world and are the 4th nation with the most unfair wealth distribution in the continent.

How to talk of "democracy" and social justice if in the last 20 years we have paid interests equal to 6 times the debt value in 1982 and now owe three times as much, implying we have doomed our children and their children to poverty and to total and absolute submission.

How to think of our future if food imports grew 77%, in 6 years and the economic model, not only condemns the majority of Mexicans to progressive poverty, but places biodiversity of the territory at risk, because that is another of the major problems that is not talked about, but the territory is dangerously polluted.

If education is in ruins and is colonizing, if the health system has been abandoned and hope it collapses, to start privatization of medical services, how can we speak of nationalism if we live a COLONIAL system in the 21st century. The political and partisan system sinks in corruption and cynicism. Democracy as propitiated by "merchants" is "all against all", regardless of the nation and the people, the only thing that matters is power for power itself. The State shrinks down to police and administrator functions and the market widens and takes the direction of society and the country.

The social system is totally dehumanized and is stultified. The values and principles of our civilization are being slowly but inevitably diluted. Family continues to lose traditions, values and customs. Adults are lost in the increasing urgent needs ever increasingly difficult to get money to try to live a life of junk-consumer and seek the evasion illusion. Our children and youth find in television and consumerism their existential reason and in violence and drugs a false door to escape the existential misery that adults offer. With a lousy colonized academic education, with a corrupt and insane society, without dignified sources of employment, without alternatives, without a future, without spiritual alternatives. Stultified, exploited and unfairly treated, insensitive and violently, such our people grow. And the only apparent solution is to be expelled to the North.

In these 487 years we have made no progress, Mexico and their society maintain a colonial structure. Our future is our past. For now, our task is to recover the historical memory. Awaken the spiritual consciousness of life in our brothers. To remember that one day we were free and lived in harmony with nature and the universe. The decolonization path begins in the depths of our hearts.

One by one... we shall waken. It is an individual process. Without messianic leaders, without plastic "gurus". With the power of the spirit, in the wisdom of the old grandparents.

Wednesday, April 9, 2008.

# 17. “THE PREHISPANIC PAST”,

**…between the own and the foreign.**

For the common wrongly called "Mexican" (because the majority does not descend from the mexicas), thanks to SEP and commercial television -not the same but similar-, they have nothing to do with… "that pre-Hispanic past".

Indeed, the common citizen, never was has been taught to value and size their ancestral Cultural heritage. The colony (1521-1821) and neo-colonialism (1821-2012) have maintained an effective "cultural amnesia" policy through "prize and punishment". If you hold onto the invaded and subjected civilization you will be merciless exploited, you shall have no rights, opportunities and access to justice and "progress".

Instead, if you assume yourself (disguised) as "conqueror-encomendero-patron-modern-globalized", you will have a small option open to belong to the dominant society. Thereto you must learn Spanish and forget your mother tongue, you shall abandon your traditions and customs, and you will become "modern" in the middle of a huge gap; that is an employee-peripheral, product consumer and a junk life that feeds the neocolonial system, you will be a "despiser- despised".

For five centuries the Anahuac civilization has suffered a ferocious exclusion from economic, political, social and cultural life. The "historical memory" has almost been erased from the people of this nation. What little is known of the ancient past, are the defamatory and malicious words of Hernán Cortés (Relation Letters) up to Mel Gibson (Apocalipto).

In which our old grandparents, creators of one of the six oldest civilizations in the world, that invented the mathematical zero, perfect time count, corn and a long etcetera, are reduced to evil cannibalistic, warriors, fratricidal, perpetuators of incessant human sacrifices, worshipers of the air, water, wind, the Sun and, of course, the devil.

The intangible and tangible Cultural heritage of seven and a half millennia, which is the only "own-ours" that we have, that gives us a "own face and a true heart". It provides us with an own and original personality that identifies us in the world, as well as China to the Chinese and India to Indians, this wonderful wisdom legacy is unknown, shunned and denied.

Colonization has tried it to erase it from the minds and hearts of those called "Mexican", forcing us to try to be "New Spaniards" for three centuries (1521-1821), French (1821-1921) and now, third class gringos (1921-2012). We have stubbornly spurned "the own" and we have tried to copy (with bad taste, clumsily and untimely) "the foreign".

We will never be more Spanish than Spaniards or more gringos than the gringos, but we have always had their contempt and we have suffered dispossession and exploitation. The Mexican lives lost in the "desolation labyrinth" of being uneducated foreigners in their own land and the schizophrenia of trying to be something that can never be.

From the 1960s Decade, the State has used the Anahuac's tangible Cultural heritage to attract tourists to the country. With Salinas de Gortari this policy escalated until converting archaeological sites in "Prehispanic Disneyland’s". INAH directors and archaeologists lent themselves dutifully, not so workers, to this demeaning task of converting our major legacy in a commodity without substance.

However, the intangible Cultural heritage, the wonderful and millenary legacy of knowledge and feelings, known as Toltecáyotl has been completely ignored by the State. Only groped by a handful of organic intellectuals to gain academic prestige and institutional gifts, but totally foreign and de-contextualized from the people that generated it.

The "pre-Hispanic" is for academic books and for tourists. Not to exalt our civilization root, its worth, presence and dimension in our society. Not to enhance and strengthen the pride of being a wise and ancient people. To presume that the Anahuac civilization is dead is a barbaric act and malicious ignorance that depicts xenophobia, racism and reinforces the five centennial colonization of the ruling class to the invaded-occupied.

Indisputably our nation's future is in its past. In the discovery and dissemination of its best values and principles. The emergence of the ancient wisdom of one of the six oldest civilizations of mankind is the only real chance we have. We cannot continue blindly copying external models.

The anahuacas and mestizos peoples need turning our eyes and attention to the Toltecáyotl. It is required to start the path towards the center and origin of ourselves, without ignoring and denying, values and knowledge that the Anahuac civilization has appropriated in these five centuries, from other civilizations and cultures. There is no "cultural purity" in any part of the planet.

It is not a matter of denying the cultural syncretism that has interwoven in the last five centuries. It is instead off adding into what we are today -a mestizo nation-, the denied root that gives us force, continuity and future.

We cannot face the future, or the reconstruction of this torn and painful patria, without the inheritance and most valuable asset we have, because while we have important and valuable cultural elements from Spain but we're not Spanish, of France but we are not French and United States but we are not Americans. The only thing that we have as "own-ours", unique in the world, one hundred percent original, is the Toltecáyotl.

This wisdom which implies a way of seeing and understanding the world and life is our greatest potential. That was built based on the life experience of generations through centuries and millennia. That exalts the highest human virtues to achieve existential significance in the spiritual plane from achieving equilibrium between the material and the spiritual world.

In education, family strengthening, communitarianism and solidarity, participatory democracy, spiritual development and respect for nature.

We need to investigate, promote and disseminate the Toltecáyotl among the children of the sons of the old Toltec grandparents, so that in rebuilding our nation we may act according with their ancient wisdom. The difficult part is not doing it. The difficult is imagining it.

January 25, 2012

# 18. HISTORY HOLDS THE ANSWER.

Why have Governments in Mexico, from 1521 until our days been illegal, unfair and corrupt?

HISTORY HAS THE ANSWER...

Since agriculture invention, approximately from the sixth millennium BCE until 1521, human development in the Anahuac had an endogenous character, that is, without external intervention. However, with the introduction of the Colonial system in 1521, laws, authorities and institutions were brutally cut off, that were created for over seven and a half millennia, to implement a new system that -in essence-continues alive up to our days.

Indeed, the Colonial system did not import the model governing authorities and Spanish vassals of the 16th C. On the contrary, created new laws, authorities and institutions of COLONIAL CHARACTER, designed to inhumanly exploit the invaded peoples and plunder with impunity their natural resources in favor of the invaders.

But there is another truth -among the many hidden by official hispanic history- which is that the "true conquest" is a process that began in 1521, but that continues to the present day; while the Triple Alliance and the Allied anahuacas of the Spaniards were their "armed wing", policies, strategies and military tactics of the Triple Alliance were those that prevailed in the invasion and subjugation of other Cem Anahuac peoples, at least during the next fifty years. Therefore, the colonial model at the beginning of the occupation propped on the expansionist Triple Alliance model. This is very important to fully understand the historical process, the contemporary reality of the country, as well as the illegal, unjust and corrupt nature of Governments since then.

This is the essay focal point, because this model has remained valid for five centuries, both in the colonial period as in the called "independent", only that it has been hypocritically applied make-up.

To enter the analysis we need to consider the "Cultural Control" theory of Dr. Guillermo Bonfil Batalla, in the context of the "own and the foreign". This is, that the anahuacas allied to the invaders took as theirs the "Spanish conquest" from their philosophical conception of the degraded mexica florid war, but that at the same time, in material praxis, was alien to them, as it was for the benefit of the Spaniards.

This implies, the allied anahuacas joined the Spanish conquering enterprise based on the expansionist military tradition of the Triple Alliance of "adding the defeated" (in the space of the own), but in material practice, none of these new laws, authorities and institutions belonged to them (in the foreign space). So that the new constituted regime, shall be based from its inception in injustice, abuse and exploitation. The Triple Alliance had not offended or attacked the Spanish Crown and much less the Spanish people or their religion. It was the Europeans arriving to conquer, destroy the culture and to exclude the Cem Anahuac peoples, even if they did no harm to them.

We must remember that during the entire classical period, that lasted for more than a thousand years (200 BCE to 850 CE) war was not the change engine change or transformation of societies that had a strong spiritual-religious tradition. However, after the collapse and the symbolic Quetzalcoatl departure from Cem Anahuac, different peoples and leaders tried rebuild the Quetzalcoatl unifying domain and his wisdom, but now through weapons. This period is now known as the formation of the Suyano State. The Maya, Mixtec, Zapotec, Purépecha and Mexicas tried unsuccessfully, redoing the unit achieved by the Toltec legacy for a millennium.

By 1519, Purépecha and Maya peoples were much stronger and more powerful than the mexicas and their fragile alliance with the Mixtec and Zapotec as a consequence of forces balance. But there was another factor, still more important than military power, we mean that the first had not transgreded the ancient Toltec divine duality thought of Quetzalcoatl-Tlaloc; unlike the mexicas, who followed their most important and oldest Cihuacoátl called Tlacaelel, mystic-materialist-warrior ideologist thought and who determined that the Fifth Sun would not finish just when their military and economic expansion began. The mexicas, through this ideology are self-proclaimed as the "people of the Sun", with the mission of stopping its next destruction -the Fifth Sun- by denying Quetzalcoatl of the divine duality, and replacing him with their tribal god called Huitzilopochtli.

This ideology claimed that the Toltecs were wrong and that sacrifice was not of a spiritual nature as reiterated in the ancient Quetzalcoatl teachings, but was of a material nature. That is, the spiritual symbolism of the florid battle warriors where they should face an "internal enemy" and make a spiritual purification sacrifice within their being, was grotesquely changed to a struggle of warriors in pursuit of prisoners to be sacrificed and feed their blood and hearts to the Sun and thus stop his foretold death. In such undermined manner, the Toltec florid war became a war that gave reason to Mexica State, they attributed a "manifest destiny" as savior or sustainer of the Fifth Sun, and provided great benefits through heavy tax burdens imposed upon the defeated -now as "allies"- and additionally provided them fame, prestige and wealth to participants in the warrior incursions, against their neighbors.

The new Tlacaelel ideology gave them strength and vigor to the construction of the relative and short mexica hegemony, but in turn, was the root of their sudden fall, when Cortez arrives and learns -through Malinche- of the mexica fear of the announced Quetzalcoatl return, the mexica, through the Tlatócan leadership, ordered Moctezuma to surrender to the "Quetzalcoatl Ambassador", as an contrition act for the mistakes committed by his ancestors.

"Brothers and friends, you know for plenty of time that here you and your parents and grandparents have been and are subjects and vassals of my ancestors and mine, and always from them and me have been very well treated and honored, and you have also done what good and loyal vassals are forced to their natural gentlemen; I also think that from your ancestors you have memory that we are not natural in these lands, and that they came here from far away land and that a lord brought them and left them here, whose vassals all were.

Whom returned long ago and found that our grandparents were already populated and settled in this land, and married to the women of this land and had much multiplication of children, so that they did not want to return with him and much less wanted to receive him as Lord of this land; and he turned, and said that he would return or send with such power, which could constrain and attract to his service. And you well know that we have always expected, and according to the things that the captain told us of that King and Lord that sent him here, and according to the part where he says that he comes, I have by true, and so you must have, this is the Lord the lord we expected, in particular he tells us they knew of us, and because our predecessors did not do what they were obligated to their lord, let us do it, and be grateful to our gods, because in our times came so much they expected. And I much beg, because is well known by all, that just as thus far you have abided and obeyed as your Lord, from here forward you shall obey this great King, because he is your Lord, and in his place have his captain; and all taxes and services that thus far you gave me, do and give unto him, because I also have to contribute and serve with all that I am ordered; and in addition to doing what you must and are forced to do, will give me much pleasure. All of which he said crying the largest tears and sighs a man could manifest, and also all those gentlemen who were listening to him they cried so much, that for a great while could not respond to him. And I certify your sacred Majesty, that there was no such of the Spaniards who heard the reasoning that did not have much compassion.

And after calming their tears, responded that they had him as their Lord, and they had promised to do everything he ordered; and for this and for the reasons he gave them, they were pleased to do, and from then and forever considered themselves his highness vassals, and each of them and all together promised, and promised, to make and carry out what the real name of your Majesty commanded them to do, as good and loyal vassals do and to provide all tributes and services they previously provided Moctezuma, as were forced, and everything else that was commanded on behalf of your Highness. All of which went to a public writer, and recorded the act in form, and so I asked in testimony in the presence of many Spaniards.

After this act and offer these gentlemen made to the royal service of your majesty, I spoke one day to that Moctezuma, and told him that your Highness needed gold for certain works that were commanded, and begged he send some of his people, and that I would also send some Spanish by the lands and homes of those gentlemen there here had offered, to beg of them that what they had served your Majesty with some part." (Hernán Cortés, second Relation Letter, October 30, 1520).

From Cortés own handwriting it is known that the mexica leadership and their tributaries lords, delivered to him, as the "Quetzalcoatl Ambassador", under the ancient customs and uses of the Anahuac where the word was completely honored and ambassadors were treated with the level of their "represented", in this case the Tloque Nahuaque earthly manifestation (He who is here and everywhere at the same time).

To have an idea of the dimension of this event, the reader may assume the crisis that would occur if at this time a man reached the Vatican who said to be "the son of God", that is, Jesus in his prophesied return, to hold the high Catholic hierarchy accountable of their acts of two millennia. And the arrival exactly matched the prophecy in time and form, in addition of being accompanied by hundreds of thousands of Catholics, sure that they accompanied the "son of God" in his necessary return to save the world. This drama was lived by the ruling class and the mexica high religious hierarchy. The lies of Cortés and Malinche betrayal prompted the civil war that then followed in the Central Highlands, but that at the time did not affect the Maya, Zapotec, Mixtec and Purépecha, as dominant peoples of the Cem Anahuac; because, among other things, they had not transgreded the Toltec Tlaloc-Quetzalcoatl divine duality.

Cortés, just like Pizarro, managed to seize the Mexica and Inca authorities with an accurate blow, of course. But from a de-colonized viewpoint, succeeded because on the one hand, underlying the serious problems, errors and internal transgressions of the mexica leaders, that in addition abysmally differed, as far as ethical and moral values with the Spaniards, and on the other, because they came from a tradition of ancient social organization, in contrast to the Spaniards who barely in 1516 had managed to establish the Kingdom of Spain and in 1492 had ceased the eight century old Arab invasion. While Cortes and Pizarro came as criminals, without laws, principles and authorities to supervise them and with the only desire to enrich relentlessly at any cost. Atahualpa and Moctezuma were governed by strict ethical and moral codes as well as a complex, deep and protocolled Government tradition. For the specific case of Moctezuma, he "governed by obedience" the Tlatócan, he was not a European type "King", he was a Tlatoani (who organizes) chosen and permanently audited by the Tlatócan and in his case, and he could be deposed, as it happened.

With these elements can visualize the conquest and the early colonial years in a de-colonized manner, not only to fully understand what truly happened, but more importantly, so based on the "true story", leaving behind the false hispanic myths, we can understand what has been repeating throughout and what is now happening to us as a society and as a country.

As already stated, the mexicas used a "new" political-military system, which arose after the collapse of the late classical period and that specialists have called Suyano State. As also mentioned, some people already tried to rebuild the Toltec hegemony, but through lordships confederations, trying to hold the Cem Anahuac people under a single command. The mexicas did so when confederating Tenochtitlan, Texcoco and Tlacopan and fought against Azcapotzalco defeating the fearsome Tlatoani Maxtla in 1430. The Triple Alliance (Excan Tlahtoloyan in Nahuatl), is the beginning of mexica power, but it will firm up when Moctezuma Ilhuicamina and Tlacaelel respectively operate as Tlatoani (who organizes) and Cihuacóatl (who administers), when the real expansion begins, especially from the ideological-religious reforms made by Tlacaelel to the Toltecáyotl or Toltec legacy; strength and weakness, as already stated, of the short and limited mexica power through the transgreded vision of the Florid War.

Thus, in the Anahuac civilization and especially in its period of greatest splendor (200 BCE - 850 CE) war did not exist as a state reason, nor as a development or aggrandizement mechanism. This is obviously not to say that there were no confrontations and struggles, given that even in families brothers fight and that human nature is precisely imperfect. But the fact that the same weapons used at the prehistoric period were the same for more than seven millennia, and those used to defend from the Spanish invasion, reveals that anahuaca intelligence and creativity were not focused on a militaristic or warrior vision.

The Mexica war concept was inspired by the Toltec Florid War tradition, which was of a spiritual nature, but Tlacaelel gave it a perverse twist and converted it in a State reason. However, even so, one of its features was that vanquished peoples were "incorporated" to the Excan Tlahtoloyan. That is, enemies became tributaries of the Triple Alliance, but with the possibility of joining new expeditions and receiving from them, part of the taxes imposed on the defeated. Over time, this practice generated a motley and complex relationship of alliances and marriages between lineages of various peoples, such as the son of Moctezuma II sister married Netzahualpilli (1464-1515) and that Moctezuma II imposed as Texcoco Lord, while Netzahualcoyotl had said that he should be succeeded by Ixtlilxóchitl, his most capable son. This led a civil war in Texcoco four years before the arrival of Cortés, where Ixtlilxóchitl, was the real military "Chief of operations" against the Mexica and not Cortés, who did not speak the required Nahuatl to command an army of more than 300,000 men, and that also did not know the Anahuac military strategies and techniques.

The peoples subjected by the Triple Alliance when becoming tributaries also became part of the Triple Alliance. Whether "voluntarily" or through ambassadors that negotiated conditions, or through battles duly formalized in as far as day, place and number of combat men. This point is very important to understand why not only the first Cortes's allies, such as the Totonac, Tlaxcala and Texcocans, but the Mexicas and their allies, when defeated by Cortés (Quetzalcoatl Ambassador), subsequently joined the subsequent European expeditions, fighting against the Purépecha, Maya and La Gran Chichimeca peoples, the peoples of the North of what is now Mexico.

The great Cem Anahuac conquest feat was executed through this mechanism and not, as stated by the hispanic official history, by a handful of "courageous and dedicated" Spaniards. Not only military expeditions, but especially in the settlement of the first cities in the North, were in charge of Central Highlands anahuaca peoples. It is known as "Tlaxcala Diaspora", which represented a great human effort to build the foundations of the cities of the North, extending the construction of temples, convents, houses, roads, mining, agriculture, etc., because it should be remembered that the anahuacas peoples of the North were nomadic and fought to the death trying not be subdued and conquered.

Under this mechanism, Lordships again joined the new civilizing proposal. Yesterday the mexicas, leaving behind the Toltecáyotl and embracing Huitzilopochtli as new vision of the sacred and divine. And with the Spaniards arrival, they left behind the Mexica proposal Mexica and took the Hispanic, by adopting their religion and government system. During the first colonial decades remained the old Mexica exploitation order, only that the Spaniards took the head. The Mexica tribute system was intact but controlled by the Spanish. The number of Spaniards in the Anahuac was always relatively very low, especially in the first colonial years, so that in principle the Mexica collection and taxation system continued existing until it was displaced by the Hispanic. But even when the bureaucracy arrived from overseas, many remote populations away from the Spanish influence remained under anahuacas caciques, only that tribute went to the Spanish Crown.

Thus was born the new Hispanic colonial order, but using the political, administrative and military bases of the Triple Alliance and incorporating the cultural and military elements of the Reconquista War of the kingdoms of Castile and Aragon. This "cultural miscegenation" will have frightening results for the Anahuac people, given that in the first one hundred years of colony the colonial machinery exterminated approximately 24 million anahuacas, with weapons, in mines and by diseases brought by Europeans, especially smallpox and measles. The atrocities performed by Europeans and anahuacas took catastrophic proportions, to such an extent that ten years after the fall of Tenochtitlan, explodes the first great Anahuac rebellion in the Nueva Galicia Kingdom, known as the Mixtón**[[69]](#footnote-69)** rebellion, which came close to demolishing the Spanish colonial project.

The anahuacas peoples, who allied themselves and participated in the true conquest of the Anahuac, became ruthless invaders and viciously massacred their own brothers. Dispossession, looting, raping, destroying and enslavement of the vanquished, which did not exist as an institution in the wars of the peoples of the postclassical period, became a habit of regular and irregular armed groups from the colony to the present day. The security forces of the three levels, police or military, historically acted in permanent fratricidal struggles as occupation armies, stealing, murdering, torturing and destroying without any compassion by their brothers and "compatriots" and yet they continue to do.

The same happens with authorities, from Hernán Cortés to Felipe Calderon, with few honorable exceptions. The "Conqueror" syndrome remains alive to this day. Power is not gained by will of the people; power is conquered by all means and represents a bounty, not a historical and social responsibility. Institutions become booty after a political or military struggle. Power is usually reached illegitimately and illegal manner and immediately the dispossession is "legalized". Whether by fraud in the polls, Coup d'état, treason, assassination, power in Mexico usually emerges from illegality. As it was the power of Cortés who arrived fugitive from the Cuba law for having betrayed Governor Diego Velázquez before an imminent mutiny, given that half of the expedition members wanted to return to Cuba, deliver Cortés to justice and obtain a new captain so the expedition in which they all were risking their capital and lives, became "legal" and would cover the forms the Crown required from individuals to invade and steal. Especially deliver 20% of the stolen to the Crown, known as the "royal fifth".

Cortés drills holes in the ships so they cannot take him to justice in Cuba, and sends the best ship to Spain with a "trusted man" -Francisco de Montejo-**[[70]](#footnote-70)** to deliver the first Relation Letter to the Spanish king, which is a legalism plea in which Cortés justifies his betrayal to Diego Velázquez and "legalizes" his expedition authority. The Cortés syndrome reaches almost all the authorities in the Anahuac occupation, from 1521 until our days.

The reason why colonial and independent Governments have been and are so corrupt is historical, it has its genesis and its explanation in the very construction process of the colonial State, that the country has lived for the past five centuries, where:

a.- A handful of foreigners or foreigners descendants have seized power.

b.- Have absolutely excluded the native peoples and their descendants from the dominant culture and has developed five centennial strategy for destruction and denial of the invaded mother civilization. Blood descendants and their cultures, have been excluded historically in the design of the nation, either during the colony or the Republic and up to our days. And in the case of Benito Juarez, despite being Zapotec, he thought and acted as a creole.

c.- A specific and timely permanent state strategy has been developed, to erase and disappear the historical memory and cultural identity of the anahuacas and their cultural descendants, who have mixed with the different cultures that arrived in the Cem Anahuac territory. And whose objective is that nobody knows, identifies and become proud of their anahuaca root, philosophical, historical, cultural and phenotype.

d.- As the Government is not the product of a democratic process born of the people and for the people, but since from Cortés throughout Calderon, in general, power has been the result of lawlessness and struggles thereto, it is conceived as a bounty and each new Government denies or discredits the achievements of the previous. There has not been a sense of government historical continuity.

e.- As for the people, the Government is "alien" and not "own" (on the concept of the Cultural Control theory), it is used and abused, for personal or group benefit. The "Government" has no true and real responsibilities with the people and much less of historical nature. Power and institutions are a "passer by booty" and they take advantage to the fullest in every possible way. This is reflected in the historical concept in the Government of the "year of Hidalgo".**[[71]](#footnote-71)**

f.- Such that, as the "Government is not own", they use violence to wrest it and maintain it through armed institutions at all levels.

h.- Finally, the armed and security forces do not have a deep and genuine moral, ethical and historical commitment, not with the State and much less the people. The power of weapons and institutions translates into immunity for violence at their discretion in the condition of "abuser-abused". Law and institutions become the means to steal.

Conclusion.

Only with the recovery of the historical memory through an education that awakens consciousness and allows strengthening of cultural identity, and thus self-esteem as individuals, families and peoples, can put an end to "the creole ideology" and end the long colonial period in which we have lived these past five centuries.

Only setting up strong foundations for the reconstruction of our society and the design of a new form of de-colonized life, all citizens may reach material minimum levels, to enable their development and spiritual transcendence.

Wednesday, December 7, 2011

# 19. ARCHAEOLOGY AND HISTORY IN MEXICO

Investigations and studies made in Mexico on the Anahuac civilization, which the creole ideology presume as disappeared and colonially calls "pre-Hispanic", with very rare and honorable exceptions has not contributed to the cultural identity strengthening and enhancing self-esteem of the wrongly called Mexicans, given that not all the inhabitants of this country are Mexicas.

One of the reasons is that the Mexican State has totally excluded the anahuacas peoples and cultures in the construction and development of this country. Another is that being an extremely racist and classist society, from 1521 in the colony and from 1821 in the "Independent" period, native peoples and their cultures represent, as well as a drag on development and a disgrace to the creation of cultural models consistently coming from abroad, they represent the last rung on the social ladder.

The research of ancestral cultures and material vestiges, in general, has been in the hands of researchers, universities, museums and Governments of other countries, in the 19th century from Europe and from the second half of the 20th century from United States. Mexicans academically educated in higher level institutions, in their classrooms were not taught to learn and appreciate this human wealth. Our professionals, in the best of cases and superficially, belong to the "Greco-Roman culture", but in their mother culture, are ignorant foreigners in their own land.

Mental, spiritual and cultural colonization that those called Mexican have suffered, is now of terrifying proportions. The "historical memory" has us been completely erased from consciousness. Surprisingly, one of the most ancient civilizations with independent origin of the planet (like China or India), which reached the highest degree of human development, its current descendants, do not know their past and above all, that do not recognize themselves in that past and much less consider themselves its direct heirs, without any apparent link. That they believe their mother civilization no longer exists and disappeared August 13, 1521. That those, especially the 80% mestizo population, feel a weak identity in a country or foreign culture. And that they deny what is more than obvious, that they are the sons of the sons of the Cem Anahuac ancient grandparents. Because "being mestizo" does not cancel or erase the ancestral heritage -tangible and intangible- of the mother culture, on the contrary, sustains affirms it.

The "Mexican" genetic and culturally in their miscegenation, is much closer to the Anahuac civilization, than the cultures of Spain, France or the United States. But by mental, spiritual and cultural colonization, he denies it and feels stigmatized by having indigenous cultural elements. What is more, it is an insult to call a Mexican is "Indian, dark skinned, naco, etc." He does not realize that what sustain him, helps him and gives strength and wisdom to live, is precisely what he so despises and rejects. The mestizo and creole are both orphans. The first rejects his mother culture and the second, is rejected by the culture that he believes belong, as for the case of Spain, the creole that boasts being "Spanish" in Mexico, in Spain calls himself Mexican and the Spanish call him "indiano" and do not accept him as their own, precisely because the Anahuac civilization has transformed him. The creole is the true character of the "solitude labyrinth" of Octavio Paz, neither from here, nor from there.

As noted, Anahuac historical and archaeological investigations are in the hands of foreigners and their tamed Mexican subordinates and assistants. There are very few foreigners and Mexicans who oppose the powerful Academy mafia and "philanthropic" institutions. Authors such as Bonifaz Nuño, Alfredo López Austin,**[[72]](#footnote-72)** Guillermo Bonfil Batalla, Laurette Séjourné,**[[73]](#footnote-73)** Víctor Jiménez, Víctor la Cruz, Carlos Lenkersdorf**[[74]](#footnote-74)** and Jan de Vos, to name some brave and worthy researchers. The National Institute of Anthropology and History focus their limited actions to archaeology, serving the state for the use of the ancient past as a tourist attraction. Archaeology, history and reflection on this wealth for the construction and strengthening of the "NATIONAL BEING ", is completely out of their policies. The past of the Anahuac civilization is only archaeological –museum-graphic- touristic, and is disconnected to the de-colonization tasks and the awakening of ancestral consciousness and full identity affirmation.

The archaeological sites, museums, videos and magazines are designed from a colonial mentality, colonizing, superficial and commercial. Its texts, notes, scripts, and press releases, maintain the colonizer language. It keep saying cynical and blatantly: "Prehispanic, pre-Columbian, pre-Cortes, Mesoamerica, battle of the sad night, Eagle and Tiger Knights", they refer to Kings, kingdoms and princesses that never occurred in the Anahuac, it insist and reinforces the idea of substantial human sacrifices and the countless wars, of the "encounter between two worlds" and not of an invasion, they maintain the idea that civilization arrived with the Spanish", religion, writing, progress, etc. They put makeup on crimes, theft, betrayal of Hernán Cortés and his henchmen, the religious conquest still is seen as a noble and heroic epic in which the "natural meekly converted" and it does not speak of crimes, exploitation and abuse of the Catholic Church and the Holy Inquisition against the peoples, their cultures and their ancient religion.

The creole State racist and stubbornly reject the presence and participation of the peoples and ancestral cultures. They talk about a "mestizo" country, but ideological miscegenation is only linked to Europe and haggle the presence of "our other part". The mestizo Mexican people find the base of the miscegenation in the mother civilization and not that of the invaders. Indeed, the ancient Anahuac culture sustains our identity in philosophical and ontological spaces. In the way of seeing, feeling and understanding the world, life, death, family, friendship, work, party, the community and penetrates deep in the sacred and the divine. This is the true face of our miscegenation, and not the phenotype or the skin color.

Wanting to find "the foundations" and the potential of our miscegenation in the cultures of Spain, France, Italy, is further condemning ourselves to walk stumbling in the dark "solitude labyrinth", disregarding the own and exalting what we can never be. Both Europeans and Americans historically we have rejected, despised and exploited us. The economic, political, social, cultural, educational models, etc., are always bad and late copies. First the peninsular spaniards and later the creole wished, and have desired to make from the New Spain and Mexico, a reality better than the European or North American and, as history and reality tell us, they have always failed miserably.

Why deny who we are, why exclude our rich and wise experience in human development and social organization, why belittle the values and ancestral principles of our ancient grandparents. Why not add them, without excluding the western part which we have proudly appropriated in these five centuries. Why Europeans to leave the middle ages sought inspiration in their Greco Roman past and why we cannot do so in the Anahuac past. Why China, India and Japan based their modernity and development in their past and ancestral cultures and we cannot do it.

For now, in Mexico archaeology and official history are at the service of the state creole ideology and transnational capitals. Inexorably the time will come where history will be liberating and archaeology will provide inspiration for re-building our millenary social organization and eternal values which were used as a resource to maintain a period of a thousand years of splendor, unique in the planet.

The difficult part is not doing it…but IMAGINING it.

Friday, August 5, 2011.

# 20. THE SPIRIT ARCHAEOLOGY

Archaeology in Mexico was born in the ruins of an invaded and destroyed civilization, reason why it has been, and thus far been, a "colonizer science" that has ideologically served the dominant class and recently the business class, by grotesquely trying to attract tourism by transforming archaeological zones into "Prehispanic Disneyland’s."

Archaeology has never served to encourage, strengthen and inspire the anahuaca people cultural identity and self-esteem. Given that the "Prehispanic" past has had little worth and importance in the official history of Mexico, especially for the creole country project, "history" begins with independence. The Anahuac ancient civilization, cultures and peoples have been excluded in the construction of "the creole nation". Archaeology moves in an elite academic and under a protective shield, unassailable for any mortal.

Archaeologists present us with the image that there is no possible connection between the past and the present. For them, the civilization reason of a "thorough study" is completely extinct and not even remotely can contribute to building our future. They make childish and ridiculous assumptions of the essential development reasons of our ancient grandfathers. Their speculations are based on the value of their "teachers and foreign mentors" judgments, those who judge the ancient grandparents under a Western measure, where economy, politics, war and trade, -according to them-, are the fundamental elements for "knowing and understanding" the Anahuac civilization. With four “*tepalcates”***[[75]](#footnote-75)** purport to interpret a civilization that based their development on the spiritual existence significance.

Archaeologists have always we studied us by our differences, not our similarities, as well as analyzing us as a cultural archipelago full of cultural Islands that have nothing to do with each other. When in reality we are a huge cultural continent, not only in Mexico, but from the Alaska native peoples to Tierra del Fuego.**[[76]](#footnote-76)** We all are a single civilization. And what unites all the mestizos and indigenous peoples of the continent, is not the "alleged Latinity" invented by Napoleon III to recover the "Iberia" colonies which Spain lost in the early 19th century, or the alleged "hispanicity" with all its colonial and religious scourges. The continental cultural unity of indigenous peoples has to do with a way of seeing and understanding the world and life arising independently eight millennia ago and still alive and existing in the depths of our numbed hearts.

We are a single civilization by many peoples and different cultures that have lived and live throughout this immense continent and over thousands of years. Only that from 1492 we have been denied and have tried to extinguish and make us disappear. First by calling us "Indians" (because they thought they reached India) and now indigenous (which -colloquially- removes the human being nature) or third world Latin-American. And colonized archaeology and history have occupied a very important place in this cultural Holocaust.

Anahuac peoples and ancestral cultures have been the property of "foreign researchers". From Eric Thompson**[[77]](#footnote-77)** with the Mayans and Hiram Bingham**[[78]](#footnote-78)** with the Incas. The Mayan and the Quechua**[[79]](#footnote-79)** people have not been able to say and know nothing of themselves and of their ancestral history. All the original peoples and cultures have each their own "speakers", their specialists, experts who know what they have done, what they think and feel, because from colonization "Indians do not think", nor are able to fend for themselves. Research is only an exclusive field for foreigners and creoles, and a few mestizos that crawl in.

This is how we have been told, for example, that Monte Alban was the exclusive work of the Zapotec and only the Zapotec. And so says the foreign Zapotec specialist of Monte Alban. But for a de-colonized mind it is more than obvious that Daany Beédxe, -the Jaguar Hill in Zapotec language-, was a monumental work of all peoples living in the region now known as Oaxaca. The Huave,**[[80]](#footnote-80)** Trique,**[[81]](#footnote-81)** Amuzgo,**[[82]](#footnote-82)** Chontal,**[[83]](#footnote-83)** Chatino**[[84]](#footnote-84)** and other peoples who have lived for millennia in these lands, with their community spirit and under the Toltecáyotl wisdom participated arduous and fraternally in the construction of the sacred for more than thirteen centuries.

In the same way how now they "discovered" that there was "a Zapotec neighborhood" in Teotihuacán. They refuse to see that we are a civilization that has for a millennia has been in contact and trading, not only in the Anahuac, but with the entire continent from Alaska to Tierra del Fuego and that we are a single civilization with more and diverse peoples and cultures that in time and space inhabited the continent. And that most likely when the European peninsula was populated by savage warriors, our ancient grandparents had a high cultural contact with the peoples of China and India.

The colonial archeology is the owner and Lady of the "pre-Hispanic" past and is under the command of their foreign mentors and their rich universities. But that is -"for now". Their work is generally sterile and innocuous, addressed only to the domes of academic wisdom subordinated to the system. And recently at the service of the Tourism Secretary and tourism service providers.

The macehuales, the underprivileged, the faceless. The original peoples, peasants, the suburban, the de-culturized mestizos, the "de-indianized Indians" as Dr. Bonfil Batalla said, what we now must do is SPIRIT ARCHAEOLOGY.

Indeed, we must explore and unearth the most valuable, the most essential of the "own-ours". From the bottom of our hearts, from our oldest traditions, from the most genuine of our uses and customs. We must resort to the ancient word that lives in the hearts of the people. Remember the values of the granddads and the Huehues**[[85]](#footnote-85)**. Because the day is near when the world will be back on foot and will no longer be upside down. In which light will be light and darkness will be dark. In which everything will again have its fair measure.

# 21. THE CONQUEROR COLONIZER LIMITED VISION.

The vision of the West on the Anahuac has always been of a supposed superiority based on an immeasurable ignorance. We must remember that the Europeans, who came to our land, did not represent "the best" and higher from the late Middle Ages, known for its backwardness and obscurantism. In addition, Europeans from the beginning did not come on a humanist or scientific expedition. On the contrary, the most ignorant and desperate people, came to become rich through crime and predation institutionalized by the crown and the church. This is what the creole and neo-colonizers refuse to accept. Presenting the INVASION, as "humanist and civilizing act" through a series of big lies and grievances towards the civilization, which they never knew and much less valued.

Already in the 18th century, one of the "creole nationalism" pioneers points to very interesting elements to reflect on "the ancient Mexican". Indeed, Francisco Xavier Clavijero in his "sixth dissertation" of his ancient history of Mexico says:

"ARTS TO MANUFACTURE SHIPS AND MAKE BRIDGES AND LIME." If other nations can be accused of ignorance in the art of building ships, this cannot be made on the Mexicans, because, not having taken over coasts but in recent times of the monarchy, they did not need nor had opportunity to think in such construction. The Nations which occupied the beaches of both seas before of Mexicans took them over, canoes were sufficient for fishing and trade with neighboring provinces, so that, free from ambition and greed which has typically been the causes of the long voyages, neither wanted to usurp states legitimately owned by other nations, nor wanted to transport from distant countries unnecessary precious metals."

From this brief text with a de-colonialized mind can reflect on the other side of the invasion and the creole nationalism, which overwhelms us so much in our days.

First of all we will say that always, what has not been equal or similar to the European development, is inevitably lower. The world and the lives of other civilizations have been interpreted and judged with Western parameters and values. So that what is not like them, is deficient, primitive and of little value. The problem is not that the Europeans are like this, because in fact, almost all the peoples of the world are "the navel of the creation and the universe". The problem is that the invaded and colonized, assume it as the truth or dogma of their depressing reality.

Secondly, analyze what Clavijero says: "the Nations which occupied the beaches of both seas before the Mexicans took them over". Here "Mexicans" are understood as Mexicas, and that there were other Nations, so the "Mexican" name is fully incorrect for other Nations that today make up the country. The very Mexico name is incorrect to name "the United States",**[[86]](#footnote-86)** because "Mexicans" are also Mayan, Zapotec, Mixtec, Nahua, Totonac, etc., as well as mestizos and afro descendants. The correct name of this country has been AND WILL BE ANAHUAC.

The second part of the referred text is more than convincingly conclusive: "canoes were sufficient for fishing and trade with neighboring provinces, so that, free from ambition and greed which has typically been the causes of the long voyages, neither wanted to usurp states legitimately owned by other nations, nor wanted to transport from distant countries unnecessary precious metals”. Clavijero "gives hits the nail in the head", because just as his statement is certain, the Europeans who came to our continent, were moved by ambition and greed. In addition they came to usurp and disrupt an order legitimately established. Recognizing also that, our ancient grandparents were not interested in trading precious metals, nor the ambition to conquer other continents.

Reading the so-called "Sources", in a de-colonized manner, is a very interesting task. The current inhabitants of this country wrongly called Mexico by the creoles need re-analyzing the creole official history, to be able to re-found this country.

The need that we no longer have personages such as Hernán Cortés or Carlos Slim, as symbol of injustice, abuse and impunity. So that we no longer have victors and defeated, so that we ALL HAVE THE SAME OPPORTUNITIES AND RIGHTS.

So that we can live in justice and equality.

Thursday, March 26, 2009.

# 22. CREOLE NATIONALISM

"Nationalism" or globalization is in the debate. Mexico is a sovereign country, or an e-business. Politicians and intellectuals argue over nationalism.

Can we speak of nationalism? What can we defend of nationalism? From what nation? The creole nation or of the invaded-conquered-colonized-exploited? The creole nation founded in 1810? Whether York-Masons-liberal-federalist-Republican-PRI or are creole-Scottish Freemasons- conservative-centralists-monarchists-PAN.

What we call now Mexico has a historical time of approximately 8 thousand years, from agriculture invention until today. Of them, seven and a half thousand years were lived in the Anahuac civilization project. After the invasion and institutions, laws and authorities destruction; three hundred years as a Spanish colony at the hands of Spanish exploitation. And the last, almost 200 years, living in a disguised colonial system, now at the hands of the creole that expelled the spaniards and created "their nation" and maintained the colonial system and its castes. Since when, the defeated, indigenous people, farmers, workers, employees, underemployed, unemployed have taken transcendental decisions in the construction "of the creole nation and homeland"? Or have they only been cannon fodder, captive vote and working-consumer mass.

Of what nationalism are we talking about? That of Hernán Cortés or Gonzalo Guerrero, of Montezuma and Cuauhtémoc, of Hidalgo and Morelos, of Iturbide and Guerrero, of Santana or Bravo, of Juarez or Maximilian, Diaz’s or Zapata, Carranza's or Villa, of Aleman or tata Cárdenas, of Echeverría and López Portillo or Vázquez and Cabañas, Fox or Sub Marcos. Nationalism being defended is of the victorious or the defeated nation. Of the rich or the poor, of exploiters or of the exploited, of the "Pirruris" or the nacos.

From what nation can we defend...NATIONALISM?

What has been, in reality this 'Nation' mockery which emerged barely 181 years ago? How it is possible that a working people and with so many natural resources, more than half are poor and a handful are immensely rich. In this "nation" according to UNICEF daily die 500 children from misery generated problems. Whose are these children? Who cares for them? These street children... are children of a nation? And these unemployed young people, does anyone cares for them and for their future? The millions of people who have no work, school, land, credit, home, food, medical service, pension... do they have a nation that protects them, support, help, and really cares for them?

When we talk about nationalism... what they are talking about? Of justice, equity, opportunities, respect, welfare? Are we are talking about millions of people and their material needs and spiritual aspirations; or are we talking about pure political ideas?

Are we talking about a historical and cultural continuity of thousands of years or are we only referring to a handful of ideas brought from abroad 192 years ago by illustrious and rapacious immigrants. When we speak of nationalism, are we talking about the feelings and aspirations of millions of people and thousands of years, or are we only speaking of ideologies of a handful of privileged people. Whether exploiters, politicians or intellectuals. Or are we talking about THE FEELINGS OF THE NATION, of tens millions of people that conform it.

Is it healthy to discuss nationalism or is it more reasonable to talk about the creation of a nation for all and not just a few? Is it prudent to talk about nationalism or rather speak of decolonization? It is better to talk about reforming rather than re-founding a new nation and a new nationalism? Is it better to name the new nation with its ancient "Anahuac" name or continue calling it the mexica name given by the creoles? Re-think and re-found or patch and reform? Decolonize or neo-colonize? It will be good to discuss creole nationalism, whether conservative or liberal, PAN or PRI. Will the discussion be sterile or could it be productive? What do you think?

Year of 2010.

# 23. THE CREOLE PERMANENT BETRAYAL

Since the foundation of "their country", wrongly named Mexico,**[[87]](#footnote-87)** the creoles have never shown love, respect and commitment to "their country", and much less with the excluded original inhabitants of one of the six oldest mankind civilizations.

Delivering sovereignty, natural resources, the territory, and above all, the people to the interests of foreign powers and greedy corporations in exchange for crumbs. Treachery, corruption and the lack of respect for life have characterized the creoles in power since 1821.

Creolism is an ideology, not a racial category. This ideology is not exclusive to non-indigenous or mestizo people. It refers instead to the attitude of plunder, exploitation, predation and contempt for the inhabitants of the country and its natural resources. Therefore this ideology is present throughout society, without distinction of racial, cultural or economic origin.

Historically the creoles never intended to work and struggle for the construction of a majority’s country. Where justice, opportunities and well-being was equal for all its citizens.

A "State of law" has never existed, respected by the government in turn themselves. A solidarity commitment for the common good has never really existed. They have never been willing to personal sacrifice.

They have always fought for their personal and group interests. Injustice and the abuse has been their currency. Their selfishness and human insensitivity has led them to -permanently- commit crimes against humanity and take injustice and exclusion to unthinkable levels of tragedy and aberration.

Their greed and limited sights have confronted among themselves in a permanent struggle which led to the country not only to civil war, but have negotiated foreign powers invasions to defeat political enemies, from the York Masons against Scottish Masons, passing through liberals against conservatives and at present the PRI against PAN.

The creoles in 1810 betrayed the gachupines and orchestrated a social explosion using indigenous peoples to remove them from colonial power and then expel them from the Viceroyalty in 1828.

By calling to "kill gachupines", Hidalgo raised the Indians against their Spaniards relatives. The new country was called Mexico, but kept the same colonial structure, that is, the system of castes and the tri-centennial exploitation and indigenous people’s exclusion remained intact.

However, the creoles have been characterized by their helplessness, inability and incompetence. Both, in the public administration and private initiative. Never have been able to generate social wealth and have specialized in creating poverty.

They have always been the lazybones partners of foreign investors. The territory natural resources and the indigenous slave labor, from 1521 have generated enormous wealth that capitalized Europe to allow their world power.

In fact, the first three colonial centuries (1521-1821), involved an exploitation and extraction of indigenous peoples and their natural resources in favor of Spain. The following two centuries (1821-2011) in the neocolonial period first favored Europe and finally the United States.

However, the creole unlike their gachupines relatives who "worked hard" on exploitation and predation of the colony, the creoles, by their "bicentennial" impotence and ineptitude maintained a very comfortable and pleasant strategy, that implies that they always have expected, desired and promoted the arrival of foreign companies and capital "to their country" to generate successively: "modernity, progress, development, neoliberalism and globalization".

The creole have historically delivered an almost slave work force to foreign capital through maintaining a hunger minimum wage and natural resources of the nation in exchange for being made "partners" and receive a few crumbs from the dispossession.

The economic model since 1821 has been designed to favor the external market through the sale of raw materials and oil. The creole ideology is predatory and petty; wealth is only for them, regardless of the damage to the people and nature.

From 1821-1921 the delivery went to England, Germany, France and Spain primarily. From 1921 to date goes to the United States. The betrayal to the Patria and servility in the midst of a corruption sea has been the history of the "creole Mexico".

From the Guadalupe Treaty, and Bucareli to NAFTA, all are a disgrace to the dignity of a nation and a blow to his people. The creoles have been capable of this, because they have never really loved and respected this land and its people.

They have always felt superior to the descendants of the original people, temporary and far from their true homeland, reason why always boast their "foreign" origins, scorning and mocking the original cultures and peoples.

The creole ideology leads them to have their own housing, recreational and commercial areas. As well as their exclusive schools, churches, sports clubs and resorts, where the "dark skinned" only are belittled servitude.

This is a separate chapter which gives a personality to the "creole patria". Indeed, Mexico has always been an extremely racist and classist country. The contempt and hatred towards culture, phenotype, traditions and ancestral customs has been more than obvious.

But racism has always existed under a curtain of hypocrisy. Classism has its origins in the caste system which persistently remain between colonized and colonizers.

The other great creole feature is corruption. Indeed, the truly corrupt have been the creole, their power and wealth cannot be explained otherwise. They have cynically made corruption the emblem of their nation.

Those who have led a country of people that does not respect the law, which is abusive, advantageous, corrupt, indisputably are the powerful -economically and politically-, because this way they can behave cynically and with total disregard of the law.

Creole ideology obtains political and economic power based on this social cancer, from a humble municipal Presidency, from State Government, up to Federal Executive power, or from a small shop to a supermarket chain.

In a country in which law is not respected and where people do as they please -without respecting others rights and the common good- enables the field to generate great fortunes. Bill Gates and Carlos did not build their fortunes the same way. The inept and abusive can only progress through corruption.

This creole country has been a permanent failure and today reached its limits. The people cannot resist any longer such treason, incompetence and poverty. The political and business class already depleted "the goose that lays golden eggs".

﻿Poverty, exclusion, injustice and corruption have bottomed. The danger of social unrest is imminent, if it weren’t because of the "relief valve" which represents the migration to the United States, the creole country would have already blown up.

The challenge is to re-patch the creole Mexico or reestablishing the Anahuac. Change everything to remain the same as it did in 1810 and 1910, or re-founding the country from its deepest foundations, starting from the ancestral cultural root of at least 80% of the population, between indigenous and mestizos, who respond with greater intensity to their anahuaca heritage. A truly mestizo country in its culture and not only racially.

A country in which everyone has equal rights and equal opportunities. A country where all are willing to sacrifice themselves for a shared future without unprivileged and privileged. A country where law and justice is for everyone.

A country where the common good is over the private interest. A country in which colonization is finished, the victors and the defeated. A country where the history and culture of the majorities is not excluded. A country in which its future is based on its ancient civilization, as today China and India do.

A country for which all are willing to work and comply and make comply with the law to have a State of Rights without concessions, exceptions and privileges. A proud and fully mestizo country where the Anahuac and Western civilization function.

This is what a country needs, with hunger for Justice and opportunity thirst for two hundred years. No more corrupt political parties that "split and divide society" in factions, groups, tribes, cartels, fighting among themselves and against everyone.

No more large creole monopolies that impede the economic development of the country and create poverty and backwardness. Large companies that operate as "criminal cartels" annihilating competition and the small and medium enterprises. Companies of rich that pay hunger wages and shirking the most basic worker benefits.

A country in which ignorance and alienation is not the most lucrative business. A country that considers as basis and essence of its founding values, principles and feelings of their ancient Mother civilization, to which the majority belong and at the same time are alien.

A truly mestizo country in which all are included and considered. A country where decency and honesty recover honor in all public and private events.

That the skin color not matter and proudly recognize the original cultures and peoples. In where the de-culturized mestizo knows the greatness of his mother culture and do not self-despise.

A country in which love and respect for life, family, nature and community again become the key factor of union and work. A country where the sacred and the divine again occupy a privileged place in the hearts of all its children.

Thursday, March 24, 2011.

# 24. THE CREOLES AND MESTIZOS HISTORICAL CHALLENGE

The exclusion of the values and principles of the Anahuac civilization, in the miscegenation formation, has been the most serious historical mistake, both by creoles and mestizos. They have deprived of the best of themselves.

Indeed, all racial and cultural mix promotes diversity and innovation. In fact, there are no racial and culturally “pure” peoples on the planet. On the basis of the origin of man comes from Africa and the oldest culture, such as the Sumerian,**[[88]](#footnote-88)** produced during the Ubaid**[[89]](#footnote-89)** culture (4500 BC) and later by the Umma**[[90]](#footnote-90)** culture, until reaching the Persian culture,**[[91]](#footnote-91)** which through thousands of years and diverse miscegenation’s consolidated an own face that defined and represented it. The same could be said Egypt and other civilizations called mother. Each and every one of them was the fruit of the encounter and mixing between diverse cultures and peoples.

The most obvious example is the Spanish people, which are the largest racial and cultural mixture; the Iberian Peninsula has always been a geographical, ethnic, linguistic and cultural bridge between Africa and Europe. The Spanish people are made of Iberians, Celts, Goths, Visigoths, Carthaginians, Romans, Berbers, Arabs, Africans, among many others. And this series of encounters, mergers and cultural appropriations translate in human wealth and the systematization of the existential wisdom that brings each people and culture. Spain is the synthesis of all the experience, wisdom and sensitivity, which provided all these peoples over the centuries. Therein precisely resides its beauty and its strength.

However, the creole and mestizo in the formation of the country wrongly called "Mexico", (in honor of the great México-Tenochtitlan of the Mexicas, denying all other native peoples of the Anahuac, that are neither Mexica nor Mexican), always schizophrenically excluded, wealth, experience and wisdom of one of the six oldest civilizations with independent origin of the world. This mistake has collected and is still collecting a very high price, as remained helpless, lost in the "desolation labyrinth".

The creoles, because throughout the colony they always felt and behaved as second class spaniards. Always envying the gachupin ability to generate wealth and permanently frustrated, trying to be "more Spanish than the spaniards". There were many Peninsular and European traveler criticisms of this ballast in the New Spain Viceroyalty, where everyone wanted to be nobler and more Hispanic in their excesses, than in the Court of Madrid itself.

This sense of remoteness made them be excessive and recalcitrant to maintain "a Spanish being and feeling" and therefore fueled their hefty phobias towards the original cultures. Despite breeding, living, eating and becoming rich from the generous local culture. But above all, they never realized that this Mother culture, as old as the Chinese or Indian, little by little transformed them to the point that despite rejecting it, when returning to Spain, the Spaniards while seeing and feeling them different, called them "indianos",**[[92]](#footnote-92)** because they no longer were like them, cultural miscegenation made them different.

Mestizos also in these five centuries have borne the same cross. If the creole were rejected by the gachupines, mestizos were rejected by the creoles, who felt them beneath. But at the same time, the mestizos rejected the original peoples and cultures. Hence, while the creole strived in being more Spanish than Spain spaniards, mestizos strived in being more creole to the creoles, first during the colony and later in "independent Mexico". The mestizo reluctantly accepted miscegenation, but always affirmed and felt himself much more "Spanish". Both, creole and mestizo, despised, excluded and denied the wealth, experience and wisdom of one of the oldest civilizations of mankind. Reason why they never managed to transcend their own mental and cultural self-limitations.

Both creoles and mestizos have been unable to fully develop their creative and innovative potential, from the mental and spiritual colonization, which has the cultural mix in the human race. For this reason the country founded in 1821 has been powerless, always confronted and divided, always depredated by locals and foreigners. Very few times loved, respected and fought by its real people. As noted in his day by Guillermo Bonfil, the imaginary Mexico has always wanted to "rescue" the profound Mexico, but has never taken it into account. It does not recognize any value in the essence and civilizing anahuaca roots.

The formation of "the Mexican nation" has been in the hands of a handful of foreigners who wanted to civilize, Christianize, progress, modernize, industrialize, integrate, neo-liberate and globalize the country. Always divided and confronted. If some were liberals the others were conservative, if some were republicans the other were royalists, if some were federalist the other centralists, if some were pro United States the other were pro Europa, if some are PRI the other are PAN.

The only thing the two sides have absolutely been in agreement is in the denial and exclusion of rights and original cultures. For this handful of leaders, the civilization of the Anahuac has had nothing to contribute to the construction of "their nation". All references to the anahuaca civilization is worthy of contempt, rejection and destruction, whether their languages, traditions, uses and customs.

The idea the creole and mestizo have always had is the disappearance of anahuacas peoples and cultures, whether through "integration" to the dominant culture or literally by genocide, for exploitation of their territories and natural resources, which for thousands of years belonged to the community and not subject to predatory exploitation. But this policy and cultural genocide attitude that has lived society, the colonizing and neo-colonizing culture, also applied to the personal, family and community universe. The creole and mestizo are permanently attacking and satirizing the anahuaca cultural manifestations in their own daily lives and in their family and social world.

The point is to disappear all vestige, presence or reference of the anahuaca culture, both in the phenotype, language, dress, food, tastes and preferences, as well as personal, family and social uses and customs.

Creoles and mestizos, the more Hispanic, French or American they are, the better they position in the social pyramid. Neither have ever glimpsed at the wealth and increased opportunities they would have if they took as theirs the ancient Toltecáyotl wisdom. Their complexes and ignorance has prevented them from considering the power and potential of merging and balancing both cultures.

Because there is no doubt that despite their conscious refusal to considering the potential of the anahuaca civilization, they have unconsciously done it and have been able to produce -in both cases-, many wonderful cultural events, unique in the world, as is the “*charreada*”,**[[93]](#footnote-93)** culinary culture, music and a long etcetera. The creole and mestizo, are neither spaniards nor anahuacas, they are a forced mixture of the cultures of Europe, Asia, and Africa, on the one hand, and on the other, of the diverse cultures of the Anahuac civilization.

So far has been a mixture product of violence, abuse, ignorance and denial, an unconscious mixture. But that mixture, in spite of this has produced exquisite and wonderful cultural elements. The challenge, in the building of a nation with justice and without exclusions, is to start a creative mixture, respectful and intelligent, in conditions of justice and equality.

For historical reasons that will not discuss in this reflection, the Anahuac civilization developed over seven and a half millennia, lost its continuity and natural evolution temporarily. In these last five centuries the cultural elements most important inherited from the Toltecáyotl have remained in a culture of resistance. It is clear and obvious that the neocolonial project has no future.

The challenge for the immediate present is to think of how to build a more just and humane nation. And of course, which may not be, as it was done in the past five centuries…bringing foreign ideas and excluding the wisdom and experience of our own ancestral character. Nor making the same mistake of excluding what we are as mestizo part of the Western culture.

We have to build a cultural miscegenation CONSCIOUS, PROACTIVE AND PARTICIPATIVE, in which all the peoples and cultures that today make up the nation, participate with equal opportunities. All those who share this nation whether Mennonites, afro descendants, Eastern, Central American, all have the same right and they should have the same opportunities.

Naive and perhaps racists are those who believe in the anahuaca "purity", which in addition, never existed, given that there is evidence and undeniable cultural elements of the anahuacas contacts with the Tawantinsuyu and Asian peoples, long before the European invasion. A new nation cannot be built with the worst vices of the previous.

Mexico is changing, the world is changing. The point is not change; the change is more than obvious. The challenge is to know if we will have the wisdom to retake the experience of the Anahuac civilization in the construction of a new society. The challenge is to know if we can guide this change endogenously and taking eight thousand years of civilizing experience as foundations in human development.

The anahuacas people of the 21st century and their cultural descendants need the creoles and mestizos. Their accomplishments and achievements in the tonal world. In the same way they need sensitivity, spirituality and ancient wisdom that anahuaca people possess on the nahual side. Equilibrium is and always has been the Toltec warriors’ challenge in the Flowered Death.

We need a renaissance product of a true miscegenation. The expected Quetzalcoatl return is nothing other than the encounter of the Quetzal-spirit, with Cóatl-matter in daily life and in social construction. Peoples constituting what today we call "Mexico" must embody Quetzalcoatl in their hearts, our family and social life, in the construction of a new society that integrate all and do not exclude anyone.

In facing the impending social, cultural, moral and economic collapse of the Mexican nation. The sons of the sons of the ancient Toltec grandparents must very clearly have what it is they must do, no matter if currently it seems impossible to do. What we require is conceiving it; the rest... will be easy.

Saturday, April 30, 2011.

# 25. HISTORICAL AND CULTURAL VIOLENCE ORIGEN IN MÉXICO

**1**

The peoples who know their history can exercise their sovereign right to self-determination. The loss of historical memory, whether imposed by colonization or comfortable self-ignorance, leads people to injustice, slavery and violence.

The deepest foundations in which the unprecedented escalation of violence in our country is uprooted have its early origins in the conquest and the establishment of the Colonial System. The values, principles, attitudes, vices, uses and customs in the exercise of power, are a constant repetition of a yet unresolved drama by the inhabitants of this country.

For three centuries, in what today is Mexico, the essence and structure of the Government and the exercise of power was constructed. The so-called "independence" was a struggle between creoles and gachupines for power. The creole that betrayed and defeated founded "their country" with the same ideological and cultural structure that was formed during the colonial period. The differences were only in the form and shades, but not of substance. Mexico consequently remained under a colonial regime hypocritically disguised as democracy.

The point of this reflection is, how the new colonial order was created in the violence in the extensive territories of the Anahuac, and how, that same violent order continues to operate to this day on the essentials, even if it has been "decorated" successively by various internal and external events.

The violence has been the means by which the historical and cultural reality of what we now call Mexico has been built. Violence is a universal manifestation that is in all human historical processes and even animals. Every civilization one way or another have occasionally resorted to different types of violence to exercise power, develop and maintain their own project. Violence accepted by society is exceptionally exercised from the power of the state, when individuals or groups try to injure the common good and attacks against the state in their private interest or group. However, in the case of colonized peoples and in particular of the Anahuac, violence has been the systematic means by which power has been exercised and it has been constituted as a State reason. Colonization and neo-colonization were built and developed through violence. Five hundred years of violence, sometimes explosive, mostly silent and underground. Sometimes of national character, other regional, collective sometimes, other selective. The invasion was a violent act in 1519. But exploitation, predation, exclusion, denial and genocide, have been and are the constant for the past five centuries. This violence as an expression of the exercise of power and reason of state being, has many and varied manifestations, tessiture’s and modalities.

The violence since 1521 in the Anahuac has been present in all social, economic, educational, political, religious and cultural manifestations. We have learnt to live over the past five centuries in a violent world where to be in harmony, is required to be violent in their diverse and multiple dimensions. From silent violence through periodic outbreaks of social violence. From domestic and family violence through economic, cultural and the violence exerted by the State.

According to the Cultural Control Theory of the "own and the alien" of Dr. Guillermo Bonfil Batalla, we could affirm that the "alien" world is completely violent and to penetrate it, requires assuming culturally, the active attitude of the violent or the passive attitude of the brutalized. "The fucker and the fuckee", understood as the culture of the colonizer-colonized, which can indistinctively and temporarily assume either of the two roles, depending on the circumstance and time. The stereotype of the violent villain or stoic resignation, aggression or submission.

The exercise of violence against the people legally has always been available at the discretion of the economic and political power, in colonial times by gachupines and in the neo-colonial period by the creoles and their ideology. However, in recent years, at the collapse of the creole state by the exponential growth of drug lords, corruption, organized crime and the recent offensive of transnational corporations for natural resources of the country, have propitiated the use of violence by independent groups, as means to get rid of the state violence, has begun to threaten the historically privileged groups, both their people and their patrimony and leads the country on the path to becoming a failed State.

It is urgent to stop the deterioration of the rule of law. Another social explosion or another foreign intervention would be an enormous setback. A devastation as that of 1810 or 1910 would produce greater suffering for the people and very little would change the current conditions. It is required to stop violence through attacking its real causes. And here we return to the principle of reflection. The causes are historical, structural and cultural. They have to do with exploitation, predation, injustice, exclusion, denial of the values, principles and presence of the Anahuac civilization. With peoples cultural, community and historical rights. As well as with inalienable human rights, food, health, education and community organization, understood as the practice of the ancient usages and customs in the exercise of the Government and the administration of justice.

To sum up, the right of cultural descendants of the Anahuac, indigenous or mestizo, of participatory democracy, is a cultural heritage of thousands of years, in which the organized people achieved that the authorities chosen by themselves, "govern by obeying", in seeking the common good, justice and equality.

Of course it is not easy. It is understood that it cannot be a short process, but there is no other choice. Recovering the wisdom and experience of the Anahuac civilization, which has been brutally excluded but lives hidden in the genetic Bank of Cultural information of the Mexican and add it to what today are as mestizo people, is the only viable alternative no matter how difficult or impossible it may seem. Since 1521 rulers have prevented the people from participating in building the nation. It is time a chance be given. We must build a nation without cultural, historical and racial exclusions, to put an end to the colonization and exercise freedom and self-determination. The difficult part is not doing, but imagining it.

Violence in Mexico can only be eradicated if the historical and cultural violence ends, that the ruling classes and the State have wielded since 1821 over the large majorities. Violence cannot be fought with violence, because only increases it. Violence is fought with justice, education and equality for all.

We must be self-critical and recognize that original peoples and their cultures, from 1521 had lived in an excessively violent world. The fact that the violence this now reaching medium and higher segments of society, and that its spectrum is comprehensive and non-selective, as always has been, does not indicate that violence has appropriated the country, but that Mexico has always been terribly violent for the majority of its inhabitants.

It is urgent to eradicate violence in Mexico, but from its roots. However difficult it seems it is not impossible and is the only true alternative that we have. The challenge is not in how to do it, but in being able to imagine a country free from the mental, cultural, economic, political and social colonization. A country for all.

First we should note that the Anahuac civilization by 1519 already lived a period of cultural, religious and philosophical decadence. Although the Triple Alliance and in particular the mexicas lived a period of military and economic expansion of only eighty years within the society, both in some of the highest authorities, and in general of the macehuales and especially all the peoples and ancestral cultures who knew and had lived for centuries under the Toltecáyotl philosophy and Quetzalcoatl spiritual guidance, rejected the ideological and religious reforms of the Cihuacóatl Tlacaelel, who changed the supreme purpose of society from a spiritual to a material order.

This was manifested in the change of the millennia-old duality of Tlaloc-Quetzalcoatl of Toltec lineage, by the new duality Tlaloc-Huitzchilopoztli. This last philosophical-religious symbol of mexica origin. In short, the mexicas changed the cult of "spiritual life" by the cult of the "material life". This new "reason of State", allowed the mexicas to become the "supporters of the Fifth Sun" and with this "divine mission" had the right to initiate military expansion and the subjection of the ancestral peoples of Cem Anahuac.

This structural change of their cosmovision, philosophy, religion and reason of state existence, in the first eighty years allowed a relative expansion that was actually only in the Central Highlands and part of the coast of Veracruz, but that upon the arrival of Cortés assumed as Ambassador of Quetzalcoatl, sparked a religious, political and social schism in all the peoples and cultures of the Anahuac especially in the dominated by the Triple Alliance, ending with a terrible and bloody civil war that the creole state official history called "Conquest".

It is false that the mexicas had control of Cem Anahuac. The Maya zone, Oaxaca, Guerrero, the west from Michoacán to Sinaloa and the great Chichimeca, from Querétaro to beyond what now is the U.S., were never conquered. As it can be seen, the myth of the "great Mexica Empire" is part of the myths of the creole mental colonization, because it claims in their history official version, that a handful of Spaniards could overcome and subdue "an entire great Empire of feared and powerful mexica warriors ". Totally false.

**2**

The new colonial order began its construction with the total destruction and violent removal of the: LAWS, AUTHORITIES AND INSTITUTIONS (LAI) that were constructed in the Anahuac for over seven and a half millennia of human development, which produced one of the six civilizations with autonomous origin of the world, and which achieved the highest degree of human development for the majority of its inhabitants. No other civilization reached achievements in food, health, education and social organization extended to all the people, as anahuacas cultures. This denial of any cultural, scientific, artistic and religious value, as well as the minimum human right, cultural, and community has remained unaltered these five centuries and today it hurting exists. The Mexican Government and the political parties denied self-determination to indigenous peoples with the change of the COCOPA law.**[[94]](#footnote-94)**

Currently more than half of the population lives in poverty conditions, 10% of the population of this country is of anahuaca lineage and has 1% of national wealth and on the opposite side, the other 10% of the creole population of this country, have 41% of the national wealth and 0.18% of "Mexican" concentrate 42% of GDP. The Anahuac civilization, as well as its cultural descendants have been total and fully excluded from the "creole national" project in the last two hundred years. The various Mexican governments from 1821 to date have ignored and excluded the alleged basis that sustain them and gives them a reason for being, the people.

**3**

The first authority arising from the invasion was Hernán Cortés. Archetype and maximum reference of the power exercise in the past five centuries. Foreigner, murderer, thief, demagogue, traitor, liar, abusive, inhuman, impostor, intriguing and enemy of the authority, justice and law.

Hernán Cortés was Spanish. He ordered the assassination of Ixtlilxóchitl**[[95]](#footnote-95)** brother, the Texcoco Tlatoani who was Cortés greatest ally and true strategist and commander of the invading armies. He ordered the execution of men of his expedition that tried to take him prisoner and deliver him to the Cuban authorities. He ordered Cuauhtémoc**[[96]](#footnote-96)** and Fray Juan of Tecto**[[97]](#footnote-97)** assassinations, confessor of the King Spain that sent spy to Cortés and to oppose the murder of Cuauhtémoc (because the Spanish culture, at that time, a King not could be executed by a commoner). He strangled his own wife in Coyoacán, among many other deaths ordered and he, personally executed.

He robbed all the indigenous peoples allied to him. He stole from Moctezuma and the Triple Alliance. He stole from peoples he subsequently conquered with the help of the Texcocans, Tlaxcala and his other anahuaca partners. He stole from his own men on his expedition while sharing the stolen treasures. He stole from the Spanish Crown by not completely delivering the "royal fifth", of one fifth of the stolen from the invaded. He stole from the expedition sponsors by not giving them their fair share of the loot. He stole the very Governor of Cuba.

He was the first demagogue because he used the philosophical and religious principles of Quetzalcoatl and mixed them with Christian principles. At the beginning of the invasion, he used the prophecy of the return of Quetzalcoatl and expressed interest in restoring the Toltecáyotl, transgreded by the mexicas and their allies. In this way he misled people who expected the return of their ancestral teacher and the restoration of the Quetzalcoatl-Tlaloc duality.

He betrayed Diego Velázquez**[[98]](#footnote-98)** by accepting the concession to rescue gold that Diego Velázquez had obtained from the Crown at a high interest, knowing that he would not comply and that he was going to betray him. He betrayed the investors who financed the expedition. He also betrayed the expedition members, by not giving them the agreed upon part of the loot. He betrayed the men that Diego Velázquez sent to take him prisoner and return to Cuba, who in turn, by the Cortés lies also betrayed Panfilo de Narvaez,**[[99]](#footnote-99)** who was their captain.

Finally, between many betrayals large and small, he tried to betray the King of Spain by seeking to create an independent Kingdom in the Anahuac, reason by which the Spanish Crown instructed him a “Trial of Residence”,**[[100]](#footnote-100)** which analyzed the actions committed in the conquest. This is one of the dark spots of the first colonial authority that Hispanic historians have not wanted to investigate and ventilate, because creoles insists on having to Cortés as a great man in their history and the "mexicas" as a powerful "civilization" that was bravely and heroically defeated by the racial, cultural and religious superiority of Europe, which translates into the resigned acceptance of the creole maintaining control of the nation. The Toltecáyotl disappearance from the historical memory of the invaded-colonized historically allows their enslavement.

Permanent and greedy abuse of Cortés over his allied peoples and part of the Mexica themselves, who during the three years of the campaign gave him food, substantial gifts, servitude staff, porters, women, natural resources, both to make gunpowder as to build brigs. Cortés and the invaders were treated as ambassadors and, in a culture so developed and educated as the anahuaca, (similar to the Chinese or Hindi), the treatment to a high level retinue, as the Quetzalcoatl Ambassador -as Cortés claimed to be- deserved all these attentions which Cortés cynically accepted and subsequently demanded to receive. The authority in the Anahuac, since then was depicted as a divinity above the human, whether the "Quetzalcoatl Ambassador, the viceroy, the Emperor, the President or a plain Governor." Abuse is one distinctive in the authority exercise in Mexico.

Lies and intrigue were the main Cortés weapons and has remained for all authorities in these five centuries. Cortez lied to Diego Velázquez, his expedition cronies, to his anahuaca allies, the Triple Alliance enemies, authorities first sent by the Crown, to his multiple wives. Cortés, with information received from Malinche, devised a series of intrigues between the divided anahuacas, from before the invasion, had profound disagreements between them, such as Tlaxcala and Texcoco, and even in the bosom of the Triple Alliance leadership who had doubts in the validity of the material cult and human sacrifice, recently created by Tlacaelel.

Cortés showed his psychopath traits by ordering the killings of Cholula and the Templo Mayor, Hispanic historians have tried to blame the "evil" of the conquistadors, Pedro de Alvarado but that, a de-colonized analysis shows that Cortés was that while in Tenochtitlan, after consummating the Panfilo de Narvaez betrayal in Veracruz, he ordered the Templo Mayor assassination which triggered the bloody fratricidal struggle among hundreds of thousands of anahuaca warriors and culminating with the fall of Tenochtitlan August 13, 1521. The inhuman attitude against the vanquished, allies and his own expedition group characterized the Conqueror power exercise, symbol of authority in Mexico. Extermination orders have continued repeating with impunity in the past five centuries.

Cortes was an imposter and is the archetype of the Mexico authority. Cortés posing as Ambassador and captain of Quetzalcoatl. His "authority" comes from a falsehood and a lie. As authority has historically been separate from the people and they have never represented their historical and legitimate interests, it arises a falsehood and a fiction; whether a Viceroy, an emperor or a President, they all have known that their "authority is not legitimate", reason why they have always struggled to pretend legalizing their illegal governments. The fake legal Cortés inheritance continues to persecute the false and illegitimate authorities of the Anahuac from 1521 until our days. From the "Relation Letters, the famous colonial saying in the exercise of power coming from Spain," abide by it but do not comply", until the results of the "democratic" election of creole Mexico Presidents from Guadalupe Victoria to Felipe Calderon.

The authority in the Anahuac, from 1521 until our days, whether called conqueror, Viceroy or President has been a sworn enemy of "the authority, justice and the law". Indeed, as their power emanate not from the will of the people nor their ancient laws, and much less than their ancestral tradition, and does not seek the common good. The LAWS, AUTHORITIES AND INSTITUTIONS (LAI) imposed on the colony and the neocolonial period has been and is of colonial character. This implies the exploitation of the defeated-invaded people labor, whether encomienda or minimum wages; and depredation of natural resources in favor of interests alien to the common good and human development. In the Anahuac, from 1521 has never been a shared nation project between people and Government, has only existed a systematic action of exploitation and predation from power usurped in favor of a few.

Either gachupines or creoles, have never really felt this people nor the land as their own. They have never loved nor respected the people. They have rejected and excluded their history and culture, furthermore, they have historically strived to extinguish and denigrate them, fortunately the Creole -as with everything-, they have failed and have shown their total ineptitude and inability. From its essence and origin, since 1521 the Anahuac authority is the enemy of justice and law, and therefore the same "authority", understood as mandate stemming from the people. In the Anahuac only have existed organized criminal gangs that have appropriated power, and the creole "patria history", is nothing more than struggles between them and foreign intervention taking advantage of these fratricidal struggles. The origins of the violence in Mexico are indisputably historical -structural and not circumstantial or momentary. Therefore, the solution requires a deep approach that takes into account the processes from a historical and cultural dimension on the injustice and exclusion of people heir of the Anahuac civilization and the illegal and immoral appropriation of the power exercise and the colonial and neocolonial State.

**4**

The violence was the Viceroyalty systematic construction method, the formation and development of the Mexican nation since 1821. It was through violent acts that the first conquerors and colonists managed to later submit, enslave, exploit and dehumanize the peoples of the invaded civilization.

Violent was the way in which the anahuacas suffered conquest, regardless of the side in which they had participated. The excesses of violence saturated the historical facts of the Europeans and of the same anahuacas in their fratricidal struggles.

Violence in the loss of their LAWS, INSTITUTIONS AND AUTHORITIES (LAI). The colonization first used the Triple Alliance exploitation structures, on tributary people. As the invasion progressed, they were replacing laws, authorities and institutions of the postclassical anahuaca period, to violently implement the colonial model existing today.

Violence in the loss of their freedom and human being condition. The anahuacas were defeated under the Gines Sepúlveda philosophical thesis, of the Middle Ages and the Reconquista war against Islam. The anahuacas in addition to losing their status as freemen lost the essential human being condition and were treated as animals and demonic beings. They are now nacos, Indians, dark “*prietos*”**[[101]](#footnote-101)** or "marginalized, vulnerable or in extreme poverty".

Violence in the loss of their culture, uses and customs. From 1521 the devaluation and destruction of the Anahuac civilization began extending. As an expansion wave from the destroyed Tenochtitlan, the culture, customs and ancestral customs began to be excluded, denied and erased from the new society formation. The colonizer imposed in the minds of the colonized that they should reject their own and exalt the alien, symbol of progress, advancement and civilization. The Christian and "the Castilian", was synonymous of civilization progress and development. The anahuaca, the own, a symbol of primitivism and backwardness. Cultural models imposed by national and global television destroy the sense of belonging and pride of "the ours-own", strengthening a global cultural model designed to maintain ideological, cultural and economic centers of neo-colonial power supremacy in the global world.

Violence in the loss of religion, authorities and religious institutions. One of the most violent processes experienced by the Anahuac cultural descendants was the destruction and denial of their religion. Base and sustainment, foundation and essence of being and individual, family and collective doing. Reason of State of the peoples of the Anahuac was the spiritual development, materialized by the macehuales in their ancestral religion and world, fully imbued with the mystic and sacred sense of their ancient religion. The violent clergy and the Holy Inquisition intervention in the eradication of the ancestral religion, is a pending issue in the reconstruction of an OWN-OURS history, to explain what we are and what we do today.

Violence in the loss of their nourishment, health, education and organization forms. The violence exerted by colonizers and neo-colonizers during these five centuries in the destruction of food, health and education, to convert human beings into worthless animals, to their needs into products and their culture in a market. The violence over the past two centuries by using food, health and education as a means to exploit, submit and alienate the majority of the people who are the blood and cultural heirs of the ancient grandparents. Trade, excessive greed and a enrichment unhealthy desire at the expense of the suffering and impoverishment of the people, as well as the destruction of nature, has characterized the creole in the exercise of power for the last two centuries while building "their country". The truth is that there are 20 million Mexicans in the U.S., between those expelled and those born abroad, who have fled their country by historical and cultural violence.

Violence from condemnation to poverty, lack of opportunities, education, health and well-being. In the last two hundred years the creoles have exerted brutal silent violence against the people of "their country". The development model has been of colonial extraction for an international market. During the first three centuries the exploitation the defeated-invaded slave labor benefited the Spanish Crown and the gachupines as Viceroyalty cysts, and for the last two centuries, in favor of foreign capital and their opportunistic creole "sell out -patria". Indeed, the economic model since 1821 has been and continues to be: "let foreign capitals come to invest in Mexico, -we- will provide cheap labor and will deliver indiscriminately natural resources in exchange for small hand outs and corruption". The people and the natural resources of the "creole Mexico" have been at the service of external markets and transnational corporate interests. The flimsy wages, scarce benefits and labor injustice, are some of the most violent actions that people have lived.

Violence from the lack of a future with dignity and well-being. Indeed, from the historic impossibility of living with dignity and justice. From not having a well-being future, people have suffered the market and state violence. This violence is fueled by the world and life vision imposed by the money masters globally through mass media, financial capital and military might.

Excess and give away to violence. The creole state insensitivity before people suffering and the historic creole inability to generate wealth and distribute it. The creole State wear and its collapse into a failed State have allowed the emergence of violence by independent groups as means to oppose the state violence. Indeed, organized crime and drug dealers offer a struggle space and opportunity that the creole Government has historically failed to provide. It is emerging in some parts of the country, small "States within the State". Regions of the country in which institutional violence is exercised by groups outside the creole power, which impose their own laws, authorities and institutions. And people are in no man's land in the middle of the crossfire, victim of double violence. Helpless and powerless lives this new reality of historical violence in Mexico.

**5**

The vast majority of the people of Mexico disagree with the historical Government results over the past two centuries since the founding of Mexico. The colonial State remains hypocritical. Violence, exclusion and denial have been repetitive state operation patterns and the creole Government. These are a handful of families and companies who hold power in Mexico and exercise violence in favor of political and economic interests. In the same way, there are a handful of criminals organized in political parties, cartels or criminal bands engaged in violence in favor of political and economic interests. In the midst of this disaster is the immense and desolate population providing the dead, the economic break down, disintegration of the social fabric, the ethical and moral values, cultural degradation, traditions, uses and ancestral customs.

The acts of violence currently being experiencing are the result of a historical and culturally violent system. If we want to stop armed violence we need to eradicate violence exercised by the unfair state, abusive and irresponsible. We need to change the vision of the exercise of power and share a new nation project involving society as a whole. Although it seems incredible, the anahuacas have the knowledge of how to organize themselves as cultural heritage, they did this brilliantly for more than ten centuries (classical period, 200 BCE to 850 CE). We knew how to do it in times of great need, as during the 1985 earthquake in the city of Mexico.

We need to believe in ourselves. In our cultural potential, full of experience and systematized wisdom and transmitted by tens of centuries, during the life of our mother civilization and our undeniable belonging to her. Our original civilization is not dead. Lives in the depths of our colonized hearts and our asleep consciences, in the “cultural information gene bank" that each of us has. We need to resort to our ancestral heritage and add it to our timid and limited miscegenation. We need to turn to the best of the civilizations that make us up, without exclusions. We need to make the select the best of what is available to us -that is ours and belong to us by own rights- and with the whole build a new society and end colonization forever. With victors and the defeated, abuser and abused, with criminals and victims. As China and India are doing, civilizations as old as the Anahuac.

The abusive and violent colonizer always opted for the loss of historical memory, self-degradation, powerlessness and submission. They have opted to oblivion and self-ignorance, and precisely there found their power. But no matter how powerful that colonizing machinery looks like, it is extremely fragile and vulnerable. The power of the consciousness, organization and ancestral wisdom is immeasurable. It is only necessary to dig in our ancient history and discover ourselves. Learn what are we made of, what have we achieved in seven and a half millennia of endogenous human development and will know what to do.

The emergence of this powerful consciousness arises from the profound depths of our millenary civilization. Culture is the only thing that can rescue us. It is the ancestral wisdom that lives in our genetic bank of cultural information that can change our destiny. Creating a new society is not the difficult part. The truly difficult -for now- is to imagine it.

**6**

To eradicate violence in our society, we first need to understand its historical and cultural origins. Understand the historical processes from the violence axis imposed by the state from a structural perspective. This is not an isolated problem nor is limited to a handful of armed and organized bands; it is much more than that. Violence in Mexico is historical and cultural; hence the historical and cultural problems that colonization created in these five centuries should be attacked.

No matter how difficult or impossible it seems, is the only true and definitive way of ending the hell in which we have lived these five centuries. To have confidence in the wisdom, greatness and validity of our mother civilization, is to have confidence in the organized and conscious people power. Thus the difficult part is not doing it, but conceiving it as a reality here and now.

Tuesday, May 17, 2011.

# 26. WHO ARE THESE MEN AND WHO GAVE THEM SUCH AUTHORITY OVER US?

Who are these men that for centuries take, deliver, put and remove, steal and defraud, kill or disappear at will, without anyone being able to say or do anything?

Why do they have such impunity and are above their own laws and institutions that were made at their own convenience. Who empowered them, who audit them, who call them to explain? Who are these, that representing only 0.18% of the population possesses nearly half of the national wealth?

They take what is ours - the common good – give it away, misappropriate, deliver it, auction it off with irresponsible cynicism and grotesque indolence. Heinous, subservient and docile with the foreign powers. Intolerant butchers and criminals with our people and their minimum rights.

Steal and give our heritage. They do so without considering us, without consulting us, go above their own laws. They cheat and lie to us, treat us like children. As if we were not able to self-determination and administer what for thousands of years was ours. They seize the best land, the best government positions, the most productive business, traffic with influences, hold monopolies with impunity; lend their names, defending foreign interests against us and that of the homeland.

For a handful of "silver coins", deliver our lands, forests, subsurface, waters, minerals and oil. Give to foreigners our islands and sovereignty over our seas and coasts. They have been in these two hundred years, customary traitors of their "homeland". They have given it to the highest bidder, by a miserable hand out and on occasions, just gave it with servility. Those who "invented Mexico", the creole country, never loved it, respected nor believed in it. Historically they have slaughtered and exterminated. These people always have available in their safe deposit box for any eventuality, the passport of their native country, which gives them immunity to run loaded with their ill-gotten wealth.

They despise as human beings. Belittle our ancestral culture and make fun of it. Ridicules us, nothing of ours has any value or is worthy of being part of "them" and "their country". For them we are ugly, dark skinned, stupid, lazy, vicious, inept, "without aspirations", only serve to be servants, employees and workers, unconscious mass and unconscious ignorant consumers. Cheap workmanship, submissive.

By excluding our ancient history from our memory we are condemned to anguish and desolation from the orphan that becomes insecurity and resignation of living "in the air", without deep roots, without face and true heart. Alien to our past, excluded from the present, denied in the future.

By destroying our ancient and solid popular cultures, we are de-educated with their pernicious multimedia and mass consumption of junk and media. Make us vulgar, rude, poorly educated, poorly spoken, disrespectful, and unable to ask for quality, service and price.

We have been educated in a cannibal society. We are formed ignorant and insensitive in their schools. Cynical and abusive, disrespectful and corrupt. “*Transas*”**[[102]](#footnote-102)** and wrong doings, informal and corrupt. We have been thus formed and educated by their "public education and multimedia", because such is convenient; this way we let them do all their misdeeds and arbitrariness. Because this way nobody protest in a country of corrupt and thieves, where "he who has more saliva swallow more pinole".**[[103]](#footnote-103)**

Who has given them so much authority over us?

Who audits them, prosecute them, and makes them comply with the law, who make them accountable. If they cover each other and protects, help and cover up. Fight among themselves for power and money, profits and dividends from institutionalized corruption, but they all unite against us, when we demand justice.

These people place their private interest over the common good. For them there is no community, fraternity or brotherhood with us. They do not care and are not interested in our past, our wisdom, our experience, our ancient culture. They impose the economic, political, social, cultural and religious patterns to their advantage and self-interest. They always import ideas, technologies and models from abroad, first Spain, after France and now United States.

This people are inhumane and insensitive with us. During five centuries have condemned us to slavery, injustice and poverty. Has condemned us as peons assigned to haciendas, minimum wage employees, maquiladora**[[104]](#footnote-104)** employees and now illegal migrants. They have designed a poor country with a handful of immensely rich people. They are greedy, abusive, and insatiable: they take away food, medicines, the opportunity to educate away from us, the ability to organize ourselves, the right to work with dignity. They are immensely rich and we immensely poor.

They never have considered us in the "construction of their country". Have made us jingoistic and have taught us to despise and belittle us, to not believe in our nation and not believe in ourselves. They have historically denied us the opportunity of being worthy, conscious, owners of our past, affirmed in our present and confident in our future.

During five centuries have taught us that the Government, must be the most valuable common good and important of a country, is a product of coup d'état, electoral fraud, corruption. They have made us believe that the Government and its institutions are not of the people and that they may not serve the people. That Government is the bounty of the most corrupt, from Hernán Cortés to Felipe Calderon.

They have taught us to be ruthless with ourselves, instead of being supportive fraternal. They have taught us throughout history that "who does not swindle does not go further". Being honest, decent and correct is a weakness and inability to be "fucking good" and triumphant. The Government's rule of "their country" is steal, abuse and take advantage of the authority, the post and the institution.

This people have made us “*malinchistas”***[[105]](#footnote-105)** and despisers of our ancestral culture. Have educated us as "uneducated foreigners in their own land". Always wishing to be white, blond, of Spanish and French descent. Now, with their media are inculcating in us to be "third class gringos" instead of first class Mexicans. This is how this people need us to be, so we make them more and more rich, immensely rich. Because their wealth is proportional to our ignorance. The more ignorant we are, the richer they get.

Who are these people that have taken over our nation? Who gave them such authority to dispose of our lives, health, education and organization? Who gave them the authority to despise and destroy our culture and ancestral identity? Who empowered them to condemn us to poverty, ignorance and injustice? Who authorized them to cancel our future and our status as human beings and a worthy and sovereign country?

Why have we allowed it? Why have we let them do and undo what for millennia have been ours? It is time to understand that them, the foreigners lied us, that they weren't Quetzalcoatl ambassadors. We must shout from the depths of our hearts, enough! And take charge of our own destiny. We must work for the future. For our children's children. We need inspiration and wisdom from our ancient Toltec grandparents, to face the inexorable challenge in the construction of our destiny. It will not be with the thought and institutions of the colonizer and their foreign masters. It must be with the wisdom and ancestral our-own culture which remains alive in our genetic bank of cultural information. The civilization of the Anahuac never disappeared, continues alive within us.

The difficult part is not doing it...the difficult part is imagining it!

Thursday, June 9, 2011.

# 27. EUROPEAN RELIGIOUS TERRORISM IN THE ANAHUAC

A basic question, not considered by researchers at the service of the creole state, is in relation to the reason why the anahuacas peoples abandoned their ancient religion which was autonomous and endogenous. That is, as opposed to the Spanish, who brought a religion that originated in another culture, as is the Jewish, depending on the Vatican State and only had one thousand five hundred years, suffering great transformations and distortions to be able to adapt to different peoples, religions and cultures of Europe, the anahuacas had a religion of at least three thousand years born and independently developed by all peoples and cultures, from the Olmecs to the Mexicas.

In general we can say that the Cem Anahuac had a single religion with many variations in time and space, but all, came from a same philosophical root. For example, Quetzalcoatl, axis and basis of the Cem Anahuac religion, shown in Chalcatzingo (1500 BCE) with the Olmecs in the preclassical period, centuries later is still present in the classical in Teotihuacán during the Toltec period and remains in the postclassical period with the mexicas in Tenochtitlan, at least three millennia of continuity.

The religious figure of the wrongly called "God of rain", that for the anahuacas was the symbol of the luminous energy, in all cultures and in all periods, had a similar depiction. It was iconographically represented with blinkers and a serpent tongue. The Nahua anahuacas called it Tlaloc in Nahuatl, Mayan anahuacas called it Chac in Mayan language and Zapotec anahuacas called it Cosijo in their language. But in all cases referred to the same philosophical-religious concept. This shows the millennia permanence of an essentially single religious philosophical fundamental conception in all the Cem Anahuac.

Another important point to be considered in trying understanding this phenomenon is that the anahuaca peoples and cultures were totally and absolutely of religious-spiritual character. All what they did in their everyday world, productive, educational, artistic, government, etc., was totally linked to their religion and spirituality. At personal, family, community and state levels, the vision of the world and life were absolutely religious-spiritual. We could assert that the sacred space world was much greater larger than the profane world in the civilization of Cem Anahuac.

In mankind history it can be seen that peoples may change their organization, production, aesthetic and values and social norms systems, with "relative ease", but in the case of the change of religion, especially for ancient cultures peoples, it is very difficult and when it occurs, is in the midst of terrible struggles and social conflicts. The Islam imposition in the Middle East and North Africa and struggles between Catholics and Protestants in Europe are a good example.

However, spanish and Hispanophile historians of yesterday and today in the Anahuac, presented the change of the anahuaca religion by the Judeo-Christian religion, as "an improvement" assimilated peacefully and by conviction. All because of two things: the supposed supremacy of the Catholic religion over the “demoniac and anthropophagi idolatry of the invaded-defeated, and it holiness, humanism, sweetness and patience, first from missionaries and later by Catholic priests. Totally false assertions.

Colonized Mexican society, with historical memory brutally amputated, in general sees "their history" (1810-2011) with indifference and in the specific case of the ancient and colonial history, there is an almost total ignorance (6000 BCE to 1810 CE). Added to this "lack of memory-collective-institutionalized", the spanish discourse of the partial "official story" from textbooks through "corporate researchers", Clio, Televisa, etc., present the invasion Holocaust and Anahuac civilization destruction as humanist and civilizing feat that benefited aborigines.

But a critical and de-colonized mind wonders how it was possible that Europeans have managed to "convert" a people who based their history, culture and reason of being, precisely in their ancient religion. This conversion was real and the ancestral religion completely disappeared, or in these five centuries it has remained half-hearted and still remains.

The first question can be answered simply and directly from a de-colonized view. The Spanish Crown implemented a brutal and unrestrained regime of terror against the anahuacas, through all possible means: legal and illegal, moral and immoral, religious and governmental, private and institutional. A regime of terror against anahuacas who professed their ancient religion was institutionalized in the Anahuac from 1519. Everything was permitted and all spaniards were empowered to do anything to combat and eradicate the "Empire of Satan" from the newly appropriated lands. It not only was the Holy Inquisition, the Spanish Crown, the common clergy, but any Spanish had the right and the obligation to fight against "Satan and his demons", understood, not only as the religion of the defeated, but their way of living, being, seeing and understanding the world and life, because their new reality was the most abject servitude in all its forms down to slavery, especially in mines.

The second question is more difficult to "verify", but it is more than evident that the people now called "Mexican" in general, especially those closer to the root of the Anahuac civilization, are heirs of a five century-old resistance culture and that their "religious practice", consists of a profound religious-cultural syncretism and that, somehow, many practices and avocations of the ancestral religion remain present. Starting with "Guadalupe-Tonatzin"**[[106]](#footnote-106)** base and sustenance of people who today assume themselves as "guadalupano", before Apostolic and Roman Catholic.

Spanish history and hispanophile historians always tried and are still trying to introduce the conquest and the colony as a magna civilizing and humanist feats, minimizing and justifying the crimes against humanity of this barbarity. Both colonizers, and missionaries as well as convert indigenous, do not truthfully described the regime of terror imposed by them upon the anahuacas in trying to eradicate their religion, which was their own way of life. And at present, corporate historians serving the neo-colonial system avoid touching this subject. However, we find books as "Inquisition and architecture - evangelism and the Oaxaca ex-bishopric" by Victor Jiménez Muñoz and Rogelio González Medina, which presents with academic rigor the real terror regime imposed by the church, the viceroyalty authorities and the Spanish in general during the colony, especially in Oaxaca.

"Being that we are facing the American genocide, attempts to deny any liability of the Spanish Inquisition**[[107]](#footnote-107)** are only predictable, although they could never be shared without conflict with the intelligence that should be used in analyzing the numerous documents that speak of that responsibility." Sometimes by vanity, others by intersectoral disputes, the inquisitors could not help display their zeal so explicitly that only a cynic can deny the evidence. Stories of friars feats that terrorized Mexicans with spectacular “*Auto-da-fé*”,**[[108]](#footnote-108)** inquisitors manuals recommend not excluding natives of the Inquisition practices, complaints for invading areas of the Holy Office**[[109]](#footnote-109)** competence, private correspondence: all this has come down to our days. For greater misfortune of those who do not rest cleaning up the inquisition image, it not always had the interest of denying church responsibility in the terror politics, as we have already mentioned, but the opposite." (56 p)

What happened on a daily basis in the vast territory of the Viceroyalty over three hundred years cannot be conceived. Defenseless people holding onto the only thing they had in addition to life –their religion– at the hands of fanatic torturer, with laws, authorities and institutions that were designed, not for their development and well-being, but quite the opposite. Laws, authorities and colonial institutions were designed to submit, exploit and nullify the invaded people.

"In addition, although neither it should, the Holy Office itself continued pursuing natives. There were struggles between all these inquisition fractions over the "right" to persecute, torture and execute Mexican natives, and was not an exception their exceeding of jurisdictional limits, of which we will also see examples." (p.58)

The terror regime implanted with impunity in the Anahuac, not only involved public execution by cremation from the called with euphemism "autos de fe", but the permanent intimidation by "denounces", investigation, torture, searches, robberies and processes additionally involving, public humiliation, abuse, judicial violence which stands to this day as everyday practice in the "delivery of Justice". The goal was to create terror in the anahuacas, not only so that they stop practicing their ancestral religion, but evidencing them as members of a culture that was forbidden. This effect reaches our days when some natives and mestizos try at all costs to stop being what they are, to clumsily incorporate to the dominant society. They stop speaking their language, using their clothing, whitish their skin and dye their hair. Fray Francisco de Burgoa**[[110]](#footnote-110)** (1606-1681) colonial Oaxaca historian speaks of "natives’ domestication".

"Burgoa left for posterity terrible descriptions of Oaxacan population extermination caused by the ruthless destruction of their towns and villages as part of the ´congregations´ policy of Oaxaca, real genocide in which the clergy had a direct responsibility under the ´evangelization´ justification (without excluding the economic interests of all spanish residents and exploiters). It is remarkable that Burgoa fights the idea that epidemics would have been the cause of the demographic catastrophe of Oaxaca, attributing it to the congregations’ policy (which he calls the ´greatest epidemic´) and mining, that will also see here:" (p.116)

The creole Mexico official history does not refer to the atrocities and crimes against humanity systematically performed by Spaniards and their colonial institutions. On the contrary, they exalted the aboriginal man "meekness" that in a wild state was dazzled by the "true religion" and the Spaniards "superior culture". They describe the pious missionary, friars and priests that "domesticated" these savages by teaching them not only the word of the true God, but to dress, talk, work and have personal, family and social behaviors of "people of reason". The stories of "everything these holy men taught the natives" are famous. When speaking of the colonial period they proudly mention temples and monasteries, colonial cities, mines, as a Hispanic feat and few recalls who made these wonderful buildings, temples and houses, and that who extracted from mines the thousands of precious metal tones, were anahuacas at a huge price led them almost to extinction.

"Same Oaxacans attempted their own defense and there is testimony of this in the General Archives of the nation, such as documents relating to the request that miners demands were contained, limiting in Huautla the number of people that should be taken to the mines, or so that they could change the type of services that were obligated in Tlacochahuaya, or to defend Chichicapa (case just seen through Burgoa) of miners abuses and to be excluded from distribution by the population decline. But there are also requests from miners, in Titicuipac, so they can take inhabitants of Mitla, Tlacolula, Teotitlán, Tlalixtac, Tlahuiyaya (Tlacochahuaya?), Ayotepec, Teozopotlán, Cuilapan and Ocotlán to the mines." (p.124)

As is seen, in principle terror was imposed while seeking to eradicate "satanic idolatry by natives", but with this came, the exploitation desire until people extinction and endless predation of their natural resources. But overall the objective goal of the terror regime was the extermination of the Anahuac civilization. In fact, the colonial system sought to create "The New Spain", and of course in "that project" the anahuacas were not considered and much less their ancestral culture.

"Betanzos**[[111]](#footnote-111)** not only opposed Indians education; apparently, he believed they were condemned to extinction. In a letter dated September 11, 1545, proposed, with an experience of nearly thirty years among the Indians, that all laws enacted on the assumption that the Indians would continue to exist "were dangerous, misguided and destructive for the good of the Republic", and were wise and good if were enacted under the assumption that Indians should disappear in very little time."(p.143)"

And in the neo-colonial creole State called Mexico, the same dynamics was maintained. From 1521 until our days, by different means, violent or subliminal, institutional or private, legal or illegal, religious or profane, the Anahuac civilization has been tried to eradicate by amputating the invaded people: their historical memory, their native languages, their ancestral knowledge, sacred, and physical spaces and the basis for their existence, spirituality. In losing these five cultural elements people becomes amnesiac, tame, and indifferent and anything desired can be done with them. Only this is can explain the atrocities committed in these five centuries in the Anahuac.

"Burgo referred, and we have quoted, to the nostalgia for their own gods expressed by the Zapotec of Nexapa when corroborating the spaniards God indifference over the atrocities they should suffer, and is amazing that despite a religious relentless persecution, still at the late 17TH century, Isidro Sariñana, Inquisition Holy Office prosecutor and Bishop of Oaxaca considered necessary building, as we have seen, a prison for non-Catholic priests in Oaxaca, with a clear idea of the importance, for the colonial regime implementation, to erase all traces of the subdued peoples culture, operation so cruel and devastating as the genocide caused by congregations and forced encomiendas, the distribution and mines. "Sariñana uses the expression 'erase memory' as central objective of the cultural annihilation operation of the Oaxacan people." (p.134)

In view of the conclusive evidence presented by Víctor Jiménez Muñoz and Rogelio González Medina from their research on the New Spain evangelization, we can only dimension the human and cultural Holocaust that represented the colonial machinery to extirpate, not only religion, which the work "Inquisition and architecture - Evangelism and the Oaxaca ex-bishopric", make perfectly clear, but helps understand that the excuse was religion and the real objective was and has been the loss of historical memory from TERROR. Indeed, the policy towards the anahuaca peoples and cultures is and has been the TERROR pedagogy.

The way in which they managed the cultural and religious transformations in the anahuaca peoples and cultures was through a systematic and permanent terrorism state, both in the colonial and the neocolonial governments in these nearly five centuries. Whether through autos de fe, massacres, sterilization, police, military and paramilitary violence or Government indifference, that encourages and protects abuse, exploitation and predation of communities and their natural resources.

And yet, despite this unimaginable brutality, the cultural philosophical root of the Toltecáyotl in the majority of the inhabitants of this country remains alive, consciously or in the "genetic bank of cultural information;" whether native anahuacas and mestizo anahuacas and even European anahuacas who, after living many years in the midst of this civilization have been "transformed" by the strength of their cultures.

The loss of the ancestral religion of the Anahuac in current "Mexicans” does not necessarily mean its total destruction and definitive disappearance. It is seen in religious syncretism and is felt in traditions, festivities, uses and customs, the essential root of primeval spirituality. The same way, the anahuacas "*mexicanization*" and supposed modernization is barely perceived just like a mild surface varnish. Despite everything the religious and cultural terrorism imposed by colonizers failed by the strength and vitality of the ancestral civilization.

Monday, October 3, 2011.

# 28. THE TRIPLE CONVERSION: LENKERSDORF, RUIZ & MARCOS.

The ancient Anahuac civilization has "converted" many "non anahuaca" people to its cosmovision. Since the beginning of the European invasion to the present day, people who have had the "sensitivity" and ability to ease their mind and open their spirit to a perception different of the world and life, has been "touched" and transformed by the values, principles and attitudes of one of the oldest mankind civilizations.

Indeed, from Gonzalo Guerrero, the sailor was shipwrecked on the coast of Chetumal in 1511 and who not only learned to speak the Mayan language, but that assumed himself culturally as Maya, when he was freed, as when he was captured became a slave. As a free man married a maiden under the law, religion and Mayan culture, and had the first three mestizos of Mexico (product of love and within a marriage between a Mayan woman and a Spanish man). When Cortés sent to "rescue" him, Gonzalo Guerrero refused to join the expedition on the grounds that he had a family, and ultimately died defending the culture that had embraced fighting the European invaders.

From the very Fray Bartolomé de las Casas who dedicated his life to defend the anahuaca peoples of the injustices, crimes and torture from the Spaniards up to the 20th century with three personages that through contact with the Mayan anahuacas, possessors of the Toltecáyotl in their traditions, usages and customs, changed their colonized vision that over five centuries of exclusion and denial, have created the "peoples and indigenous cultures".

In these five centuries of colonization, exclusion and devaluing, there have been men who have worked shoulder to shoulder with the anahuacas peoples such as Carlos Montemayor,**[[112]](#footnote-112)** who dedicated his life to dignify the current literature of the indigenous peoples of the country.

In the first three colonial centuries (1521 to 1821), to the dominant culture, is Spanish. Or for the “creole” neo-colonial culture, that have held power in the last two centuries, the peoples and indigenous cultures have never represented a potential, a treasure nor a heritage to build the country from 1821 to the present day. The ideas about how should their “country" be, have always come from outside. The models have been Spanish, French and now American, but never the ancient model of social organization and human values of the anahuacas.

However, for a few at the level of "equal" coexistence with the Mayan anahuacas and thanks to their sensitivity and decolonized perception of the "other" (he who is different than me), allowed them to "discover" a universe of human wisdom that has been maintained over the centuries despite the fierce destructive attacks of the colonizing culture whether gachupines, creoles or de-culturized mestizos.

Each of these three personages came to the state of Chiapas for different reasons, but all three were "trapped" by the ancient wisdom and "equaled them" to the Maya anahuacas. Made them brothers inasmuch as they learned to listen "to the other", the "ignorant, the poor among the poor, the weakest among the weak, "historically despised and excluded"." And from these illiterate brothers they learned to appreciate life and the world in a different way.

These three personages "made bridges" of communication, understanding and respect among the anahuacas and their ancestral and endogenous culture, and mestizo and creole, with their modern syncretic foreign culture. Without "idealizing" the anahuaca culture, they have taught us that there is another possibility, other ways of relating, other ways of living in community and with nature.

The feeling, thinking and acting of these three personages has bothered, angered and disturbed to the circles of power, both of the creole local and national ideology, as well as capitals and neoliberal-globalizing ideology. They fear that the wisdom and the light of the Toltecáyotl wake up to the vast mass of de-culturized mestizos, or as they were called them by Dr. Guillermo Bonfil, "the de-indianized-indians" and recover their "historical memory" and activate the "gene bank of cultural information" that each has at the bottom of their heart.

Self-ignorance is the most powerful neo-colonizer weapon. As long as millions of mestizo continues educating and forming values from commercial television, they have guaranteed other five colonial centuries. While "Mexicans" continue despising, rejecting and denying the most valuable in them, they will remain lost in the desolation labyrinth, exploitation and injustice.

For this reason, committed and consistent life of people as linguist Charles Lenkersdorf,**[[113]](#footnote-113)** the priest Samuel Ruiz**[[114]](#footnote-114)** and the guerrilla "Marcos", shall become major bridges of communication and reassessment in the search of the formation of another kind of society, that forever ends the victors and the defeated. In which the majority of this country citizens know, accept and fully appreciate the historical-cultural continuity.

We cannot nor should continue excluding the ancestral part of our being. But neither can we deny the syncretism and cultural appropriations of these five centuries from which we have built our identity. We are a country and a host of mixed cultures, not only from indigenous peoples. The third root is present in our current face, and many other peoples and cultures from various parts of the world that came to the Anahuac seeking to find refuge.

Triple conversion of Lenkersdorf, Ruiz and Marcos points to a path of plurality and respect. Each one of them did not become "indigenous". While being what they were and what they are, they only learned to see "the other" as equal and to understand their vision of the world and life with respect. Hence, they teach us that there are different paths from colonization, exclusion and exploitation to build a more just and humane nation.

Wednesday, January 26, 2011.

# 29. THE CREOLE IDEOLOGY COLLAPSE

The Creole from 1821 have never worked nor fought for the grandeur of "their country's development", which mistakenly called "Mexico", as the Mexicas only lived in what is now the center of the city of Mexico, ignoring completely the other cultures such as the Maya, Zapotec, Nahua, Mixtec, Totonac, Purépecha, etc. The name of our ancestral civilization is ANAHUAC.

Well then, creoles (foreigners born in the Anahuac) have developed over the past two hundred years a "CREOLE IDEOLOGY", in which they seek to live well and become rich without much work or investment.

The creole ideology has always sought to make available for markets and foreign capital, the peoples of the Anahuac slave labor and their natural resources, in exchange for a few crumbs. The creole has always sought foreign investment and technology to become rich. They never considered creating capital and investing it. Nor has considered investing in science and technology and creating it to improve productivity. Borrow and purchase of technology has been their history.

The creole has no homeland, has no country, don't feel love for the land that gave them asylum nor pride of the people and their ancestral culture that opened arms and heart. Creoles always despise and deny any value of the mother culture of this land, they are opportunist. Permanently and constantly exalts their "foreign origins". They consider themselves superior and always stress their phenotype and their foreign "Grandpa". Therefore they are characterized for being racist and classist.

The creole ideology, based on abuse and exploitation, is equally present in mestizos and in "de-indianized Indians". Because it should be noted so that many foreigners, have also come to give the best of themselves to this nation, from Gonzalo Guerrero, passing by Francisco Javier Mina or León Felipe, to cite only three noble examples.

The point is that creole ideology from 1821, when taking the New Spain Viceroyalty from the gachupines, has been delivering the country they created to foreign investors and capital. The idea of working hard for a country's long-term construction has never existed. They have always been opportunist crooks who want to become rich overnight and flee with their ill-gotten capitals.

They have not developed a culture of work, effort and sacrifice. They have not had long-term plans, plans for two, three or four generations. From Iturbide to Calderon, the hope is that "foreign capitals" come to save "their patria". Rather than work and spread wealth with justice to make a better country.

They have never invested in educating and instructing the people. Quite the opposite, the intention is to keep them ignorant and mindless, alien to themselves. The mediocre instruction given to the people is to prepare them to be worker or employee. By the same token, they have not invested in science, technology and research. In his country, everything is fast and needed for yesterday's, waste and badly made, short-term and only for "them".

Germany, Japan and Italy in two decades recovered from total destruction. China in less than 40 years, went from being a poor, ignorant and corrupt country to be one of the most powerful countries of the 21st century. In Mexico we have two hundred years in the hands of traitors and inept creoles, and every day the country crumbles into pieces in their hands.

This country needs a change. Not of party in power, nor economic model, not of "external model"; BUT OF A NATION PROJECT.

What today is Mexico was born eight thousand years ago from one of the oldest mankind civilizations. Since the invasion in 1519, have tried to destroy and deny this cultural heritage, social and full of human wisdom. Three centuries of savage and merciless Spanish colonization. And two centuries of an impotent and incapable neo-colonization at the hands of the mediocre creole, that could not even generate the wealth created by their gachupin relatives in the Viceroyalty, makes us face the worst crisis in its short history.

The creoles from 1821 have generated more injustice and poverty. They have lost more than half of the territory. They have lost the political, economic, food and cultural sovereignty.

We are at the end of a short but painful journey of our long millenary history. The end of the creole neo-colonization is very near (by their own mistakes and incapability). The question that must be asked by the most lucid consciences and minds is not "how to make the change". But, how the new country, which we want to build for the children of our grandchildren, must be.

Change will come in the most unexpected and incredible fashion. The change will come by itself. The real challenge is -knowing what we must do in the change -. It would be a historic mistake to try "fix" the neocolonial creole model.

What is the kind of society and country that we wish to build. What will be the supreme goal in which the efforts and resources of all citizens shall be directed? What will be their values, their most precious feelings? What their desires. What is the abstract project shared by all the people.

We are in the painful rales of a new world, a new society, a new country, a new way of thinking, of feeling and living.

Saturday, July 18, 2009.

# 30. RETHINKING THE NATION: fixing o re-founding...

Ancient anahuacas had a higher quality of life than Mexicans in our times. The quality of life in the past of the ancient Mexico (Anahuac) was much higher than what has been lived from 1521 to date.

The reason is very simple. The first seven millennia and a half of human development were of endogenous character and sought to improve the quality of life based on the implementation of an "own-ours-development pyramid" produced by a philosophical-historical-cultural process. That is, the civilization project was in favor of the peoples and ancestral cultures and on the basis of its values and millenary aspirations.

Thus, health, education and social organization systems were created and designed to improve the material and spiritual part of the anahuacas. Unlike the first three centuries of the colonial era, in which laws, institutions and authorities as well as the development model were designed for the exploitation of the invaded-defeated peoples and the extraction of natural resources in favor of the Spaniards and the Spanish Crown.

Laws, authorities and colonial institutions were created for the exploitation of the anahuacas and relations regulation between the colonizers and the Crown. Never intended to support and encourage the development of invaded peoples.

The religion brought by the invaders-colonizers was a "religious-cultural-political-economic" syncretism, that lacked an original source, that is, the Roman Catholic Apostolic Church that arrived in 1519 to the Anahuac, was the product of a series of changes and adjustments that over fifteen centuries the peoples of Europe made to the preaching of a Jewish Messiah who tried to save his people and that they rejected and punished him with death. So that the invader religion did not have endogenous and original ancestral character of the anahuaca religion.

During the first 300 years of colonization, Europeans based on a regime of terror managed to eradicate -from the surface- the religion that for thousands of years had existed in the Anahuac. The colonial system has hypocritically concealed the atrocities and injustices and crimes against humanity from the official history, made not only by the Tribunal del Santo Oficio, but also by the very secular clergy and colonizers, made on behalf of "their true God" achieved through a fierce and relentless persecution and extermination of the ancient religion and their priests. Colonizers managed through a complex and extensive system of terror, that used threats, denounces, torture and death in the torment chambers or by burning people alive in the squares and with the obligatory presence of indigenous people, which is why the anahuacas appeared to take the colonizer religion only to retain life literally. However, the ancient religion values remained in essence, often with the same corrupt complicity of the colonizers.

By 1821 and after eleven years of struggles between creoles and gachupines, and due to the new conditions of the Spanish Crown product changes being suffered in from Europe by the creation of United States in 1776 and the merchants revolution in France in 1789, the creole appropriated the Viceroyalty of the New Spain and founded their "own country" which they called "Mexico" in honor of the mexicas that had been defeated the first conquistadors.

This new organization form of the society called "Republic", was only a copy of those emerging throughout Europe and America, will continue to be a disguised colony in which the creole will take power while maintaining the unjust colonial structures, where they continue excluding and exploiting the original civilization and its numerous peoples and cultures, but then in a hypocritical and demagogic manner. Indeed, from 1821 struggles between creoles for economic and political power, will always be disguised as justice ideals and equality for the citizens of the new country, which paradoxically its overwhelmingly majority was indigenous.

The problem of the "creole Republic" is that during these two centuries they have been divided and permanently confronted. If some were Scottish Masons the others were York, if some were conservative the other were liberals, if some were centralists the others were federalist, if some are PAN the other are PRI. In these two centuries of permanent creole strife, foreigners have invaded us repeatedly, have taken more than half of the territory and the country has been losing sovereignty, freedom, self-determination, food self-sufficiency, technological and educational development and above all, we have lost cultural identity.

The creole nation project, from 1821 to the present day has been very clear and simple, starting from contempt and exclusion of the original civilization, have used the country, its inhabitants and their natural resources to enrich themselves as quickly as possible and with the least effort, without any responsibility, historical and social commitment. They have opted to "invite" foreign capital to invest an in return the creole deliver to them the workmanship "of their country" as slaves and give them unlimited and unrestricted access to exploitation and looting of natural resources, in return for all this the creoles only wish to become their local partners.

This economic policy involves betting on an export market of natural resources and cheap raw materials, and to minimize the internal market the most by keeping hunger wages so that capitals have a cheap labor force. Import food and discourage agricultural production. Import machinery and technology. Stop and discourage the domestic consumption market, as well as research and forcing a low level quality education to prevent having thinking people, analytical and critical of reality. But basically a country alien to themselves and their historical reality. This historical and cultural "amnesia", prevents having consciousness and allows a full and total colonization.

The point of this article is to analyze the living conditions that anahuacas had, for at least three thousand years before the invasion, and the current living conditions of "Mexicans", understood as "unconscious anahuacas" unaware of themselves, produced by five hundred years of mental, cultural and spiritual colonization.

If we analyzed, ignoring the creole ideology, the quality of life of an anahuaca in 1521 with a European of that time, we would find that an average Tenochtitlan inhabitant had a life far superior to that of an average Madrid or Paris inhabitant.

Indeed, food quality, hygiene, health, education and the social organization system, was much higher in Tenochtitlan that in any European city of that time, even though Tenochtitlan was living a very intense period of cultural decline, by the mexica transgressions of the Toltec spiritual thought. The dirtiness levels, precarious nourishment, without access to education, as well as the social injustice Europeans lived compared with the opulence of the monarchy, were truly dramatic.

On the other hand in the Anahuac life had another meaning. Spirituality and the search for community welfare were the large avenues in which human development walked. Little is known and we have been little interested in studying with a critical and analytical sense the history written by the conquistador-colonizers. The biased Hernán Cortés and Bernal Díaz del Castillo writings -among many others- continue to be "reliable sources" of the colonizers and neo-colonizers official history.

Mental and spiritual colonization has been tremendous. In plain 21St century the anahuacas are still called "Indians", their history is called "prehispanic" and the defeat of the invader-conquistador is called "The battle of the Sad Night". Mental colonization has annulled and castrated us, plunging us into the desolation labyrinth of uneducated foreigners in our own land. Furiously despising the own and madly exalting the foreign.

But we should try to do an analysis of the life situation of our ancient anahuaca grandparents, with our "third world Mexicans" reality.

The anahuacas had a solid food system. They were not vegetarian, but they ate many vegetables, fruits, seeds, insects, little turkey, Xoloitzcuintle,**[[115]](#footnote-115)** duck, rabbit and deer meat. Their diet did not include lard or oil. They were self-sufficient and technologically solvents in the production of their food. Mexicans today eat fried stuffs, junk food, soft drinks, sweets and candy, polyunsaturated fats, foods with dyes, flavorings, chemical conservatives. We have lost food self-sufficiency, we import food and technology.

95% of canned foods are produced by transnational companies. Television and radio determine with impunity the eating habits of the people with the complicity of the authorities. The food, not Mexicans nourishment, is a double business for foreign companies, because by eating expensive junk food, people becomes ill and becomes victims of the increasingly stronger, market of private medicine.

The anahuacas possessed a sophisticated and complex health system. It began with rigorous customs and hygiene habits, as cold water daily bath and community responsibility for health. The houses, public buildings, squares and streets were kept extremely clean very rigorously through traditions and customs with strict observance, where "the common good" was more important than the personal interest.

They possessed an amazing and complex knowledge of the human body, its anatomy and its diseases. It is assumed that prior to the invasion the Anahuac possessed 75% of the world's biodiversity. They had a very effective knowledge of the medicinal use of plants, insects, animals and minerals to maintain health. Very complicated human body operations were made, starting with trepanations. The health concept had profound psychic, spiritual and social connotations, being the authority’s responsibility.

Mexicans are submerged in ignorance and are defenseless victims of powerful transnational enterprises and their partners, mass communication media. Public health systems have been minimized and dismantled since the introduction of economic neoliberalism and the trend is to privatize all medical services. 90% of medicines have transnational laboratories patents. Disease of Mexicans is a juicy colonizers business.

The anahuacas created the first compulsory, free and public education system in the history of humanity. The Telpochcalli,**[[116]](#footnote-116)** the Cuicacalli**[[117]](#footnote-117)** and the Calmécac**[[118]](#footnote-118)** already existed at least since 1500 BCE. All anahuaca children, regardless of their social status, had to attend school from the age of seven and ended between 18 and 25 years, depending on the education level reached. Toltec pedagogy and didactics reached our days in the very cultural education we have in our homes and communities, especially in indigenous and rural farmers. Historically and culturally, the anahuacas are educated people.

Indeed, one thing is "instruction" which is knowledge transmission, and something very different is "education", which involves values transmission. That is why many peoples of Mexico during these last five centuries despite not having gone to school, are in essence "very educated".

One could assert that the educational system was one of the most important columns of the Anahuac civilization where human development uprooted. This educational system explains the high level of anahuacas society’s consciousness, of the thousand years of cultural splendor and the mega construction projects, which as in the case of Monte Alban, lasted more than thirteen centuries from generation to generation and reflect the high spiritual aspirations reflected in the subject (archaeological sites).

On the other hand, Mexican education barely began in 1931 with the SEP creation. It has always been an "instruction" to form cadres of workers and employees. With a totally colonizer character that rejected all Anahuac civilization value and knowledge and has always adopted foreign pedagogic models. The Mexican educational system has very successfully tried to remove the ancestral cultures values, principles, languages, knowledge and attitudes. Indigenous education -from Vasconcelos- was the Europeanization of the indigenous peoples, peasants and mestizos. The "Professor" has been an effective colonizer-colonized element. Mexican education has never tried to really raise awareness and liberate the people, only given literacy and prepare them to become meek workers and resigned employees for the inhumane labor market. Work-buy-pay, cheap workmanship.

Characters at national level such as Jongitud Barrios**[[119]](#footnote-119)** or Elba Esther Gordillo**[[120]](#footnote-120)** are the archetype of the Mexican teacher "successful in the system", but they abound in states and regions. Thousands of "aviators"**[[121]](#footnote-121)** squadrons that nurture the political system at all three Government levels. Over the seven PRI decades, education was vital part of the political system. For the PAN the perspective is to make education a business, from schools a franchise a business, school and students a product. Ignorance is the colonizers source of wealth and injustice, but "ignorance of ourselves" is the essence and the permanence of the Mexican colonization.

The anahuacas social organization system is one of the oldest, proven and effective of all mankind. With at least three millennia and a half of experience, anahuaca communitarianism relies on "participatory democracy". The Assembly, the system of charges, the tequio or community free work, vocation and value by serving the community, the strengthening of the "common good" over the private interest, spiritual development material development, arts education and the harmony with nature are some of the elements that have been developed and refined over more than 35 centuries of community life.

Few civilizations in the contemporary world have this long experience of systematized social organization and accumulated wisdom, which has faced great defiance’s and enormous challenges, including of course the European invasion-colonization.

Indeed, despite their historical death, ancestral anahuaca organization forms are still current and in permanent adaptation and resistance in a large number of indigenous and peasant communities of the "contemporary Mexico". Despite the systematic aggression of the economic and political interests, "uses and customs" are kept. They are the last defense of the cultural and natural heritage of the peoples of the Anahuac, before the voracity of the transnational corporations and the complicity of the authorities at the three Government levels.

The people of Mexico have a wisdom treasure to which they have turned their back. The colonizer has taught us -for their rapacious benefit- to despise, ignore and destroy this human wisdom legacy and prevent organization, direction and coordination of efforts and resources of communities for their tangible and intangible welfare and in building a more just and humane future.

Mexicans on the other hand, have a creole ideology Government with a neo-colonizer nature from 1821. We copied a political, economic and social system created in the french bourgeoisie revolution of 1789 in France. The economic, political, social and cultural structures are almost the same as those implemented by peninsular Spaniards after the invasion and that remained current in the three centuries of the colonial period (1521-1821).

From 1821 the creoles victorious of the social 1810 uprising, expelled the gachupines and after fratricidal wars, betrayals, coups d' état, manage to finally create "their country" which excluded the civilization, the peoples and cultures of the Anahuac.

Following a new social outbreak in 1910 driven by United States interests, the creoles redirected their economic development model, now favoring the United States and separating from Europe. By the 1980s decade they will discard the nationalist model and will hold the neoliberal model sentencing the people and "their country" to assume a position of "neo-slavery" and blatant periphery and submission to transnational capitals. In the midst of the worst corruption crisis, impunity and ineptitude the PAN Governments see incapably and indifferent how the neocolonial creole State crumbles.

The illegality, injustice and insensitivity of politicians of all political colors, coupled with the historic creole failure to govern and manage "their country", have propitiated this national disaster. Mexicans are defenseless, mindless and disorganized. Powerless before the debacle originated by the creole ideology ruling class, which submissively follows foreign financial capital mandates to the letter. In the absence of the rule of law and the reduction of the state, Mexicans have fallen helpless in the hands of numerous organized gangs of criminals working for the economy lords, finance, politics, crime and drug trafficking.

In conclusion, the quality and standard of living managed by the anahuacas before the conquest, is by far superior to what "Mexicans" have had. The difference is that the objectives, institutions, laws and the authorities anahuacas, were created from and to promote the harmonious development of the Anahuac inhabitants. Unlike the colonial and neocolonial project of the gachupines, creoles and foreigners who have sought to favor foreign interests of other Governments and other peoples. The New Spain Viceroyalty, Mexico and his people, in general, have never been an end in itself, but a means to obtain greater economic and political power through the exploitation of native peoples and their apparently inexhaustible natural resources in favor of the colonial matrix.

Faced with the severe crisis that Mexicans are living the choice is "fix" again the neocolonial system or re-founding a new society with a new State, in which colonial practices will be discarded. If the road is the second, the "inspiration" of the new nation called Anahuac indisputably is the Toltecáyotl. It is not a matter of going back to the past or converting this country into a huge Museum, on the contrary, it would be a matter re-thinking this new society with the values and ancestral principles of one of the six oldest civilizations of mankind. As China or India are doing, facing modernity but sustained in their ancestral tradition. Well then, the future of Mexico is its millennium past.

Fixing or re-founding...

Wednesday, January 5, 2011.

# 31. AND WHY NOT, IDEALIZE THE ANAHUAC & MEET THE LGENDARY TOLTECS?

I was born in a "middle class" family in the South of Mexico city in the middle of the twentieth century. My parents did not have College degrees, but were people concerned in giving their children a good education. In the parental home classical music was permanently heard and books were staple article. Completely delivered to the "culture of fine European art", at home, always blew winds more than liberal, but openly "socialist". I have memories that at the house gathered artists and intellectuals and I knew a quiet, taciturn friend of my dad, with whom they called each other (don't know why) "little peer", later I learned it was Juan Rulfo.**[[122]](#footnote-122)**

I studied at the high school number six of Coyoacán and had the likes of Enrique González Rojo teachers in ethics or Gustavo Carvajal**[[123]](#footnote-123)** in law, to cite two of many excellent teachers. I attended UNAM and had to study twice (two times) Business Administration due to a rotten thing by a "seminar fugitive" peer.

Both at home and in school, I was never seriously taught to know and appreciate the Anahuac civilization, the Toltec and ancient Mexico. At the most, one "more stroke ", of the flimsy and tendentious SEP information and its malignant history textbooks, which are totally hispanic and colonizer.

This way, neither my "educated parents", nor my excellent teachers, and much less my parents friends or mine, talked to me of the legendary Toltec wisdom, their achievements and heritage. Teotihuacán, "the mexicas" and "prehispanic history" were trapped and frozen in colonized phrases and concepts, repeated endlessly –with the serious tone of knowledgeable experts-, by all the people that educated me.

"Cultured people" spoke of the Greeks and Romans, as the source and the center of the "historical and cultural universe of humanity", to which, "of course, we belonged". The "truly informed", on limited occasions spoke of Egyptian, Mesopotamian, Indian and Chinese, succinctly and in distant manner, not only in distance, but also in time. They were like "disjointed and inaccurate" civilizations lost in the farthest of vacant time.

Thus the first 25 years of my basic training went by. I was a classic product of my society, which is a colonizer-colonized, an "uneducated foreigner in my own country", and a connoisseur of the foreign and ignorant of my own. So I decided to go to "the source of my culture" and left to the Europe idealized by books, illustrations and the "erudite conversations" that had created an intellectual altar. After two years living with them, I realized that I was different. Neither better nor worse, just different. That what I was always made to; that the best of my education came from Europe, here I did not find.

So I went into a crisis which touched the most hidden and intimate door of my identity. Who was I in reality and where did I come from, what was my deepest root. By losing the "unconscious certainty" of my alleged occidentality, vividly experienced my emptiness and lack of root. Life and fate in such circumstances took on my return to live in "Oaxaca the Mexico spiritual reserve". Here was where I began the discovery of my oldest and most primitive root. In Oaxaca, I found buried my "cultural navel" and began a work from the "inside-out", having to fight, to the present day, with a fierce and powerful colonizing blindfold that has prevented us from knowing and appreciating our ancient history and therefore, rationalizing our most profound identity.

This led me to ask me some questions, which had never before gone through my colonized head, seudo-occidental and third world.

Why, in "Mexican" society and culture the cultural heritage and indigenous-anahuaca phenotype is rejected? Why, everybody brags of “the Spanish granddad" and is always ashamed of the indigenous grandmother? Why, school lends so little time and academic interest to the seven and a half millennia of indigenous-anahuaca history, one of the six oldest and with independent origin of the world? Why, is the mexica culture projected as the most important and significant of ancient Mexico, if they only began to have a relative power only 81 years before the fall of Tenochtitlan (1440-1521) and they were those that transgreded the Quetzalcoatl wisdom and the Toltecáyotl values? Why, the philosophy which inspired the Anahuac cultural development for many centuries and allowed the highest level of human development on the planet is unknown?

Why, is it supposed that the ancient wisdom disappeared completely since 1521 and that modern anahuaca-Toltec descendants have nothing to do with that ancient source of human knowledge? Why, we mindlessly assume that the ancient is necessary "primitive"? Why, the little ancient history known of the Anahuac is summarized in human sacrifices, endless wars, primitive idolatry, backwardness and lack of civilization? Why, is there lack of interest from statesmen, politicians, teachers, public and private institutions, educational, cultural, business and mass media, to investigate, promote and disseminate the history of Mexico, its human values, its Justice and equality principles, of his millennial experience in social organization, in the implementation of their knowledge in the food, health and family education, school and community?

Why, have we lived with our back to this ancient wisdom and human experience? Why, have we not been educated on this wisdom legacy unique in the world since 1521? Why, from 1521 the dominant culture has tried to eradicate, deny, devalued and outlaw the Anahuac civilization, excluding it totally and completely from the nation and country projects? Why, the poorest, exploited and excluded of the "Mexican" are indigenous-anahuacas? Why, in general, the wealthy class is the creoles or descendant of foreigners? Why, have always "idealized" other cultures, countries and stories, and never the ancient and "own-ours" that we possess as millenarian inheritance has not been taken into account and therefore mean nothing in general for the people? Why? Why it has been so and is like that?

What is the cause that "Mexicans" in general, are insecure and violent, with a poor self-esteem and braggarts, vulnerable and incapable, docile with the exploiter and tyrants with the brothers? Exalting the foreign and despising the own. Willing to serve the colonizer and little solidary with his people. Servile with the foreigner and unable to team with his own people.

Why, in general, we "Mexicans" are like this.

Why other peoples and cultures, much more recent and without autonomous origin, they feel very proud of their past, history and culture. Especially the Anglo-Saxons, Iberians, Teutons, and Jewish peoples. Some, like the United States, with shameful crimes against humanity, and dropping bombs on defenseless towns, start wars, create extermination camps, invade, exploit and plunder many peoples of the planet, destroying cultures and ancestral organization forms, to impose political and economic systems that favor their interests and threaten the life and continuity of peoples, cultures, habitat, and even the existence of their own planet as a living being. And we Mexicans enthusiastically join to furiously celebrate their "values", which we take as ours, despite the fact that in general these people despise and belittle us. But we lend a deaf ear and a blind eye to their racism and ethnocentrism; we on the other hand stubbornly continue denying any value of our mother civilization. Why this attitude?

Who instilled it, why it has been developed and enhanced in these nearly five centuries of material, mental, and spiritual colonization? Who is affected and who benefits? Why is this self-exclusion attitude, contempt and ignorance of ourselves encouraged, from the center of economic, political, cultural, educational and social power?

Would it be out of ignorance, malice, economic interest? Or simply by bad luck or inability? But it could also be because "Mexicans" have no ability, potential, resources, dignity, courage, memory or simply lack intelligence? Or as our conquistadors-colonizers claim from Hernán Cortes to Carlos Slim... because we are people easy to exploit and control.

The forced question is "WHY NOT IDEALIZE THE ANAHUAC AND MEET THE LEGENDARY TOLTEC"... why not?

If we are one of the six oldest peoples of humanity, much older than the Greeks, Romans, French, Teutons and Anglo-Saxon. And if we are part of a select group of the six oldest civilizations with autonomous origin of humanity.

Why, if the teachings from avatars such as Jesus Christ, Buddha, Muhammad, Krishna, and Lao Tsé, among others is known and widely disseminated. That in many cases conform the identity, religion and culture of other peoples. "Mexicans" of today do not investigate, promote and disseminate among the children of the sons of the ancient Mexico, the Quetzalcoatl teachings, the Grandmaster Toltecáyotl generator (wisdom or philosophical knowledge of the Anahuac). That is as important, valuable and ancient as that of other peoples.

Why if, currently developed and cultured Europeans are turning to their most ancient roots, as is the Celtic culture, searching for an answer to the miserable materialist modern world and the voracious capitalism. Why can we not seek the Toltec and the Toltecáyotl? Why, they can "idealize" their ancient culture and produce literature, cinema, theatre, poetry and "Celtic" music, which strengthens them and exalts, giving them a chance to reassess themselves. We Mexicans cannot?

Why, not begin exploration and discovery of the best of our Indian-anahuaca part, without excluding the western part that makes us up? Why not start seriously and conscientiously "archaeology of the spirit" to reach the "integrating totality our being", that mestizo being with his indigenous-anahuaca roots? Why not rediscover ourselves? Why not explore and turn to the "genetic bank of cultural information" that each of the now called "Mexican" carry?

Why not enforce, for the first time in the bicentenary history of "la patria", the wealth and the potential of being a millennia-old civilization enriched by the cultural contribution of the peoples and cultures of Europe, Asia and Africa?

Or it will be that this has not been possible since 1521, for the simple reason that the social, economic, political and cultural organization that was established was that of a tight and dehumanized COLONIAL SYSTEM, that has enriched a minority at the expense of a majority. The "discovery, conquest, invasion and occupation" is designed to help a handful of foreign colonizers and their ideological and cultural descendants. A system in which a few have so much and many have very little. In which some self-assume as superior-better and the other inferior-worse.

The question is why, if China, which is as ancient as us, started the way 60 years ago to achieve national fullness, social justice and economic growth through the values and ancestral principles of their civilization, we do not do the same. Would it be that in China, Chinese make decisions and these are in favor of the Chinese people, and who makes the decisions in Mexico are not "Mexicans" and their decisions historically do not favor the indigenous-anahuacas and de-culturized mestizos? Would it be that for a favored elite of the colonial system, it is not convenient that the people recover their historical memory, pride and commitment to being children of the children of one of the oldest and most important human civilizations?

Why not idealize our ancestral origins and take from this pride and wisdom, courage, and commitment to create through the ancestral Anahuac values and principles (Toltecáyotl), a new society, fair and human, as we have not had in the past five centuries. Why not?

April 6, 2010.

# 32. THE ADVENT OF THE SIXTH SUN

The world, tangible and intangible,

is in essence, a handful of ideas. G.M.

Those of us born around the fifties of the last century have seen major changes, as no other generation in this fifth Sun.

Indeed, the world that our parents gave us in our childhood, in a short time changed from what, in turn, their parents gave them. And the world their grandparents delivered unto our fathers did not have major changes, and so on. The world had another speed and changes, not only technological, were much slower.

Ideas and objects did not expire so fast; in fact, the concept "disposable" did not exist. The concept of the divine and sacred transmitted from generation to generation, almost immutably and as example, a shaving blade, in some societies was transmitted as an authority symbol from a grandfather to a father and in turn to the son. The objects were made to last and not did not become out of fashion.

However, our generation has experienced a unique phenomenon in the history of this fifth Sun. Because people from generations born during the seventies, eighties and nineties, live in an era of speed, change and the disposable world, very few material things surprise them and also they believe in very few things. The world of young people would seem contradictory. On the one hand immense catatonic masses of young "*ninis*"**[[124]](#footnote-124)** who do not want anything from society and much less from life. And on the other hand, small but exceptional groups of young people with skills and talents than humanity never had before. Such is the world.

Factors can be many, different and even contradictory. From science and technology development, communications, information, production and consumption patterns, up to "azotéric"**[[125]](#footnote-125)** brainstorm (not esoteric), galactic alignments, prophetic dates about to be fulfilled, era changes, etc.

In the world of ideas, we can say that we have changed and we are changing every day with greater speed. Such important ideas as the very existence reason, family, state, the sacred, the existence of God and evil, values and principles that move individuals, families and peoples, such as virtue, goodness, solidarity, happiness, triumph and success. These ideas are rapidly changing for good and evil.

However, we can observe that many of these changes, in contrast to earlier times, are generated and directed by a handful of people, families or companies that have reached power of global nature, such as never before existed in the history of mankind.

This power, by its magnitude, extent and malignancy, is literally incomprehensible due to its complexity and because it has developed an own dynamic that sometimes seems to escapes the power of human beings and becomes a Frankenstein that devours mankind itself.

The truth is that "this global-financial power", has taken hold of Governments decision making, from the richest and most powerful countries, to the poorest and most underdeveloped. Through pressure from the market or financial, political and military or all together, governments and their local power groups, have become globalized and globalized world "managers" and only obey with servility the global plans and administer their countries and natural resources in favor of the "invisible" supreme world powers.

Beyond the trite conspiracy theories or "of a world plot", such as the aliens, the illuminated, cloning of a new race, etc., the truth is that it suffices to observe and analyze what is happening in this global world, to realize that there is a "macro global power", that is leading human beings and the very planet to the brink of disaster.

Such clear and specific points as: the reduction of power and responsibility of the state before the market, water privatization and commercialization, education and health. The production and distribution monopoly through transnational corporations of basic grains, processed foods, medicines. Total control of science and technology, atomic energy, oil, stock exchanges and financial centers, communication media (global and regional) such as television, radio, press, cinema, news agencies. Never before in the history of "this humanity" existed such concentration, coordination and intercommunication of power.

The most precious human being's goods have been kidnapped by this power. Indeed, the most valuable and powerful "public good" of a society is its Government. Well, countries Governments have been usurped by organized crime gangs that we call politicians, they are mercenaries in the service of this global mega power.

And the other human good taken, is their Being consciousness, and it has been usurped, turned mindless and sunk in the most appalling ignorance of all time. Global power has reduced the majority of human beings living under their values, principles and paradigms to levels of savage animals that live by the "law of the jungle", fighting to eat and not be eaten by others stronger and more powerful than them. The insensitivity, individualism and consumerism, as well as the personal solitude and spiritual desolation are characteristic of this new modern man who has lost the divine and sacred sense of the world and life.

Thanks to the new communication forms, especially Internet and its multiple communication services we can realize that, "the great evils" humans live in our countries, are exactly the same and that the cause of these evils, are also the same powers that are manifested through the power instruments of power and global control such as the IMF, World Bank, WTO, UN, NATO, WHO, etc.

For all these reasons, we can assume that the answer to "the great local evils" is precisely in global responses. "Globalization must become democratic", that is, move to the hands and awareness of peoples and not only in the restricted and exclusive power groups.

In this sense, the anahuacas Chiapas Maya insurgents have been the first visionaries to understand the world and solutions in this way. Indeed, the EZLN**[[126]](#footnote-126)** was the first intercultural and international group to propose 'another world' for the inhabitants of the world.

Their "modern and revolutionary" proposals emerging from a millennial human wisdom developed by more than eight millennia of human experience born in the Anahuac and known as Toltecáyotl. In the 1990s vanguard people from Europe and the world walked step by step "the zapatista movement" and their ideas and example spread through Europe. The "indignant" of Spain, France, England, Germany, Greece and now Washington and Wall Street, are its continuation.

The people of the world is beginning to realize that we been fooled like children with nationalism, chauvinism, representative democracy, political parties, mass media communication, transnational corporations, american way of life, modernity and progress.

People from many parts of the world begins to perceive its evils and problems at the global level and begins to understand that there is a super power, above their Presidents, Prime Ministers, political parties, Kinglets and emperors, all of them, tiny scenery characters.

People start to lose "innocence" from the mid last century and discover "another reality" in their small and fragile "handful of ideas" about the world and life... their life.

Perhaps, this is "the new world" that lies ahead. Perhaps this "awakening" will lead humanity to another reality…it will be the new Sun, so much talked about by the ancient Toltec grandparents.

Thursday, October 13, 2011.

1. Naco (fmn. naca) is a pejorative word often used in Mexican Spanish to describe the bad-mannered and poorly educated people of lower social classes. It is equivalent to 'white trash' in American English and culture. While in Nahuatl language the word "naka" means "flesh" or "people", the Mexicas preferred the word "tlaca" to refer to people and "naka" is almost confined to refer to meat. It is erroneous to believe that "Naco" and "naka" are related. "Naco" is an apocope derived from the nahuatl word "nacayote", "najayote" or "nejayote", waste water derived from corn processing (nixtamal) which was sarcastically compared by Mexicas to drool. Therefore, a "nacayote" was originally a slobbering (i.e., stupid) person. During the 20th century the word became shortened to "naco" and shifted its meaning from stupidity to ignorance. A naco is usually associated with lower socio-economic classes and/or the indigenous, but it also includes the nouveau-riche. [↑](#footnote-ref-1)
2. Francisco Javier Clavijero Echegaray (sometimes Francesco Saverio Clavigero) (September 9, 1731 – April 2, 1787), was a Novohispano Jesuit teacher, scholar and historian. After the expulsion of the Jesuits from Spanish colonies (1767), he went to Italy, where he wrote a valuable work on the pre-Columbian history and civilizations of Mesoamerica and the central Mexican highlands. [↑](#footnote-ref-2)
3. The Tacuates are an indigenous people who live in the state of Oaxaca in Mexico. They speak a variant of the Mixtec language. As of 1992, there were about 6,000 speakers of the Tacuate dialect, of whom less than 20% were monolingual [↑](#footnote-ref-3)
4. The Reconquista ("the Recapturing") was a period of almost 800 years (539 years in Portugal) in the Middle Ages during which several Christian kingdoms succeeded in retaking the Muslim-controlled areas of the Iberian Peninsula broadly known as Al-Andalus. The Reconquista of Al-Andalus began soon after the Islamic conquest with an Asturian rebellion under the leadership of the nobleman Pelagius. [↑](#footnote-ref-4)
5. Juan Ginés de Sepúlveda (1489–1573) was a Spanish humanist, philosopher and theologian. In 1533 and 1534 he wrote to Desiderius Erasmus from Rome concerning differences between Erasmus's Greek New Testament (the Textus Receptus), and the Codex Vaticanus Graecus 1209. He was the adversary of Bartolomé de las Casas in the Valladolid Controversy in 1550 concerning the justification of the Spanish Conquest of the Indies. Sepúlveda was the defender of the Spanish Empire's right of conquest, of colonization, and of evangelization in the so-called New World. He argued on the base of natural law philosophy and developed a position which was different from the position of the School of Salamanca, as represented famously by Francisco de Vitoria. [↑](#footnote-ref-5)
6. The Valladolid debate (1550–1551) concerned the treatment of natives of the New World. Held in the Colegio de San Gregorio, in the Spanish city of Valladolid, it opposed two main attitudes towards the conquests of the Americas. Dominican friar and Bishop of Chiapas Bartolomé de las Casas argued that the Amerindians were free men in the natural order and deserved the same treatment as others, according to Catholic theology. Opposing him was fellow Dominican Juan Ginés de Sepúlveda, who insisted that “in order to uproot crimes that offend nature” the Indians should be punished and therefore reducing them to slavery or serfdom was in accordance with Catholic theology and natural law. [↑](#footnote-ref-6)
7. Bartolomé de las Casas O.P. (c. 1484[1] – 18 July 1566) was a 16th-century Spanish historian, social reformer and Dominican friar. He became the first resident Bishop of Chiapas, and the first officially appointed "Protector of the Indians." His extensive writings, the most famous A Short Account of the Destruction of the Indies and Historia de Las Indias, chronicle the first decades of colonization of the West Indies and focus particularly on the atrocities committed by the colonizers against the Indigenous peoples. [↑](#footnote-ref-7)
8. This ritual calendar was recorded in the Tonalamatl (book of days), a Codex in skin of deer or bark-paper from which a priest (tonalpouhque) extracted horoscopes and predicted the good and bad days of the cycle. The structure (similar to the Mayans, and probably inherited from the Toltec) included a year of 260 days, each of which is assigned a date by the combination of one of the 20 day signs and a number of 1 to 13, represented by dots in such a way that was impossible to confuse the two days of the annual cycle. [↑](#footnote-ref-8)
9. In Euclidean geometry, a translation moves every point a constant distance in a specified direction. A translation can be described as a rigid motion: other rigid motions include rotations and reflections. [↑](#footnote-ref-9)
10. Hunab Ku is a Yucatan Maya word meaning "The Only God" used in colonial texts, particularly in doctrinal texts, to refer to the Christian God. Since the word is found frequently in the Chilam Balam of Chumayel, regarded by some as indigenous writing not influenced by Christianity. [↑](#footnote-ref-10)
11. Teotl is a central idea of Anahuac religion. The Nahuatl term is often translated as "god", but it may have held more abstract aspects of the numinous or divine, akin to the Polynesian concept of Mana. In Pipil mythology Teotl is known merely as the creator and the father of life. The nature of "Teotl" has been an ongoing discussion between scholars for many years. It seems that the Mexica ruler Moctezuma II and the Mexicas in general referred to Cortés and the conquistadors as "Teotl" - it has been widely believed that this means that they believed them to be Gods, but a better understanding of "teotl" might suggest that they were merely seen as "mysterious" and "inexplicable". [↑](#footnote-ref-11)
12. Tlamatini (Nahuatl: Tlamatini, 'those who know something or those who know things') (plural tlamatinime), translated as wise men, was the equivalent of the philosophers. They were also poets, and discussed topics on the existence, truth, the nature of the cosmos and the place of man in it. They contributed to the development of philosophical aspects linked to religion, and were teachers at the Calmécac, school of priests and nobles. The tlamatinime discussed religion with the Europeans when they came to America [↑](#footnote-ref-12)
13. The Codex Magliabechiano is a pictorial Mexica codex created during the mid-16th century, in the early Spanish colonial period. It is representative of a set of codices known collectively as the Magliabechiano Group. Others in the group include the Codex Tudela and the Codex Ixtlilxochitl. [↑](#footnote-ref-13)
14. Zelia Maria Magdalena Nuttall (September 6, 1857 – April 12, 1933) was an American archaeologist and anthropologist, born at San Francisco, who specialized in pre-Columbian Mesoamerican manuscripts and the pre-Mexica culture in Mexico. She traced the Mixtec codex now called the Codex Zouche-Nuttall and wrote the introduction to its first facsimile publication (Peabody Museum, Harvard), 1902. [↑](#footnote-ref-14)
15. Makedon, also Macedon (Greek: Μακεδών) or Makednos (Μακεδνός), was the eponymous mythological ancestor of the ancient Macedonians according to various ancient Greek fragmentary narratives. In most versions, he appears as a native or immigrant leader who gave his name to the Macedon, previously called Emathia or Thrace. [↑](#footnote-ref-15)
16. Alexander III of Macedon (20/21 July 356 – 10/11 June 323 BC), commonly known as Alexander the Great, was a Greek king of Macedon, a state in northern ancient Greece. Born in Pella in 356 BC, Alexander was tutored by Aristotle until the age of 16. By the age of thirty, he had created one of the largest empires of the ancient world, stretching from the Ionian Sea to the Himalayas. He was undefeated in battle and is considered one of history's most successful commanders [↑](#footnote-ref-16)
17. According to the Hebrew Bible, the golden calf (עֵגֶּל הַזָהָב ‘ēggel hazâhâḇ) was an idol (a cult image) made by Aaron to satisfy the Israelites during Moses' absence, when he went up to Mount Sinai. The calf was intended to be a physical representation of the God of Israel, and therefore was doubly wrong for involving Israel in idolatry and for ascribing physicality to God. [↑](#footnote-ref-17)
18. Nahuatl poetry called "Flower and Song” (sp. flor y canto; nahuatl: in Xochitl, in cuícatl), a rich compound name which simultaneously described several aspects of poetic activity. "The flower-and-singing" consisted of a dialogue with the own heart, with the divine, with the people and with the world, and had great importance in the Nahua society. The poets were Princes or priests representing the feeling of community. The songs and stories learned memory, but there were large posters (some of which are preserved in European codices) with designs and phonetic signs that the priest pointed the finger while he intoned the corresponding poem. This activity was called "singing paintings". [↑](#footnote-ref-18)
19. Chinampa is a method of ancient Mesoamerican agriculture which used small, rectangle-shaped areas of fertile arable land to grow crops on the shallow lake beds in the Valley of Mexico. Often referred to as "floating gardens," chinampas were artificial islands that usually measured roughly 30 × 2.5 m (98 × 8.2 ft), although they were sometimes longer. [↑](#footnote-ref-19)
20. Telpochcalli (in Nahuatl 'House of the young'), were education centers for town young people, from the age of 15, to serve their community and for war. Unlike the nobles attending the Calmecac, offshoots of the commoners, known generically as macehualtin, attending the telpochcalli. These schools for young people were in every neighborhood or calpulli. [↑](#footnote-ref-20)
21. The Calmecac (from the Nahuatl calli 'House', mecatl 'dweller' and - c 'place') was the school for the children of Mexica nobles. In this school trained them to be priests, the elite warriors, judges, senators, masters or rulers, educating them in history, astronomy and other sciences, the measurement of time, music and philosophy, religion, habits of cleanliness, issues of economy and Government, and above all, discipline and moral values. There were special teachers who taught them the tradition, and read and learned memory stories illustrated in the codices. The school operated as a boarding school, where the youth lived, slept and ate. [↑](#footnote-ref-21)
22. The word “malinchismo”, is a pejorative term of the Mexican and Guatemalan popular culture used to characterize a behavior to foreignness. The term has its origin in La Malinche, a woman that accompanied Hernan Cortés during the spaniard conquest of what today is Mexico, between 1519 and 1521, and who helped as guide and interpreter. Thanks in part to the help of this woman, the conquerors were able to establish alliances and covenants for the help of other peoples against the mexicas. [↑](#footnote-ref-22)
23. "Cielito lindo" is a popular Ranchera song from Mexico, written in 1882 by Quirino Mendoza y Cortés (c. 1859–1957). It is roughly translated as "Lovely Sweet One". Although the word "cielo" means sky or heaven, it is also a term of endearment comparable to sweetheart or honey. "Cielito" can thus be translated as "sweetie"; "lindo" means cute, lovely or pretty. Sometimes the song is known by words from the refrain, "Canta y no llores". [↑](#footnote-ref-23)
24. Gachupín is an eponym derived from a northern Spanish hidalgo surname: Cachopines, of Laredo, current Cantabria, and popularized in the golden centuries as stereotype and literary character representative of the noblemen, a relatively high social class caricatured as arrogant. There are also registered forms cachupín, cachupino, cachopín and guachapín. The dictionary of authorities (1729) defined cachupín as “The spaniard that goes to and lives in the indies”. It can have a derogatory application. [↑](#footnote-ref-24)
25. Bernardino de Sahagún (1499 – October 23, 1590) was a Franciscan friar, missionary priest and pioneering ethnographer who participated in the Catholic evangelization of colonial New Spain (now Mexico). Born in Sahagún, Spain, in 1499, he journeyed to New Spain in 1529, and spent more than 50 years conducting interviews regarding Mexica beliefs, culture and history. [↑](#footnote-ref-25)
26. Román Piña Chan (San Francisco de Campeche, Campeche, February 29, 1920 - city of Mexico, on April 10, 2001) was a Mexican anthropologist and an archaeologist. [↑](#footnote-ref-26)
27. The Florentine Codex is the common name given to a 16th century ethnographic research project in Mesoamerica by Franciscan friar Bernardino de Sahagún. Bernardino originally titled it: La Historia General de las Cosas de Nueva Espana (in English: the General History of the Things of New Spain). [↑](#footnote-ref-27)
28. Tollan, Tolan, or Tolán is a name used for the capital cities of two empires of Pre-Columbian Mesoamerica; first for Teotihuacan, and later for the Toltec capital, Tula-Hidalgo, both in Mexico. The name has also been applied to the postclassical Mexican settlement Cholula. The name Tōllān means "Among the reeds" in the Nahuatl language, with the figurative sense of a densely populated "place where people are thick as reeds". Names with the same meaning were used in Maya and other native Mexican languages. [↑](#footnote-ref-28)
29. Fray Toribio de Benavente (1482, Benavente, Spain- 1568, Mexico City) also known as Motolinia was a Franciscan missionary and among the first 12 clerics to arrive in New Spain in May 1524. He entered the Franciscan order as a young boy changing his family name Paredes to that of his birth city Benavente, as was the custom among the Franciscans. In 1523 he was chosen to be among the first twelve missionaries to be sent to the New World. [↑](#footnote-ref-29)
30. The encomienda was a system that was employed mainly by the Spanish crown during the colonization of the Americas to regulate Native American labor.

    In the encomienda, the Spanish crown granted a person a specified number of natives for whom they were to take responsibility. In theory, the receiver of the grant was to protect the natives from warring tribes and to instruct them in the Spanish language and in the Catholic faith: in return they could extract tribute from the natives in the form of labor, gold or other products. In practice, the difference between encomienda and slavery could be minimal. Natives were forced to do hard labor and subjected to extreme punishment and death if they resisted. [↑](#footnote-ref-30)
31. Hacienda is a Spanish word for an estate. Some haciendas were plantations, mines, or even business factories. Many haciendas combined these productive activities. The hacienda system of Argentina, parts of Brazil, Chile, Mexico and New Granada was a system of large land-holdings that were an end in themselves as the marks of status. [↑](#footnote-ref-31)
32. The term Matria, used by writers such as Virginia Woolf, Isabel Allende and Krista Wolf, represents the reconstruction of the term patria. This term was also used by Miguel de Unamuno and mentioned a couple of times by Jorge Luis Borges. In classical antiquity, it was used to refer to the homeland of the birth and the feeling. Over time is maintained thanks to the literary tradition and poetic, mainly in Galician and Portuguese languages. Edgar Morin used to referring to mother Europe, while Miguel de Unamuno used it to refer to the Basque mother. [↑](#footnote-ref-32)
33. Pacotilla=tinpot-gimcrack-rubbishy-second-rate, cheap, shoddy, etc. [↑](#footnote-ref-33)
34. The Relation Letters written by Hernán Cortés were addressed to the Emperor Charles v. In these letters, Cortés describes his journey to Mexico, his arrival in Tenochtitlan, capital of the Mexica Empire, and some of the events that would result in the conquest of Mexico. [↑](#footnote-ref-34)
35. Lucas Ignacio Alamán y Escalada (Guanajuato, October 18, 1792 – Mexico City, June 2, 1853) was a Mexican scientist, politician, historian and writer. He studied at the Real Colegio de Minas de la Nueva España. He frequently traveled on his credentials as a scientist and diplomat, becoming one of the most educated men in Mexico. At the outset of the war for Mexican independence, in September 1810, Alamán is said to have been an eyewitness of the massacre of Spanish families in his home city of Guanajuato. This experience may have influenced his lifelong devotion to conservative politics and his nostalgia for monarchic rule for Mexico. [↑](#footnote-ref-35)
36. Vicente Florencio Carlos Riva Palacio Guerrero (Mexico City, 16 October 1832 – Madrid, 22 November 1896) was a Mexican politician and intellectual. His father was Mariano Riva Palacio and his mother was María de los Dolores Guerrero Hernández. Vicente's father worked for the Emperor Maximilian I of Mexico in Querétaro. His mother was the daughter of President Vicente Guerrero and María de Guadalupe Hernández. [↑](#footnote-ref-36)
37. La Noche Triste ("the sad night") on June 30, 1520, was an important event during the Spanish conquest of Mexico, wherein Hernán Cortés and his army of Spanish conquistadors and native allies were defeated and chased away from the Mexican capital at Tenochtitlan following the death of the Mexica king Montezuma, whom the Spaniards had been holding as a hostage. The event is so-named on account of the sorrow that Cortés and his surviving followers felt and expressed at the loss of life and treasure incurred in the escape from Tenochtitlan. [↑](#footnote-ref-37)
38. The Instituto Nacional de Antropología e Historia (INAH, National Institute of Anthropology and History) is a Mexican federal government bureau established in 1939 to guarantee the research, preservation, protection, and promotion of the prehistoric, archaeological, anthropological, historical, and paleontological heritage of Mexico. [↑](#footnote-ref-38)
39. Gerónimo de Aguilar O.F.M. (1489–1531) was a Franciscan friar born in Écija, Spain. Aguilar was later involved with the 1519 Spanish conquest of Mexico, and with La Malinche he assisted Hernán Cortés in translating indigenous language to Spanish.

    Aguilar wound up at the colony of Santa María la Antigua del Darién, founded in Panama in 1510. Due to ongoing disputes and divisions among the leaders of the colony, in 1511 Aguilar left Panama on a caravel sailing to Santo Domingo, accompanying the procurator Juan de Valdivia. [↑](#footnote-ref-39)
40. Gonzalo Guerrero (also known as Gonzalo Marinero, Gonzalo de Aroca and Gonzalo de Aroza) was a sailor from Palos, in Spain who shipwrecked along the Yucatán Peninsula and was taken as a slave by the local Maya. Earning his freedom, Guerrero became a respected warrior under a Maya Lord and raised three of the first mestizo children in Mexico. Little is known of his early life. [↑](#footnote-ref-40)
41. Nacom is the Mayan language name used to refer to the military leader or captain of the Warriors in a locality or batabil or a jurisdiction or kuchkabal of culture in society maya. The Nacom was a respected character, and each year was a celebration in his honor. [↑](#footnote-ref-41)
42. In the maya society who coordinated the heads of each population was called Batab. In times of war the Halach uinik appointed a captain general called Nacom, who should coordinate all the Batab to form an army general. [↑](#footnote-ref-42)
43. La Malinche (c. 1496 or c. 1505 – c. 1529), known also as Malintzin, Malinalli or Doña Marina, was a Nahua woman from the Mexican Gulf Coast, who played a role in the Spanish conquest of Mexico, acting as interpreter, advisor, lover and intermediary for Hernán Cortés. She was one of twenty slaves given to Cortés by the natives of Tabasco in 1519. [↑](#footnote-ref-43)
44. He was born in Otao, Navarre, to Juan Mina, a wealthy farmer, and Maria Lerrea. He studied at the Seminary of Pamplona. In the Mexican war of independence known as the resistance war, in May 24 of 1817, Mina left his base with 300 men, went to Sierra de Tanchipa, after they went to: Horcasitas today Ciudad González, El Abra and Baltazar today Antiguo Morelos. All this in Tamaulipas. They were going to San Luis Potosí: Valle del Maíz, Peotillos, Real de Pinos. Finally he arrived to Fuerte del Sombrero, a fortification defended by Pedro Moreno. Mina published a letter in which he exposed that he was fighting the king tyranny and not the Spanish empire. [↑](#footnote-ref-44)
45. Pedro Moreno (Lagos de Moreno, Jalisco, Mexico, January 18, 1775–Guanajuato, October 27, 1817). He was an insurgent in the Mexican War of Independence. In his Hacienda "la Sauceda", he organized the farmers to fight against the Spanish, his headquarter was in Fuerte del Sombrero (Del Sombrero fort) place where Xavier Mina joint Pedro Moreno's forces. [↑](#footnote-ref-45)
46. A rebozo is a woman's garment used in Mexico. Rectangular in shape, rebozos vary in size from 1.5 to upwards of three meters, and can be made of cotton, wool, silk, or articela. They can be worn as scarves or shawls, and women often use them to carry children and take products to the market. It is a garment accessory women wear over their shoulders (over the dress or blouse). They range in value from very inexpensive to hundreds of dollars [↑](#footnote-ref-46)
47. Charro is a term referring to a traditional horseman from Mexico, originating in the central-western regions primarily in the state of Jalisco including: Zacatecas, Durango, Guanajuato, Morelos, Puebla. The terms Vaquero and Ranchero (Cowboy and Rancher) are similar to the Charro but different in culture, etiquette, mannerism, clothing, tradition and social status. [↑](#footnote-ref-47)
48. China poblana (or, Chinese Pueblan) is a term that refers to two elements of the culture of Mexico that have been related by name since the end of the 19th century, although the elements they incorporate are much older. In its most commonly and widely used sense today, it is the name of what is considered the traditional style of dress of women in the Mexican Republic, although in reality it only belonged to some urban zones in the middle and southeast of the country, before its disappearance in the second half of the 19th century. [↑](#footnote-ref-48)
49. The marimba is a musical instrument in the percussion family. It consists of a set of wooden bars with resonators. The bars are struck with mallets to produce musical tones. The bars are arranged as those of a piano, with the accidentals raised vertically and overlapping the natural bars (similar to a piano) to aid the performer both visually and physically. This instrument is a type of xylophone, but with broader and lower tonal range and resonators. [↑](#footnote-ref-49)
50. "El Son de la Negra" ("The Son of the Black Woman") is a popular mariachi song written and originally interpreted by the Jaliscian musical composer Blas Galindo in 1940. It is commonly referred to as the "second national anthem of Mexico." The master piece was presented for the first time in the city of New York, but Jesús Jáuregui, a Mexican ethnologist, claims that along its history the song has suffered modifications and arrangements that can hardly be attributed to a single author or epoque. [↑](#footnote-ref-50)
51. Mariachi is a genre of music that originated in the State of Jalisco, in Mexico. It is an integration of stringed instruments highly influenced by the cultural impacts of the historical development of Western Mexico. Mariachi is important to the study of Mexican music because, as an ensemble created during the colonial period, it found its essence during the postcolonial era, blossomed during the nationalist era, and has made a global impact in contemporary times. [↑](#footnote-ref-51)
52. Ladino is a Spanish term used to describe various socio-ethnic categories in Latin America, principally in Central America. The term Ladino is derived from "latino" and usually refers to the mestizo or hispanicized population. The demonym Ladino came into use during the colonial era and referred to the Spanish speaking population that didn't belong to the colonial elite of Peninsulares or Criollos, nor to the indigenous peoples. [↑](#footnote-ref-52)
53. Subcomandante Marcos is the spokesman for the Zapatista Army of National Liberation (EZLN), a Mexican rebel movement fighting for the rights of the indigenous peoples of Mexico. On 1 January 1994, when the U.S.–Mexico free trade agreement became effective, Subcommander Marcos led an army of Mayan farmers into eastern Chiapas [↑](#footnote-ref-53)
54. Netzahualcoyotl (Classical Nahuatl: Nezahualcoyōtl), means "Coyote in fast" or "Coyote who Fasts") (April 28, 1402 – June 4, 1472) was a philosopher, warrior, architect, poet and ruler (tlatoani) of the city-state of Texcoco in pre-Columbian Mexico. Unlike other high-profile Mexican figures from the century preceding the Spanish Conquest, Netzahualcoyotl was not an Mexica; his people were the Acolhua, another Nahuan people settled in the eastern part of the Valley of Mexico, settling on the eastern side of Lake Texcoco. [↑](#footnote-ref-54)
55. Miguel de Cervantes Saavedra; (Born 1547 (day unknown); died 22 April 1616) was a Spanish novelist, poet, and playwright. His magnum opus, Don Quixote, considered the first modern European novel, is a classic of Western literature, and is regarded amongst the best works of fiction ever written. His influence on the Spanish language has been so great that the language is often called la lengua de Cervantes ("the language of Cervantes"). He was dubbed El Príncipe de los Ingenios ("The Prince of Wits"). [↑](#footnote-ref-55)
56. Guillermo Bonfil Batalla (city of Mexico 1935-1991), Mexican anthropologist graduated from the Escuela Nacional de Antropología e Historia and Ethnologist. He was director of the National Institute of anthropology and history, Director General de Culturas Populares. He founded the National Museum of popular culture. For him the ethnological research was inextricably tied to the transformation of the social reality. [↑](#footnote-ref-56)
57. Rubén Bonifaz Nuño (born 12 November 1923) is a Mexican poet and classical scholar. Born in Córdoba, Veracruz, he studied law at the National Autonomous University of Mexico (UNAM) from 1934 to 1947. In 1960, he began lecturing in Latin at the UNAM's Faculty of Philosophy and Literature and received a doctorate in Classics in 1970. [↑](#footnote-ref-57)
58. José Vasconcelos Calderon (28 February 1882 – 30 June 1959) was a Mexican writer, philosopher and politician. He is one of the most influential and controversial personalities in the development of modern Mexico. His philosophy of "indigenismo" affected all aspects of Mexican sociocultural, political, and economic policies. [↑](#footnote-ref-58)
59. Octavio Paz Lozano; March 31, 1914 – April 19, 1998) was a Mexican writer, poet, and diplomat, and the winner of the 1990 Nobel Prize for Literature. [↑](#footnote-ref-59)
60. Miguel León-Portilla (born in Mexico City, February 22, 1926) is a Mexican anthropologist and historian, and a prime authority on Nahuatl thought and literature. He wrote a doctoral thesis on Nahua philosophy under the tutelage of Fr. Ángel María Garibay K., another notable researcher and translator of primary Nahuatl source documents whose publications in the 1930s and 1940s first brought Nahuatl literature to widespread public attention. Continuing with Garibay's work, León-Portilla established his renown through translating, interpreting and publishing several recompilations of Nahuatl works. [↑](#footnote-ref-60)
61. Fernando de Alva Cortés Ixtlilxóchitl (b. between 1568 and 1580, Texcoco—1648, Mexico City) was a Novohispanic historian. A Castizo born between 1568 and 1580, Alva Cortés Ixtlilxóchitl was a direct descendant of Ixtlilxochitl I and Ixtlilxochitl II, who had been tlatoque (rulers) of Texcoco. He was also the great-great-grandson of Cuitláhuac, the penultimate Mexica ruler of Tenochtitlan and victor of la Noche Triste. On the death of his eldest brother in 1602, he was declared by a royal decree heir to the titles and possessions of his family. The property, however, does not appear to have been large, as he complained in 1608 of the deplorable state of misery to which the posterity of the kings of Texcoco were reduced. [↑](#footnote-ref-61)
62. Alfredo Chavero (1841-1906) was a Mexican archaeologist, politician and dramatist.

    He made many investigations relative to Mexican antiquities, and written Historia Antigua de Mexico, also several works on Mexica archaeology, especially on old monuments. While making excavations in the pyramids of Cholula, he discovered some idols that are now in the National Museum of Mexico. [↑](#footnote-ref-62)
63. Term widely used to refer to “lower class”, uneducated children in Mexico. Probably originated in post-colonial Mexico. [↑](#footnote-ref-63)
64. Literally “dirty” probably related to the term “Lépero”. During the XIX century the terms chinaco & lépero were widely used [↑](#footnote-ref-64)
65. Indians part of the “encomienda”, see footnote 30, above [↑](#footnote-ref-65)
66. The Monroe Doctrine is a policy of the United States introduced on December 2, 1823. It stated that further efforts by European nations to colonize land or interfere with states in North or South America would be viewed as acts of aggression requiring U.S. intervention. The Doctrine noted that the United States would neither interfere with existing European colonies nor meddle in the internal concerns of European countries. The Doctrine was issued at a time when nearly all Latin American colonies of Spain and Portugal had achieved independence from the Spanish Empire (except Peru and Bolivia, which became independent in 1823 and 1825 respectively, and Cuba and Puerto Rico). The United States, working in agreement with Britain, wanted to guarantee no European power would move in. [↑](#footnote-ref-66)
67. Atole (Mexican Spanish, from Nahuatl atolli) is a traditional masa-based Mexican and Central American (where it is known as atol) hot drink. The drink typically includes masa (corn hominy flour), water, piloncillo (unrefined cane sugar), cinnamon, vanilla and optional chocolate or fruit. The mixture is blended and heated before serving. [↑](#footnote-ref-67)
68. Literally translates as “To give atole with a finger” and means to fool, deceive or disappoint someone. [↑](#footnote-ref-68)
69. The Mixtón War was fought from 1540 until 1542 between Spanish invaders and their Mexica and Tlaxcalan allies against the Caxcanes and other semi-nomadic Indians of the area of north western Mexico. The war was named after Mixtón, a hill in the southern part of Zacatecas state in Mexico which served as an Indian stronghold. [↑](#footnote-ref-69)
70. Francisco de Montejo y Alvarez was born in Salamanca, Spain, in 1479 to Juan de Montejo and Catalina Alvarez de Tejeda. He left Spain in 1514, and arrived in Cuba in time to join Grijalva's expedition along the coast of Yucatán and the Gulf of Mexico. There he had the rank of Captain, and command of 4 ships. On his return to Cuba, he joined with Hernan Cortes and as part of that expedition, helped found the city of La Rica Villa de la Vera Cruz (today Veracruz) in Mexico. Cortes then sent him as an envoy back to Spain in 1519 to report on the expedition. While in Spain Montejo married Beatriz de Herrera. [↑](#footnote-ref-70)
71. Or “Año de Hidalgo”, the last year of every six year presidential term in Mexico, is used by all in government to loot and ensure that nothing is left, for the new government. [↑](#footnote-ref-71)
72. Alfredo Federico López Austin (born in Ciudad Juárez, México March 12, 1936)[1] is a Mexican historian of uncommon originality who wrote extensively on the Aztec worldview and on Mesoamerican religion. As an academic teacher, he has inspired generations of students, but his influence extends beyond the boundaries of academic life. His son is the renowned archaeologist, Leonardo López Luján. [↑](#footnote-ref-72)
73. Laurette Séjourné (Perugia, Italy. October 19, 1911 - May 25, 2003) was a Mexican archeologist and ethnologist best known for her study of the civilizations of Teotihuacan and the Aztecs and her theories concerning the Mesoamerican culture hero, Quetzalcoatl. She left occupied France for exile in Mexico, in 1941. There, she became a naturalized Mexican citizen and remarried twice. [↑](#footnote-ref-73)
74. Anthropologist Carlos Lenkersdorf has claimed several linguistic and cultural features of the Tojolabal, primarily the language's ergativity, show that they do not give cognitive weight to the distinctions subject/object, active/passive. This he interprets as being evidence in favor of the controversial Sapir-Worf hypothesis. [↑](#footnote-ref-74)
75. Tepalcate is a nahuatl origin word, meaning a broken piece of a clay article. [↑](#footnote-ref-75)
76. Tierra del Fuego; Spanish for "Fireland" or "Land of Fire", is an archipelago off the southernmost tip of the South American mainland, across the Strait of Magellan. The archipelago consists of a main island Isla Grande de Tierra del Fuego divided between Chile and Argentina with an area of 48,100 km2 (18,572 sq mi), and a group of smaller islands including Cape Horn. [↑](#footnote-ref-76)
77. Sir John Eric Sidney Thompson (31 December 1898 – 9 September 1975) was an English Mesoamerican archeologist, ethno-historian, and epigrapher. His contributions to the understanding of Maya hieroglyphs lead him to be one of the foremost mid-20th century anthropological scholars. He was generally known as J. Eric S. Thompson in print and Eric Thompson to his colleagues. [↑](#footnote-ref-77)
78. Hiram Bingham, formally Hiram Bingham III, (November 19, 1875 – June 6, 1956) was an academic, explorer, treasure hunter and politician from the United States. He made public the existence of the Quechua citadel of Machu Picchu in 1911 with the guidance of local indigenous farmers. Later, Bingham served as a member of the United States Senate. [↑](#footnote-ref-78)
79. Quechuas (also Runakuna, Kichwas, and Ingas) is the collective term for several indigenous ethnic groups in South America who speak a Quechua language (Southern Quechua mainly), belonging to several ethnic groups in South America, especially in Peru, Ecuador, Bolivia, Chile, Colombia and Argentina. The Quechuas of Ecuador call themselves as well as their language Kichwa–Kichwas or Quichuas. In Colombia, the Kichwa-speaking group calls themselves the Ingas. Other Quechua speakers call themselves Runakuna ("People"' in Junín and parts of Ancash, Peru: Nunakuna; singular: Runa or Nuna). [↑](#footnote-ref-79)
80. The Huave are indigenous people of Mexico. The self-denomination term used by the Huave is Ikoots/Kunajts (the first person inclusive pronoun, thus meaning 'Us'), or Mareños (meaning 'Sea People in Spanish). They have inhabited the Isthmus of Tehuantepec for more than 3000 years, preceding the Zapotec people in settling the area. Today they inhabit several villages (most notably San Mateo del Mar, in the Tehuantepec District, and Santa María del Mar, San Dionisio and San Francisco del Mar, in the Juchitán District) on the sandpits of the Pacific Ocean and trade marine products with inland neighbors. [↑](#footnote-ref-80)
81. The Trique are indigenous people of the western part of the Mexican state of Oaxaca, centered in the municipalities of Juxtlahuaca, Tlaxiaco and Putla. The Trique language is a Mixtecan language of Oto-Manguean genetic affiliation. All Trique peoples are known for their distinctive woven huipiles, baskets, and morrales. [↑](#footnote-ref-81)
82. Amuzgo or amochco is an indigenous ethnic group living in the present-day States of Oaxaca and Guerrero in Mexico. Amuzgo is also called the language spoken by these 33,294 speakers, the Amuzgo language belongs to the otomanguean Group, savizaa Mixtec family trunk. "Amuzgo" means "place where there are books or libraries". [↑](#footnote-ref-82)
83. The Chontal of Oaxaca (improperly sometimes called tequistlatecos) are a native ethnic group that speak languages of the family tequistlateco-chontal. Both ethnically and linguistically they are an absolutely independent and separated from the Tabasco Chontal, a group that speak a Mayan language. The similarity of names is because "chontal" is an exonym used frequently by the Nahua to refer to any group ethnic or foreign group. [↑](#footnote-ref-83)
84. Chatino communities are located in the southeastern region of Oaxaca. Speakers of the Chatino language are numbered around 23,000 (Ethnologue surveys), but ethnic Chatinos may number many more. They call themselves Kitse Cha'tño and their language Cha'tña. Chatino populations are found in the following Oaxacan municipalities, mostly in the area around Juquila: Santos Reyes Nopala, San Juan Quiahije, San Miguel Panixtlahuaca, Santiago Yaitepec, Santa Cruz Zezontepec, San Juan Lachao, Santa María Temaxcaltepec, Santa Catarina Juquila and Tataltepec de Valdés. [↑](#footnote-ref-84)
85. The old, ancient. [↑](#footnote-ref-85)
86. The official name of Mexico is “Mexican United States” [↑](#footnote-ref-86)
87. Francisco Javier Clavijero, considered the first historian of Mexico, at the end of the 16th century wrote that the original name of the territory of the New Spain is Anahuac. In 1813, Morelos convokes in Chilpancingo to the "first Anahuac Congress" where he would announce "The feelings of the nation". [↑](#footnote-ref-87)
88. Sumer; Sumerian, approximately "land of the civilized lords" or "native land" was a civilization and historical region in southern Mesopotamia, modern Iraq during the Chalcolithic and Early Bronze Age. Although the earliest historical records in the region do not go back much further than ca. 2500 BC, modern historians have asserted that Sumer was first settled between ca. 4500 and 4000 BC by a non-Semitic people who possibly did not speak the Sumerian language. [↑](#footnote-ref-88)
89. The Ubaid culture had a long duration beginning before 5300 BC and lasting until the beginning of the Uruk period, c. 4000 BC. The adoption of the wheel and the beginning of the Chalcolithic period fall into the Ubaid period. The Ubaid period (ca. 6500 to 3800 BC) is a prehistoric period of Mesopotamia. [↑](#footnote-ref-89)
90. Umma (modern Tell Jokha, Dhi Qar Governorate in Iraq) was an ancient city in Sumer. There is some scholarly debate about the Sumerian and Akkadian names for this site. [↑](#footnote-ref-90)
91. The Achaemenid Empire; Old Persian: Parsā, name of ruling dynasty: Haxāmanišiya) (c.550–330 BCE), sometimes known as First Persian Empire, was an empire in Southwest Asia, founded in the 6th century BCE by Cyrus the Great who overthrew the Median confederation. It expanded to eventually rule over significant portions of the ancient world which at around 500 BCE stretched from the Indus Valley in the east, to Thrace and Macedon on the northeastern border of Greece making it the biggest empire the world had yet seen. The Achaemenid Empire would eventually control Egypt as well. It was ruled by a series of monarchs who unified its disparate tribes and nationalities by constructing a complex network of roads. [↑](#footnote-ref-91)
92. The term “Indiano” refers to the immigrant or descendant of Spanish emigrants, mainly from the Cantabrian coast and Catalonia, who, having immigrated to America motivated by the desire to make their fortune, subsequently returned to his native land. Throughout the 19th century and the first half of the 20th many inhabitants, mostly young, of Galicia, the Canary Islands, Asturias, Cantabria, the Basque country and Catalonia were forced to emigrate in search of better fortune the former Spanish colonies and Portuguese of America, especially to Brazil, Cuba, Argentina, Uruguay, Venezuela or Mexico, to whose ports arrived with the intention of improving their economic situation, something that was impossible to achieve in their places of origin. [↑](#footnote-ref-92)
93. Rodeo [↑](#footnote-ref-93)
94. Indigenous law: a mockery and a setback. The law passed by Congress, prepared by lawyers to protect landowners, and has been a joke for all indigenous peoples of Mexico and will not pay the historical debt of the nation with its roots. [↑](#footnote-ref-94)
95. Ixtlilxóchitl, son of Netzahualpilli and chosen by him as his successor, but his half-brother Cacamatzin seizes power by influence of his uncle Moctezuma II. Historical sources based on the codices Xólotl, Tolotzin and Quinatzin, among others, indicate that the founders of the lordship belonged to a chichimeca group arriving at the basin of Mexico, established in the province that later, the Mexicas called Acolhuacán. The main rulers of the lordship of Texcoco were: Nopaltzin, Tlotzin Pochotl, Quinatzin, Techotlala, Ixtlilxóchitl El Viejo, Acolmiztli Nezahualcoyotl, Netzahualpilli and Cacamatzin. [↑](#footnote-ref-95)
96. Cuauhtémoc (also known as Cuauhtemotzin, Guatimozin or Guatemoc; c. 1495 – 28 February 1525) was the Mexica ruler (tlatoani) of Tenochtitlan from 1520 to 1521. The name Cuāuhtemōc means "One That Has Descended Like an Eagle", commonly rendered in English as "Swooping Eagle" as in the moment when an eagle folds its wings and plummets down to strike its prey, so this is a name that implies aggressiveness and determination. [↑](#footnote-ref-96)
97. Juan de Tecto (born in Ghent, 1468; died in Honduras, 1526) was a Flemish missionary to the New World. In 1522 Charles V, gave him permission to go to the New World. Tecto settled at Texcoco, where he founded missions for the natives and learned their language. He accompanied Hernán Cortés in his expedition to Hibueras in 1525. [↑](#footnote-ref-97)
98. Diego Velázquez de Cuéllar (1465, Cuéllar, Spain – ca. June 12, 1524, Santiago de Cuba) was a Spanish conquistador. He conquered and governed Cuba on behalf of Spain. [↑](#footnote-ref-98)
99. Pánfilo de Narváez (1478–1528) was a Spanish conqueror and soldier in the Americas. He is most remembered as the leader of two expeditions, one to Mexico in 1520 to oppose Hernán Cortés, and the disastrous Narváez expedition to Florida in 1527. [↑](#footnote-ref-99)
100. A juicio de residencia (literally, judgment of residence) was a judicial procedure of Castilian law and the Laws of the Indies. It consisted of this: at the termination of a public functionary's term, his performance in office was subject to review, and those with grievances against him were entitled to a hearing. This was largely an automatic procedure, and did not imply prior suspicion of misconduct. The official was not allowed to leave the place where he exercised his authority, nor to assume another office, until the conclusion of this judicial inquiry. [↑](#footnote-ref-100)
101. Dark skin. [↑](#footnote-ref-101)
102. Swindle, illegal or corrupt dealings, colloquial Mexican Spanish. [↑](#footnote-ref-102)
103. Pinole is a Spanish translation of an Aztec word for coarse flour made from ground toasted maize kernels, often in a mixture with a variety of herbs and ground seeds, which can be eaten by itself as a powder or be used as the base for pinol, a beverage. [↑](#footnote-ref-103)
104. A maquiladora is the Mexican name for manufacturing operations in a free trade zone (FTZ), where factories import material and equipment on a duty-free and tariff-free basis for assembly, processing, or manufacturing and then re-export the assembled, processed and/or manufactured products, sometimes back to the raw materials' country of origin. [↑](#footnote-ref-104)
105. The term malinchista derives from Malinche and refers to a disloyal Mexican. The Malinche is assumed to have betrayed the mexicas, by helping Cortes. [↑](#footnote-ref-105)
106. In Aztec mythology and among present-day Nahuas, Tonatzin 'Our Revered Mother' is a general title bestowed upon female deities. Informants of Sahagún, for example, called a frightening goddess of war and childbirth, Cihuacóatl, by this title. The title is particularly believed to refer to Mother Earth, and, among Catholics, nowadays denotes the Virgin Mary. [↑](#footnote-ref-106)
107. The Tribunal of the Holy Office of the Inquisition, commonly known as the Spanish Inquisition, was a tribunal established in 1480 by Catholic Monarchs Ferdinand II of Aragon and Isabella I of Castile. It was intended to maintain Catholic orthodoxy in their kingdoms, and to replace the Medieval Inquisition which was under Papal control. The Inquisition was originally intended in large part to ensure the orthodoxy of those who converted from Judaism and Islam. This regulation of the faith of the newly converted was intensified after the royal decrees issued in 1492 and 1501 ordering Jews and Muslims to convert or leave. [↑](#footnote-ref-107)
108. An auto-da-fé was the ritual of public penance of condemned heretics and apostates that took place when the Spanish Inquisition had decided their punishment, followed by the execution by the civil authorities of the sentences imposed. Auto de fe in medieval Spanish mean "act of faith". [↑](#footnote-ref-108)
109. The Tribunal of the Holy Office of the Inquisition, commonly known as the Spanish Inquisition, was a tribunal established in 1480 by Catholic Monarchs Ferdinand II of Aragon and Isabella I of Castile. [↑](#footnote-ref-109)
110. Francisco de Burgoa (Oaxaca, ca. 1600 - Teopozotlán, 1681) was a historian. He entered the order of Santo Domingo on August 2, 1629, and soon became a theology teacher. The voluminous books written by him in the past of their country of origin, Mexico State and Oaxaca, are very rare and valuable, though not absolutely reliable on some topics. [↑](#footnote-ref-110)
111. Juan Díez de Betanzos y Araos was an Explorer and Spanish chronicler ( Betanzos, 1510 - Cuzco, 1576). He accompanied Francisco Pizarro and Diego de Almagro in the conquest of Peru. Juan de Betanzos was one of the few Spanish conquistadors who managed to learn quechua the official language of the Inca Empire, which helped him as interpreter and right-hand man of Pizarro. As a result, and his marriage to the sister of Atahualpa, he managed to gain the friendship of great part of the Inca nobility. [↑](#footnote-ref-111)
112. Carlos Montemayor (Parral, Chihuahua, June 13, 1947 – Mexico City, February 28, 2010) was a Mexican novelist, poet, essayist, literary critic, tenor, political analyst, and promoter of contemporary literature written in indigenous languages. He was a Member of the Mexican Academy of the Language. [↑](#footnote-ref-112)
113. Anthropologist Carlos Lenkersdorf has claimed several linguistic and cultural features of the Tojolabal, primarily the language's ergativity, show that they do not give cognitive weight to the distinctions subject/object, active/passive. This he interprets as being evidence in favor of the controversial Sapir-Worf hypothesis.The name Tojolabal derives from the phrase [tohol aˈbal], meaning "right language". Nineteenth century documents sometimes refer to the language and its speakers as "Chaneabal" (meaning "four languages", possibly a reference to the four Mayan languages -- Tzotzil, Tzeltal, Tojolabal, and Chuj, spoken in the Chiapas highlands and nearby lowlands along the Guatemala border). [↑](#footnote-ref-113)
114. Samuel Ruiz García (3 November 1924 – 24 January 2011) was a Mexican Roman Catholic prelate who served as bishop of the Diocese of San Cristóbal de las Casas, Chiapas, from 1959 until 2000. This zone in Mexico is characterized by its poverty and its indigenous population. Some 40,000 indigenous Mexicans received some kind of help from this bishop for over 10 years. [↑](#footnote-ref-114)
115. The Xoloitzcuintli is a rare, hairless breed of dog, found in toy, miniature and standard sizes. It is also known as Mexican hairless dog in English speaking countries. The Xolo is native to Mexico. Archaeological evidence shows that the breed has existed in Mexico for more than 3,000 years. Their value in ancient native cultures is evidenced by their frequent appearance in art and artifacts, for example, those produced by the Colima, Aztec and Toltec civilizations in Mexico. Xolos were considered sacred dogs by the Aztecs (and also Toltecs, Maya and some other groups) because they believed the dogs were needed by their masters’ souls to help them safely through the underworld, and also they were useful companion animals. According to Mexica mythology, the god Xolotl made the Xoloitzcuintli from a sliver of the Bone of Life from which all mankind was made. [↑](#footnote-ref-115)
116. Telpochcalli (in Nahuatl 'House of the young men'), were centers in which young people were educated, from age 15, to serve their community and for war. Unlike the nobles attending the Calmécac, commoner’s children, known generically as macehualtin, attended the Telpochcalli. These schools for young people were in every neighborhood or calpulli. [↑](#footnote-ref-116)
117. Among the Mexicas, music was taught along with dance in schools called cuicacalli (House of song). Musical instruments were kept in the mixcoacalli (House of the God of fire). [↑](#footnote-ref-117)
118. The Calmécac ("the house of the lineage") was a school for the children of Mexica nobility (pīpiltin) in the Late Postclassical period of Mesoamerican history, where they would receive rigorous religious and military training. Only a few commoners (mācēhualtin) entered the Calmécac, and those who did only trained for priesthood.. [↑](#footnote-ref-118)
119. Carlos Jongitud Barrios (November 4, 1924 – November 22, 2011) was a controversial Mexican union leader and governor of San Luis Potosí (1979–1985). For decades he was generally portrayed by the Mexican press as a gangsterish, de facto leader of the national teachers' union: Sindicato Nacional de Trabajadores de la Educación, SNTE). [↑](#footnote-ref-119)
120. Elba Esther Gordillo Morales (b. Comitán, Chiapas, February 6, 1945) is a corrupt Mexican politician, formerly affiliated to the Institutional Revolutionary Party (PRI) until 2006. She is also a leader of the (PANAL), or Partido Nueva Alianza, and leader for life of the 1.4 million strong National Education Workers' Union (Sindicato Nacional de Trabajadores de la Educación or SNTE). [↑](#footnote-ref-120)
121. Aviador, term used in Mexico to refer to union members, or people in general that do not work, yet every month collect a “salary check”. [↑](#footnote-ref-121)
122. Juan Rulfo (16 May 1917 – 7 January 1986) was a Mexican author and photographer. One of Latin America's most esteemed authors, Rulfo's reputation rests on two slim books, the novel Pedro Páramo (1955), and El Llano en llamas (1953). 15 of these 17 short stories have been translated into English, a collection of short stories that includes his admired tale "¡Diles que no me maten!" ("Tell Them Not to Kill Me!"). He and Jorge Luis Borges were named the most important Spanish-language writers of the 20th century. [↑](#footnote-ref-122)
123. Gustavo Carvajal Moreno. Is a Mexican politician, born in Veracruz in 1939, Member of the institutional Revolutionary Party, has been national President of the PRI, Secretary of the agrarian reform, Senator and Federal Deputy. Gustavo Carvajal Moreno was appointed President of the National Executive Committee of the PRI in 1979 to replace Carlos Sansores Pérez and remained in the position until 1981 when in turn sourced it Javier Garcia Paniagua, on that same day was appointed titular of the agrarian reform Secretariat where he remained until the end of the Government of José López Portillo. [↑](#footnote-ref-123)
124. Recent term used in Mexico, referring to young people that “NI trabaja, NI estudia” (Neither work nor study) thus NINI. [↑](#footnote-ref-124)
125. Word created by GM, combination of “azotado” (exaggerated) and esoteric. [↑](#footnote-ref-125)
126. The Zapatista Army of National Liberation (Ejército Zapatista de Liberación Nacional, EZLN) is a revolutionary leftist group based in Chiapas, the southernmost state of Mexico. Since 1994, the group has been in a declared war "against the Mexican state," though this war has been primarily nonviolent and defensive against military, paramilitary, and corporate incursions into Chiapas. Their social base is mostly rural indigenous people but they have some supporters in urban areas as well as an international web of support. Their main spokesperson is Subcomandante Marcos (currently a.k.a. Delegate Zero in relation to "the Other Campaign"). [↑](#footnote-ref-126)