

Guillermo Marin

True History of the Profound Mexico

(Historia Verdadera del México Profundo)

ISBN: 968-73-8-05-9

Printed in Oaxaca, Mexico 2010

To Santiago Beédxe

And all the sons of

The sons of the old grandparents.

# **Contents**

**[Contents](#_Toc304384004)** [3](#_Toc304384004)

[1 THE WORLD´S OLDEST CIVILIZATIONS. 6](#_Toc304384005)

[The six civilizations with autonomous origin. 6](#_Toc304384006)

[2. DIFFICULTIES in learning THE ANCIENT HISTORY OF MEXICO 8](#_Toc304384007)

[3. THE ANÁHUAC CIVILIZATION. 17](#_Toc304384008)

[4. THE PRECLASSICAL OR FORMATIVE PERIOD. 21](#_Toc304384009)

[Agriculture. 22](#_Toc304384010)

[The corn invention. 24](#_Toc304384011)

[The Milpa development. 25](#_Toc304384012)

[5. THE OLMECS. 28](#_Toc304384013)

[The food system. 30](#_Toc304384014)

[The health system. 31](#_Toc304384015)

[The education system. 32](#_Toc304384016)

[Social organization system. 34](#_Toc304384017)

[The Mother Culture. 39](#_Toc304384018)

[6. THE CLASSICAL OR SPLENDOR PERIOD. 43](#_Toc304384019)

[7. THE TOLTECS. 46](#_Toc304384020)

[8. KNOWLEDGE DEVELOPMENT. 52](#_Toc304384021)

[Agriculture. 53](#_Toc304384022)

[Mathematics and time keeping 55](#_Toc304384023)

[The three knowledge circles. 58](#_Toc304384024)

[The philosophical thought. 62](#_Toc304384025)

[9. RELIGION. 64](#_Toc304384026)

[The supreme divinity. 65](#_Toc304384027)

[The dual divinity. 68](#_Toc304384028)

[Tlaloc & Quetzalcoatl. 70](#_Toc304384029)

[The religious abstraction. 74](#_Toc304384030)

[Religious divinity symbols 76](#_Toc304384031)

[10. EDUCATION. 80](#_Toc304384032)

[The institutions. 80](#_Toc304384033)

[The teacher. 86](#_Toc304384034)

[Education concept. 88](#_Toc304384035)

[The ancient word. 91](#_Toc304384036)

[Education as inheritance. 94](#_Toc304384037)

[11. PHILOSOPHY. 98](#_Toc304384038)

[The Ontological problem of being. 99](#_Toc304384039)

[Philosophical Levels 102](#_Toc304384040)

[Flower & Song. 106](#_Toc304384041)

[The Origin. 108](#_Toc304384042)

[The suns legend. 110](#_Toc304384043)

[The time. 114](#_Toc304384044)

[Space. 117](#_Toc304384045)

[The thirteen skies. 118](#_Toc304384046)

[The Underworld. 119](#_Toc304384047)

[Death. 120](#_Toc304384048)

[Flower War. 122](#_Toc304384049)

[Existential Responsibility 126](#_Toc304384050)

[The Quetzalcoatl Cross. 127](#_Toc304384051)

[The center law or Quincunxe. 129](#_Toc304384052)

[The three circles of knowledge. 132](#_Toc304384053)

[Burnt Water. 134](#_Toc304384054)

[The Toltecáyotl. 136](#_Toc304384055)

[12. THE COLLAPSE OF THE CLASSICAL PERIOD. 140](#_Toc304384056)

[The collapse magnitude. 140](#_Toc304384057)

[The collapse permanence and transcendence. 142](#_Toc304384058)

[13. THE POSTCLASSICAL PERIOD. 144](#_Toc304384059)

[The Fifth Sun prophecy. 147](#_Toc304384060)

[Historical value of the Postclassical period. 148](#_Toc304384061)

[Challenges in the construction of the own History. 149](#_Toc304384062)

[14 . THE MEXICAS. 151](#_Toc304384063)

[The faceless people. 152](#_Toc304384064)

[The ideologist. 155](#_Toc304384065)

[The philosophical and religious reforms. 158](#_Toc304384066)

[The Divine Mission. 160](#_Toc304384067)

[The Pochtecas and the Warriors. 162](#_Toc304384068)

[The Mexica Face. 166](#_Toc304384069)

[Mexica Tlatoanis Chronology 169](#_Toc304384070)

[15. THE CONQUEST. 180](#_Toc304384071)

[The conquerors world. 180](#_Toc304384072)

[The "Discovery" reason. 183](#_Toc304384073)

[The conquest philosophy. 186](#_Toc304384074)

[The conquistador. 190](#_Toc304384075)

[The invasion. 192](#_Toc304384076)

[The prophecy is fulfilled. 194](#_Toc304384077)

[The delivery of the Mexicas to the Spaniards. 198](#_Toc304384078)

[The great massacre and the war origin. 200](#_Toc304384079)

[The “Noche Triste” mystery. 203](#_Toc304384080)

[The eagle fall and the resistance war. 206](#_Toc304384081)

[Crime against Humanity. 209](#_Toc304384082)

[16. THE COLONY. 213](#_Toc304384083)

[17. INDEPENDENCE. 221](#_Toc304384084)

[18. THE XIX CENTURY. 226](#_Toc304384085)

[19. THE XX CENTURY. 232](#_Toc304384086)

[20. A HISTORY OWN-OURS. 237](#_Toc304384087)

[Cultural Colonialism. 237](#_Toc304384088)

[The sons of the sons of the grandparents 240](#_Toc304384089)

[The profound Mexico 240](#_Toc304384090)

[The de-indianized indians. 242](#_Toc304384091)

[An Own Face and a True Heart. 243](#_Toc304384092)

[The Toltec Heritage in the Matria. 244](#_Toc304384093)

[A total quality millenarian Culture. 247](#_Toc304384094)

[The XXI Century Mexico. 248](#_Toc304384095)

[Bibliography 250](#_Toc304384096)

# 1 THE WORLD´S OLDEST CIVILIZATIONS.

We are but a tiny spot in the immeasurable universe. It is estimated that the age of the universe is 13,500 billion years**[[1]](#footnote-1)** and that of Earth is only 5,000 million years.**[[2]](#footnote-2)** The presence of Homo sapiens**[[3]](#footnote-3)** on earth, our oldest closest relative, is approximately 150 thousand years. To compare and have an idea of the time humans have been present on earth in relation to the age of the planet, suppose that 5,000 million years equals one year, humans only appeared on December 31 of that year at about 11:59 P.M. **In other words, mankind’s presence is just an "instant", in the life of this wonderful, splendid and generous living being known as planet Earth.** However, in a millionth fraction of a second, that is, the past 50 years, human beings are endangering the planet, by their erroneous way of life.

## The six civilizations with autonomous origin.

The origin of Earth’s oldest civilizations occurred about 10 thousand years ago. Experts use the onset of agriculture to date the emergence of culture, since humans ceased being nomadic hunter-gatherers to remain, for generations, in the same place. Thus, they were able to observe, experiment and discover the miracle of plant cultivation, philosophy, science, crafts, art and religion. In fact, Egypt and Mesopotamia**[[4]](#footnote-4)** began settlement processes and agricultural techniques, approximately eight thousand years B.C.E.; followed at about 6,000 years B.C.E. by China, India, Mexico,**[[5]](#footnote-5)** and the Andean region.**[[6]](#footnote-6)** (Leon Portilla. 1980).**[[7]](#footnote-7)**

These six civilizations are the most ancient, but above all, they had an autonomous development; that is, none received external cultural contributions. They were able to access, invent and develop all their knowledge base without external input. Thus, Mexico started its Cultural development approximately six thousand years B.C.E. with the discovery of agriculture, but above all, we must emphasize, the hybridization of corn, and reached surprisingly high levels of knowledge until the European arrival in 1519. During approximately 7,500 years of independent development, the Mexican ancestors established the foundations of one of the oldest and most important world civilizations. Moreover, our Old Grandfathers bequeathed the sons of the sons of the ancient Mexicans, “**a face of our own and a true heart**", where it still lives on.

Here we must make an observation: the “European civilization” is not among the oldest in the world nor does it have an autonomous origin, because its development depended on Egypt, Mesopotamia, India and China. Therefore and properly speaking, Europe is not - neither old, nor a continent - because Europe is part of the Euro-Asiatic-African continent.**[[8]](#footnote-8)**

# 2. DIFFICULTIES in learning THE ANCIENT HISTORY OF MEXICO

There is a contaminated, confusing and complex cloud that prevents us from knowing the history of our ancient past. Among existing problems in this regard we can, at least, mention the following:

1. The 5 century old cultural colonialism, which condemned the vanquished peoples to lose their historic memory, in order to completely and permanently dominate them. From 1521 onward those who have held power during this time period, whether conquerors, colonizers or creoles, have developed a complex and efficient system so that the children of the children of the invaded-defeated, loose contact with their ancient origins and link their past to the arrival of the dominant culture. The dominant culture titled the 7,500 years of human development prior to the invasion "Pre-Hispanic history". That is, our Old Grandfathers were divested of their name and are now called "before the Spaniards". Because of the colonization processes we now do not know how they called themselves, or how they called this land.
2. Little is known of the first two periods (Pre-classic and Classic), because when the late Classic or pinnacle period ended (Circa 900 A.C.E), knowledge centers and those who inhabited them, mysteriously disappeared without a trace and left no tangible evidence of their passing, for they destroyed and buried, not only their impressive buildings, but basically the wisdom and knowledge that allowed their apex.
3. The Aztecs in their expansion period, ordered the destruction of all important codices, where the ancient Cem Anahuac**[[9]](#footnote-9)** historical memory was kept, and they re-wrote history, wherein they appear as the chosen people; in spite of the fact that, since the founding of México-Tenochtitlan (1325), until the arrival of the invaders (1519), only 194 years had elapsed since the Post-classic which is already considered to be a decadent phase of the Anahuac civilization; during which they degraded and transgressed the Quetzalcoatl’s philosophy and religion.
4. When the conquerors arrived, they exterminated and destroyed almost all the men of knowledge and their codices, the knowledge centers, temples, and all traces of their civilization until its apparent extinction from the new Spanish world.
5. Texts written during the first century of the invasion face the following problems: the Nahuatl of those times was much richer than Castilian Spanish, chief reason why the translation of many ideas and concepts of philosophical, scientific, religious, poetical nature, proved impossible to convey and understand due to the degree of complexity and of the abstraction of the native thought, relative to the primitive Europeans world of the middle ages. Texts written by the conquerors and native converts, were written without any scientific rigor, and were part of allegations to demonstrate their participation and "sacrifices" in the conquest, and to ask for reward or compensation from the Spanish Crown. The missionaries, who described the customs of the defeated peoples, did it in order that other men of the Church could understand native practices and be better able to evangelize the losers.

*“The history of the primitive Anahuac population is so obscure and altered with so many fables (as is that of other peoples of the world), that it is impossible to pin point the truth..." "Several of our historians wanting to penetrate this chaos, guided by the weak light of conjecture, futile combinations and suspicious paintings, have been lost in the darkness of antiquity and have been forced to make puerile and unfunded narrations" (Francisco Javier Clavijero. 1779)* **[[10]](#footnote-10)**

The myth of the intellectual missionaries who "defended" and researched the invaded civilization is disproved even by serious researchers from the Catholic Church, such as the text entitled "Flor y Canto (Flower and Song) of the Birth of Mexico" indicates.

*"There were –very few- that, like Sahagún, devoted incredible care, worthy of the best modern anthropologist, to delve, in depth, into the Anahuac world;" but this was not due to any appreciation for it, but by the explicit and confessed desire to better destroy it. [The doctor –he declares at the start of his monumental work - cannot accurately apply medicines to the sick unless he first knows what causes the illness... to preach against these things and even to find out if they exist, it is necessary to know how they were used]. He acted (Sahagún), as a captain in command, carefully studying the schematics of enemy facilities: not to admire or copy them, but to better destroy them." (Jose Luis Guerrero. 1990)* **[[11]](#footnote-11)**

Indigenous people and their culture represented "the real presence of the devil and evil" for Europeans of the 16th century and the justification for their atrocities. It also has to be considered that "informants" of the missionaries, men of knowledge, now defeated, would not hand over their wisdom to those who, they knew, wanted to obliterate it. Finally, in this regard we shall say that, in cases where the missionaries valued the “diabolical civilization” from another perspective, would be scrutinized by the Holy Inquisition and the Royal bureaucracy, which censored and destroyed any text that would cast doubt over the dogmas which sustained the church and the "just and legal" process of colonization from Spain.

*"The most deplorable case in this chain of censorship and repression is that of Bernardino de Sahagún. In the fifty years that Sahagún dedicated to the compilation of the grandiose body of knowledge concerning the indigenous culture, he successively suffered the contradiction of Friars and the ecclesiastical authorities of Nueva España (New Spain), the haggling of economic support to conduct his work, the dispersal of his work, and, finally, the confiscation of all his documents, as ordered by the Viceroy Enríquez, which were sent to Spain to be examined by the Indies Council. He died without knowing what fate befell the work to which he devoted his best energies.*

*The requisition of Sahagún’s work was an act linked to the Crown’s decision to ensure that the knowledge of the indigenous past only served its own interests." (Enrique Florescano. 1987)* **[[12]](#footnote-12)**

1. That the majority of the texts of about ancient Mexico were written in the late XIX and XX centuries, and were written by foreigners, with a vision of superiority imbued with a strong euro-centric dose and, in addition, “we have always been investigated by our differences and not by our similarities", and from an assumed plane of cultural superiority and as a scientific prize.
2. Westerners have always, for their research, compared the Anahuac civilization with the European civilization. They study and explain our ancient past with the spirit, ideology and the vision of the Europeans. This is a grievous error, because the current descendants of the original peoples, the so-called "indigenous" peoples, do not share the same world and life vision, not even with the Creoles and mestizos, who do not understand how these people do not want or seek "richness", the exploitation of nature, hoarding, comfort, material progress and modernity sourced externally". This was truer still during the periods of conquest and colonization.

*“Thus, perhaps, it will yet be admitted that those men were not "primitive" rain worshippers, worried about the abundance or the loss of their crops, by the plausible fertility of the land, but rather had a metaphysical knowledge of what exists. A concept of the world that could explain the qualities of its great mathematicians, astronomers, engineers, architects, sculptors, that are, paradoxically, universally recognized*

*Because everyone agrees in asserting: the ancient inhabitants of Mesoamerica were distinguished engineers and architects; as is proven by the unparalleled works of the temples and plazas built as if by miracle, in forests or in summits turned into plains, in marshes converted into sound land. There is an amazing use of spaces and masses, as if they were a type of cosmic music in which blocks of silence alternate to perfection with harmonious apertures to silence. They were, likewise, incomparable mathematicians, as is attested by their calculations, and understood the notion of zero, the measurability of movement, according to positions of before and after.*

*They were, also, admittedly and irrefutably, able astronomers, familiar with the motion of celestial bodies, the laws that dictate the advancement and retrocession of planets, the cyclical progression of stars, the weaning and waxing of the moon. These were all known to them by reason and experience; and their time measurement allowed them to calculate, with accuracy, and in minute detail, endless projections of calendar dates.*

*No one denies them the ability to create, in works that have, later on, been deemed to be art, symbolic or realistic images of in clay, wood, metal, stone, of unparalleled quality. The colors they utilized have come down to us in a multiplicity of objects whose plastic values effectively transmit the testimony of their willingness to be. They were, as is universally recognized, artful masters of techniques that have not, to date, been fully explained.*

*It is rightfully assumed that they had a wise, stratified, social organization, hierarchized, based on sound moral principles, according to which common life daily living took place orderly and safely with order and safety.*

*It is known that they spoke rich languages which could express concepts of maximum abstraction, and contained nuances capable of soundly expressing, directly and metaphorically, the languages of science, philosophy and poetic expressions. All this and more, not easily listed here, is admittedly obvious and plausible.*

*To summarize, we’ll say without a doubt, that the ancient inhabitants of Mesoamerica were learned men, intellectually and morally able, who knew themselves and the world around them.*

This notwithstanding, when considering their and self- view, authors almost unanimously judge them to be rudimentary savages whose only concern was that the fertility of the land, due to rainfall, would yield the fruits that sustained them. Under the pretext that they made up farming communities, all their spiritual forces are discarded, as is the totality of their religious metaphysical constructs, now reduced to a primitive physical desire for food, at the core and periphery of their existence.

With a few exceptions, most authors have this inexplicable fallacy in judgment" (Rubén Bonifaz Nuño. 1986) **[[13]](#footnote-13)**

The brilliant and revealing work of people such as Dr. Carlos Lenkersdorf**[[14]](#footnote-14)** points out that, due to their colonization, Mexicans have lost access to one of the oldest, and most successful, sources of human wisdom. Lenkersdorf demonstrates that we need to create new relationships with the so-called indigenous peoples and cultures of the twenty-first century.

"This we learned due to the fact that we lived and worked for many years with the Tojolabal Mayans, our contemporaries in Chiapas, who taught us their language and culture, which we learned for a reason that we consider important to explain. We had studied and taught in several countries in Europe and in this continent. We had excellent teachers from whom we learned a great deal, who still command our respect. But we were not taught anything about the original peoples in all these universities…

The Tojolabal accepted us and taught us their language and culture for during three weeks. They did so without books, without prepared teachers, for neither was available. In fact our teachers were illiterate…”

*(They said): “You are the first to come amongst us to learn about ourselves. All those who come here want to teach us, as if we knew nothing. They are teachers, doctors, politicians, officials, field workers. Everyone wants to teach.”*

*They added another comment. They realized that we tried to write down what we heard from them. They saw something they had not previously seen: their written language. This observation refuted what others had told them: "your dialect cannot be written due to lack of letters". Both observations emphasized the unbalanced relationship between the dominant society and the indigenous peoples, the Tojolabal, for the case in point. The group remained without writing and was disregarded, because “nothing could be learned from them”. The two comments changed our course. For us, the Tojolabal were teachers and not merely ignorant Indians. They taught us what they knew and we ignored. The classes, in addition, were dialogic; we learned their language and they learned how to write it. The relationship to which the Tojolabal were accustomed, transformed. They became educators, and thankfully, we became learners. A change that had not occurred in 500 years, with a few exceptions… (Lenkersdorf, Carlos. “Aprender a Escuchar” “Learning to Listen”, PyV. Méx. 2008, p. 14).*

1. The fact that recent texts, written by domestic researchers continue to repeat and take as a base for departure, the errors of foreigners and, most importantly, they pretend to delve into our past based on "objects" (archaeological and documentary remnants) and do not venture into the "subjects" (the historical memory of the native peoples and the philosophical-spiritual aspect manifest , even now, be it in a Stele, in a Codex, a polychrome vase, in a piece of contemporary folk art, in a tradition, legend or custom).

*“To demonstrate possible inaccuracies of documentary sources, it would suffice to take a look at the descriptions made by the “soldiers” about what they saw. There, a salient misunderstanding can be found, of what was before their eyes. See, for example, their description of the sacred images venerated in the Temple of Tenochtitlan, and compare it with the same images preserved until today. The conclusion will be that there is no similarity between what was written by them and actual reality.*

*Descriptions made by friars like Sahagún and Durán, suffer the same drawbacks when they collect impressions from the victors, and are even more serious when they recorded what was reported to them by the defeated…"*

*"Victorious over the debasement and scorn of foreigners, the signs of that spiritual system of illumination that makes up our cities, still rise.*

*There, urban planning, engineering, architecture, sculpture, metallurgy, painting, all the arts, all sciences, mathematics, astronomy, time measurement, obediently flourished before the enthusiasm of man; self-assured, proud to be the source and path of ascendance to the perfection of life." (Rubén Bonifaz Nuño. 1992)*

1. There is an almost total ignorance of our ancient history. When an ordinary Mexican refers to it, it is usually from a "flat perspective that lacks the depth of time". Indeed, the historical dimension of our indigenous history spans, seven and a half millennia from the onset of agriculture until the capture of Tenochtitlan. It cannot be reduced to only the 196 years that begun with the founding of Tenochtitlan until its destruction and have the Aztecs as the purported great cultural heirs of Toltecáyotl and the Anahuac.

Our ancient history is far deeper, diverse and complex. It has had, formative, climactic and decadent cycles. Many different cultures in time and space have been a part thereof. However, during all this time there has been a philosophical-cultural matrix inextricably joining the peoples of the Anahuac to us, Mexicans of the twenty-first century, in spite of our historical and cultural amnesia- as a continuation of their work and legacy. Only in colonizing minds, is this historical and cultural continuity unfeasible. Colonists have created our fictional but painful cultural orphanage in order to continue our exploitation and the depredation of our natural patrimony.

We urgently need to re-build, re-think and re-invent a history of our own. We must do so without fearing the "sacred cows", the rigid Academy, and the "organic intellectuals". History belongs to those who create it, rather than those who "investigate" it. The history of México must return to the people. It is to be told, and felt, by the people.

But however difficult this task may be, we hold the pieces of the puzzle; it will depend on the sensitivity, creativity and spiritual force of whomever intends to try. Our Old Grandparents, and their legacy of wisdom, are still alive in the depths of the souls and hearts of the children of their children; the Mexicans of today.

# 3. THE ANÁHUAC CIVILIZATION.

What today comprises the territory of Mexico was the birthplace of one of the world’s six oldest civilizations with independent origin which achieved the highest human development for its population in the history of mankind. Our Old Grandparents called themselves Anahuacas, because the continent was called in the Nahuatl language (which was the lingua franca), "Cem Anahuac". This civilization has had a single philosophical-cultural matrix through various cultures that expressed it at different times and locations, linked by a common thread in its three major periods.

The formative stage where all knowledge was developed, beginning with agriculture and the hybridization of corn, which provided the basis of sustenance for a nation throughout its existence. Each of these six mother cultures had a crop as a food base; some had wheat, others potatoes, rice or millet; but our ancestors hybridized corn, which was, originally, a type of grass that through a process that we now call "biogenetic engineering", was developed into this wonderful food that today nourishes many peoples in the five continents.

This effort was only made possible through researcher and scientific work that was passed from one generation to another, throughout thousands of years, until this wonderful food was developed.

Indeed, our ancestors walked by themselves, the long way, which led them from being nomads, wild hunters, and gatherers, until they slowly started to develop knowledge about the world, life and nature, which would allow them to not only to ensure their existence and physical survival, but perhaps, and most importantly, to reach the transcendence of their existence, both, as individuals, and as a people.

The history of these 7,500 years of Cultural Development of our peoples, has been called **“**PRE-HISPANIC” epoch by scholars. It is important to underline the colonial and western vision of history, as it is seen through the eyes of the victors. Why call what is uniquely ours, our Old Grandfathers and their millenary history, by a reference to the Spanish invader conqueror? Why not call it the PRE-CUAUHTEMOC epoch? History is written by the victors, therefore, we should bear in mind, what kind of history do we know?

Well, then, the experts have divided Our Old Grandparent’s history, before the European invasion, into three major periods.

The first is called PRECLASSIC, and is chronologically placed by researchers between 6000 B.C. and the year 200 B.C., approximately. The second period is the CLASSIC, from about 200 B.C., up to 850-900 A.D.

The third period starts around 850-900A.D., and concludes with the European invasion and the taking of Tenochtitlan in 1521.

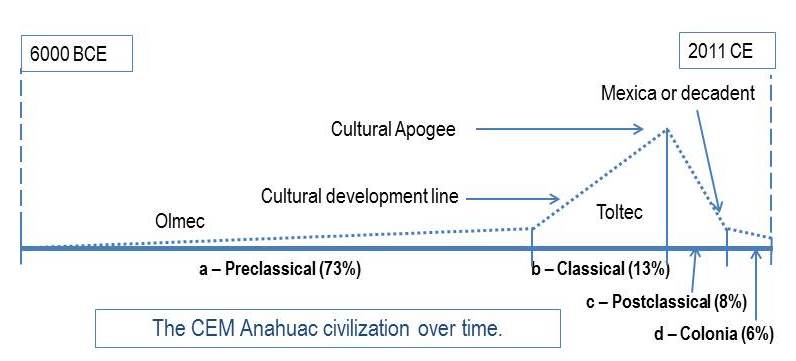
a) Preclassical 6000 BCE - 200 BCE 5,800 years. (73%)

b) Classical 200 BCE - 850 CE 1,050 years. (13%)

c) Postclassical 850 CE - 1521 CE 671 years. (8%)

d) Colonial 1521 CE - 2011 490 years. (6%)

When this incredible time span of 7500 years (almost four Christian eras), is compared with the last five hundred years of history, that could be accurately called "Hispanic era", the reader will appreciate that the structural basis of what constitutes our nation today, is unquestionably rooted in Mexico’s indigenous past.

****

It is important to mention, that those interested in Mexico’s ancient history have been mostly foreigners. Therefore, they have "studied and researched" Mexico’s past, as noted earlier by Bonifaz Nuño, almost always with ignorant contempt and an attitude of superiority. One day, investigator Paul Kirchhoff**[[15]](#footnote-15)** thought about dividing the Anahuac into: Mesoamerica, (taken from the concept of Mesopotamia which means "between two rivers” in the Sumerian culture) and Arid America. In other words, the "cultured-dead-disappeared Indians of the past" who built pyramids and beautiful objects to worship their gods and who lived from the present States of Sinaloa, Zacatecas, San Luis Potosí and Tamaulipas to the south, and the "savage-dead-disappeared Indians" from the past that lived in the northern region of Mexico.

However, the Anahuac cultural philosophical matrix was shared by all peoples, from Alaska to Nicaragua, creating a continental civilization that, starting with Columbus’ mistake (of confusing this continent with India), Europeans have not wanted to know or understand, or have been unable to do so. Perhaps that is why, after five hundred years of knowing that Christopher Columbus (1451-1506) was wrong, and did not reach India; they continue to call “Indian” the people originating in the Anahuac, the proper name for persons born in India.

The Anahuac civilization permeated everything that makes up our national territory today. We assume that this civilization has a CONTINENTAL nature. In fact, there are very similar "cultural" elements, between Kumeyaay natives from Baja California and Mayan natives from Quintana Roo. At the same time, we can find these basic similarities between a native from Canada and one from Patagonia, passing through the Great Plains of North America, Mexico, Central America, the Andean zone to the Amazon. The core values of life, death, nature, the cosmos, the divine and the sacred are harmoniously and intimately shared by all the so-called "indigenous" peoples of the American continent. What bonds and identifies peoples with indigenous roots is the philosophical-cultural matrix that gives us structure us and not the alleged "Latinity" (“Latin ethnicity”) which was invented by Napoleon III to seize non-Anglo Saxon America in the 19th century or the " ”Hispanic ethnicity” which English speakers use to catalogue us in the 20th century.

The contempt that we have inherited from the five centuries of colonialism keeps us from valuing and respecting the indigenous peoples, our Old Grandparents and even ourselves. It is very clear when we disparagingly call them "Indians". For many centuries, it has been known that Christopher Columbus was wrong and never reached India while searching for a new trade route; therefore, the "found" peoples were not "Indians". After so many years of colonization we are not even interested in knowing how our ancestors called themselves. In other words, we have lost t our historic memory, interest and pride in ourselves. The ancient Mexicans called the continent CEM-ANAHUAC and they recognized themselves as ANAHUACAS, which is why there were Mayan anahuacas, Zapotec anahuacas, Mexica anahuacas and so on.

# 4. THE PRECLASSICAL OR FORMATIVE PERIOD.

The first stage of the history of ancient Mexico is known as the PRECLASSIC or formative period, and lasted approximately for six thousand years; that is, it starts in the year 6,000 B.C., and extends to about 200 BCE. This period is very long and covers the great effort made by our ancestors to pass from being nomadic hunter-gatherers, primitive savages, until they formed small villages and developed an efficient food system; an effective health system; a complex educational system; a system of social organization and a legal system. They had, moreover, a refined system of values and philosophical, ethical, moral, aesthetic and religious knowledge that allowed them to lay strong foundations over which one of the most important and ancient civilizations that remains alive to date, despite the aggression it has suffered over the past five centuries, was developed.

This valuable civilizing infrastructure that somehow remains alive and present today in contemporary Mexico and that the "imaginary Mexico"**[[16]](#footnote-16)** of Guillermo Bonfil Batalla,**[[17]](#footnote-17)** is reluctant to recognize, turns out to be the most important heritage bequeathed to us by the Old Grandparents of the Anahuac and is the deep foundation for all that we are today.

The relationship with nature and working with the land, especially with the milpa**[[18]](#footnote-18)** invention, allowed the peoples of ancient Mexico to have a healthy diet. Knowledge about the human body, plants, animals and minerals was the base that allowed ancient Mexicans to enjoy incomparable good health. The development of an efficient educational system allowed the training and education of their children in order to develop a long-term civilizing process that maintained the "social purpose" for centuries, while their scientific infrastructure allowed them to start their studies of mathematics, astronomy, medicine, engineering, linguistics, architecture, botany, zoology. They learned an artistic language which enabled them to express, aesthetically and universally, their perception of the immeasurable and marvelous in human existence, and its complex and wonderful relationships with nature and the cosmos. They possessed a sophisticated and effective system of social organization that allowed them to develop monumental works that spanned several generations to complete and maintained their original purpose throughout. In short, a myriad of knowledge, which formed the foundations of what will later be known as the Classic or the flourishing period.

## Agriculture.

"The agriculture –invention- was in fact a prolonged process, which took place in the region in the course of several millennia, starting at about 8,000 to 10,000 years ago, according to recent dating technologies. Between 1500 and 1000 years BCE, the first permanent agricultural villages began appearing at various points of the future Mesoamerica. They domesticated over 70 local species of plants like pumpkins, corn, avocado, a century plants, prickly pear cactus and cotton, among others. As well as species from other areas, which were all cultivated with good results (for example, tomato and gourds.)". (Teresa Rojas Rabiela. 2001). **[[19]](#footnote-19)**

The Preclassical period represented a millenary effort from our Old Grandfathers, not only to humanize themselves, but also to humanize the world around them; because human beings, according to ancient Mexicans, are the beginning and the end of creation, and are responsible for its preservation and development towards perfection.

This philosophical element is very important in order to understand the cultures of ancient Mexico. Indeed, while other civilizations seek to dominate, exploit and transform nature, ranking themselves at the apex of universal creation; for ancient Mexicans the objective of human beings was to support the god’s creative project and to humanize the world, while considering the planet as their "beloved mother" Tonatzin.

*"Man is the measure of all things," said the Greek, giving people a sort of dominion over the world; "Kill and eat", God says to man in the New Testament. Thus, the two aspects of western culture, the Hellenistic and the Judeo-Christian, allotted man, for his subsistence, dominion over everything and the authority to destroy it. .*

*Morally, far above such concept, the ancient Mesoamerican native, as attested by their images and texts, proclaimed their own idea: man is the beginning of the world’s creation and is responsible for its surroundings. Thus is our culture constituted, of which we are exclusive heirs today.*

*Let us, therefore, understand its origins and accomplishments, in order to know what we are; and what we ought to become.*

*(Bonifaz Nuño 1992)*

While it is assumed that the Old Grandparents started agricultural practices and hybridized corn in the sixth Millennium BCE, actually, the first cultural forms appeared, called Olmec by scholars, about 1500 years BCE, between the States of Tabasco and Veracruz; but indisputably, they were present in all cultures, in a phase that we shall call "olmecoid, or with an Olmec influence. In small villages all that vast and immeasurable knowledge about the universe, nature, life, death, and man before the divine and the sacred begun to be expressed.

In the approximately 4,500 years of endogenous Cultural development, from the onset of agriculture, until the formation of the Olmec culture, the Old Grandparents invented, discovered, produced, processed and systematized all that wisdom which appeared approximately 1500 years prior to the beginning of the splendor or flourishing of ancient Mexico, in the Classic period.

Foreign researchers have tried to erase these priceless 4,500 years from our ancient history by belittling it. Indeed, from the first agricultural practices until the emergence of the Mother Culture, they are barely given importance in research texts and are almost non-existent in the "official story" that is recorded from the first appearance of the Olmec culture. But the Olmecs were not created by "spontaneous generation". There were four thousand five hundred years of intense research and systematization of human life experience.

## The corn invention.

The corn**[[20]](#footnote-20)** invention, is perhaps, one of the greatest achievements of the preclassical or formative period, since from a wild grass, our Old Grandparents produced the splendid maize plant, which became the staple food of their civilization. It is important to stress that no other people in the planet made such an important discovery, because the other five civilizations, only domesticated plants that already existed in the wild.

"Agriculture accompanied the civilizing process itself, fully integrated with the rest of the cultural and social activities." The limits of its practice, as a basic activity, were also the limits of the cultural area; the presence of advanced agricultural cultures in central and southern Mexico and in Central America is no accident, given the possibility of rainy season cultivation. However, the increase of potential productivity of this rain-dependent agriculture was made possible thanks to irrigation systems and slope and other improvements on special grounds, like plant genetic amelioration of domesticated plants and those in the process of domestication, and the transformation of social organization and economic structures. In fact the various farming systems, while being ecological adaptations, in part were social, demographic and economic adaptations." (Teresa Rojas Rabiela. 2001)

The development of hydraulics for agriculture, is yet another great foundation, because it allowed a greater number of people to have energy and time available to develop major civilizing projects; to perform scientific research and to explore art, as well as to the construction of imposing buildings found in today’s "archaeological zones;" impressive material monuments, to the spiritual project of this civilization.

The “formative” era is so called because it is when the main crafts made their appearance: basketry, ceramics, weaving, metallurgy and construction; and the communal cultural patterns take form. The population grows, culture and settlements expand, there is peace, and a large cultural diffusion takes place from and amongst the civilization centers. Intensive agriculture begins; local irrigation takes place and the most important animals are domesticated.

Food production continues at subsistence levels, except for the portions destined to sustain the ruling class. But intensive agriculture begins to provide free time for the satisfaction of social needs: the production of luxury goods, construction of religious buildings, and so on." (Ángel Palerm. 1990) **[[21]](#footnote-21)**

## The Milpa development.

The milpa was another valuable trigger for the development of the Anahuac civilization, because by planting maize, chili, squash and beans, intensively farming a very small piece of land during four months; one man could feed his family for an entire year. This is as if today, with four months of minimum-wage earnings one could survive for one year. Hydraulic engineering reached very advanced levels in Cem Anahuac, not only due to extensive irrigation, but also because the use of the "Chinampa"**[[22]](#footnote-22)** was a very advanced concept, even by today’s standards.

*"...irrigation agriculture was the only technological way to sustain a sufficiently productive economy and to maintain a concentrated population, stable and specialized in non-agricultural work and a political organization to maintain the functioning of a productive system and good distribution. Therefore, the use of irrigation would have fostered urban life and, consequently, civilization." (Teresa Rojas Rabiela. 2001)*

We definitely cannot imagine the wonders and magnificence of Teotihuacan or Monte Alban in the Classical period, without the basis of an efficient food system, which was able to support the challenges of building the various and numerous centers of knowledge that existed in our territory. Foreign researchers have not given Anahuac agriculture the place it deserves in the history of mankind.

*"In fact, the conclusion that we were compelled to reach was that in pre-hispanic times farming systems had risen to levels of efficiency and productivity comparable, if not higher, to the most advanced contemporary practices. The legend of mere subsistence farming, or only capable of generating a small surplus, was destroyed". (Ángel Palerm 1990)*

The Preclassical was the foundation for the development and subsequent splendor of ancient Mexico. It was almost six millennia of, forging by ourselves, one of the oldest and most important civilizations in the world, of which we are, today, undisputed legitimate heirs.

Contemporary Mexico has its deepest foundations in this formative period. Hence stems our basic diet, nature’s curative wisdom and our way of interacting with it; our unconscious relationship with education; our forms of social organization, are all deeply rooted in those nearly six thousand years of human development.

We cannot deny that this wisdom has been enriched by other peoples and cultures in a globalized world, since 1492. That we have suffered one of the most devastating cultural aggressions in mankind’s history, where the invading colonizers tried to strip us not only of our culture but also of our very condition as human beings. However, in spite of it all, the culture remains and continues to evolve. It is the vital force that guides and orients us although we cannot see or hear it, coming from the remote past. Sometimes it manifests itself in subtle and almost invisible ways; sometimes it is earth-shaking and expands from the inside out. But it is always present in our being.

# 5. THE OLMECS.

Also called the "Mother Culture"**[[23]](#footnote-23)**, represent the final achievement of thousands of years, during which previously nomad peoples, hunters-gatherers, settled themselves for thousands of years in a given place and, there, generation after generation, investigated and observed nature, the skies, and explored their inner spiritual selves. Eurocentric scholars**[[24]](#footnote-24)**, with a colonized vision, do not consider important this long preclassical period that successfully culminates with the formation of the Olmec culture between 1500 and 1200 BCE, and is of great value to our civilization, as it helped define the early cultures of ancient Mexico, for our present; because part of what we are today, is rooted in the early Olmecs and specially for our future, because they remind us of our capabilities, our desire to be and transcend time, but above all, talks to us about continuity and direction.

The Olmecs should not be considered to be the "beginning", but rather, the end of a huge period of cultural formation that took more than four millennia (two Christian eras) and is quite unknown to ordinary Mexicans.

*"One of the most controversial aspects about the Olmecs, in addition to their chronological position in relation to other Mesoamerican cultures, has been the elucidation of their ethnic, linguistic and racial affiliation of this culture that, in the south of Veracruz and east of Tabasco, experimented with new forms of social, economic, political, and religious organization. This was completely different from the village and tribal life that preceded them, and which existed in most of the geographical space that, with the passage of time, would build the macro cultural area called Mesoamerica." (Tomás Pérez Suárez. 1994).* **[[25]](#footnote-25)**

However, it is necessary to point out that the philosophical synthesis which was embodied in the Olmec iconography**[[26]](#footnote-26)** will remain as a common thread throughout the entire developmental process of the Anahuac civilization. The Spanish invaders found the roots of the Olmec culture alive in the 16th century. This is how Quetzalcoatl, whose image was engraved in the stones of Chalcatzingo, Morelos, during the Preclassical, is also found in Teotihuacan, during the Classic, with the Toltecs, and in Tenochtitlan, with the Aztecs, in the Postclassical. Rattlesnakes, felines, the Quincunx,**[[27]](#footnote-27)** and representations of Tlaloc through the use of two opposing snake faces, in profile; talk to us about a knowledge, philosophy and religion, which were alive and evolved for at least 3 thousand consecutive years and which somehow survives in the mystical and spiritual being of native peoples and peasants of contemporary Mexico.

*"Neither warriors nor traders, but civilizing agents, the Olmecs fulfilled their self-assigned destiny. They reached as far as they could, and extended their knowledge over time; thus building what was to be the spiritual backbone of our ancient culture.*

*The concept of humanity they forged provided the foundation of the perpetual optimism of the men that succeeded them. Their heirs, whether Teotihuacan, Zapotecs, Mayan, Mixtecs, Huastecs, Totonacs, Aztec, succeeded, thanks to the momentum provided by them, in the endless proliferation of happy cultural constructions whose vestiges still educate and dazzle.*

*Teotihuacán, Tula, Xochicalco, Cacaxtla, El Tajín, Tikal, Palenque, Toniná, Uxmal, Monte Alban, Mitla, Malinalco, Chichen Itza, Tenochtitlan, and many other similar cities, bear witness to this justified and enduring optimism.*

*Offensively, scholars still speak of primitive cultures, of totemism, of rain worship, bloody rites and focus their attention in the “Guerra Florida” (flower war) and the so-called Aztec human sacrifices, in an attempt to legitimize the contempt with which they justify our exploitation." (Rubén Bonifaz Nuño. 1992)*

When the Anahuac civilization manages to neatly produce what we call today the Olmec culture, the knowledge foundations were already in place, both the tangible kind: agriculture, engineering, architecture, medicine, etc., as well as intangible ones, like philosophy, mathematics, religion, art, astronomy, among others. They already had in operation the four basic systems, foundation of every society, regardless of the culture to which they belonged and which were developed and perfected, almost entirely, during the first four thousand five hundred years of civilization, between the advent of agriculture and the appearance of the Olmec culture.

These four systems are: food, health, education, social organization and a body of laws. They represent the four indispensable foundations for the development of any culture.

## The food system.

In those four and a half thousand years, our old grandparents, not only invented agriculture, the milpa, Chinampa and the edible Cactus, but also developed a sophisticated and complex nourishing system, for which tortillas, nachos, empanadas, tamales, sauces, chocolate, atole**[[28]](#footnote-28),** flavor water, tejate,**[[29]](#footnote-29)** pulque,**[[30]](#footnote-30)** mescal,**[[31]](#footnote-31)** “Alegrias” or amaranth,**[[32]](#footnote-32)** corn, the various types of chili peppers, pinole,**[[33]](#footnote-33)** the use of plants, meat of hunted animals and dried and salted fish, lots of vegetables including algae, the extensive use of insects, honey, seeds, as well as the Turkey and Xoloitzcuintle**[[34]](#footnote-34)** dog domestication. The food system consisted not only of food but delicious and very sophisticated dishes that are perfectly balanced plant and animal proteins, sugars and fats. Altogether it provided ancient Mexicans enough energy, health and time to develop their civilizing projects, both in construction and in research.

## The health system.

The health system is another of the great contributions to civilization. Our old grandparents developed a deep knowledge of the human body and its diseases. They investigated healing substances from plants, insects, animals and minerals. Doctors and anahuaca medicine reached levels nowadays unsuspected; especially since European barbarism devalued and persecuted this wisdom, it managed has managed to survive history. In fact, all this knowledge legacy was able to survive the three hundred years of persecution and in the last two hundred years has lived marginalized and disregarded by the dominant culture.

But without a doubt it has been a most valuable resource to maintain the health of the poorest Mexicans, neglected by the Government and exploited by the dominant society.

Native peoples and peasants, and somehow the proletariat who lives in the great misery belts of the great cities of the country have maintained these traditional knowledge in extinction, by the action of the greedy multinational laboratories and the mass media. "Home remedies", infusions, massage, the use of plants, animals, insects and minerals for the ancestral remedies remain amazingly alive. As well as the rituals that have powerful results in the psyche of the patients, while mentioning "power plants" that occupy a special place in the ancestral wisdom.

## The education system.

The educational system was one of the major pillars of the Anahuac civilization. Although, because of its importance a special chapter on education is provided, we could point out that from the "system" point of view, the ancient Mexican, surely from 1500 BCE, with the appearance of the filtered Olmec culture, already had an education system that systematically reached every child and young society in the most advanced cultures, up to the spaniards arrival.

The educational system is a basic structural element in order to develop a civilization project, since education is the method to produce and reproduce knowledge within a society. Thanks to this system, we can understand the mega projects in the long term of the Anahuac cultures, knowledge centers that took centuries to build, such as Teotihuacan, Palenque, Monte Alban and Xochicalco, among the tens of thousands built in the country.

The education that generated the Anahuac civilization applies not only to the academic aspect, which was taught in the Telpochcalli, Cuicacalli and Calmécac.**[[35]](#footnote-35)** But education from a deeper point of view. We refer to the philosophical and spiritual spectrum. In fact, the foundations so that the individual can understand himself, family, society, nature and the universe in an integral and comprehensive manner. The relationships that exist between each other. Responsibilities, limits and possibilities. All of this as a whole and over eight thousand years of human development, with its ups and its downs, have given us an "own face and a real heart", as individuals and as a civilization. This immense wealth of wisdom and experience is what makes us anahuacas or "Mexican" as we were "baptized" by the Spanish Creoles as of 1821.

Education, as the rich experience that has been selected and systematized over hundreds of generations. Not all the peoples of the world have this experience that we include today in the so-called "Cultural Heritage". Peoples emerging from millenary “Mother” ancient civilizations are those who have managed to systematize and incorporate into their “being” this wisdom of life. And if for western culture the upper vertex of their knowledge is supported in the domain of the material world, for the Anahuac civilization the upper knowledge vertex is in the possibility of releasing the spirit from matter. This is what unites all the anahuaca origin peoples and makes us culturally sensitive to the mystical and spiritual aspects of life. To conceive our ancient culture, we must think that our old grandparents lived in educational societies for more than thirty centuries.

To decolonize our history, we must no longer see ourselves the way foreigners described us, based on their interests, conception and ideology: as a disjointed series of "primitive" cultural islands, which had nothing to do with one another. We have always been investigated by our differences, not our similarities; which are greater. The Olmecs had much to do with the cultural development processes since the agriculture invention until the formation of the first villages; and at the same time with Olmec later cultures and the Mexico of today, with the eight thousand years of cultural development that human beings produced in what today is our territory.

To understand us as a civilization, must consider that in the Anahuac during at least 3000 years a schooling system was maintained, in which our ancestors lived uninterrupted and systematically from generation to generation, and that certainly it was truncated during the last five colonization centuries, but that in the "genetic bank of cultural information"**[[36]](#footnote-36)** or "genetic memory", we Mexicans should find in education, a valuable and powerful tool for human development. We are a civilization with an ancient educational experience as there is no other in the planet.

## Social organization system.

The social organization system and legal regime is another of the fundamental foundations that were created in the first four and a half thousand years that occurred from the invention of agriculture up to the Olmec culture emergence. Indeed, we could not understand the construction of the so-called "archeological sites", without the social organization and regulation of a legal order that would allow the regulation and harmonious and orderly interaction of individuals and peoples. The social organization and legal system allows the other three systems -food, health and education- to fully develop in harmony.

*"Just as the thought and belief of the people are the result of observation and human meditation, the political organization is in close relationship with the economic, scientific and religious thinking of the peoples.*

*From the mathematical, astronomical, physical, and biological concept that the Anahuacas had of the universe anahuacas, by observing nature, reflection on what they saw, conforming to it, and also overcoming it, they established a political and social order appropriate to the physical, economic and scientific conditions, with the fundamental purpose of promoting and preserving community life in the country, reaching thereby a high degree of culture and knowledge, both for nature and the universe". (Ignacio Romerovargas Yturbide. 1978)***[[37]](#footnote-37)**

The Tollan**[[38]](#footnote-38)** concept which has been translated as city or metropolis was a daily reality in the Anahuac cultures. Whether in the Maya area, Nahuatl, Zapotec, Mixtec and Totonac, Tarascan or any other, the large human concentrations of the classical and postclassical period were impressive. As far as the city of Tenochtitlan, the most conservative estimates a population of half a million inhabitants, but surely that in the classical period human concentrations exceeded these figures. The Tlatócan, Calpulli,**[[39]](#footnote-39)** Hueytlahtocáyotl, Tequíyotl, Tetlatzontequilíca concepts, are intimately linked to the formidable social organization which was the fruit of wisdom accumulated and systematized by centuries and centuries of work in partnership to achieve human development. Ancient Mexicans would have never been able to achieve the civilizing prodigies, both tangible and intangible, without a complex network of values, attitudes, principles, institutions, laws and authorities that would make them possible, not only to maintain its social order, but its development. Each pyramid, every work of art, each Codex, or Stele, could not exist without the backing and support of the social organization system and legal regime that sustained them.

*"They established a type of federal and interstate superstructure in political, educational, scientific and cultural matters with a tax system, mentioned earlier, appropriate to the needs of both the Government and the various Federation entities, to cater for public expenditure or for production redistribution from some regions to others in combination with a special commercial organization.*

*Given these fundamental concepts, two classes of organizations can be distinguished:*

*A.- Territorial, which were: 1.- The rural calpulli (autonomous and disperse); 2.- Urban calpulli (autonomous and concentrated in sorts of neighborhoods); 3.- The region or calpótin icniúhtli, brotherhood, fraternity, housing groups (autonomous regional entities) called Tlatocáyotl, government; 4.- State Territories or Lordships (autonomous, but authority depended on the State) called tecúhyotl, lordships; 5.- The State (independent) called hueytlahtocáyotl, great government; and 6.- The State Federation called Tlatacaicniuhyotl, brotherhood or governors friendship, or tecpíllotl, principals complexes or palaces.*

*B.- The institutional, centralized Government hierarchies, which could be: local (religious organization, industrial groups, lords societies) or federal (educational, administrative, fiscal, judicial, governmental or political hierarchies, the commercial and military).*

*The Government of any group, both territorial and institutional, corresponded to an elder’s assembly or subject experts, elected by the members of the grouping. "Nothing was done, according to chroniclers, without assembly consultation ". This was invariably led by two heads, whose posts were usually lifelong; one was administrator and the other executor, almost always the first was an elder person with succession right, and the other younger, elected by the Assembly, depending on the particular circumstances of each group, the determination of rules and procedures for implementation. The Assembly was called in cohuáyotl, circle or as a snake". (Ignacio Romerovargas Yturbide. 1978)*

This complex system of social organization took the Anahuac civilization several millennia to filter and perfect it. The truth is that at the decline of the Olmec culture it was already formed and was the same found and even used by the Spanish invaders. Currently some structural elements of this system are still alive in the indigenous and farming communities. The "charge system", communal lands, tequio,**[[40]](#footnote-40)** work tasks, assembly, the council of elders, the stewardships, the temple committees, schools, drinking water, etc., bear witness of the survival of this ancient wisdom of social organization.

*"All those territorial autonomies were not isolated and abandoned to its own fate, but were articulated, harmonized, related and integrated to the State, through hierarchical institutions which together accounted for two great powers in each State: administrative power whose head was the Cihuacoátl,***[[41]](#footnote-41)** *literally serpent woman, ideologically the Tlatoani twin Supreme administrator with regard to women (manage) that governed, with right to succession from father to son; and the Executive Branch, whose head was, the Tlatoani,***[[42]](#footnote-42)** *literally who speaks, ideologically who performs, orders or governs, was an election post from the members of a family from earlier sovereigns, possessors of land; but did not succeed from father to son..." (Ignacio Romerovargas Yturbide. 1978)*

At the time of the Spaniards arrival, in the decadent period known as the Postclassical, the invaders did not find Kings or Queens, Princes or Princesses, much less European style kingdoms or empires. In their short-sightedness and ignorance the Spaniards interpreted this democratic and sophisticated form of social organization as a decadent and vertical "monarchy", such as they had in Europe.

To such extent was their inability to appreciate and understand this ancient form of Government that Hernán Cortés (1485-1547), when he took Moctezuma (1502-1520) prisoner in his house and after having ordered the killing of Templo Mayor, which led to the Aztec people insurrection against the invaders, he ordered that Moctezuma was taken handcuffed to the roof, for to him to order people to cease the insurrection. To the Spaniards surprise, the Tlatócan**[[43]](#footnote-43)** had already dismissed the Tlatoani Moctezuma and transferred power to Cuitláhuac. For the European culture the King was the representation of God on earth and his succession was hereditary through the Royal houses.

Cortés believed that by taking Moctezuma prisoner he had control of the Aztec people and didn't understand how the Aztecs could dismiss their ruler. To date, the system of social organization and the legal regime of ancient Mexico are still not understood and scholars continue to talk about "Kings, kingdoms and pre-Hispanic princesses".

*"Considering it all his remedy hope, he determined one day to take Moctezuma out in public, so he ordered and pleaded to the Mexicans to cease and stop of mistreating them." And so it was, while Mexicans were bravely fighting, that almost wanted to tear down houses with stones, the Marquis and another one, one with a cover and the other with a steel shield to protect themselves from the stones and lances, took Moctecuhzoma to the roof of the House, that faced the place where the Indians were fighting, and taking him so covered, led him to the roof parapet and the good Moctecuhzoma gave a hand sign to quiet down as we wanted to speak to them, they quieted a bit and ceased to beat the house, and removing the shields which had covered them, he begged them to stop causing evil to the Spanish and that he ordered them to stop harming them.*

*The captains standing in front began to shout very nasty words, telling him that he was the woman of the Spanish and that, as such, he had confederated with them and agreed with them to have them killed, as they killed, their great lords and brave men and that he was no longer recognized as King", nor he was their Lord..." (Fray Diego Durán.)* **[[44]](#footnote-44)**

## The Mother Culture.

The Olmec culture is the essence and foundation of our civilization. The most important cultural traits that were in force for at least three millennia of human development, that was implemented in which today makes up the national territory and of which we are the unique and legitimate heirs.

The iconography, architecture, the snake, the jaguar, the Eagle philosophical-religious symbols, which appeared clearly defined in the testimonies of the Olmec culture, shall remain current during successive periods up to the invasion time. The optimism for life, capable of performing immeasurable spiritual projects that left an impressive footprint in the topic; whether pyramids, complex structure systems of rooms without any domestic or residential use, up to the formidable hydraulic systems, with dams and canals or kilometers of paved roads.

*"And now judge the progress of the cultural phenomenon occurred in the territory of Mesoamerica for nearly three millennia;" thinking about the nature of the human energy that possessed the ability to build, among others, the above cities, cities in which the arts and Sciences fruitfully flourished; where wisdom served as root and crown of the huge material efforts required by such building.*

*Must be concluded that only a moral view fully optimistic and happy, taken by man about himself and the world, could engender the core of such incalculable power. A joyful humanist conception of reverence for life in all its manifestations". (Rubén Bonifaz Nuño. 1992)*

The truth, the current and palpable Olmec heritage, which has been transmitted to subsequent cultures, that in turn developed and led to exquisite expressions of culture and art, each adding their touch and personal accent. It is undoubtedly their life optimism and their mystical and spiritual sense of existence and the universe.

"With them (the Olmecs) definitely begins what can rightfully be deemed the Mesoamerican culture in its fullness. Due to a reason which I will explain later, they were able to propagate the principles of the idea of man and of the world to their contemporary peoples, and what is even more significant, they managed to make people live on the integrity of cultural ways that arose in Mesoamerica, even when they had disappeared thousands of years earlier, achieving that their cultural ways were, by their common background, a unique culture." (Rubén Bonifaz Nuño. 1992)

Much more remains to be discovered about the ancient Olmec civilization and discredit all the lies that have been written by scholars against it. Indeed, as American universities can finance their researchers, these have written much about the Olmecs. Most are their "own conjectures” born of wrongful judgments from their inception and that have accumulated over time.

"With respect to the Olmecs, it has rightly been conjectured over the possibility that they had established an empire; according to such conjecture, they would have extended their influence in the Mesoamerica of that time using the strength of military forces. Nothing thus far found to prove such argument, not in their visual representations or other archaeological remains. There are no traces of weapons of aggression or defense, except for a handful of arrowheads discovered at La Venta.” (Rubén Bonifaz Nuño. 1992)

However, intelligent researches, un-colonialized and free of prejudice publications are being now published in Mexico, such as that of Dr. Rubén Bonifaz Nuño, who points to a new path. See with our own eyes, think with our own ideas and feel with our own feelings, is the school created by Bonifaz Nuño. But there are other ways, such as oral tradition, knowledge lineages or by the careful use of entheogens**.[[45]](#footnote-45)**

"Such that, using a similar analog complicity, American scholars have formed, with respect to the Olmec civilization, a system of conjectural lies whose main features are disdain and ignorance.

Condemnable as it may be, it is not, in my opinion, the worst; the worst is that Mexican scholars, voluntarily submit to a perverse form of foreign colonization, are usually attached, to the systematic mistakes of American scholars, and repeat them and confirm them as truthful, perhaps with the desire and the hope that they will be considered as peers. Of these cases, for an obvious principle of human dignity, I shall not provide examples." (Rubén Bonifaz Nuño. 1995)

Although it may seem daring to suppose, we need to discover what remains of the Olmec culture in the Mexicans of the twenty-first century. Understand our historical and cultural continuity throughout these eight thousand years, is one of the most important challenges facing those that want to put an end to the colonization and to build a just and harmonious society. The Olmec and wisdom fruit have not died or it is missing. It is an intrinsic part of what we are today. It is our own culture, not shared by any other people in the world.

"Victorious over foreign insults and contempt, there are still signs of that spiritual lighting system that built our cities.

*There urban planning, engineering, architecture, sculpture, metallurgy, painting, all arts, sciences, mathematics, astronomy, measurement of the time, flourished obedient to the same enthusiasm of the self-assured man, proud to be the source and ascending path to perfection of life.*

*Happy, man lived and built the glorious testimony of its passage on earth for about 30 centuries.*

*Ideal foundation for the happiness of current men, the Olmec creation, that is the wonder of the Mesoamerican culture, remains there, multiplied in works that exemplify without truce.*

*And this wonder is our particular heritage that honors and distinguishes us among all.” (Rubén Bonifaz Nuño. 1992)*

All Olmec subsequent cultures will have its influence. The philosophical-cultural structure bequeathed by the Toltecs to the Anahuac is one of the testimonies that confirm the existence of a single civilization with many different cultures in time and space. But all born with Olmec root, all sharing the same philosophical essence.

Hence, we affirm that there is a cultural and civilizing continuity, not only just before the invasion, but what colonizers refuse to accept, that there is a civilizing and cultural continuity in these 500 years of colonization. It cannot be denied that during this period there was a brutal "cultural pruning", but the root has continued living. It can also not be denied that the cultural root has taken other external elements, not only from the western culture, but from other peoples of the world. Which has enriched and strengthened it.

The great challenge is to overcome the mental and spiritual colonization. Achieve a conscious awareness of the cultural heritage and use it to rebuild our present and design our future.

# 6. THE CLASSICAL OR SPLENDOR PERIOD.

It is truly painful to Mexicans, that after five centuries, just as the 16th century conquerors, we have not cared about knowing, studying and disseminating the ancient Mexico philosophical thought. As it has been noted, the Anahuac developed one of the six oldest civilizations in the world and which achieved the highest degree of human development for all the people. This begs the question of why?, if China and India, which are as old as the Anahuac civilizations, had a philosophy that guided, explained and gave meaning and continuity to their evolution, ours, according to researchers, lacked a philosophical thought which could sustain a Cultural development process, as long and ancient as other mother civilizations of the world. The myth that our old grandparents were idolaters’ farmers, that conducted bloody ceremonies to the Sun, water and wind, is just a product of the colonizing minds, which refused and continue to deny, any value to the invaded civilization.

Each of the World´s "Mother" civilizations, have had to develop, after satisfying their basic subsistence needs, a set of very elaborate and complex ideas, explaining life origin, the world and the human being; its reason for existence and to respond to what happens after death, (the ontological problem of being). This thought structure, which seeks to address three basic questions of every conscious human being and all developed people need to respond, "who am I, where I come from and where am I going", is the base where other knowledge is based, both material as well as spiritual, which give direction and meaning to existence.

Each civilization with autonomous origin, among other things, had a philosophy, a religion, a teacher, a basic grain as staple food and an aesthetic language. While some had Taoism, Hinduism, Buddhism; we have the Toltecáyotl, the philosophical thought of ancient Mexico. If other civilizations had Zoroaster, Hermes, Akhenaten and based their power on wheat, rice or potatoes; we had Quetzalcoatl and maize.

The Greco-Roman civilization ruins "talk to us" because we know their thinkers, philosophers and poets. The stones of the "ruins" and the objects that are in our museums, can "talk" conveying their wisdom, in as long as we know the line of thought that conceived it; in addition to just having an "aesthetic or touristic" value, becoming alive, current and vibrant.

The elevated abstraction of philosophical thought is materialized in stone, clay or metal and the Intangible Cultural Heritage; so that we cannot accept the existence of our old grandparents, without a philosophical thought, firm and fixed and permanent in our traditions and customs. It becomes an urgent challenge enter the third millennium with the knowledge of the philosophy of our old grandfathers.

“Toltecáyotl, consciousness of a Cultural Heritage. I shall look through the texts and other pre-Columbian Nahua testimonies, in the consciousness the Mesoamerican men had of being the bearer of a great legacy. And I will add that, far from wanting to develop a scholarly and static remembrance, when searching in Nahuatl sources, I also look for significant hints and ideas for us, that at the same time are capable of enriching the foundations of our own cultural heritage." (Miguel Leon Portilla. 1980)

The greatest splendor period of ancient Mexico was the so-called classical period that approximately comprises de period between 200 BCE to 850 CE. More than a thousand years of a surprising and continuous process of human and social growth. In this period philosophy, wisdom and science, reached his maximum development. The large knowledge centers led by Teotihuacan achieved their peak. Social life found a perfect balance between meeting the material subsistence needs and the needs of transcendental existence. Art has been the best testimony of this luminous period.

The basis of human development occurred with the Olmecs in the preclassical period, the upper vertex of the cultural development of ancient Mexico was reached during the classical period. It covered more than a thousand years of impressive humanist progress in the Anahuac. All “Mother” world civilizations sought in the apogee of their development the spiritual significance of the existence. Ancient Mexicans were not the exception. Their knowledge of the human spirit, of the world conception as energy fields, of the micro-cosmos and macro cosmos relationship and of the responsibility of “humanizing and balancing” interaction between nature and cosmos, is striking and astonishing.

These one thousand splendor years are fundamental to explain what "Mexicans" or rather anahuacas, are today. We need to deeply know by ourselves, this luminous period. Make our own conjectures with our own values; leave behind the vision of the foreign colonizer.

Middle ages Europeans sought inspiration in their past to build a bridge to take them out of the dark ages. The question is, why we cannot, likewise look for a past source of inspiration from the values, principles and attitudes created by our old grandparents, to reach the evolution and cultural development zenith. And with these values design and build the future. An “own future”.

Currently we do not know the outreach of their energy and spiritual achievements, but the truth is that the ruinous material vestiges of their development leave us breathless and exalt our spirit. While visiting Teotihuacan, for example, we can’t help thinking about their intangible achievements, while facing their impressive matter handling. If their knowledge pyramid was aimed at attaining spiritual consciousness and its significance, when we reflect with an un-colonized mind at the top of the Sun pyramid, we must think about the scope and achievements that they must have had on the intangible level of knowledge, especially in the field of energy.

When the conception of our old grandparents is decolonized, despite denial and destruction of their knowledge, we shall understand that they remain alive in our hearts. That the Anahuac civilization is not dead, as has been preached by colonizers for the last five centuries. And that we all are their continuation in cyclic time.

# 7. THE TOLTECS.

Generally those who have written ancient Mexico history are foreigners, who from a Eurocentric point of view and an inexplicable and presumed cultural superiority, have always judged our differences with the European culture as shortcomings. What is not like them is less than them, in their opinion. This biased study of our history has been "plotted" as personal scientific booty for each of the foreign researchers and their Mexican disciples. This is why concepts such as "the Aztec civilization, the Mayan civilization, the Zapotec civilization", etc., are maintained, as if they were different cultural structures and civilizations.

“It is forgotten that a culture forms an organic unity and that, therefore, should be studied from its center and not from one of its peripheral aspects. The concept of life is the <center> of every culture. Above all the ideas about the origin, the meaning and the lasting value of human existence, is what reveal the special genius of a culture. These ideas are the result of a form of existential consciousness of man in the cosmos; this is the reason why time erodes them only superficially." (Mircea Eliade. 1962)**[[46]](#footnote-46)**

The dominant culture has not tried to comprehensively explained itself, not only the Anahuac civilization, but all native cultures throughout the Americas as a single continental civilization, multiplicity of cultures in time and space, but all firmly bound by a philosophical-cultural matrix. Thus they have been studied by foreign scholars and their Mexican disciples, each researched as an isolated culture and not, as a macro civilizing project that has gathered many peoples and cultures of the Americas over eight millennia.

*"Indeed many of the Toltec were painters,*

*Codices writers, sculptors, working wood and stone,*

*they built houses and palaces, they were pen artists, potters...”*

*“The Toltec were very rich,*

*were happy,*

*never had poverty nor sadness...”*

*“The Toltec were experienced,*

*used to engage in dialogue with their own heart.*

*Knew the stars experimentally,*

*gave them names.*

*They knew their influences,*

*they knew well how the sky works,*

*how it turns..." (Sahagún informers)* **[[47]](#footnote-47)**

The ancient history of Mexico can easily be understood, as the Cem Anahuac people shared development, with three major periods: Preclassical, Classical and Postclassical. And with three cultures, all born from the same civilization, which influenced or were the most representative of the development of each period, although not the only ones. For the Preclassical was the Olmec culture, for the Classical the Toltec culture, and Mexica or Aztec culture in the Postclassical.

*"A paradigm of any other Tollan***[[48]](#footnote-48)***(City A.N.) was for Mexicans what was known about Teotihuacan. Its large buildings seemed constructed by giants and thus spoke of them in amazement, as well as of the roads and other venues of the city. A yuhcatiliztli* **[[49]](#footnote-49)** *reached its peak in Teotihuacan, it was an authentic Toltecáyotl, work of the scholars that ruled there, <who had knowledge of hidden things, holders of tradition, founders of towns and lordships>." (Miguel Leon Portilla. 1980)*

The Classical period and the Toltec represent the greatest splendor era in ancient Mexico. The Toltec from Teotihuacan spread the Toltecáyotl knowledge to all Anahuac research centers. This is confirmed by the Teotihuacan influence in the archaeological remains of buildings, ceramics and frescoes of the classical in the cultural universe formed in the Anahuac. The Toltec expanded their wisdom through all the Cem Anahuac and provided civilization its greatest apogee. These more than a thousand years of splendor were not achieved through weapons, as there was a total peace. Nor was it the product of economic domination, because the use of cocoa as currency and the rise of commerce occurred with the Aztecs in the decadent period. It is better understood as a process of increased production of knowledge and its expansion to all corners of the known world.

*"But rather is an indication that the root of all Mesoamerican religions [philosophies – Author’s note] is the same, and not that Teotihuacan imposed their gods on the gods of the other Nations. It is, however curious, for example, that the influence or the Teotihuacan conquest towards the end of Monte Alban II, appears within that culture a proliferation of previously unknown gods and that many of them are Teotihuacan gods. The same thing seems to happen in Guerrero and possibly in Veracruz.” [Ignacio Bernal. 1965.]* **[[50]](#footnote-50)**

It is more likely that the Toltec, more than a "culture", was a knowledge degree of the wise men and women of the millenary ancient Mexico and that Teotihuacán was the generator and irradiator center of Toltecáyotl for all the Cem Anahuac.

It surprises today, to find peoples such as the Tacuates in Oaxaca and the Maya in the Yucatan Peninsula, and cannot find Toltec people in the ethnic mosaic of the country.

In the same Cem Anahuac historical memory, the Toltecs are recognized as precursors of ancestral knowledge and wisdom.

*"When it was still night,*

*when there was no day,*

*when there was not even light,*

*they got together,*

*the gods were invoked*

*there in Teotihuacan.”*

*“The Toltec had the advantage*

*at all times,*

*until they approached the chichimeca land.*

*It cannot be remembered*

*how long they walked.*

*They came from the interior of the plains,*

*between the rocks.*

*There they saw seven caves,*

*and turned these caves into temples,*

*their place of pleading.*

*And the Toltec*

*were always ahead." [Sahagún Informants.]*

*"It is surprising not to find the background of the main factors of a civilization whose rules, in essence will remain intact until the Spanish conquest. But if it is difficult to admit that cultural traits -as some architectural features, the orientation of their buildings or the particularities of their sculpture and painting- have been able to assume, from their inception, a definitive character, it is even more difficult to imagine the emergence, in a perfect state, of the thought system which is in its base." (Laurette Séjourné. 1957)* **[[51]](#footnote-51)**

If the Olmec culture is the Mother culture, the Toltec culture represented the wisdom flourishing of ancient Mexico wisdom and is the most valuable legacy of our old grandparents, just as the Greco Roman period was for Europe. After it’s mysterious and until today, inexplicable disappearance, the peoples who succeeded them in the postclassical period, always tried to place their origin on the Toltec lineage. The Toltec and Quetzalcoatl are the wisdom and deepest spirituality expression of our civilization.

*"As Quetzalcoatl teaches that human greatness lies in the consciousness of a higher order, its effigy cannot be other than the symbol of that truth and the serpent feathers representing it, should speak of the spirit which allows man - a man whose body, as that of a reptile, crawls in dust – to know the superhuman joy of creation, thus constituting an ode to the sovereign inner freedom. This hypothesis is confirmed, in addition, by the Nahuatl symbolism, in which the snake shapes matter - its association with earth divinities is constant - and the bird, to heaven. Quetzalcoatl is therefore the sign which contains the revelation of the celestial origin of human beings... Thus, far from invoking coarse polytheistic beliefs, the Teotihuacan term evokes the concept of human divinity and points out that the city of the gods was nothing but the site where the snake miraculously learned to fly; that is, where the individual reaches the category of celestial being, from internal elevation." (Laurette Séjourné. 1957)*

In fact, one of the great mysteries of history, not only in ancient Mexico, but of humanity itself, was the amazing and inexplicable disappearance of the Toltec in the Anahuac in less than one generation.

It is not known why they did it, but in the mid-9th century CE, centuries-old buildings were destroyed stone by stone and then they were completely covered with dirt. This phenomenon was not an isolated or regional event. On the contrary, it was a coordinated and concerted action in all knowledge centers, called today "archeological" sites. From north to south and from east to west. In less than 50 years they disappeared and what is also amazing, is that there are no archaeological traces of a migration and much less their reappearance elsewhere in the Anahuac. Literally human beings living in what we now call archaeological sites disappeared without leaving any trace, and specialists call it the collapse of the late classical.

# 8. KNOWLEDGE DEVELOPMENT.

Knowledge developed by the six Mother civilizations, from approximately 10 thousand years ago, has been the foundation of all human knowledge. The man on the Moon and computers, are only its continuity and its fruit. The ancient grandparents, without assistance from any people and from the methodical and systematic observation of the nature and the sky vault, managed to "weave" an incomparable knowledge network, that through centuries and from generation to generation, conformed the Cultural heritage of our civilization.

*"Astronomy was well known among Mesoamerican peoples, especially the Toltec. <The Toltec were wise men, their works were all good, all rightful, all well planned, all wonderful... they knew their influence, they knew well how the sky works, how it turns... Natural phenomena observation, which invariable repeated, among which especially were the numbers 4, 7 and 13. Thus, from their combination a large number of cycles were obtained." (Maria Elena Romero Murguía. 1988)* **[[52]](#footnote-52)**

The ancient grandparents had two knowledge strands, one was male the other female. One was accurate, cold and distant: celestial mechanics. The other was kind, generous and capricious: nature. From the sky observation, from nature and the essence of human beings, the ancient grandparents built all their knowledge.

*"If we take four cycles of 13, we obtain 52; seven periods of 52 days makes a total of 364... In relation to 13, there are 13 moon periods in a year. If we take rounded figures of 28 days: 28 x 13 = 364. Thirteen are the Nahuatl cosmogony skies as described in the Latin Codex or Ríos Codex; 13 years make up a tlalpilli and by multiplying 7 times 13, yields 91 <number of elements in a Nepoualtzizin>, which represents the number of days in a season, from equinox to solstice and from solstice to equinox. If 91 is doubled, we have 182, which symbolizes the maize cycle number of days; If tripled, the result is 273, thus the pregnancy required number of days, or a ritual 260 days count, plus thirteen; if quadrupled, we obtain 364; hence, 91 x 4 = 364, or else 91 months equal to seven years <2,548 days>, 91 years <33,124 days> or 91 four-year cycles, 364 x 364, making a total of 132,496 days. Therefore the main computations of prehispanic calculation: four, seven and 13 are emphasized." (Maria Elena Romero Murguía. 1988)*

## Agriculture.

Maize invention, is perhaps was one of their greatest achievements, since from wild grass, the ancient grandparents, produced the splendid corn plant through what we now call biogenetic engineering.

Development of hydraulic engineering in agriculture, the invention of the corn plant and the Chinampa.**[[53]](#footnote-53)** The development of health, food, education and social organization efficient systems, represent the great achievements of our ancestors at the early stages.

*"The chinampas are the most developed forms of crops rotation and mixed crops, as well as the more intensive use of plant and seed. This type of cultivation is found in production during the entire year, year after year; surely it's one of the most permanent cultivation systems, intensive and productive in the world." (A. Palerm 1990)*

In the Anahuac, hydraulic engineering reached advanced levels, not only by the irrigation extensive use, but in the Chinampa concept, advanced even in our days. Definitely we cannot imagine the wonders of Teotihuacán or Chichen Itza, without the basis of an efficient food system, that supported the challenge involved in the construction of the many knowledge centers that existed throughout the Cem Anahuac. The Tenochtitlan city seen by the spaniards in 1519, built during the decadent postclassical period was an example of engineering and architecture knowledge and application.

*"In Spain, and throughout Europe, did not then exist urban conglomerates comparable with Mexico, although some claim it had a population of a million and a half inhabitants, it is likely that it had around half a million (London did not have more than 40 thousand and Paris, the largest city, barely had 65 thousand), and that does not include other cities of the Valley, that also had large populations, such as, Texcoco, Azcapotzalco, Iztapalapa, Tacuba, etc." (Jose Luis Guerrero. 1990)*

The hydraulic engineering works required to divide, contain, and regulate the Anahuac Valley Lakes represented a technological advance unknown to Europeans; as well as the reticular street concept, avenues, roads, channels. This decadent postclassical period city, had drinking water, plazas, schools, markets, cultural centers, courts, libraries, Zoo, temples, ballgame courts, museums, community barns, everything that for people of our time implies a "modern" city.

*"This city has many plazas, where there is a continuous market with buying and selling deals. It has another plaza as large as two times the city of Salamanca, all fenced around with portals where there are daily over sixty thousand souls...There is a large house in this large square, as if for hearings, where they are always seated ten or twelve people, who are judges...There are many mosques or idols houses with very beautiful buildings in the sections and neighborhoods... among these mosques there is one which is the main, that there is no human language that can explain its greatness and particularities... There are a good forty high towers and well-constructed, the main has fifty steps to climb to the body of the Tower; the principal is higher than the Tower of the Church of Seville... There are many good and very large houses in this great city.... On an avenue entering this great city, there are two mortar pipes, two steps wide each, and as high as a person and by each of them flows very good fresh water, as wide as the body of man and tall, on one of them sweet water, as wide as a man’s body, that flows to the city, from there all are served and drink. The other, which is empty, is used when they want to clean the other pipe." (Hernán Cortés 1519)***[[54]](#footnote-54)**

## Mathematics and time keeping

Mathematics was a fundamental knowledge field of our ancestors. Necessary not only for construction of monumental and exquisite knowledge centers, but in the field of calendars and time measurement. Indeed, the Mayans invent the mathematical zero, and in their calendar measurements the figures used are both incredible and perfect. The ancient grandparents had three different calendars, the three assembled into a perfect one. The first was 260 days and in relation to the Moon. The second was 365-¼, related to the earth orbital movement around the Sun. The third was 52 years and was perfectly synchronized with the earth orbital movement around the group of stars called "The Pleiades" or Seven Sisters (Messier object 45). Must also mention the Venus cycle.

*"We also know the relationship that exists between the architectural disposition of Teotihuacan and the passing of the Pleiades zenith every 52 years, as a big year in the Taurus constellation, this great year is the exact time at which both counts unite: the 260-day ritual that relates to Venus and Earth orbits, and solar agricultural of 365.25 days, which happens every 18,980 days, i.e. one Xiuhmolpilli." (Maria Elena Romero Murguía. 1988)*

The calendar was so perfect that, when Europeans arrived and knew it, they realized that their Julian calendar**[[55]](#footnote-55)** was wrong and adjusted their calendar to ours, and called it Gregorian,**[[56]](#footnote-56)** since it was Pope Gregory XIII who ordered the reform to the Julian calendar in 1582.

*"The origin of the prehispanic computation has been traced from its Olmec roots. Remember that the word Olmec derives from two words: ollin: movement and mecatl: rope (mecate), in reference to rope measurement; thus the measure of movement or the movement measure. This means that the Olmecs were probably known as cosmic movement measurers and its expression in geometric shapes...". (Ma. Elena Romero M. 1988)*

Mexico possessed 75% of the planet's biodiversity. Our ancestors knew the medicinal uses of food, utilities, surprisingly almost all plants, minerals and animals; which inter alia allowed them to develop one of the perfect and ancient medicines of the world, which has survived to date. The Codex de la Cruz-Badiano**[[57]](#footnote-57)** (1552), the amazing cranial trepanning found in burials, the massagers, those using plants (yerberos) and healers, is testimony of the permanence of this millenary wisdom that has resisted disappearing. It can be stated that global Pharmacology**[[58]](#footnote-58)** foundations were built on contributions from three civilizations: China, India and Anahuac. To appreciate the complex and sophisticated knowledge of ancient Mexicans of the human body will cite from the book "Human body human and ideology”, the Nahuatl names of the eye parts and thus infer the knowledge degree about human medicine:

“IXTELOLOTLI.

1. Eyebrow (piloso set) Ixcuamolli.
2. Eye lash, Cochiatl.
3. Pupil, Ixneneuh. Ixttouh. Teouh, Yoyolca.
4. Eye lid, Ixquimiliuhcayotl.
5. Sclera, Iztacauh.
6. Iris, Tlilticauh.
7. Eyebroe (prominent part without hair) Ixcuatolli.
8. Circular socket between the orbit and the eye, Ixcomol. Ixtecocomol. Ixtecocoyoctli.
9. Eye socket, Ixcallocantli.
10. Internal palpebral face, Ixquempalli.
11. Eye lid free edge, Ixtentli.
12. Tear, Ixayotl.
13. Lacrimal bone, Ixcuichilli, Ixtencuilchilli, Ixomoljuhcantli?
14. Conjunctiva, Ixtocatzahuallo” (Alfredo López Austin.1980)**[[59]](#footnote-59)**

Engineering with our ancestors reached unimaginable levels. Our civilization mixed very well engineering with astronomy and religion. In fact, beyond the physics laws challenge, mathematics and nature perfection; the Anahuac monumental constructions had the goal of harmoniously uniting mankind with earth, planets, and stars, in an amazing and wonderful approximation to the divine and universe sanctity. Because our ancestors lived for thousands of years with a spiritual sense and in harmony with the universe.

"There was no doubt for him**[[60]](#footnote-60)** that the Mayans had been accomplished mathematicians, astronomers and navigators, and who were familiar with flat and spherical trigonometry, that placed them in a position to calculate the world size, calculate the distance from pole to pole, and estimate a Meridian length. He believed that, as the Egyptians, the Mayans had added their cosmogony and religious conceptions to their sacred buildings, particularly the pyramids". (Peter Tompkins. 1981) **[[61]](#footnote-61)**

## The three knowledge circles.

There are three knowledge circles in ancient civilizations of the world. Three levels where wisdom is expressed and transmitted. In the first circle is the "word".

"The word masters, the tlatolmatinime, as they were called in their language, were priests, poets and sages, speech authors, dedicated to dominating the difficult art of expressing thought with the appropriate tone and the metaphor that opens the way to comprehension. They were, as an ancient text reads, lip and mouth artists, owners of the noble language and careful expression. Many of them were also teachers in prehispanic education centers, where, along with the best of prehispanic cultural traditions, also taught tecpillatolli, or noble and careful language. These same word masters created what was then called icniúhyotl, fraternities of poets and sages..." (Miguel León Portilla. 1980)

In fact, from the very origins of human wisdom, it is has been guarded–transmitted in the language of the peoples. As example we would say that the Bible, the oldest printed book in the world, was guarded-transmitted throughout centuries by the Hebrew people.

*"The Mesoamerican people had developed oral capabilities which were manifested in various circumstances, in songs, speeches and divine or human important events remembrance. Such oral abilities can be described as a form of oral tradition systematically learned in schools and temples.*

*For transmission, priests and sages used their books or codices. The Mayans read their books in the strict sense the logo syllabic sequences. "The Nahua and amoxohtoca Mixtecs, “followed" the paintings and glyphs sequences included in their codices". (Miguel León Portilla. 1968)*

In the word, knowledge is transmitted directly. In the Nahuatl language our ancestors treasured valuable concepts such as: "topial in tlahtolli" the legacy of our word, "to-pializ" what is our responsibility to preserve, "yuhcatiliztli" action that leads to exist in a certain manner, "Toltecáyotl" all Toltec institutions and creations.

*“Were our grandfathers, our grandmothers,*

*our great grandfathers, our great grandmothers,*

*our great great grandmothers, our ancestors.*

*Their story repeated as a speech,*

*was left for us and came to inherit it*

*to those that now live,*

*to those that came from them.*

*will never lose it,*

*will never forget it,*

*what they came to do,*

*who came to print,*

*their black ink, their red ink,*

*their name, history, memories.*

*so in the future*

*will never die, never forget,*

*forever keep it*

*we, their children.”*

*(Fernando Alva Ixtlilxóchitl)* **[[62]](#footnote-62)**

The Anahuac civilization had in their lingua franca, the Nahuatl, words which reveal the depth of their thinking and systematized wisdom.

For example: "amoxcalli" library; "tonalámatl" day counting and lineage book; "xiuhámatl and tlacamecayoámatl" book of the years and lineages; "teoámatl" book of divine things; "cuíca-ámatl" book of songs; "lemic-ámatl" book of dreams; "amoxohtoca" follow the book path; "altehuehuehtkahtolli" ancient words of the people; "huehuehtlahtolli" testimony of the ancient word.

From the last one, the following is a fragment of words from a mother to her daughter:

*"Now my little girl, dove, little woman, you have life, you are born, you've come, and you’ve fallen out of my heart, my chest." Because he has forged you, molded you, made you, your father shaped you slim, your Lord. Hopefully you will not wander suffering on earth. Will you live next to people, along with people? Because in hazardous, in dangerous places, life is difficulty. So, concede a little to people, make them deserve their fame, their honor, their warmth, their sweetness, their flavor, our Lord." (Miguel León Portilla. 1991)*

In the second eccentric circle, knowledge is guarded-transmitted by stones and books. Indeed, wisdom was transmitted by "writings and drawings in leather, stones, paper or in imposing constructions". This form of knowledge has been almost eternal and universal to all civilizations, but knowledge needs to be read-interpreted, and is no longer direct and "pure", since it has to be deciphered or decoded. As an example we can mention pyramids, steles, codices and frescoes. In the three hundred colony years, all this wisdom and science, was persecuted by spaniards because it represented the very demon. In the 19th century became, to some illustrious visitors "Antiquities, primitive and curious" that were looted and destroyed with impunity. In the 20th century they began to consider them with an "aesthetic and artistic value", only as an instrument to generate foreign currency from tourism, especially in the second half of the 20th century.

*"The interest of the study of archaeological sites orientations is precisely the fact that this constitutes a different calendar principle from what is represented in steles and codices. It is undoubtedly a principle alien to western thought. The "writing" used in this case, is the architecture and its coordination in the natural environment. A codex system is embodied in the landscape: hills and other natural elements, or also with artificial markers in form of symbols or buildings built in these places." (Johanna Borda. 1991)***[[63]](#footnote-63)**

However, all the engravings, sculptures, reliefs, frescoes, codex paintings, vases, and textiles, contain a high philosophical value. Indeed, our ancestors iconography is still present today, while we, their children cannot rediscover it, and not only to know the symbols meaning, but what is essential; embody them!, to build a better Mexico. These symbols are still there: crafts, decoration and some symbols, which because they are there we are not interested or we do not pay enough attention. The most prominent example is the national shield, representing the esoteric Toltecáyotl symbol and that professor Laurette Séjourné in her wonderful book "Thought and religion in ancient Mexico" presents it in a dazzling and clear way.**[[64]](#footnote-64)**

The third knowledge cycle, people have guarded-transmitted it in "religions". The most important people’s knowledge is structured in a religion, so that it is easily accessible, the masses can govern their lives with the ethical and moral principles based on the wisdom that allow them to live in harmony, guide their existence towards higher consciousness levels, and thereby achieve spiritual transcendence.

To achieve an approximation to the ancient Mexico religion, first requires knowing the wisdom of the first knowledge circle, then trying to untangle the puzzle made by the Aztecs during the postclassical period through changes and transgressions by Tlacaelel**[[65]](#footnote-65)** to the Toltec legacy. As well as those made by the spaniards during colonial times, through their biased written texts. And recently, by foreign researchers through their Eurocentric and Marxist vision, in which from four ceramic pieces (tepalcates) and a "class struggle", they intend to decipher an ancestral legacy of spiritual nature, which deals with the prodigious mystery of human existence.

The Toltec classical period religion, which was the most filtered Olmec creation and refined and spread throughout Cem Anahuac by the Toltecs, producing thousands of years of harmony where there were no wars, human sacrifice, nor Lordships (Señoríos).**[[66]](#footnote-66)** Most of the spirituality and mysticism of native peoples and peasants of contemporary Mexico are more deeply rooted in concepts of sacred and divine, with which the Toltec taught to live in balance and harmony to the peoples of ancient Mexico.

## The philosophical thought.

The philosophical knowledge of ancient Mexico is to date the most denied knowledge. The 16th century conquerors and colonizers claimed that the ancient grandparents were not human beings; they were animals with which the invaders justified their dehumanized treatment. To date the dominant culture does not accept that natives think and are able, by themselves, to initiate a social movement such as the EZLN. To accept that there was a large and sophisticated knowledge of the human being, of the world and the universe, would equate to recognize by the colonizers of yesterday and today, that one of the greatest human injustices would have been committed, because one of the World’s six most important and ancient human civilizations has been denied and tried to destroy.

*"After 1519 a vast majority of new influences passed through indigenous life. The Habsburgs imperialism took their incentive from peninsular traditions and neglected regional adaptations. The Valley was never "headquarters" for the Spanish, except in the most circumstantial way. The Spaniards established their colonial capital in the Valley, but decidedly connected by road with Veracruz and then by sea to Seville. They almost never adopted the indigenous clothing styles or in construction design of houses. Instead, they exaggerated their own Spanish styles, as if to deny their provincial status. The indigenous civilization "Culture" had for them, in the best cases, an exotic appeal. The Spanish consumed products from the chinampas, but ignored the chinampas farming methods until the 18th century." (Charles Gibson. 1967)* **[[67]](#footnote-67)**

The researcher examined the attitude of the Spanish colonizer, in not recognizing any value to the wisdom and the millenary knowledge of the defeated civilization. The colonizing culture only saw the tip of the iceberg of the Anahuac civilization knowledge, and built over it a flimsy blind and predatory structure. However, what supports the contemporary Mexican society undoubtedly is the knowledge generated over eight thousand years, which represents the vast base of the iceberg that is under water. It cannot be denied that in the last five hundred years, not only European knowledge and that from around the world has been added. But at the same time, it can no longer be denied the existence of knowledge inherited from the ancient grandparents and its undisputed continuity. In the "cultural information gene bank" that exists in every cell of the Mexicans, there are eight millennia of experience and human wisdom saved.

To deny the millenary and complex philosophical thought scaffolding of ancient Mexico, would be like thinking that a mammal could live without a bone system. To reduce a poorly understood religion, to a handful of unconnected legends and myths and to a bunch of misunderstood deities, mistakenly called "prehispanic gods", the sophisticated and filtered Toltecáyotl thought, is the greatest cultural crime in mankind history, because it has been malicious attempted to make believe that the Cem Anahuac did not possess a filtered and sophisticated knowledge of the universe, of the human being, life and its spiritual significance. Of equal magnitude and value as other contemporary civilizations such as China and India.

# 9. RELIGION.

Religion in ancient Mexico occupied a central and prominent place of life for all Anahuac inhabitants. In part by ancestral mysticism and spirituality; and partly because the social system was totally immersed in the moral and ethical religious values of Cem Anahuac. All activities: family life, government, agriculture, health, education, art, sport, etc. was intricately linked to religious aspects. As any ancestral religion, ours sought the transcendence of the spiritual "self" beyond death. The eternal life from consciousness.

*“Where will I go?*

*Where will I go?*

*The path of the Dual God.*

*is by fate your house at the place of the gaunt?*

*Perhaps inside heavens?,*

*or the place of the gaunt is only here on earth?*

*...*

*Is it for a fact we live on earth?*

*not forever on earth: just a little here.*

*even if it is jade, it breaks,*

*if its gold it breaks,*

*even if it is quetzal feathers, they tear off,*

*not forever on earth: just a little”.*

*(Mexican folk songs)*

To understand ancient Mexico, it is highly recommended to understand the ways of life and values of people called "indigenous" that until today jealously maintain millenarian values and spiritual principles, engendered since the agriculture invention, eight thousand years ago and in essence seek to get humans closer to the sacred and divine, the transcendent and immeasurable.

"Finally we reach the worship of God in an ideal self-chosen form. Hindus have represented God in countless ways and, they claim, it is appropriate. Each representation is not more than a symbol pointing to something beyond, and as none diminishes the true nature of God, a full range is needed to complete the figure and manifestations aspects of God... As we have seen, life goals are to transcend the smallness of the finite being. This can be accomplished by identifying oneself with the transcendental absolute that resides deep in one's self or displacing interest and affection towards the personal God that feels as an entity different to our own." (Huston Smith. 1997) **[[68]](#footnote-68)**

All civilizations and their cultures point in their top vertex to achieve the transcendence of our material-carnal shape to a luminous-spiritual eternal life. Prepare for physical death and be spiritually reborn for an eternal life; this has been the challenge of all conscientious human beings in mankind history. This perennial challenge has shaped all civilizations and cultures of the world, as well as religions.

*"...men is the beginning of the world creation and responsible for its preservation and development towards perfection. Over this concept builds himself and builds the world around. This is how was built the culture that of which, until today, we are exclusive heirs." (Ruben Bonifaz Nuño. 1992)*

## The supreme divinity.

To our ancestors there was only a single representation of the supreme divinity, it was invisible and impalpable, had no name and no one had created it. In ancient Mexico did not exist the Judaea-Christian concept of "God" and this is why many mistakes developed from the times of Hernán Cortez up to our colonized contemporary Mexico researchers. The ancient Mexican supreme divinity conception is closer to the Hindu than the Christian. Maintaining the basic principle that the supreme divinity is inaccessible and unknowable to human beings, the "flexibility" to represent the many aspects of this complex concept is understood.

*"The uniqueness principle inherent to religion - principle that has little to do with the quality and quantity of gods - means that man has discovered a center in him and conceives the universe from that center. Hence that the essence of any religious system lies in the revelation of an individual soul closely linked to the cosmic soul: it is, in short, the divinization of man.*

*These are nothing but perishable intellectual productions subjected to social circumstances, the gods are secondary and considered as an end in itself, can only lead to an error. Thus, if we don't want that a religion hides under bunches of inert technical details, it is necessary to strive to rediscover the revelation that, inevitably, is in its origin". (Laurette Séjourné. 1957)*

We must take into account how little is indeed known about our ancestors religion. Partly because during the postclassical period (850 to 1521 CE.) the decadence leaders, transgreded the religious norms that the Toltec masters had polished, that provided a millennium of peace and harmony for the Anahuac peoples. Moreover, when Tlacaelel**[[69]](#footnote-69)** and the Aztecs had reforms eighty-one years before the conquest, it dramatically changed the religious, from a spiritual mystical sense, to a warrior imperialist material sense.

And also partially by the denial and inability of the spaniards invaders and missionaries to understand a religion that was completely different to theirs. And in addition weighed the epithet of demonic and primitive. Contemporary researchers continue taking as "scientific" basis” what the “defeated said and was interpreted by the victors", without developing an un-colonial mentality in trying to decipher our millenary religious heritage. As behind it we find a vast philosophical treasure, full of eternal universal wisdom.

*"Now: in this religious condition, the Spaniard invasion occurred. Ensuing disaster follows. Missionaries arrive, who wisely seek something to escape, and seek to preserve testimonies of the defeated religion through information from those who had practiced it. And the defeated, understandably, do not reveal, because they don’t have it or because they do not want to share the greatest knowledge, of those I have called experts. Then they only communicate what is cognitive knowledge of the community: physical traits, general qualities such as that the Tlaloc entity is the God of rain or fertility promoter. This is what is registered in the texts collected then.*

*Chroniclers and historians later take this decidedly mutilated image, since when the religious community was destroyed, the expert knowledge cease to transfuse within it, and left it foundationless and with a fragmented truth.*

*Then the next scholars arrive. Possibly driven by their inability to understand the so-called archaeological testimonies, that is images where their secrets were drawn by members of the community, have gone to what is understandable to them: written sources. And have taken as the full truth the superficial rootless knowledge contained in the texts. Hence the poor information, incessant error repetition, contradictions and repeated superficiality manifested in their works. And also, as a consequence of their misunderstanding of images, false iconographic attributions, that came, thoughtlessly repeated, to integrate an inescapable network of lies and confusion, proven very difficult to escape." (Ruben Bonifaz Nuño. 1986)*

The Supreme divinity had many representation forms, of what is erroneously known as minor gods, but which were different avocations of the same reality. As the Virgin Mary in the Catholic religion that is one, with multiple representations of the same reality. This advanced “God” interpretation, was poetically named by our ancestors as the, "owner of the near and the together,**[[70]](#footnote-70)** he for whom we live, night wind, he who invents himself". Poetic attempts to refer to the unpronounceable, divine, immeasurable, unnamable. A concept more philosophical than religious, that surely was handled as esoteric knowledge by persons living in what we now know as archaeological sites and which were devoted to the study and research of the human energetic possibilities.

“Master our Lord, Tloque Nahuaque, Yoalli Ehécatl, that can see and know the interior of the tree and stone, and in truth now also know our interior, listen in our interior; hear and know what we say inside of us, what we think; our face and heart as smoke and fog rise before you." (Sixth book of the Florentine Codex)**[[71]](#footnote-71)**

## The dual divinity.

This same philosophical figure is represented in a more accessible plane, called "Dual divinity, divine duality or two God", as a dual divinity half male and half female, understanding that everything created on earth, arises from a pair of complementing opposites, one male one female, life death, hot cold, dark light, black and white, Ying Yang, etc.

Ometeótl**[[72]](#footnote-72)** is a profound philosophical metaphor. The universe itself consists of a pair of complementary opposites. The dialectical principle is conclusively present in the “divine duality". Repetitively occupies the most relevant iconographic spaces. As two serpent heads facing each other, or as two quetzal heads facing each other.

*"First of all, therefore it behooves to consider the generally accepted idea, of the dualistic conception of the existing world among ancient Mexican.*

*Originating from a dual divinity, according to authors, the world was conceived by them as a result of this principle; as a perpetual struggle between opposites that would engender new stages of existence". (Ruben Bonifaz Nuño. 1996)*

This supreme divinity representation in the next inferior plain of Tloque Nahuaque or he for whom one lives, perhaps was managed by the high priests and the high religious hierarchy. The truth is that this dual representation of serpents or quetzals can be found in all cultures of the three periods, as an important and central iconography element. It is the struggle of opposites in the universe creation and life in the Anahuac. A religious-philosophical figure that speaks about the need of humanizing the world, through a mission assigned to mankind.

"*We will now reflect on what was noted thus far.*

*It has been noted that the - actions of two opposing principles that fight-, of -opposing side’s fight-, of -the idea of the fight-, of - opposing forces crashing-... The said third element, by necessity, at the same time is not one or other of the two, but has something from each of them and something different at the same time, by which its transmutation is provoked and its unity with the creative action.*

*By intervening, given that this element can be called neutral, within the positive and negative elements, gives rise at that point to the possibility and necessity of something that did not previously exist." (Ruben Bonifaz Nuño. 1996)*

## Tlaloc & Quetzalcoatl.

The third approximation of this same divinity representation is found in a pair of religious figures, opposite and complementing. For our ancestors, all that existed in the world was formed by two types of energy. One was luminous and the other one was the spiritual. Luminous energy, is the essence of the “material" world, because matter in its most intimate nature is made of energy. In our days it is easier to understand this advanced understanding of the world, because we know that the smallest "matter" part is composed of atoms and these in turn by small energy loads, so what we call "matter", is not more than energy condensed to varying degrees.

*"Tlaloc face, then is serpentine; but not only that: it is also human. Because the image of Tlaloc represents a face formed by the meeting of two snakes joining their snouts together, face that, usually sits on the body of a man or woman, seen in whole or in part." (Ruben Bonifaz Nuño. 1996)*

The ancient grandparents symbolically represented this energy with water, given that by water influence the material world reproduces. A desert can become a garden by water intervention. Water is only -a symbol- to represent the wonderful momentum given by LIFE in a broader sense, always associated with fertility. The symbol is confirmed by the presence of water as life announcement. This religious symbol was called Tlaloc by the Nahua, Chac by the Mayas, the Zapotec called it Cosijo and Tajín by the Totonac. The concept is the manifestation of creative forces on a couple of opposing and complementing energies that make the world. It is a single religious-philosophical structure used by all cultures of a single civilization.

This is how the Tlaloc symbol, not only presents energy with which the world around us is made out of, but also, permanently reminds us that man's duty is to "humanize" the material world he lives in.

The second energy that constituted the world was the spiritual energy, generated by all living entities, from an ant to a whale, but that in humans is generated with greater intensity through the Being consciousness. For the old grandparents, the difference with other live beings becomes a responsibility and not superiority. The human being through its potential of spiritual energy generator is committed with the creative force to maintain universal order and assist the various representations of the supreme divinity to humanize the world. Sustain, preserve, and humanize the world was the divine mission of the ancient Mexicans in life universal cosmic order.

*"Creation is not an instantaneous act, but a never-ending process. Men have to comply without interruption, taking upon him the duty of moving towards perfection, what was initially created.*

*This explains, within the basic cultural unity, the dynamic manifestations variety. This explains, for example, the urbanization differences between La Venta, Palenque, Monte Alban and Tenochtitlan. A single concept guides them: the human obligation to ally with the gods to create, maintain and perfect what exists." (Ruben Bonifaz Nuño. 1995)*

The second representation, opposite and complementing to the first, is found in the so-called "wind god". Understanding in this symbolism that, life gets its "essence" when receives the "divine breath that gives the consciousness of being". Indeed, the old grandparents claimed that the life phenomenon reached its most sublime perfection when the immeasurable “Spirit” force blew inside of the light energy. "The wind God" was called Ehécatl-Quetzalcoatl by the Nahuas. Also, metaphorically called him "the roads sweeper" that announces life. The wind announces rain arrival, and therefore life development. The divine breath that encouraged spiritual consciousness was associated with Quetzalcoatl.

*"They spoke of a national hero, civilizer and teacher, which at the same time were identified with the supreme deity and the world creator."*

*"Leon Portilla considers that more important than Quetzalcoatl existence as a man -whose life, mainly in the Mayan world, constitutes a complex whose clarification has quite a few problems- is that he has been regarded as central spiritual personage in Mexico before the conquest, to the extent that the philosophical thought, attributed to him, dominates an entire cultural stage." (Alfredo López Austin. 1989)*

These symbolic representations of philosophical realities highly complex and profound were shared by all cultures in time and space. From the preclassical to the postclassical periods, from north to south and from the Pacific Ocean to the Gulf of Mexico. Its iconography maintained common features and characters and basically their names varied according to the language, but meant the same. For example: Quetzalcoatl in Nahuatl and Kukulcán in Maya mean in both cases "Bird-Serpent" or precious snake, as Nuhu Coo Tnumiii in Mixtec language or Belaguetza in Zapotec and Q'uq'umatz for the Maya K'iche'. Various forms of expressing the same religious philosophical matrix, which speaks of a conducting thread from the Olmecs in the preclassical, to the Toltec in classical period and to the Mexicas or Aztec (and others) in the postclassical period. A single philosophical-cultural matrix, a varied iconography but maintaining and sharing universal aesthetic values between them, and finally, a single religion with many expression variations in time and space.

In the book, “Thought and religion in ancient Mexico", Laurette Séjourné makes un-colonial approximation of what must have been the essence of the Anahuac religion.

*"It is this same itinerary what the soul follows: descends from its celestial abode, enters the darkness of matter to raise again, glorious, at the time of body dissolution. The Quetzalcoatl myth does not mean anything else. The absolute purity of the King refers to its planet state, when it is still nothing but light. Its sins and remorse correspond to this light incarnation phenomenon and to the painful but necessary human condition consciousness; his abandonment of worldly things and the fatal bonfire built with his own hands signal the precepts to follow so that existence is not lost: reaching eternal unity by the detachment and sacrifice of the transitional self"...*

*"That is to say, that creation is not considered possible other than by sacrifice: sacrifice of the dismembered Sun in humanity (evening star is a fragment of light tore before its decline). Men sacrifice to restore the original star unity…"*

*"The Sun is called the King of those that return: hardly a more rigorous test might be found, to the Nahuatl hypothesis of the belief in the celestial origin of the individual"*

*"As we have seen, the Quetzalcoatl message is in solving the human nature duality problem. With the parable of the Tollan King, sets forth detachment and renouncing principles by which man can rediscover its own unit"...*

*"Quetzalcoatl throws upon him a bridge so his "pages" or disciples can follow him. This action of creating a bridge tells us, once again, that his mission purpose is to establish communication between earth and heavens, uniting men with God.*

*Whether fulfilled during life or after death, these rites which reproduce the parable of man converted to a planet certainly constitute a test for stepping to higher spiritual levels which should gradually lead to join with the transcendent.*

*Actually, existence was conceived as a preparation for death, and this represented the true birth that was reached by freeing from the limited and mortal self."*

*"The blood that Quetzalcoatl sprayed on bones taken from death represents the divine fire that saves matter –shall later see that blood and fire have the same symbolic meaning- and it is clear that this myth talks about the birth of men to spirituality."*

*"This indicates that, far from constituting a useless element that does nothing more than bothering the spirit, matter is necessary because liberation is only achieved by the reciprocal action of one over the other.*

*It would seem that if matter is saved by the spirit, matter in turn needs spirituality to transform into something like a conscious energy, without which creation would cease to exist."*

*"This vital energy for the universe's functions can only come from men, because only he possesses a center capable of transforming the spirit that is destined to be lost in matter. Saving himself, men -of which Quetzalcoatl is the archetype- then can save creation.*

*This is why he is the redeemer par excellence. As taught by the Tollan King parable, this salvation is not easily achieved. To reconcile spirit and matter of which he is formed, the individual must sustain throughout his life, a painful conscious struggle that turn him into a battlefield, in which the two mercilessly enemies face each other. The victory of one or the other will decide his life or his death: If matter wins, his spirit dies; if the opposite occur his body "flourishes" and a new light will strengthen the Sun."*

*"The Sun that gives life to the universe feeds from men sacrifice [spiritual N.A.], and can only survive by its inner strength."*

*“Thus, through a different path, we again find the hypothesis according to which, the Quetzalcoatl Era is the soul advent, the unifying center, essence of all religious thought." (Laurette Séjourné. 1957)*

It is important to highlight, that the abstraction and depth degree of the religion achieved by the ancient grandparents, is very advanced even nowadays. What happens is that from 1521 all knowledge and value of the ancient civilization has been prejudiced and misinterpreted, especially in the religion and philosophy aspects, because of the "moral" bases that justified the invasion. Indeed, the Spanish Crown points out that invaded peoples were wild and primitive. The Church for its part authorizes the invasion as long as natives are "freed" from their demonic religion and saved their souls, taking them into the bosom of the Catholic Church.

## The religious abstraction.

An example of this advanced religious vision can be seen by a celebration of a ceremony that from the Olmec’s to Aztecs was repeated exactly every 52 years.

An astonishing measure that prevented fanaticism and cult to objects, maintaining people without the aberrant traits of deceit and idolatry. We refer to the New Fire**[[73]](#footnote-73)** ceremony that was celebrated every "bundle of years" and that among all rituals required that the inhabitants of all communities, large and small, climbed a tutelary hill carrying all their "religious relics" that were accumulated over 52 years, both in the temples and homes.

These figures made from clay and various materials belonged to the different ways in which the supreme divinity was represented and its various avocations or "small gods". The pieces were destroyed the last day before the end of the cosmic cycle, because if the Sun rose the next day, they were guaranteed another 52 years of life from the Fifth Sun. So not only initiated a new fire, but also new deities representations were built to start a new cycle without old "relics" that would make people fanatical, that could prevent the abstract sense of divinity. It is remarkable to understand how with a religious tradition of an extremely mystical and spiritual civilization, prevented their peoples from becoming fanatical and convert objects into religious fetishes, while maintaining the Supreme divinity at the abstract plane. Our ancestors only became idolatrous precisely with the imposition of Catholicism, as it is there where images devotion originates.

This is how it can be asserted, that the supreme divinity, which had no name, nor could be represented, view or touched, manifested itself in the universe, nature and great human feelings. Hence, the Sun was a manifestation of this immeasurable power, but also water, wind, earth, mountains, lightning, fire. It is not that they were "gods", but various manifestations of the same reality. As in the Catholic religion there are many virgins, but all are Virgin Mary avocations. The pigeon repeatedly found in paintings, sculptures, stained glass or metal, may be another example. Catholics do not "worship" the Dove. It is only an accepted symbol by all, of a more profound and abstract concept, as is the Holy Spirit.

For people commoners, for "macehuales",**[[74]](#footnote-74)** for "the wing and tail", the Quetzalcoatl and Tlaloc symbols were immediate representations of the creative force, the supreme divinity. Symbols used by the people to guide their ethical and moral senses. To strengthen customs and tradition. Surely it was this third level of religious conception what allowed the old grandparents have social community life in harmony and peace, for over ten centuries, while allowing knowledge development of the venerable Toltec teachers that "worked", in what we know today as archaeological sites.

There is a common historical memory shared by all Anahuac peoples regarding their origin. Further reviewed in the philosophy chapter, but it is worth pointing out the existence of a series of shared histories in one way or another by the peoples of the Anahuac, such as: Earth creation,**[[75]](#footnote-75)** the divine twins,**[[76]](#footnote-76)** the Suns legend, the struggle between Quetzalcoatl and Tezcatlipoca, the first divine couple and their four children, the pilgrimage in search of a promised land.

This suggests that religion origin comes from a very old, profound and shared philosophical conception.

## Religious divinity symbols

To close this chapter, will enumerate the Anahuac best known religious symbols. Understanding that these are not "gods" as in the Judean-Christian concept, but various avocations of the same unmentionable, impalpable and invisible reality. These multiple representations of referring to the various ways of perceiving the immeasurable, at times would seem to repeat or have great similarities. This assessment is correct, because these are abstract symbols that speak of universal truths seeking to be re-thought or conceptualized for popular use.

When we deal with the Anahuac multiple supreme divinity avocations, the precise period we are referring to must be clarified: formative, splendor or decadent. And at what level: if the philosophical investigated by knowledgeable individuals; the religious handled by the priesthood hierarchy or; the popular, worshiped by macehuales or commoners. And finally, of what culture, given that although all avocations had a single source, in every culture had a different name -even if the meaning was similar- and had different iconography, according to each cultural style. But must point out that all shared certain common features. For example, in the case of Tlaloc and its avocations in all cultures. The graphical representation always had goggles, fangs, and a bifid tongue.

The exception to the rule is Huitzilopochtli,**[[77]](#footnote-77)** divinity representation unique to the Aztecs. Indeed, when they reached the Anahuac Valley in the 12th century, they brought it from the north, as their spiritual guide. Later, when the Aztecs are cultured with Toltec wisdom remaining from the classical period, they added their "tribal God" to the ancestral Anahuac Pantheon and embed it as one of the four sons of the divine couple. This happened during the philosophical-religious reforms made by Tlacaelel 81 years before the invaders arrival.

There are also endless "smaller gods", which are very spatial references of human activities and, immersed in an extremely religious world, were envisaged not as gods as in the Judean-Christian context, but rather as a "sacred essence". We refer to the multiple "gods", such as: hunting, pulque, trade, and others. Something similar to what "saints" represent in Catholic religion.

The confusion arises from the European and Judeo-Christian vision of the 16th century, which had no elements, nor intentions to understand a much more ancient religion, abstract, and advanced. It is born of the prejudiced and intolerant attitude of the first foreign “scholars" and their successive researchers. Also born from a series of lies, erroneous appreciations and distorted thesis of foreign researchers and local colonized followers, which have been formed and repeated through five centuries and have become the official version of official history.

The following list names the most important Cem Anahuac supreme divinity avocations; it is not a complete list:

1. Tloque Nahuaque or “He who is here and everywhere”.
2. Ometeótl or “Dual divinity”
3. Ometecutli “Of the two The Lord”.
4. Ometecihuatl “Of the two the Lady”.
5. Quetzalcoatl, “Divine breath or air representation”.
6. Tlaloc, “God of water or fertility”;
7. Tlaltecuhtli y Tlalecihuatl “Earth Lord and Lady”
8. Coatlicue or “The one with serpent skirt”
9. Cihuacoátl o “Serpent Woman” Earth represented in three different modalities.
10. Tlazolteotl o “Eater of waste”;
11. Tezcatlipoca, “Smoking mirror or the Interior Enemy”;
12. Mictlantecuhtli y Mictlantecihuatl, “Death Lord and Lady”.
13. Tonantiuh, “The Sun”.
14. Tonacatecutli y Tonacatcihuatl, “"The Lord and Lady of livelihood".
15. Xochiquetzalli, “Precious flower”.
16. Huehueteotl, “The ancient fire god”;
17. Chantihco, “Earth heat, home fire or female energy part”.
18. Tonatzin, “Our beloved mother.
19. Mixcoátl, “The nebulous serpent” referring to the Milky Way.
20. Xipe Totec, “The gaunt Lord”, nature cleaner or the action of separating matter from the spirit.
21. Xolotl, “The twin or nagual” of Quetzalcoatl.
22. Macuilxochitl, “Five Flower” or spirit enhancer by exercise and dance.
23. Mayahuel associated with “pulque” as spirituous beverage;
24. Yspapalotl, “Obsidian Butterfly”;
25. Toci, “The venerable grandmother”.
26. Chicomecóatl, or “Seven Serpent”, corn deity.
27. Xilonen The Young corn mother”;
28. Tlaloques smaller rain entities;
29. Chalchihuitlicue, “"The jeweled mantle", female avocation of divine water.
30. Patécatl; “From the medicine land”;
31. Metztli, “The Moon”.
32. Tepeyolohtli, “The heart of the mountains”;
33. Yacatecuhtli, “The Lord guide of traveling merchants”;
34. Ixtliton, sicknesses healer avocation, “Lord of health”;
35. Chiuatetéotl, avocation of dead women while giving birth;
36. Xiuhtecuhtli, fire avocation.

Almost all cultures share the same avocations, but the iconography is slightly changed and the name totally changed according to each language.

One of the most important legacies from ancient Mexico indisputably is the spiritual and mystical vision that Mexicans have about the world and life. The old grandparents very wisely knew how to adjust to the imposed religion. Changed everything on the outside, but inside maintained the fundamental bases of their millenarian religion until today, especially in the original Anahuac towns.

One of the many legacies of the this religious world which lasted, perfectly structured, for at least 30 centuries before the arrival of the Spanish invaders, can be found today in the way in which native peoples relate with the divine and sacred. Natives don't need "middle men" to come in contact with the supreme divinity. They currently use Catholic images, but assign names in their native languages and worship them in personal and community cults where they officiate, without the need of priests or vergers.

In closing it is stated that religion is and has been one of the bases of the Mexican people. The mystic and spiritual meaning of life is one of the valuable legacies of the old grandparents.

# 10. EDUCATION.

Education represented one of the most important and solid pillars of the Anahuac civilization. The millennial civilizing work that evolved from generation to generation would not have been possible without an excellent education system, which not only maintained the ruling foundations of the original project, but also inculcated in the children's children, knowledge, principles, values and the abstract civilization objective, consistently over several thousand years. The ancient Mexico education was compulsory and free.

*"Nothing I have admired more, worthy of praise, than the care and order to raise their children by the Mexicans. Because in good understanding that raising and institutionalizing childhood and youth, lies all the good hopes of the Republic, they gave as a gift and freedom to their children which are two parts of that age and make them busy in honest and helpful exercises." (Joseph Acosta. 1962)* **[[78]](#footnote-78)**

Education in ancient Mexico was one of the Anahuac civilization pillars and family its genesis. Indeed, the education given in the nuclear family was the deep foundation of these pillars. Children and young people were exposed to a moral and ethical base through ancient principles and values that sought to train them in the attitudes and values of life, the world, family, work, society, the divine and sacred.

The father and mother, grandparents, uncles and family in general, lovingly nourished their children in the large family circle. It is for this reason that the terms "cencalli and cenyeliztli" fully expressed the importance of the family and education. Cencalli literally means in Nahuatl language: "the whole house or all those who live in it". There is an indivisible duality in the culture of yesterday and today of the Mexican family and education. Cenyeliztli means: "status or nature of those who live entirely and jointly in a house".

## The institutions.

There were three basic institutions; the Telpochcalli**[[79]](#footnote-79)** or "House of youth", for the basic instruction of children and young people; the Cuicacalli**[[80]](#footnote-80)** or the "House of song", where they learned "Flower and song" (understood as wisdom and beauty)**[[81]](#footnote-81)** to express their immeasurable spiritual force through art. Finally the Calmécac, or "The House of measure", center of higher learning, where the priests, administrators and leaders were formed.

Education began at home and the child was the center of attention and affection of the entire family. Babies were provided all the tender care that the family could give, but when the child turned seven years old was sent to the Telpochcalli and entered a system of strict discipline, strict order and scrupulous hierarchy. Girls and boys were treated equally as far as discipline. The educational system was the “Spartan” type and prepared them for the "internal war" (Classical period).

Children and young people of both genders, were taught not only science, as mathematics, astronomy, biology, or arts like singing, music and dance; In addition to learning to speak correctly; "read" and paint their codices, teachers taught them some to sow and harvest land, to build, carving, weaving and shaping. Others were taught planting, cooking, healing, raising children, growing plants, weaving and embroidery. The spirit of the ancient Mexico education was, "Forming an own face and a real heart" in children and young people.

The Calmécac**[[82]](#footnote-82)** was an institution that could attend only the best students. Young people starting their preparation in ancient and secret knowledge of the ancient grandparents were called "Warriors". They were called as such because they had to undertake the most difficult struggle that a human being can face. The fight within oneself; the battle to defeat "the internal enemy". This war was based on "Flower and song", which represents wisdom, philosophy and art. The Warrior goal was to let his "Heart Flourish" and feed from their loved ones. Beautiful metaphor, where the "war" is used symbolically, biophilous[[83]](#footnote-83) and spiritual. Warriors were prepared for the symbolic death to the material world and thus achieve eternal life of the spirit. This concept was Toltec from the Classical period. The Mexica, as we shall see later transgressed these principles as a basis for their imperialist expansion (Postclassical period).

These "total freedom warriors" were taken to the knowledge centers. By this centers are meant the so-called archaeological sites of the Classical period; they were not cities, ceremonial centers, fortresses, palaces nor pantheons. Surely these were knowledge centers of wisdom, that today, we find very hard to understand, but that we could call "engineering-energy", as they investigated life and the world through energy fields. These research and knowledge centers were isolated from the everyday life communities. However, the venerable teachers taught religion and wisdom, both to priests and cities administrators; as well as to the best young students that came from the Calmécac and who were sent to these ancient and mysterious places to become "flourished fruits" of their civilization.

*"These are deep reflection testimonies, the most ancient heritage, in the field of education, from the indigenous Mexico. The ancient word was heard at home and in schools. It was the treasured lesson of those who exercised the magisterium in the Telpochcalli, "House of youth", and the Calmécac, "row of houses" for higher education....In a number of codices or ancient books of paintings and hieroglyphic characters of ancient Mexico appears the temachitiani figure, the teacher, whose attributes coincide in many respects with another character whose figure is idealized and exalted in several ancient Nahuatl texts of the old tradition. This character is the tlamatini, the wise. The etymological meaning of tlamatini also relates to the one with the word temachitiani. Tlamatini is "who knows something, who knows things". Temachitiani is "who makes others know something, know what is on Earth" and, things that can be seen by men. "Those who exercised the tlamatini profession, “wise", were precisely those who were responsible for the preservation and transmission of the testimony of the ancient word." (Miguel León Portillla. 1991)*

Social norms had to be very sound, for structuring and maintaining a socio-spiritual project for thousands of years and that managed to survive, in the most essential aspects up to the present day. In effect, if we take as example Monte Alban in the Zapotec culture of Oaxaca.

It is assumed that construction began in 500 BCE, and it was abandoned around 850 CE, which implies three things: a permanent and massive construction work (the matter), with an architectural project that was not fundamentally changed (always used for what it was designed).

Secondly, it remained with a single line of philosophical and religious thought over 1350 years approximately.

And thirdly, that it had a food, social and educational system which allowed this prodigy. This is truly surprising, because only a society with strong ethical, moral and religious principles could maintain and perform such a grandiose social project with such a high social energy cost and with a great effort, maintaining by many generations, apparently without changes. Monte Alban was not an isolated case in the Anahuac, hundreds of the now called "archeological zones" that proliferate in the national territory. The values created by the society of the ancient Mexico, are the foundations upon which “The profound Mexico”**[[84]](#footnote-84)** rests, as discussed by Guillermo Bonfil.

*"It is remarkable that at that time, and on that continent, an American indigenous people have practiced compulsory education for all and that there would not be a single Mexican child from the 16th century, whatever their social origin, which was denied schooling". (Jacques Soustelle. 1955)* **[[85]](#footnote-85)**

The reader will find in this paragraph of the French researcher, in principle admiration, but immediately a colonizing attitude and of assumed superiority, because it says that it is admirable that in America (and not in Europe) and especially "an indigenous people" (and not the French people), had in the 16th century (even though most likely the educational system was born with the Olmecs, before the Christian era) this type of education (compulsory, free and extended) for the entire population, which in Europe was only achieved in the 20th century.

The first public school was created in Italy in 1596. Popular education in the Anahuac probably has its origins in the advent of the Olmec culture, three thousand years before Europeans. Confidence in education is one of the most important legacies of the ancient grandparents that make up contemporary Mexico.

*"To be able to penetrate even a little on the education ideals among the nahuas, it is necessary to begin from another of their fundamental conception. We refer to what the Nahua sages came to consider the "human person"... "your face, your heart." Obviously these words are designated for the speaker or interlocutor. We found this not in isolated cases, but very often, that is in almost all speeches pronounced in accordance with the rules of the Nahua tecpilatolli, that is –the noble or cultured language-*.

*In ixtli, in yóllotl – the face the heart-, always symbolizes what today we would call moral features and dynamic principle of a human being. And it is interesting to note, albeit in passing, the parallelism that exists in this point between the Nahuatl and the Greek cultures." (Miguel Leon Portilla. 1980)*

In the rich literature which preserves luminous fragments of ancient thought, we can find lights that can guide us on this vast wealth of educational heritage that makes up the essence of the "Being Mexican". The Codex Matritense**[[86]](#footnote-86)** of the Royal Academy notes:

*The mature man:*

*strong heart as stone,*

*resistant heart as a tree trunk;*

*wise face,*

*owner of a face and a heart,*

*skilled and sympathetic".*

But the Nahuatl language, an ancient universe, contains very specific education concepts, which reveal a very rich world where our ancestors placed much emphasis. In fact, to get to know a culture is required to perceive it from the perspective of their cosmo vision and in the case of language: from its "cosmo audition" as asserted by Carlos Lenkersdorf,**[[87]](#footnote-87)** because the anahuaca people of yesterday and today, speak from their heart.

For example, the word -ixtlamachiliztli- which implies the action of giving or transmitting wisdom to external faces, speaks of the teaching-learning process or itech netlacaneco which means "Humanize the people wanting". Ancient Mexicans not only had public institutions such as the Telpochcalli, Cuicacalli or Calmécac, but within the Anahuac civilization, education was in itself an institution, central column which sustained the anahuaca society. Otherwise a thousand years of splendor and seven thousand five hundred of continuous human development cannot be understood.

## The teacher.

Another very important aspect of education was teachers. The teacher embodies the same precepts of the "own face and the true heart". The master was a community Guide, beyond the classroom, because the teacher of all time educates with the example of his own life. The -temachtiani- teacher in Nahuatl language is defined in the Matritense Codex as follows:

*“Teacher of truth,*

*does not stop reprimanding.*

*Makes others faces wise,*

*Makes others take a face,*

*Makes them develop it.*

*Opens their ears, enlightens them.*

*Is a teacher of guides,*

*Gives them a path,*

*One depends on him.*

*Places a mirror in front of others,*

*Makes then sane and careful,*

*Makes a face appear on them...*

*Thanks to him, people humanizes their wanting,*

*And receive a strict teaching.*

*Makes their hearts strong,*

*Comforts people,*

*Helps, remedies, take care of all”.*

Of the Teacher’s talent, attitude and capacity the good performance of educational institutions depended, and of them, the potential and permanence of any civilization or culture will depend. The bases of a person, family or civilization are in the food, health, organization and education. We cannot conceive of the greatness of the Anahuac, its monuments, works of art, their extraordinary knowledge and countless achievements, without an education system which at least was permanently operating during more than 30 centuries prior to the invasion and European destruction. And it cannot be denied that the legacy is still alive and latent in the being of the contemporary culture of Mexico. What is required is to wake her up, activate it to reorient our way.

*"-The simple linguistic analysis of five Nahua terms with which the figure of the teacher or temachtiani is described, would constitute the most eloquent commentary about his mission in the Nahuatl world.*

*The first is, teixcuitiani: "who-to-the-other-a-face-makes-take". Wonderful example of what we have called -Nahuatl language engineering-. It is composed of the following elements: the prefix te-(to others); the radical semanteme ix-(tli:face); and the participial form cuitiani ("that makes taking"). Together these elements, te-ix-cuitiani literally means (he who) "to-the-other-a-face-makes-taking".*

*The second term is te-ix-tlamachtiani: "who-to-the-faces-of-the-other-gives-wisdom". Again, we indicate the elements that comprise it: te (to others)-; Ix (tli: face or faces); tlamachtiani (that makes wise men, or makes them know things). The various semantemes together te-ix-tlamachtiani, is equivalent to "he-that-makes-wise men-the-faces-of-the-other".*

*The third term: tetezcahuiani: "that-to-the-other-a-mirror-puts-front". Composed of te (to others)-; tézcatl (mirror), word which derived from tetezcahuani: "to mirror", or placed before a mirror. The purpose of this action is clearly indicated by adding in the quoted text, so that they become "wise and careful".*

*Fourth term: netlacaneco (itech): "thanks to him, humanizes-the-wanting-of - people". Applies to the teacher saying that itech (thanks to him); ne (people); tlacaneco (is dear humanely). This last term is in turn composed of neco (nequi passively: "love") and Talca (Tl) "men".*

*Fifth term: tlayolpachivitia: "make-strong-hearts". Composed of tla- indefinite character prefix that connotes a relationship with “the most varied things or circumstances"; yól (otl: heart); pachivitia (makes strong). Then the various elements together: tla-yol-pachivitia means precisely "with regard to things, makes strong hearts".*

*Such is the meaning of these five attributes of the Nahuatl teacher." (Miguel Leon Portilla. 1980)*

## Education concept.

The concept of the Anahuac education consisted in forming "own faces and true hearts" in the students, so it was not limited to academic aspects only. It went far beyond, to the depth of the feelings and personal and collective psyche. The moral and ethical aspect of education is what makes the “heart flourish". The concept of "Humanizing desire” implies educating the student feelings and attitudes. This corresponds to one of the highest principles of the anahuaca civilization, which is the shared responsibility with the divine to "Maintain and humanizing the world".

Education received by ancient Mexicans, at their House, the calpulli, the temple and the school was based on solid ethical and moral principles, but fundamentally they were educated to serve the community.**[[88]](#footnote-88)** Indeed, community service was the greatest social recognition action, largely explains the cultures continuity and the monumental size of their works. It is very important to point out this valuable fact that is still alive, as a cultural heritage, in the indigenous and peasant communities of contemporary Mexico. Get an education to serve and govern obeying, irrefutable legacies of our ancient indigenous cultural heritage.

"Existed in Mexico many Calmécac, each annexed to a certain Temple. Its administration and the young men or maidens’ education depended on the Mexicatl Teohuatzin, -vicar general– of the Mexican Church. On the other hand, every neighborhood had many Telpochcalli, whose administration was in charge of the telpochtlatoque –teachers of the young-, or for females, the ichpochtlatoque, -teachers of maidens-who were public and not religious officers". (Jacques Soustelle. 1955)

Currently, it is very common to confuse education with instruction. Education is a process which starts with birth and ends with death. The education includes the transmission of values, principles, feelings, attitudes, which allow people to guide their life in a comprehensive manner through "balance". Instruction or academic education on the other hand occurs in a certain period of life and consists on the transmission of a number of skills that allow the student to be inserted into productive life of the society and achieve self-sufficiency.

Many of the heirs of the ancient grandparent’s culture have not been able to go to schools to get "instruction" and others cannot read or write, but most have a high education, in which the ethical and moral values allow access to a high quality of life. Ángel María Garibay K. translated from Nahuatl a Huehuetlahtolli where the task of the teacher is explained and allows a glimpse of the moral value of education.

"Beginning to teach them:

how they shall live,

how they shall obey people,

how to respect them,

how they shall surrender to the appropriate, the right,

and how to avoid the non-desirable, not right,

strongly fleeing from evil and greed.

Everyone there strongly received:

prudence and wisdom".

As it has already been noted, education was not limited to the school. The House, the calpulli, the family were perhaps the center and beginning of the educational system of the ancient Mexican. Children from birth to the age of seven were tenderly cared for at homes. But when they attended the Telpochcalli their education became very strict and disciplined. The concept of educational institutions was that they should be self-sufficient. Reason why they were assigned farmlands for the calpulli,**[[89]](#footnote-89)** so that the students and teachers prepared the land, planted and harvested. They made their land produce, exploited natural resources rationally, fished, hunted and gathered. But they also built and maintained their buildings and gardens. They produced their belongings, tools, textiles and clothing, according to the region and the resources. The concept was that in making self-sufficient schools, pupils learned to be self-sufficient at home. Education went from older to younger and very disciplined.

"They were carefully taught

the songs,

which were called divine songs;

for this they used paintings of the codices.

Also taught them the days count,

the book of dreams

and the years book."

(Florentine Codex)

As is known, all ancient grandparents’ activities were intimately related to the religious aspects of their culture. Education was not the exception. Students combined academic study, with productivity, religion, sport and art. But fundamentally it was meant to exalt and strengthen their moral and ethical values. The principles of community service, while maintaining their religious practices, traditions and customs, obedience to parents, teachers and officials. Character temperance, self-control, body strength and conviction that ideals learnt young people at the education system, was proportional and a reflection of the great cultural feats made by the Anahuac civilization through their various cultures in time and space.

## The ancient word.

Among preserved texts on children education we have the so-called "Huehuetlahtolli" or the ancient word, which was transmitted and jealously saved from generation to generation. Many of these speeches are still in the heart of the peoples of the indigenous Mexico and somehow survive in customs and traditions of the mestizo peoples. Following is a fragment of the speech of a father to his daughter:

*"Well now, my girl. Listen good, look calmly; here is your mother, your lady, from whose bosom and guts you were created, you came out; as a little plant, as a grass you grew, you grew leaves, you flourished; as if you had been sleeping and woke up.*

*Look, listen, understand, such are things on earth. Don’t just live anyhow, don’t just go anywhere. How you shall live, where shall you go? It is said, my girl, little dove, little girl, that earth is a really difficult place, horribly difficult.*

*You should know that you come from noble people, that you are a thorn and spike, of our lords, who left us, those who already left to the other side, those who had come caring for the mat and the chair, those who gave fame and glory to the nobility.*

*Listen to me, in truth you're noble, you must see that you are something precious, even if you are a little girl, you are jade and turquoise. Cast and carved gem, red blood, needle and spike, hair and nail, nobility fragment and splinter. Or is it that you still don't understand enough, that you're still playing on the floor with dirt and ceramic?*

*You already understand some things, you observe them. Not just by your taste you should degrade, do not shame our Lords over anything, the King Lords that left us when they left, don't be a macehual, and don’t end up as a macehual.*

*Live in peace on earth, among the people, because you're a young woman; here is the work that you have to do: be devoted at night and day, sighing many times for him that is night wind; beg a lot of him, call him out loud, open your arms before him in your bedroom, when you go to bed.*

*Do not enjoy sleep; wake up, raise, get up suddenly in the middle of the night, go on your knees and elbows, then stand up, bow and reverence, call the Lord, our Lord, he who is night and wind, as he likes to hear you at night; then he will have mercy on you, then will give you what you deserve... ".*

*"Secondly, here is my advice to you, which I beg, my child, my daughter, and that you already know very well: do not shame our Lords, from whom you descend, do not throw dust and garbage on their black and red ink, don’t shame nobility in anyway. Should not want more; right away, carnal acts, or knowing dirty things, unclean, that although you really change, will these make you a goddess? You should not hurry in spoiling yourself. Go calmly, very calmly." (Sixth book of the Florentine Codex)*

To have a complete idea, following is a transcript of another Huehuetlahtolli speech. From a father to his son, to strengthen his education:

*"My necklace, my beautiful feather; just as precious metal is forged, as jade is bored, in the same way you've been forged, you've been bored. I own necklaces, and beautiful feathers, I have children. I'll tell you a few words that I would like to tie near your ear.*

*Perhaps..., like this..., not like this, perhaps I will only stutter, I am an old man, I'm an old woman. Just like this get my words close to your bosom, to your throat. You are my foot, my hand, the fruit of my insides, you worry; you're necklace, a beautiful feather, and you are a tail, a wing, you are common people in the village. Where does still come a lip, a mouth? Will you be the one that receives advice? I shall make you eat, I will make you eat jade, I will instill in you the good and wise word, so you're not a chest, a bag, which only holds things. From where do they still come? Within you the Lord will conceal jade, turquoise, the decent, beautiful, what is hidden, what is kept.*

*And now you already realize, you've corrected, do not make yourself people tiptoe. And those who threw you on earth are afflicted, those who left you on earth, your ancestors. Will they come again to make you eat? Will they come to make you drink the sweet, the tasty, the face of the people, the heart of the people? And more, say what the elders say. Isn’t it something? Because I have held what are the hands, your feet, and the people that serve you. Perhaps like this, perhaps not like that I am your mother, perhaps your father, such I advise you. With this will you throw me? like this will you push me? To me that I am your mother, to me that I am your father?*

*You're jade, quetzal feather, calmly; carefully, tactfully live thanks to the owner of the nearness and the proximity, the giver of life.*

*Do not live with clumsiness, or roughness. Here one day, two days perhaps will even make you stay, he for whom we live.*

*You know that the deer, when pursued, runs scared, he does not know that he is going to fall into the trap where he will die. And you; are you perhaps a deer, so that you do not know where you are going? Because you have been shown the path that you have to follow, at your discretion you shall have accomplished it if you lose. As the fruit tree that no longer turns green, that does not sprout -only sprouts, only renews if resists the frost-, then it withers, then it dries. And you, if you do not turn green, produce sprouts when there is greenery, when there are renewed sprouts, is because at your own will you you've thrown yourself at the mouth of the beasts.*

*Perhaps with tranquility, perhaps calmly life is lived on earth? This is all that I bring to you, to your hand, your feet, to your person. So be it with your hand, your face, with your heart, with your whole being. Maybe only once will I make you eat, make you drink my saliva, my mouth foam? The words that I tell you? Only this is already what you hear, my son."****[[90]](#footnote-90)*** *(Huehuehtlahtollo testimonio de la antigua palabra.****[[91]](#footnote-91)*** *Miguel León Portilla- Librado Silva Galeana. 1991)* ***[[92]](#footnote-92)***

Education is one of the most important structures of every culture. In education are transmitted the values, principles, attitudes, tastes and feelings which give a unique "personality" to every culture. Perhaps education was one of the most important values of the Anahuac civilization, was the importance given by our ancient grandparents to education. Educational heritage that we Mexicans have is reflected in family and community relations. The high respect and affection for parents, grandparents, friends, godparents (compadrazgo) affection. The voice volume, the forms of verbal courtesy, family, friends and social protocols. Urban courtesy, respect for authority, respect for traditions, festivals, customs and habits. The mystical and respectful relationship with nature, respect for religious forms. Many small big details of our millenary way of being have their ancestral origins in the educational process that were brewing, systematizing and transmitting through many generations, not only in schools, but basically in the daily life of the family and society. This legacy has not died nor it has disappeared, it is only ignored and in a latent state in the sons of the sons of the ancient grandparents.

"Personally, I have the recording of a huehuehtlahtolli, whose contents are recommendations from a mother to her daughter, all similar to those expressed in texts transcribed in the sixteenth century. I refer to a huehuehtlahtolli delivered in 1969 by a woman native of the Nahuatl community at Santa Ana Tlacotenco (Milpa Alta, Mexico, D. F.).**[[93]](#footnote-93)** It is worthy of attention, not to say amazing, to discover that there are contemporary narratives in several Mesoamerican languages that closely follow issues of the "ancient word" and that sometimes seem "readings", made almost five hundred years later, from a page of a prehispanic Codex." (Miguel Leon Portilla. 1996)

## Education as inheritance.

It is true that education that we Mexicans have inherited from our ancient grandparents, in the last decades of the 20th century has gradually been lost in in the Mexican society; however, it can still be found in indigenous and peasant communities. The foundations and roots are solid and alive. Five hundred years of demeaning our education has undoubtedly borne colonial fruits. But we have not lost as people and as a civilization this valuable cultural heritage. We assert that all ancient peoples of the world, have a "genetic bank of cultural information", which is transmitted from generation to generation and that travels through time in the collective unconscious. That it is "there", and it surfaces when required, especially in times of contingency, it magically appears from the depth, forceful and solidly. Seemingly without explanation. As the "spontaneous" and immediate organization seen during the 1985 earthquake in Mexico City.

The poorest Mexicans. Those that have not been able to study for generations are those who believe and respect education the most. They can go without eating, so that their children attend school. Who taught them this? How do they know that education is a mid-term process and guarantees raising the quality and standard of living of the people? How do they know, who taught them that education is the only true way to overcome their shortcomings and limitations. This profound conviction, this "silent knowledge" saved in their "genetic memory" is the result of 30 centuries, during which our ancestors lived in a structured educational society.

Below is the transcription of parts of a revealing interview made by a journalist to a tlamatinime and was published in the “Uno mas Uno” newspaper, on March 19 and 20, 1979. It is surprising to find, in the interviewee replies, the permanence of the philosophical ancient Mexico concepts of education at the end of the 20th century.

*"A few miles from Tollantazingo, renamed by the Spaniards as Tulancingo, and translated from Nahuatl as the small Tula, in honor of the great Toltec Tula, the tlamatinime (Sage) Angel Xochimapictli, a Tecocan and direct descendant of the female branch of Netzahualpilli, son of Netzahualcoyotl, stated that the earthquake movements that distress inhabitants of this part of the planet, are because “earth is a completely live being and moves its heart"... “At an isolated place, that except for the sage presence, has no traces of the former greatness of the ancient culture that flourished along with “Tula Atlantes”, the tlamatinime commented that the wise and the native sorcerer are responsible for keeping alive "our ancestors vision of the world", differentiating both activities with these words: the "teixtlamachtiani" - who makes the others take a face, a personality-, has the mission of accumulating, preserve and transmit the ancient knowledge of our parents to our children, while the tetezcauiani, the sorcerer, who places a mirror in front of others, has a duty to keep the secret of eternal life... “The Texcocan sage reads Spanish perfectly, but prefers it to be read to him, “to know the nature of the words", and does not write his teachings because "already there was a day when those that came burned our codices, and since our books are written in the tongue and stored in memory, so that only by finishing all ancient men their beliefs can end..." "During five hundred years they have tried to destroy the foundations of the ancient thinking. They have removed stone by stone, we have been stripped of all our belongings, have destroyed our temples, the land, the status of men. They have turned us reserved, “said the elder, with a special intonation on the last word”... Being an indian – said the wise man during the conversation- in the land of our fathers is to live disinherited. Nothing belongs to us anymore and, however, we still retain everything that was ours... Do you mean that living in the interior of the world is to preserve the rites, customs and traditions of your ancestors? “Not only that –said the old man- taking back his seat and his pulque container. There are many indians who are faithful to the traditions and are already more dead than alive.” Then? Children and adults made a circle surrounding the sage seemed as expectant as the reporter to hear the answer. -The important thing is that the ritual is alive in the heart of the Indian. Even though their altars have been destroyed, their priests burnt, their customs covered with the ashes of their dead, Earth exists and is open for he who is able to find the opening or slit, the path to its heart.” (Fernando de Ita. 1985)* ***[[94]](#footnote-94)***

Colonizers when trying to destroy the Anahuac civilization and keep their children in a perennial exploitation condition, have tried for five centuries to dismantle, prohibit and demean the education structures and education institutions of the invaded people. Not just public institutions, which at the time of the conquest became one of the first targets of barbarism, as well as teachers’ persecution, but the non-formal institutions that held family, work and social spaces. The colonizer knew that to the extent the colonized loses their public and private education spaces, they shall become helpless and vulnerable. Ignorance is the mother of all injustices and the fundamental colonization basis.

In closing this chapter, we wish to add a fragment of a text entitled "A declaration of independence" on the occasion of the Fifth Centennial anniversary written by Dr. Bonifaz Nuño, one of the most solid intellectuals and one of the great Mexican poets, who holds the aspiration of those Mexicans that wish to end the mental and cultural colonization endured by the Mexican people:

*"The root of current Mexicans, I insist, is unique. This is confirmed by the color of the skin of the vast majority. And that skin color seems continually accompanied by with the ignorance weight and its immediate consequence, misery.*

*This new call to independence should in the first place be a call to education. To an education model, in which every kind of inferiority admission should be suppressed, that ever since the European invasion, has been imposed upon us". (Rubén Bonifaz Nuño. 1992)*

# 11. PHILOSOPHY.

Philosophy is the basis of any civilization. The society fundamental structure is located in a complex explanation, which gives meaning and sense to life and the world. In the case of the Anahuac civilization, it is the point with the most colonizer intolerance and blindness, from yesterday and today. There are few contemporary authors that raise the existence of a deep and complex system of ideas of the world and life, to fully explain the existence of human beings, the link with nature, the cosmos and its material creations, and fundamentally, the way to find the spiritual existence significance from consciousness. Carlos Lenkersdorf is one of those few scholars who have gone humbly to learn from the anahuacas people, in this case from the tojolablaes:

*"Language, therefore, takes the place of the speech or philosophical treatise. We must deepen in the language, just as we go deeper into a treatise. The explanation has to follow a narrow, winding, sometimes barely visible or at times broken paths to discover a culture philosophize, of a non-western thought and actions. We call it PHILOSOPHIZE, because Greece was not the cradle of all kinds of philosophy, nor the source of universal culture. The Greek philosophies, which in different ways has formed the Western philosophize, has to recognize that there are many ways to be a "friend of wisdom", that translates in tojolabal as "already have a heart" (´ayxa sk´ujol). It is a philosophy hunch, perhaps rather cordial, and not so intellectualized, without rejecting thought." (Lenkersdorf. 2005 p.28)*

Nowadays, Dr. Carlos Lenkersdorf teaches Toltecáyotl to young people at the UNAM,**[[95]](#footnote-95)** the "tojolabal way" in the 21st century and like him, some other people are fighting against the intellectual colonization that denies the Anahuac civilization, the possibility of having our own philosophy. However, the “feel, see and hear the world” style which developed during seven and half millennia in the Cem Anahuac has not, even remotely disappeared. It is still alive and manifests itself in many attitudes and feelings of the now so-called "Mexican" people. But there are these texts, preserving this millennial thinking, which is totally ours.

*"I feel out of sense,*

*I weep, I worry and think,*

*say and remember:*

*Oh, if I never died,*

*If I never disappeared...*

*I should go where there is no death,*

*where victory is achieved!*

*Oh, if I never died,*

*if never disappeared...*

*(Ms. Mexican folk songs.)*

A philosophy that explain and integrate into a consistent whole, human development of over seven and a half thousand years. A philosophical thought that interprets and links the material creation, (pyramids, stele, sculptures, codices, pottery, frescoes, etc.), with the rites, ceremonies, legends, myths, poetry, traditions and customs, as well as the supreme aspiration of all conscious beings, that is in the upper vertex of their civilization. In other words, life spiritual transcendence.

*"Where shall I go?*

*Where will I go?*

*The God dual path.*

*By fate, is your house the place of the emaciated?*

*Perhaps inside the sky?*

*or only here on earth is the place of the emaciated?"*

*(Ms. Mexican folk songs.)*

## The Ontological problem of being.

When a human being or a social group reaches a higher consciousness stage, tries responding to the Being ontological**[[96]](#footnote-96)** approach. “Who am I, where I come from and where I am going." Rummaging through mythical time to find a convincing answer, to affirm them in the present, and explain successfully its evolution. To define its responsibility, self and being at a given time, its relationship with nature, the universe and the immeasurable. And like all peoples, to scrutinize the reality that exists beyond death.

*"We just came to sleep,*

*we only came to dream:*

*it is not true. It is not true*

*that we came to live on earth!*

*As grass every spring*

*We are turning:*

*Are re-greening, taking out sprouts*

*Our heart.*

*Some flowers produced by our body*

*and over there it withers."*

*(Ms. Mexican folk songs.)*

This is how; humans create philosophy to answer these basic existence questions. All peoples in the world, when they managed to satisfy their basic subsistence needs, immediately seek to find their existence meaning.

*"Shall I go as the flowers that perished?*

*Nothing shall remain of my name?*

*Nothing of my reputation here on earth?*

*At least my flowers, at least my songs!*

*Here on earth is the region of the fleeting moment.*

*Is it also like this the place*

*where we somehow live?*

*Is there joy, friendship?*

*Or just here on earth*

*we have come to know our face?"*

*(Ms. Mexican folk songs.)*

Once they have a thought "basic theoretical framework", people are beginning to find their answers to their everyday world and create "culture", by giving meaning to their acts. Each culture is based on a group of ideas, highly developed and complex or little developed and simple, but all satisfactorily respond to the ontological problem**[[97]](#footnote-97)**.

*"Where will we go?"*

*Only came to be born.*

*Our home is over there:*

*Where is the place of the emaciated.*

*I suffer: joy never reached me, happiness*

*Have I come here only to act in vain?*

*Is this is not the region where things are done.*

*Certainly nothing turns green here:*

*Open its unhappiness flowers."*

*(Ms. Mexican folk songs.)*

In the history of humanity, all peoples have developed a complex system of ideas, which are usually deeply linked to the family and community life. So we can commonly find philosophical responses of life, closely interwoven with their religion, their education, their traditions and customs. Only the European culture, which has biased knowledge, has made philosophy a "science of thought", abstract and "pure", but that is always extremely difficult to apply by ordinary people in everyday life. This is why, in addition to being the dominant culture, the reason why European and American researchers deny the existence of an Anahuac philosophy. To date, they have been unable to find –and will not find- in the ancient history of the Anahuac, a European style philosophy.

*"Perhaps over there are we real?*

*We live where there is only sadness?*

*Is it true, perhaps it is not true as they say?*

*Don’t let our hearts grieve.*

*How much of what they say is really true*

*What is true or not true there?*

*You show only inexorable, life giver.*

*Do not let our hearts grieve."*

*(Ms. Mexican folk songs.)*

The colonizing fallacy, of yesterday and today, in that the ancient grandparents did not have a philosophy, it is part of the disdain and demeaning valuation with which our mother civilization has been "studied" by foreign scholars and that up to date, the invaded civilization is truly unknown to them. The first fundamental step to recover –our own history- indisputably is to know the ancient philosophy, to understand the human development process of seven thousand five hundred years in the Anahuac. Understand how our culture has "concealed” itself to self-protect and survive destruction for five centuries.

*"Is it true, life happens with roots on earth?*

*Not forever on Earth*

*just a little bit here.*

*Even if its gold it breaks,*

*even quetzal feathers*

*tear apart.*

*Not forever on Earth,*

*only a little here".*

*(Ms. Mexican folk songs.)*

## Philosophical Levels

It is also important to visualize that the maximum philosophical development of ancient Mexico occurred during the Classical period (200 BCE to 850 CE). This implies that the Anahuac inhabitants had gone through almost seven centuries of decline at the time of the European invasion. So the Toltec philosophy is largely unknown. What little is known today is what remained in the culture and education during the postclassical period. It is what survived the Aztec after their ideological, philosophical and religious reform, modified by Tlacaelel, and ultimately was what the tlamatinimes saved from the relentless Spanish destruction. The incursion in the recovery of the ancient Mexico philosophy, is the pursuit of values and principles that are present and fractionated in almost all aspects of their way of understanding life and the world, it is an inescapable task to recognize our own face. For this we need to stop seeing ourselves through the "eyes of the colonizer" and seek to recover the Tezcatlipoca "smoking mirror", to recognize our own face and our true heart.

One of the colonization pillars is, accepting without question that by decree, "all ancient is primitive". The western view of humanity evolution is linear. In that vision, they place themselves ahead and all ancient is primitive without any questioning. Humans have been "progressing" from less to more, and the first world countries, led “the evolution and progress of mankind". However, this is very questionable and there is several modern scientific knowledge, which the west has recently "found" "in past civilizations". The eternal return.

We seriously believe, without entering into fantastic speculation, that the knowledge of the old grandparents had on the perception of: energy of the universe as a system of energy fields, of the human being as an energy preceptor and generator, as well as the phenomena arising from its vibration, are almost completely unknown to "official science" of the western culture. Hence, it is so difficult for archaeologists to explain the "western logical" use of the so-called "archeological sites", of the classical period, and by their arrogance and colonizing ignorance have tried to turn them into "cities, palaces, fortresses and ceremonial centers". Very little is known of the classical period and the minimum data obtained, is "interpreted" by foreign archaeologists and their Mexican assistants, into the western "evolution" conception. They try to "force fit" a totally different civilization, which they have not understood at all in these 500 years, and they stubbornly continue comparing it according to the development processes of the European culture. In other words, material evolution (stone, bronze, iron, steel), the weapon technological development and the complexity degree of markets, trade relations and production.

But the philosophical thought of the Anahuac old grandparents, although different, is similar in its essence to those of India and China. The similarities that we observe today in peoples according to traditions, temperaments, festivals, uses, customs, food, clothing, constructions, confirm that the root of their philosophical conception of the world and life, has many similarities and in some cases, strikingly alike.

As in all ancient philosophical thought there were three knowledge levels. The purest and more sophisticated, used by men and women of knowledge, in what we know today as archaeological sites and which must have been research and study centers, where the levels of the "philosophy of knowledge" must have reached its maximum splendor, which up to today we still don't know. The Toltecs philosophical concept had to do, as previously noted, with the energy "perception" levels.

The second level, which is represented in the wonderful material creations, from the pyramids to the codices. Where in an artistic fashion the philosophical thought is always present. As an example, we can mention the "quincunxe" or the "Quetzalcoatl cross".

All the architectural layout, especially of the Classical period, are composed of a series of courtyards surrounded by four rooms on four sides, are always strictly oriented to the cardinal points, they hold proportional measures to celestial mechanics and all have a fifth point or unifying center in the center of the plazas with a small construction as pyramid base, Stele or sculpted monolith.

The dialectical concepts of the two snake profiles that form a human face, symbolically, humanize matter (snake). Or the two Quetzal faces displayed in profile, producing a third face of human aspect. The quetzal symbolizes the sky or the spirit, and this symbol speaks of the need to "humanize the spiritual part" of the world and of life. The repeating image composed of a feline (jaguar, puma, ocelot), a reptile (Snake rattlesnake), and a bird (Eagle, Quetzal, Owl), forming a humanized face. The frets, colors and designs that are present, in codices, steles, monoliths, pottery, paintings, wood and metal. A universe of forms and designs that imply a philosophical language and of which little is known and has barely been decoded, but it is there, waiting for the revealing moment in which the children of the children have the capacity to understand or decode the message.

The third level of philosophical knowledge is explicit in religions. In the myths, rites, and the parables, always underlays a double humanizing and philosophical background. The ancient mankind religions, contained at its center, a clear philosophical structure, which allowed common human beings, resolving the ontological problem of being, without entering philosophical complexities that required a much higher knowledge, specialization and abstraction level. Philosophy just as religion allows human beings, at different levels, meeting the challenge of transcendental existence.

To penetrate the Anahuac philosophical world one must consider the following: that the Toltec masters, the creators of "the black and red ink", literally disappeared in the collapse of the late Classical period. That destroying stone by stone their majestic knowledge centers they concealed their knowledge. That the Mexicas or Aztecs, barely a hundred years before the arrival of the European invaders ordered the destruction of all the ancient codices preserved from the classical era, which registered the Toltec history and wisdom as well as the Toltecáyotl, and created their own story, where the Aztecs became the central figure, even though it was known that they had arrived in the Valley of Mexico in the 12th century, with a little culture, as they were nomad hunter-gathers. Finally, we must consider the philosophical-religious reforms made by the Cihuacoátl with the most time in office of the Aztecs, Tlacaelel. These reforms fully contradicted the spiritual norms that remained from the Quetzalcoatl teachings and imposed upon the oppressed peoples the materialistic, warrior mystic ideology of their tribal God named Huitzilopochtli.**[[98]](#footnote-98)**

*"When we die.*

*In truth we do not die,*

*Because we live, we resuscitate,*

*We live on, we wake up,*

*This makes us happy".*

*(Ms. Mexican folk song)*

## Flower & Song.

The Anahuac philosophy, understood as a group of ideas that give meaning to life. It can be found in two forms, in an implicit manner and in an explicit form. The first is found in the concept of "Flower and song", understood as “wisdom and beauty”.

*"Is it not true that we live,*

*it is not true that we endure*

*on Earth.*

*I have to leave the beautiful flowers,*

*I have to go in search of the mysterious site!*

*But for a short time,*

*Let’s make ours the beautiful chants."*

*(Ms. Mexican folk song)*

Indeed, the beauty of men inner and outer world was based in equilibrium. The search for personal, social, nature and universe balance. It was the greatest aspiration and challenge of the ancient grandparents in life. What is beautiful to the spirit is beautiful to the world, and what is beautiful in the world, is beautiful to the spirit. The beauty metaphor was consecrated to the flowers. Ancient Mexicans worshiped the flowers as a symbol of the philosophical beauty they wished to reach.

*"Therefore, in all the orders of Nahuatl culture, art is always present: we now understand that beauty being the divine; and this in turn true, and genuinely rooted, all Nahuatl philosophical thought revolved around an aesthetic conception of the universe and life. To know the truth was for the tlamatinime to express with flowers and songs the hidden sense of things, just as their own godlike heart allowed them to perceive. The Culture and philosophy metaphors, did not hope to completely unveil the mystery, but made men feel that perhaps beauty is the only real thing." (Miguel Leon Portilla. 1956).*

In fact, songs and flowers were the wisdom symbol and the beauty that the old grandparents aspired on their philosophical thought. We must remember that the Supreme divinity did not have a name and that it was called by various poetic metaphors. Similarly, when entering the philosophical abstract thinking world, the metaphorical figures shall saturate reflection spaces of the mysteries of life. The flowers and songs had a relevant place in the Anahuac philosophy.

*"Who am I?*

*I live flying, singer of flowers,*

*I compose songs,*

*Butterflies of songs:*

*¡sprout from my soul*

*savor my heart!"*

*(Ms. Mexican folk song)*

Upon reading –fragmented translations- the manuscripts of the Mexican songs, there can be no doubt that old grandparents structured part of their philosophy (what is currently known) through poetic metaphors. The ontological problem of Being is present in each of the poems.

*“Flowers sprout, they are fresh, they grow,*

*open its corolla.*

*From their inside come out song flowers:*

*You, oh poet, spill them on others."*

*(Ms. Mexican folk song)*

It is the conscious human being, before the universal existence dilemmas, of dying and transcending. The singer claims all the time the uncertain anguish of life reason and the transcendental existence as of his death. Poetically philosophies about this life validity and wonders if in the place of the emaciated, lies the truth of life.

*"Is it true that life is on Earth?*

*Not forever on earth: just a little bit here.*

*Even if it’s jade it breaks,*

*Even if it’s gold it breaks,*

*Even if quetzal feathers they tear apart,*

*not forever here on earth ".*

*(Ms. Mexican folk song)*

Ancient Mexicans from archaic times, perhaps when they invented agriculture, the milpa and corn. They began creating the entire complex and deep system of thought. These were four and a half thousand years, since the invention of agriculture until the emergence of the Olmec culture between Veracruz, Tabasco and Oaxaca. Enough time to create and filter the basis of their philosophical thought.

The explicit Anahuac philosophy, at the time is hidden. Just as the philosophies of the "mother civilizations" that with the exception of India, in order to survive they had to stay in absolute and strict secrecy. But in addition, in the mythical Anahuac it ensures "the Quetzalcoatl return" and his wisdom. We must also remember that when Tlacaelel ordered the destruction of ancient codices, he ordered "the most important" to be kept in secret places, which is why it was not lost. So the Anahuac "explicit" philosophical thought is waiting for its moment to spread.

## The Origin.

The ancient grandparents; must be remembered, in spite of the many different cultures in time and space, had the same philosophical-cultural matrix. So in the light of the “recovered” history up to today, we can say that each of the studied cultures have a part of the general knowledge. In some cases they coincide, in others there are variants, but all share the same root. For example, in the legend of the Suns, there are variations as to the order of the Suns, the food stock produced and the transformation suffered by human beings. But in general, we understand that all the stories have a common origin and meaning. The myth of the origin and the creation of the world**[[99]](#footnote-99)** are common in all cultures of the world. Each culture has its own concept of earth creation and of human beings, which is indisputably a philosophical approach. If we use the Popol Vuh,**[[100]](#footnote-100)** we shall find a revealing creation conception:

"At the beginning, everything was on hold, calm and silence." Everything was motionless because the entire length of the sky was empty. There were no people, animals, birds, fish, crabs, rocks, canyons or mountains; only the sky was there, with nothing. Earth did not yet exist and there was nothing that could make noise. Everything was silent and only the sea was there. Quiet in the dark. Only the Creators and Shapers, Tepew and Q´uk´umatz, were on the water, surrounded by light and covered with green and blue feathers. They were wise and great thinkers, because they were the helpers of the Sky Heart, which is the name of God. They then decided to create the trees and the vines. By the will of Sky Heart, also called Juraqan, they created the plants of the darkness and gave life to human beings. (Victor Montejo. 1999) **[[101]](#footnote-101)**

But there is another Maya variant of creation in the Chilam Balaam**[[102]](#footnote-102)** of Chumayel. Surely, if we could gather the creation myths of all the cultures of the ancient Mexico, we would find in their diversity a philosophical matrix, which speaks of a shared origin.

"Dominus vobisculum all said when there where there was neither heaven nor land.

From the abyss earth was born, when there was no heaven or earth. He who is divine and powerful, carved the large Grace Stone, there where before was no heaven.

And there seven sacred stones were born, seven warriors suspended in the spirit of the wind, seven chosen flames.

And they moved. And seven were also their graces, and seven their saints.

And it happened that countless graces were born from a grace stone. And it was the immensity of the nights, there where formerly was no God, because it had not received their God, which only by itself was within the grace, in darkness, there where was no heaven or earth." (Chilam Balam of Chumayel)

The ontological questions: where we came from, how the world was created, and how human beings were created, is answered in the fragments that have been able to survive the collapse of the Classical period to the decline of the Postclassical period, to the Mexica transgressions, the mistakes and ignorance of European writings of 16th century, to the malice of 20th century American researchers, to what has been found thus far, and to the "official history". These fragments are parts of a valuable jigsaw puzzle, where the total image represents the essence of our civilization, that is its philosophy.

## The suns legend.

The Nahuatl legend of the five Suns is important for symbolically understanding the human evolution. With all the variations that exist it relates that at the beginning of time, when there was nothing and it was then that the Lord of the divine duality, Ometecutli, created Tonacatcihuatl, the Lady of “our meat” and Tonacatecutli the Lord of “our meat” so that they populated Earth. They reproduced and had four children: Red Tezcatlipoca, Black Tezcatlipoca, White Tezcatlipoca and Blue Tezcatlipoca. Then the Tezcatlipoca’s thought that they should create a great work, so they would be worshiped as gods. Tezcatlipoca Blue made a great bonfire, and the brothers’ gathered around and created human beings. Thus man was born and was called Huehuecoyotl and they created his wife. They ordered them to have children and they created the animals, mountains, seas, lakes and ordered them as a mission to worship the four gods. However, the work was not perfect because Tlatipac**[[103]](#footnote-103)** was in darkness, because there was no sun.

It was then, that Tezcatlipoca white-Quetzalcoatl converted the fire into a weak Sun, this annoyed black Tezcatlipoca whom in anger turned it into a powerful Sun, destroying life and withering plants. The giants who inhabited the world at the time called Tzoculiceque fed on pine nuts. It was Tezcatlipoca white-Quetzalcoatl who toppled with a waking cane blow the harsh sun and Tezcatlipoca black fell into the bottom of a lake and emerged transformed into a huge jaguar; followed by many Jaguars they ate the Giants. This was the Sun of Earth or Tlaltipactonantiuh.

The following Sun was created because Quetzalcoatl became the Sun, but was a less intense sun, causing agriculture to flourish and human beings were able to feed from a wild fruit called acotzintli. But one day black Tezcatlipoca, converted in a jaguar, climbed up to the heavens and with a blow made his brother Tezcatlipoca white- Quetzalcoatl collapse, which provoked a gale that tore the hills, destroying everything. Due to the wind force human had to walk hunched, they turned into monkeys. The Sun was called Sun of wind or Ehécatl- Tonantiuh.

The third Sun was created when Tlaloc takes the place of Quetzalcoatl and becomes Sun. Tlatipac again is populated and humans now feed on water corn. At the time human beings began to corrupt with immoral practices and to disregard their obligations with the gods. The land became a wilderness, so Quetzalcoatl orders Xiuhtecuhtli, Lord of the fire, to destroy humanity. It started to rain fire from heaven and human beings turned into birds. The Sun was called Xiuhtonatiuh.

The following Sun was created on the orders of Tezcatlipoca blue-Huitzilopochtli (for the Aztecs), who ordered Chalchuiuhcueye, the Lady of emeralds skirt to become Sun. The food of humans was Nahui-xochitl. But the cosmic struggle of opposites, Tezcatlipoca requires Chalchuiuhcueye to destroy humanity, so it starts to rain on a permanent basis until human beings are converted into fish and the heavens lost balance and fell on the Earth. The Sun was called Atonatiuh.

Then, the gods were shamed by their mistakes and met at Teotihuacan to rectify, and decided to create four men, called: Atemoc, Itzcóatl, Itzamaliza and Tenoch. The four emerged from the four cardinal points as leafy trees. They raised the 13 heavens and reconstructed the 9 Mictlán**[[104]](#footnote-104)** levels. The gods ordered to Tezcatlipoca white-Quetzalcoatl to Mictlán and plead of Mictlantecuhtli, the Lord of death, to return the human beings bones that had died in the previous Sun. The Lord of death, put some tests that Quetzalcoatl was able to overcome with the help of insects and its Xólotl nagual to rescue the "divine relics", to which he gave life by bleeding his member over the bones. Food was scarce for human beings of the new Sun. So the gods decided that Tezcatlipoca white-Quetzalcoatl, now converted into an ant, found the Food Mount called in Nahuatl Tonacaltepetl and he should bring back corn and seeds, as the new human food.

The gods once again met at Teotihuacan and decided to create the Fifth Sol, as Tlatipac was to obscure. They agreed that one of them would become Sun, for which they made a large bonfire and chose Tecucciztecatl and Nanahuatzin, for them to fast for 13 days and purify their body and spirit. While the first refused sacrifice and offered jewels and precious stones, the second delivered himself with devotion to sacrifice and achieve purification.

When the gods ordered Tecucciztecatl to jump to the great fire, he found no courage and internal strength to do so. After several failed attempts, the gods ordered to Nanahuatzin that jump, which he did immediately. Shortly thereafter, Nanahuatzin raised and appeared as the Fifth Sun on the horizon, but right away, on the East appeared Tecucciztecatl also converted into Sun. The gods talked and concluded that there could not be two Suns, so they took a passing by rabbit and threw it on the face of Tecucciztecatl, to overshadow its light and it became the moon.

Despite all what had been done by the gods, the Sun had no movement. The gods talked again and concluded that all of them should be sacrificed, jumping into the fire, to give life and movement to the Fifth Sun. The only that did not want to jump was Xólotl, but was chased by Quetzalcoatl and even tried to evade his destiny by turning into corn, maguey and Axolotl. The sacrifice of gods resulted in the creation and the life of the Fifth Sun. The divinities had to be sacrificed so that humans could live. Hence the name given to the macehualli people or macehual, which means in Nahuatl "Deserving of the Gods sacrifice". Philosophically, this explains the deep sense of sacrifice that life had for anahuacas and in the contemporary Mexican life. The gods were sacrificed give life and human beings "fed" the gods through their "spiritual" sacrifice. This concept belonged to the Classical period, being that Tlacaelel, Aztec Cihuacoátl, changed spiritual sacrifice for material sacrifice, at the end of the Postclassical period. This will be discussed later.

*"Confirming the myths, these pictures highlight the essential role played by men in the maintenance of cosmic harmony only ensured by constant spiritual regeneration." (Laurette Séjourné. 1957)*

It can be established, in the legend of the five Suns, how the ancient Mexican in a metaphorical way, talk about evolution and a series of processes in the search for better stages of human development. This non-linear evolution awareness, in which opposite and complementing forces of the universe and human beings intervene, indicates a more scientific view than the origin myths of the Judeo-Christian culture. The philosophical aspects are present in the story and explain attitudes by Mexicans of yesterday and today, with regard to the divine and sacred, life and death.

*"No other ancient culture came to formulate, as they (the Maya) such number of calendar modules and categories or so many mathematical relationships for framing, with tireless yearning for accuracy, the cyclic reality of the time from the most varied points of view. In naming a few of their achievements in the field of astronomy, chronology and mathematics, our purpose has been to highlight the most known of their wisdom about measuring time." (Miguel Leon Portilla. 1968)*

## The time.

Another interesting aspect, to better understand the philosophical view that ancient Mexicans had on the world, is undoubtedly the conception of time and space. Indeed, time is a consequence of movement. In fact, we have given the category of "time" to the measurement of movement. But it is only an abstraction, as time does not exist, what exist is movement. Therefore, the motion of the Earth about its own axis, earth movement around the Sun and the movement of the Solar system around the Group of stars we call Pleiades**[[105]](#footnote-105)** and the Venus orbit around the Sun, the ancient grandparents deduced, from rigorous observation and accurate mathematical calculations, the perfect time measurement, as few peoples in the world did in ancient times.

*"If modern astronomy tells us that the tropical year lasts 365.2422 days, it is astonishing to learn that the Mayan sages had achieved an approximation certainly extraordinary, by assigning a period of 365.2420 days." (Miguel Leon Portilla. 1968)*

The time was cyclical and non-linear. The exact measure in which they divided the day and night periods were 22 units, while earth rotates on its axis. The Vigesimal**[[106]](#footnote-106)** conception makes the figures perfect. Where 5, 13, 18, 20, find amazing combinations. The weeks of 5 days, the 20 day months and the 18 months forming a year, plus the five "nemontemi" days and their "bundles" of 52 years. The calendars can be seen as a series of circles which perfectly fit about each other. That is, the lunar calendar or 260-day Tonalpohualli, it fits exactly within the solar calendar of 365 days and the solar calendar in turn, fits perfectly with the bundle of 52 years or Xiuhmolpilli and all three with the Venus calendar of 584 days. However, the Maya count takes our breath away, because they register dates, past and future, which we admire for its accuracy and size.

*"But it was in the Maya obsession on the cycles where primarily lies the importance of Venus: 5 orbital cycle periods of this planet correspond almost exactly to 8 years of 365 days (5 X 584 days = 8 X 365 days = 2920 days). The connection with the "ritual year" of 260 days was given after a Huehuetiliztli period of 104 years corresponding to 65 Venus orbital cycles and 146 "ritual years". These numbers are rounded, since the Venus orbital cycle is actually of 583.92 days while the solar year lasts 365.24 days.*

The Mayans made elaborated tables to correct the small discrepancies between the Venus orbital period, the year and other cycles.

Thus, when 301 cycles of 584 days have lapsed, the Mayans had subtracted a total 24 days (analogous to our custom of adding one day every four years) and with this correction they could predict the position of Venus with an error of just 2 hours in 481 years! The knowledge of this last correction by the Maya is without doubt one of the most outstanding discoveries of ancient astronomy." (Esperanza Carrasco Licea y Alberto Carramiñana Alonso**[[107]](#footnote-107))**

While considering time as an abstraction resulting from measurement of movement and that it was circular and thus cyclic, the ancient grandparents could "avoid" the linear view of time and therefore could "scrutinize" the past and the future, something the Western civilization has never been able to do. However, there is a date found by archaeologists in linear time, going back beyond the year 1500 BCE, in which specialists assign the emergence of the Olmec culture. This date assignment paradoxically is Maya:

*"A third type of time record was known as the long count. This time computation began in the formative period, somewhere in the Tehuantepec isthmus, and was perfected by the Maya during the classical era (300-900 CE). The long count registered the number of days since a mythological starting-point, an imaginary beginning of time that the Mayans placed in year 3114 BCE." (Enrique Florescano. 1987)*

The time for ancient grandparents was something very different than time for Europeans. In the same way that it is today, for indigenous people and peasants, in relation to urban people. This philosophical perception of time makes us somehow different, as time grows and shortens, and even ceases to exist. The cyclic time, sacred, family, and social, for Mexicans has a philosophical, sacred and festive sense.

*"The Mayan priests computed in their steles "Suns Veintenas" that went back hundreds of millions of years into the past and also provided future cycles. If the day is for them a solar presence, time is an endless succession of all cycles of the Sun". (Miguel Leon Portilla. 1968)*

One of the main concerns and information source of the ancient grandparents was time. Few people in the world have recorded time as the ancient Mexican sages. There has been much speculation about the ability of ancient Anahuac sages, not only of measuring time with an extraordinary, but of the possibility that they could forecast the future. Indeed, some of the ancient prophecies known have rigorously occurred.

## Space.

The philosophical perception of space is achieved by the ancient grandparents with an admirable accuracy. There were three spatial levels: earth or human (Tlatipac) everything on earth’s surface. The heavenly or divine entities (Ilhuícatl) from the clouds through infinity and the underworld or the place of the emaciated (Mictlán) which is all under earth.

The terrestrial space had an energy center which was "the navel of Earth". In the Nahuatl language, the prefix "co" is more than a geographical center, is a representation of the Energy Center. The central point beginning of the four directions of existence. Each point to the four cardinal points and sets its convergence point at the center of the world. Each will have its own color and it will be represented by a symbolical animal or object, in a totally philosophical reference. At the center resided the old God or fire God, called Huehueteotl-Xiuhtecuhtli and from where the four directions of the universe started, its color was green: to the east, place where the Sun rises, was identified by the red color and its glyph "Reed" governed by Xipe-Tópec; It was the male part of the universe. The West, white and with a "House" glyph, ruled by Quetzalcoatl; It was the female region known as Cihuatlampa. The north, colored black, whose glyph was the "knife of sacrifice", was governed by the black Tezcatlipoca; it was the region of cold and dead. The South, which was blue and the glyph "rabbit", ruled by Tezcatlipoca blue, place of sacrifice known as Huitztlampa; it was a region related to the humid.

We must remember that the concept, "the red and black ink" symbolically meant wisdom. Similarly, the four Tezcatlipocas each had a color, which had a philosophical meaning. The cardinal points and the colors had a philosophical meaning for the ancient grandparents.

*"Earth’s surface (Tlatipac) is a large disk located at the center of the universe that extends horizontally and vertically. Around earth is huge water (Teo-atl) spreading everywhere like a ring, makes the world, "the-forever-surrounded-by-water" (cen-a-náhuac). But, both land and its enormous water ring are not something amorphous and undifferentiated. Because the universe is divided into four major quadrants or directions, which open at the navel of Earth and extend up to where the waters around the world meet the sky and are named celestial water (Ilhuica-atl). The four directions of the world imply swarms of symbols." (Miguel Leon Portilla. 1956)*

Another way to represent space, by the ancient grandparents was with a huge tree, which could be a Ceiba or an Ahuehuete**[[108]](#footnote-108)** and a cactus. The thirteen skies were represented by the leaves, the nine levels of the underworld by the root and the human level the earth's surface where the tree is.

## The thirteen skies.

The spatial universe of ancient grandparents is the huge philosophical-religious scenario in which 13 levels or heavens occupy the top of their world. The heavenly space for ancient Mexicans was totally identified.

The first heaven or "lower sky" is what humans see, therein lies the Moon and the clouds, this sky is called Ilhuícatl Metztli. The second heaven was the place of the stars or Citlalco. The third heaven was the place of the Sun or Ilhuícatl Tonatiuh. The fourth heaven is where the planet Venus resides, known as Ilhuícatl huitzlan. The fifth heaven is where the comets or smoky stars, called Citlalin Popoca. The sixth and seventh heaven are places where only the colors black and blue can be seen, known as Yayauhco and Xocouhco. The eighth heaven is the place of storms. The following three heavens are reserved for the gods to live, and are named Teteocan. The following two heavens was Omeyocan, duality house, where Ometeótl resides.

## The Underworld.

Underneath the human space or Tlatipac, is the underworld or Mictlán. Place where Mictlantecuhtli and Mictlantecihuatl rule, the Lord and Lady of death. Human beings that died and did not go to Tlatócan, because their death was not water related. Those that did not go to Chichihuacuahco, paradise reserved only for children. Those that did not go to Ilhuicatltonantiuh, the place reserved for the warriors and the warriors who died fighting their “Flower War” **[[109]](#footnote-109)**. People that died in a common manner and that their life had been inconsequential, they would have a painful journey to Mictlán, which lasted four years. The places that were visited while going to Mictlán were: earth, the passing water (Apanohuaya), the place where are located the hills (Tépetlmonamicita), the Obsidian Hill (Cehuecáyan), the place of Obsidian wind where flags fly, the place where people are “arrowed”, the place where hearts are eaten (Teocoyleualoyan), place of Obsidian of the dead, and finally Mictlán or place without a smoke hole. At the end of these four suffering years, people went before Mictlantecuhtli, who would tell them, - your sorrow has ended, therefore go, to sleep your deadly sleep and they became nothing- they disappeared.

In the philosophical Anahuac world, there were also intangible space intermingled with the mythical, religion, history and the cultural reality of the ancient grandparents. In their overall context we can appreciate the depth of the complex thought of our ancestors; their thought penetrated very high conception levels of the world and life. Among others we can mention: Ximoyan, the place of the emaciated. Topan in Mictlán, what surpasses us, the region of the dead. Tlallamanac, what supports the world. Tlamanitiliztli, what should remain. Tlaxicco, in the Earth navel. Tlaltipac, what is on Earth. Tomanchan, a mythical place, literally: the House from where we came down. Cem Anáhuac, the continent. Tlalocan, Tlaloc’s paradise. Aztlán, mythical place: literally, place of herons. Omeyocan, place of the divine duality. Chicomostoc, place of the seven caves. Tilan Tlalpan, perimeter of wisdom. Ayauhcalli, home of the fog. Centzon Huiznahua, the stars of the southern hemisphere, literally: 400 southerners. Cihuatlampa, wemen course. Ilhuicaatl, the ocean. Ilhuicatitlán, in the sky. Mictlampa, in the course of the region of death.

## Death.

The philosophical perception of death and life is a very rich point, which provides plenty of light understand the ancient grandparents thought. The life and death was a complementing opposing pair. If there is no death, there can be no life and vice versa. To be aware of life requires knowledge of death. Few peoples such as the Egyptian and Mexican have been incorporated death as the most vivid part of their culture. The ancient grandparents had a day of death, the Lord and the Lady of death and the place of the dead.

*"Your whole heart gets near*

*to Toltec art and creations: the toltecáyotl.*

*I shall not live here forever neither*

*Who will become my owner?*

*Where will I have to leave to?*

*I am a singer:*

*There I will stand, there I will pick them up,*

*My flowers, my songs, I carry them*

*I place them before the face of the people".*

*(Ms. Mexican folk songs)*

It is important to note that in general, for the Anahuac iconography, any skeleton representation philosophically means the spiritual or eternal life. In fact, the bones represent the "imperishable" part of the human body. The skull is the last part to disintegrate and is taken as a symbol to refer to the eternal presence of the spirit. So ancient grandparents when they used a skull, they philosophically referred to the eternal spiritual life.

*"When we die,*

*actually we do not die,*

*because we live, we resuscitate,*

*we continue living, we wake up.*

*This makes us happy"*

*(Ms. Mexican folk songs****)***

The ancient Mexicans life on earth was temporary. Eternal life was found after death. Whether in the Chichihuacuahco for children, place where infants that died at an early age went. A paradise with a huge tree that sprouted milk droplets from its branches. These children would wait there for the creation of the sixth Sun to be born again.

The Tlatócan was reserved for people who die from water-related causes. A concept very close to the Judeo-Christian idea of paradise.

Ilhuicatonantiuh, the place for male and female Flower War warriors. The Ilhuicatonantiuh was the sky where the male warriors accompanied Sun on its daily path, from dawn through the Zenith, and female warriors from the zenith through sunset. A luminous place par excellence. And Mictlán, the place for people who died from common death. In the Mictlán they would suffer before reaching the Lord of death and disappear.

*"Where to go that death does not exist?*

*This is why my heart cries.*

*Be strong: no one is going to live here!*

*Even princesses are taken to death:*

*So desolate is my heart.*

*Be strong: no one is going to live here!"*

*(Ms. Mexican folk songs)*

All human beings when achieving a development stage, from the origin of times through the present day, face the mandatory question. Is there life after death? I live to die and be reborn to eternal life? What is the reason for life? Because there will be the reason of death.

## Flower War.

The concept of the "Flower War" is very revealing of the Anahuac philosophical conception. First of all we must observe that war for ancient Mexicans, probably from the earliest societies which we today call Olmec, had a "symbolical-ritual" nature. As it has already been noted, there is no proportional comparison between mathematics, medicine and architecture, to name only three aspects of the culture, with the evolution and development of weapons. In fact, the weapons found in the iconography of the Preclassical period, are the same seen in the Postclassical period with the Aztecs. The question is obvious; why were there important advances in other areas and not in military technology, with the exception of the atlatl,**[[110]](#footnote-110)** which was invented to hunt flying birds by the Toltec. This demonstrates that the anahuacas were never a warrior civilization, as is claimed and tried to demonstrate by the invader-colonizers. When natives defended themselves it was called "hostility" and the Hispanic extermination was called "pacification" in the texts of the 16th century.

The "Flower War” warriors of Toltec lineage during the Classical period sought to fight their "florid battles" internally and their weapons were "flower and song", their victory, to flourish their heart to feed their loved ones. Even the Toltecáyotl transgressors, the Mexica warriors during the Postclassical period, in their "florid battles" did not intend to kill their opponents, but simply take them as prisoner.

*"It is then likely that the trophy sought by the "flower battle" warrior was none other than his own soul." (Laurette Séjourné. 1957)*

The above is not cultural or technological "incapability or inferiority". On the contrary, reveals that the ancient grandparents did not focus their development on weapons and war. It always was more symbolic-religious, than an "industry" of expansion, exploitation and annihilation, as has been used by the western culture up to this day. The war, from the first Quetzalcoatl presence of in the Olmec sculptures, refers to the spiritual symbol of the internal war, which the Toltec called, during the classical period “Flower Battle” (Batalla Florida).

"We have already seen on several occasions that human existence should aim at the transcendence of the world forms that hide the ultimate reality. This reality lies at the heart, and it is necessary to force it to release it at all costs: here is the supreme goal of the "flower war". Reach, seize his heart then means penetrating spiritual life." (Laurette Séjourné. 1957)

Even though during the Mexica expansion period, war was used as it had never been seen in the Cem Anahuac, the Aztecs bellicosity, it was not intended "extermination war", as was applied by Europeans in their conquest of America. War during the late Postclassical period was a power exercise between lordships, eminently ritual and with a high religious sense.

*"The Cholutecas, whom had never seen the Mexicas in the field (never faced militarily), wanted to test their fortune and courage. They sent messengers to Cuauhquecholan and Atzitziuacan -the borders- to tell them to advise Moctecuhzoma, how they wanted enjoy and rejoice with them in that field and please the God of the Earth and give content to the Lord of battles and the Sun; that they pleaded him to send his people, that they would be in the field waiting on the third day... “But, feeling the damage (the Choluetcas), then sent a messenger to Moctecuhzoma, giving account of what that day they had done and of the large loss of people. And hoping for another day, to see if the Choluteca demanded more battle, or wanted to avenge his people, accompanied by the Mexicans to avenge their loss, the Cholutecas sent their messengers to the general of the Mexican army, saying that they had already enjoyed and rejoiced and after some time spent time with them; it was enough, that they should go with God." (Fray Diego Durán.)*

The Aztecs made a holy war and fought, according to them, to keep alive the Fifth Sun whose existence was threatened, according to the religious and ideological reforms made by Tlacaelel and also, extended their domain and increased the number of tributary peoples. The warriors that died or were taken prisoner in these battles found the highest social aspiration in the sacrifices stone.

*"That they should not be sad thereby, and that the death of their brother (Moctezuma) affected him, by losing such brave men, but that died in honor defending the homeland were tinted and glazed with the hue and enamel of their royal blood and value adorned with precious stones and the precise plumage of their greatness and valiant deeds, and that such was the fate that he and should hope for, because they did not died as women behind coal and stoves, but with a sword in their hand, dying with their blood and that of others the herbs of the field and the rays of the Sun in them, and of this he gloried and was very proud. And so later ordered to have the funerals of all the Lords that were killed in that battle..." (Fray Diego Durán.)*

The Mexica wars were made to get prisoners and take them to Tenochtitlan and sacrifice them. The prisoners were treated with great respect, as they were, "Eagle food". It was considered a blunder if a warrior killed an adversary in the battlefield, because the objective was to take him captive. The prisoners of both sides were honored by their final destination.

Far from being a war of extermination and prey, such as that of the Europeans, the Flower War of the Aztecs, although it had suffered a grotesque change, because they changed the spiritual sacrifice for the material. The flower war ceased to be an internal struggle, to become a struggle for taking prisoners for the sacrificial stone; it maintained a sense of spiritual greatness, although changed.

Warriors going to flower wars carried on their shoulders the immense social and religious "keep alive the Fifth Sun" responsibility. There was no other activity in the Aztec culture with a higher honor, as it "served", not only to the people, but basically the universe.

*"The cause that moved so many to war, although the main was their self-interest and gain honor and property; the second cause was not having their life in anything and the blessed that gained those that died in war and hence called it xochiyaoyotl war, that means "flower war", and therefore, they called the death of the dying in war xuchimiquiztliwhich, that means "pink death, happy and blessed death". (Fray Diego Durán.)*

It was precisely the Toltec spiritual symbolism changes, that Tlacaelel implemented, which gave the Mexica a material-mystic-warrior doctrine. The Toltec flower battle of inner and spiritual character was changed by a flower battle against neighbors and made with "relatively harmless" weapons. These postclassical period wars intensified in the last two hundred years before the arrival of the Spaniards, during the formation of the Triple Alliance and the consolidation of the Aztec Empire. These wars were usually rather symbolic and ritual; although the Aztecs came to exceptionally "punish" some people, commonly did not destroy cities and certainly did not annihilate the civilian population.

*"The arrows, main attribute of the celestial Warrior, can obviously not symbolize anything other than interior lightning that reveal the existence of a divine condition"... Of the immersion in this higher consciousness which dissolves his, Quetzalcoatl comes out armed with the arrows that allow him to become Lord of the Dawn, "projecting the sun rays" that reveal to humans the salvation that everyone should seek." (Laurette Séjourné. 1957)*

The Toltec flower battle implied the hardest fight that a human being can face. Men and women prepared for this "internal war" and as such, became "warriors". Discipline, frugality and the austerity that formed these warriors were very strict and rigorous. Weapons were "flower and song" and the battle field was their own heart. To defeat the inertia which destroys matter. The vices, laziness, personal ignorance. These warriors of the flower death were impeccable hunters of knowledge hunters and forgers of their spiritual temperance.

*“Emeralds are: turquoises*

*your clay and feathers!*

*oh life giver!*

*Happiness and wealth of the Princesses*

*Is the death at the edge of the Obsidian,*

*Death in war."*

*(Romance***[[111]](#footnote-111)** *of the Lords of the New Spain.)*

The Toltec developed a philosophical knowledge hermetic school, just as other ancient civilizations with autonomous origin. The concepts of: warrior, flower battle, flower and song, own face and the true heart. Speak to us as a whole of a philosophical vision of spiritual possibilities of human existence and the capacity to transcend the limited spaces of the material existence. The flower battle is one of the most vigorous philosophical conception expressions that the Toltecs have of the world and life.

## Existential Responsibility

For the ancient grandparents humans had two very important tasks in the world. To maintain the balance of the forces that sustains the universe and world humanization. These commitments were the highest responsibility of our civilization. There is no outwards path that has not been traveled inwards. Therefore, "balance" must be achieved first inside the individual and then in the surrounding environment focused on "the four directions". The ancient grandparents divided the human being and the universe in four parts through two imaginary axes, longitudinal and transverse, with the navel as center and the cross. These four parts or paths of human existence and universe interact as opposing and complementing pairs. Achieving a balance between the pair of complementing opposites means elevation. The loss of balance therefore means degradation.

"Harmony" was the fundamental achievement in the ancient grandparents’ philosophy. Harmony was achieved by means of "balance" and this in turn was built through the "measure". Harmony, balance and measure, were the highest achievement of the Anahuac civilization. In the interior plane of the human being, to forge an "own face and a true heart". In the exterior plain, to "humanize" the world.

The individual and social responsibility of existence was based on these values and principles. We can see in the cultures of ancient Mexico, how harmony is associated with beauty and it in turn to the divine and sacred. Balance is constantly and repetitively present from the concept of the "pair of complementing opposites", which when balanced are humanized. And the measure is associated to the concept of "mecatl" or mecate,**[[112]](#footnote-112)** "with which the world and things are measured". For this reason, Calmécac literally means "the House of the measure" and Olmec is "the measure of movement".

Somehow, these concepts are still present in the most intimate "being" of the culture that we call today "Mexican", especially in indigenous and rural communities, as is the most important legacy inherited from the ancient grandparents.

## The Quetzalcoatl Cross.

There is a symbol that is constant from the Olmecs to the Aztecs in the Anahuac iconography. A cross or X which is present in most of the so-called "works of art" of ancient Mexico. This cross is generally located in the forehead, chest or in the solar plexus, if it's a human figure. If it is a geometric design, generally will be found on the fundamental points. This cross is formed by two lines that divide space and the human body through two lines that intersect at the "earth’s navel" or the human navel.

*"This cross, called of Quetzalcoatl, has the value of a focal point and, symbolizes the meeting of heaven and Earth. Under this aspect, the quincunxe is abundantly represented". (Laurette Séjourné. 1957)*

The first imaginary line divided the human body into two halves. From the navel to the head was the sky representation, symbolized with a bird. Had two symbolic organs representing the elevation aspiration, embodying the highest spiritual aspiration: the brain and heart. The second part goes from the navel to the feet, representing the land and symbolized by a snake. It had two organs that embodied the energy that unites the human being with the earth and the material world: the kidneys and genitals.

So the human being is the philosophical bridge linking the two complementing opposites. As the ancient grandparents poetically said, "where earth and sky kissed". The bird was generally represented by a quetzal, an eagle or a macaw. The animal representing Earth was symbolized with a snake, which in Nahuatl is named Cóatl. So that "Quetzal-cóatl", represents a spiritual philosophical figure, present in our being, and which we can embody through the balance of our spiritual self with our material self. The human being is the contact point between the divine and the mundane, between matter and spirit, between the sky and earth.

But at the same time, the ancient grandparents divide human beings into two longitudinal halves, also from the navel. From where we have two parts or sides, the right side or “tonal” associated with the known world, the male part, the day, the Sun, the warm, and specifically rationality. The left side is called "nagual" and is associated to the unknown world, the female part, the night, the cold, the Moon and the intuitive part.

*"The first large section of the human body is produced at the height of the navel... It is possible the existence of an ancient comparison between this two part division of the body and some mythical elements. Let us start from a triple correspondence between cosmology, political organization and body division. According to the myth, the original cosmic monster was segmented by the center of its body to this divide the sectors that constituted Earth and sky... The second section of the body is divided into right and left... It should not be surprising that in some cases the supernatural strength of human beings referred to by the gods was thought to be located on the left side of the body... This suggests that, just as the use of the right hand was associated to everyday activities, especially those requiring dexterity, the left was associated more closely to the world of the supernatural... Finally, it is necessary to mention that the focal point of the body, the region of the navel, is one of the most important in magical thinking, linked to the idea of the focal point of the surface of earth, the House of the God of fire, place by which the cosmic axis allowed communication with heaven and the underworld." (Alfredo López Austin. 1980)*

The human being is then divided into four parts and represent the four cardinal points or directions of the existence. However, there is a fifth point, a fifth direction: the TOP and BOTTOM. What rises transcending the human plain if it is possible to balance in equilibrium the complementing pair of opposites. And what degrades and falls, if any of the four elements excessively weighs over the other.

## The center law or Quincunxe.

"The center law" of the ancient grandparents notes that the human being should try to balance the four directions of existence at its center, to achieve transcendence. The dilemma of being in the middle of two pairs of complementing opposites and the existential challenge of seeking balance to transcend.

In life, one cannot be totally spiritual, totally materialistic; totally rational, or totally intuitive. Each of these four complementing opposites must be in balance. If balance is achieved (which happens in the Center) the individual is able to ascend and evolve; but if balance is lost and one of the four opposite becomes heavier, human falls in the degraded depths of stupidity, as is dragged by the "inertia of matter" that leads to destruction or corruption. Losing the wonderful opportunity of transcending existence.

*"The Nahuatl hieroglyphic most familiar is a figure that, under endless variants, is always formed by four points united a center, disposition called quincunxe. As demonstrated by Eduardo Seler, five is the number of the center and this in turn, constitutes the point of contact between heaven and earth. For greater accuracy, the quincunxe also designates the gemstone that symbolizes the heart, meeting place of the opposing principles. It is then, jointed by a sign all the characteristics of the Fifth Sun -heart of the sky-, expressed in mythology... Everything is admirably structured. Is it not, in fact, the Fifth Sun of the man-god whose heart became the planet Venus? and was it not precisely Quetzalcoatl who inaugurated the era of the Center revealing the existence of a force capable of defeating inertia?*

But there's more. The quincunxe also accompanies the God of fire, also God of the Center and therefore called "navel of the earth"..., the law of the Center abolished the opponents’ fragmentation. Based on the stars revolutions and arduous calculations these cycles go, starting from the simplest -death and nature resurrection-, to cover immense units which are intended for the mystical search of moments of supreme liberation, hence the concordances between the individual soul and the cosmic soul, time and eternity, limited and the infinite." (Laurette Séjourné. 1957)

"The Center Law", was reiteratively expressed by the ancient grandparents in everything that formed their material and iconographical world. They expressed it in architecture, since the pyramids and research facilities and study are a clear expression of this philosophy. Suffice to observe that most have a central courtyard and four rooms or four pyramids in each cardinal direction. The pyramids are generally four levels, four faces and on top a structure that unites them. Another very recurrent form is noted by a four petal flower a unifying center Macuilxochitl (five flower). Also through the Quetzalcoatl cross or simply by an X, a circle with two crossed lines, in their engravings, with five circles.

The "quincunxe" as called by Professor Séjourné is a fundamental motif in the architectonic and artistic designs that the ancient Grandparents built, painted, recorded and embroider in pyramids, codices, steles, textiles, frescoes. Should be sufficient to observe carefully and with respect the philosophical-spiritual message, in the material vestiges of this wonderful civilization. The fundamental aspiration of the ancient grandparents, as that of all the ancient great civilizations, is the transcendence OF spiritual existence.

*"The joining of opposites in the Nahuatl religion. The dynamics of jointed opposites is at the foundation of all creation, both spiritual and material.*

*If the body "sprouts and blooms" its soul, only if it is trespassed by sacrificial fire, earth produces fruits more than if penetrated by the solar heat transmitted by rain. That is, that the generating element is not simple heat or water, but a balanced combination of both." (Laurette Séjourné.)" (1957)*

The ancient grandparents set out a path, through achieving equilibrium, similar to Buddhism, Christianity or Islam. But this path is different for us, in as long as "it is our own", which was born in our land, with our people and their experiences and knowledge. The philosophy engendered by the splendor of ancient Mexico remains alive, present, current and vibrant; and for now, we are an unconscious part of it. As the Greco-Roman of the western civilization in our days, that is separated by more than two thousand years and its essence is still alive in Europe. The problem is that due to the mental colonization, we cannot make it conscious.

This begs a question: why colonizing countries may have a direct connection with their philosophical past, such as Europe with Greco-Roman thought or Chinese and Japanese with Buddhist thought, and we Mexicans according to our colonizers, do not have any relationship with the philosophical thought developed for seven and a half thousand years.

## The three circles of knowledge.

As it has been noted, knowledge in ancient Mexico was managed in three eccentric**[[113]](#footnote-113)** circles. The word, which was at the center of the first circle, was only known to a small group of people. Wisdom is passed down from lip to ear. Just as in Tibet or in Egypt, knowledge men and women resided in those ancient buildings which today are called archaeological sites. These were knowledge centers reserved only for elite of specialized people in the ancient hermetic knowledge. These teachers lived apart from the rest and were respected by commoners or macehuales who lived in the villages.**[[114]](#footnote-114)** Men and women of knowledge had developed a complex and abstract language of their wisdom, in which they transmitted and perpetuated their ancient knowledge through symbols and graphic representations, engraved in stone, wood, metals; painted codices, frescos and ceramics; embroidered on cloth with stones and feathers. This second circle of knowledge was conveyed through iconographic language, which contains the essence of the ancient philosophical thought of the grandparents and this knowledge is framed in the various materials worked the ancient grandparents. Knowledge that could only be accessed by the “initiated” and some of the most important leaders and priests of the classical period villages. It is required to decode it, in order to access. It is there, but it is not for everyone.

In the third knowledge circle basically was religion, moral and ethical standards of the Anahuac civilization. These philosophical principles that embodied the ancient grandparents’ religion, allowed commoners: peasants, housewives, artists, teachers, artisans, builders, bureaucrats, and so on; have the necessary bases to conduct a harmonious personal, family and society life. For this reason, during more than a thousand years, during the period known as the Classical or splendor, there was a bright and dazzling human development, being the pulsating center of this period Classical "the city" where men learned to be gods, Teotihuacan.

*"On the other hand, if Teotihuacan had remained at least 800 years as a predominant city without any military power, this Pax Augusta***[[115]](#footnote-115)** *would be a case so unique in history; it is hard to believe it actually happened."*

*In universal history, there are no records of any single Empire that was formed, even indirectly without the use of weapons, and in fact, almost all cases are based mainly on their use, even when it is clear that above weapons was a directing ideology. There is also the possibility that expansion was based on a dominant or more prestigious religion than others, and therefore did not require to resort to force. Christianity and Buddhism, for example, have immensely expanded and weapons did not play an important role in dissemination.... But rather indicates that the root of all Mesoamerican religions was the same, and not that Teotihuacan placed their gods over the gods of other Nations." (Ignacio Bernal. 1965)*

This Cultural development was the most important and the apex of an entire civilizing project in the Cem Anahuac. However, this development was not as that of the European peoples. Its principles and objectives were as different as today are of those social welfare and development principles of the native Tarahumara community of Chihuahua, compared to the inhabitants of the Polanco neighborhood in Mexico City. As an example will note that the ancient grandparents had invented the wheel and yet it was not used as the Europeans did; they also invented the átlatl, which multiplied the dart speed, much faster than an arrow thrown by and arch, yet they never developed this technology for military aspects. The dart thrower always remained as a hunting tool. It is assumed that during the Classical period there were no wars and during the Postclassical period wars more symbolic mystical and religious ceremonials, than extermination wars.**[[116]](#footnote-116)** Indeed, as the Aztecs degraded the Quetzalcoatl teachings, the spiritual struggle with one's self, the Toltec "flower war", was turned into a battle to take live defeated warriors and offer them in mortal sacrifice to Huitzilopochtli and thus keep alive the threatened Fifth Sol, in addition to imposing large tributes on defeated people.

The philosophy of the Anahuac civilization, the Toltecáyotl, is the most filtered work of their creations. The philosophical thought that not only explains the world and life; but also gives meaning to human life, allowing the transcendental existence in the spiritual plane.

All that can be seen and felt of the immeasurable ancient grandparents’ heritage finds its foundations and most solid structures, in the anahuaca philosophy. The tangible and intangible world of their creations. From the impressive constructions through the finest artistic creations. From their principles and individual values transmitted from generation to generation in family and schools, to the large community institutions such as the calpulli, the tequio, the “day of the dead” festivities or the Tonatzin festival, all were sustained on the basis of their philosophical thought.

## Burnt Water.

This is another of the most interesting Anahuac philosophical metaphors. Its complex structure reveals a very deep and dialectical thinking. Once again facing the cosmic drama of opposite’s struggle; water and fire. As previously noted, water is the symbol of luminous energy. Everything that surrounds us is made of luminous energy, and water multiplies the action of light through photosynthesis, and the world around us. Thanks to water and light, the world reproduces and is full of life.

The fire is the divine representation of spiritual liberation from matter. With fire matter purifies and transcends. The same at the great Teotihuacan fire, where Gods threw themselves, so the Fifth Sun lived, as the bonfire in which Quetzalcoatl threw himself when he left the Anahuac. The fire serpent is the liberating symbol par excellence and fire is also the symbol of the spiritual sacrifice. This way -burnt water- philosophically represents spiritual life.

*"This spiritual principle is so basic that the Tenochtitlan “Templo Mayor” was dedicated to it: the circumstance that the Rain God and the celestial fire have been placed side by side, on top of the pyramid, cannot be seriously interpreted otherwise. Knowing, in addition, that the temple was built on the location of the source of the blue and red water spring, thus makes it clear that the governing divinities symbolized the burnt water mythical formula.” (Laurette Séjourné. 1957)*

The "burnt water" concept implies the struggle of opposites, fire and water, which transcends in a third party, other than the two that created it. Such that the balanced encounter of water and fire, produces steam, which rises and symbolically detaches from the material reality.

Burnt water symbolizes infighting of complementing opposites, like the flower battle. But in a more universal and cosmic way. Not so the flower battle, which is an intimate action and personal of each warrior, that has to do with their "micro universe", where matter inertia leads to the destruction or corruption of the human being, to the extent that he cannot overcome the elements which degrade or corrupt him.

The world and the universe are governed by spiritual universal laws. The dialectic fight of the complementing opposite pair is lived every day and second by second in the entire universe. Day and night, death and life, the cosmic cycle of Venus,**[[117]](#footnote-117)** the same universal drama. In this sense the universe and human beings are sharing the same existential challenge. For this reason the macehual (commoner) mission can be understood, they are the deserving ones of the Gods sacrifice, not only they have to contribute to support the Fifth Sun, but also to the Gods humanization. Burnt Water is fundamentally a philosophical symbol.

## The Toltecáyotl.

The ancient Mexican called Toltecáyotl, to the series of Toltec wisdom and knowledge. The Toltecáyotl probably began with the domestication of plants, agriculture and the invention of the corn eight thousand years ago and has evolved and refined over the centuries. In spite of the fact that the conquistadors of yesterday and the colonizers of today, have tried to deny all capacity and intellectual value to the native peoples and to the children of the sons of the ancient grandparents, wisdom is still alive and has remained, ducking in popular culture during these five centuries. Much of this wisdom has remote origins, and even though we may not understand it, we live with and it is this subtle quality, that makes us different from other peoples and gives us the "touch" of being Mexican. It is what gives us a "Face and own heart".

*"The highest of the people’s "institutions", their creations, that support the structure of a culture, all that and probably also other realities, were included in the meaning of Toltecáyotl". (Miguel Leon Portilla. 1980)*

There is a rich heritage of ancient wisdom in the native peoples and peasants of contemporary Mexico. In the oral culture of some peoples the historical memory remains of the so-called "White Brotherhood". Ancestral heritage of the Toltecs and the Toltecáyotl that did not disappear in the collapse of the late Classical period and that still Cortés registers in the “Cartas de Relacion”.**[[118]](#footnote-118)** In fact, Cortés relates that when the Spaniards came to the shores of Veracruz, Moctezuma sought advice from the wise men of the White Brotherhood living in the Cholula Calmécac, where the "píltin" children were educated, and the nobility which would govern the peoples of the Triple Alliance.

*"Toltecáyotl, literally translated, means toltequity: essence and collection of all Toltec creations. But to better unravel the richness of its connotations, this term of abstract and collective sense is a word derived from toltéca-tl. Ancient Mexicans used it to indicate what they considered their heritage, inspiration seed and factor of further achievements. The Toltecáyotl, Quetzalcoatl legacy and the Toltec covers the black and red ink, -wisdom-, writing and calendar, book of paintings, knowledge of the paths that follow the stars, the arts, including music of flutes, kindness and righteousness in the treatment of human beings, the art of good eating, the ancient word, worship the gods, talk with them and with oneself... "." (Miguel Leon Portilla. 1980)*

We shall not deeply understand history and the Anahuac culture without knowing the philosophical foundation that structured this civilization over thousands of years and that in the last five centuries, only has been "concealed", but it still represents the true essence of our unconscious identity.

All the grandiose material and immaterial works of this civilization, that were transformed by the minds, souls and hands of our ancient grandparents, come from a very clear and defined line of thought from its origins. This "creative power" is what brought matter from its natural state and shaped it, colored it and gave it sentiment. These were the men and women who learned to “make clay lie", metals, textiles, wood, precious stones, plant fibers and a number of materials taken from nature and humanized by incorporating them, with a high aesthetic and mystical sense, to the millenary world of the Anahuac. It was these wise men and women that learned from nature, the skies and the spirit, to shape "own faces and real hearts" in their children and young people.

Across this vast and immeasurable artistic treasure that is alive in the so-called archaeological zones and saturates Mexican museums and the world, inevitably arises from a thought structure. It signifies that the highest creation of the Anahuac civilization is overall knowledge that explains the world, life and placed human existence with a high responsibility to contribute to generating forces for the world humanization world and its maintenance through harmony, equilibrium and measure. The Anahuac philosophy or Toltecáyotl is the language in which the spirit expresses itself; each of their wonderful creations represents words that hold an eternal dialogue between human beings and the immeasurable, the divine and sacred.

We cannot continue to condemn the Anahuac civilization to the same intellectual disdain, that is has been subjected by euro centrism and colonization. The Toltecáyotl represents the most important and least known ancient Mexican heritage. It is from the Toltecáyotl, the most important Toltec creation, where we need to start to know and interpret the past and therefore understand our present. The intellectual and cultural decolonization is vital to be able to build a future, "ours own". The Toltecáyotl must be the line of thought that allows us to "recover ourselves". The challenge is to take the wisdom that exists within ourselves to the conscious everyday plane and with this knowledge build our present and design our future.

Five elements comprise the philosophical heritage of the ancient grandparents. Apparently they are hidden and camouflaged in the immense cultural syncretism of our days. They seem unrelated and trivial elements when independently considered, unless they are integrated as a whole. However, they are the "essence" that distinguishes our ancient people and the philosophical thought heritage in everyday life. The cultural elements, inherited from our ancient philosophy are: "the high spiritual and mystical vocation for life, family defense and its values, the immeasurable love for nature, the tireless constructor spirit and the permanent optimism for life".

Indeed, the most important and valuable heritage from the ancient grandparents is not material. It is not in the archaeological sites, museums or in precious metals. It is instead in the spiritual world and life perception. In the values, principles, feelings, attitudes, traditions, uses and customs, that have been changing and adjusting in these five colonization centuries, but that keep alive the essence of a civilization that is not dead. It is alive in the current day conglomerate of peoples and cultures of the Anahuac. Between the syncretism and appropriations, enriched not only from western culture, but also from Africa and Asia.

# 12. THE COLLAPSE OF THE CLASSICAL PERIOD.

The end or collapse of the late Classical period is to date, one of the greatest mankind mysteries. In fact, all the Anahuac glory for more than a thousand years and which was preceded by almost six thousand years of formative period, called the Preclassical period; was mysteriously truncated.

At the same time, in all Cem Anahuac, men and women of knowledge destroyed themselves, the ancient centers of research and education, now known as archaeological sites. Covered them with dirt and literally disappeared without leaving any archaeological trace.

Why did they do it? Where did they go? How did they do it? Altogether is a great mystery. The truth is that human beings living in these places disappeared and left in intellectual, spiritual and cultural orphanage those peoples that lived there and were guided by their wisdom and knowledge. The historical Cem Anahuac peoples memory, remembers this event, when light opposing forces, defeated Quetzalcoatl, who had to leave Anahuac, leaving behind the prophecy that he would again return on the year “Uno Caña” to reinstate his Government of wisdom, balance and harmony. Thus ends the period of greatest importance and splendor of the ancient Mexico, approximately between 850 to 900 CE.

*"But, despite the extraordinary social and political organization represented by the Teotihuacan splendor, in the mid-9th century CE, the mysterious, and until now unexplained ruin ensued. This was not an isolated and exceptional event. In the Maya world something similar occurred at that same time. The ruin and neglect of the large ritual centers of Uaxacatún, Tikal, Palenque, Yaxchilán, Bonampak, occurred at a time very close to the Teotihuacan collapse. And we must confess that so far there are no convincing explanations of the cause, which can be called the death of the former Mexico Classical splendor." (Miguel Leon Portilla. 1961)*

## The collapse magnitude.

This cultural collapse was a surprising event and of large proportions, as it unfolded in a single generation throughout Cem Anahuac. If we take Monte Alban, in the Oaxaca valleys as reference, it can be said that the Zapotec began its construction in the year 500 BCE, and that it was abandoned around the year 850 CE. One thousand three hundred and fifty years of incredible and titanic work to carve mountain tops, a spiritual testimony of the Supreme aspiration of the Zapotec people.

Generations and generations of Zapotecs worked tirelessly on the same project. They hand leveled the foot of a mountain, carried millions of tons of rock from distant places and gradually built this Spirit prodigy. No doubt this was an amazing project, because of its scale and longevity. However, its destruction is even more incredible and amazing, because in just one generation every building was destroyed to their bases, in some cases burnt. Then they were completely buried under dirt, which implies the need for a very important reason and the enormous amount of work during a single generation, especially while we know that they did not use hard metals hard, explosives, animals of burden and did not use the wheel.

The collapse of the Anahuac civilization represents a great mystery, not only for Mexicans, but for mankind. What were the reasons for this unusual event? Also something very intriguing, why did these people vanish from the face of Earth after building numerous centers of knowledge? Where did they go? Why did they do it? How did they do it? Questions that will have to be answered in order to fully comprehend the present of Mexicans and also help build the future.

Generally the collapses of other civilizations have shown that this resulted from a series of factors that contributed to the collapse of a civilization model. In the case of the Anahuac civilization it is still a mystery that not has been deeply researched, especially when it occurred as a "concerted action" in a very short time and in a vast territory, comprising from Nicaragua in Central America, up to the northern United States.**[[119]](#footnote-119)**

## The collapse permanence and transcendence.

The large problems dragged by the Mexican society, have their true origin in this "fracture or civilization collapse" that still has no explanation. The decline of the Postclassical period, the ephemeral Aztec power, the European conquest and Creole colonization up to the present day, have much to do with this sudden abandonment of the ancient wise men and women of the Anahuac lands and their centers of knowledge. The conquest only added effect and consequences to this amazing fact, which to date remains a mystery.

The loss of the spiritual teaching and the mysterious absence of the Toltecáyotl venerable masters, as well as the ideological-religious transgression made by the Aztecs, a little less than a century before the arrival of the European invaders, is the real problem facing the people of Mexico to the present day.

The anahuacas have been "orphaned", without teachers and alien to our ancient philosophy and despising our own-ours culture. Always in permanent waiting for the return of Quetzalcoatl. The European conquerors destroyed -institutions, authorities and laws—almost to their foundations, that had governed us at least for more than three thousand years. To replace this, visions of the world and the life of Spain, France and now United States were imported, and imposed a colonial regime of human exploitation and nature predation, that through the last five centuries has gradually changed on the surface, maintaining its essence intact.

Mexicans need to recover our historical memory in order to end colonization. They have made us think that the conquest is the source of our problems. However, the problem is much bigger, deeper and more ancient. Indeed, it is in the collapse of the Classical period, where Mexicans of today find our real problem. The physical destruction of all the knowledge centers, today called archaeological zones of the Classical period and the amazing disappearance of the human beings that inhabited them, represents an impressive civilization crisis for the Anahuac. The ephemeral power, invasion and philosophical-religious transgression by the Aztecs and the Spanish colonization are the effects or results of this cultural catastrophe.

# 13. THE POSTCLASSICAL PERIOD.

The end or collapse of the late Classical period is to date, one of the greatest mankind mysteries. In fact, all the Anahuac glory for more than a thousand years and which was preceded by almost six thousand years of formative period, called the Preclassical period; was mysteriously truncated. At the same time, in all Cem Anahuac, men and women of knowledge destroyed themselves, the ancient centers of research and education, now known as archaeological sites, covered them with dirt and literally disappeared without leaving any archaeological trace. Given that they did not leave any archaeological trace or subsequently appeared elsewhere.

Upon the mysterious departure of "the venerable Toltec Masters", the Cem Anahuac peoples and cultures started, little by little, changing and modifying the laws, regulations, rules and traditions to govern, direct and manage the peoples that were taught and supervised by the Toltec for more than ten centuries. The solid social structures began breaking and the "the inertia of matter" began gaining strength and momentum, i.e., ambition, ego, greed, envy, abuse and violence.

Leaders ceased to be "real men" they no longer were "smokeless torches" and began transmitting power through family lines until turning into lineages. Administrators were not the most honest, but the smarter; the priests created their own lineages and began corrupting the religion taught by Quetzalcoatl.

Nothing new happened in Cem Anahuac, which has not been seen in the history of mankind. Over time, spirit poverty and dazzling over material goals was more important and conveniently imposed to maintain power over time. The Toltecáyotl began to slowly suffer negative changes that eventually made it lose the original sense that sought to guide human beings in society through a path of virtue and impeccability.

The customs, religion, Administration and Government were relaxed. New lineages began to create "Lordships". Small city-states with influence on large rural areas. Conflicts and wars were soon present. The ideal of the peoples and cultures of the Postclassical, were trying to restore the Toltec domain, not by virtue and wisdom, but by alliances and weapons. The creation of a "Zuyuano State"**[[120]](#footnote-120)** predominated in the Postclassical period.

In almost all powerful Postclassical period towns, they tried to justify material expansion and dominance over other peoples and regions, by seeking to reactivate or recreate the total domination of the Cem Anahuac, the Toltec managed in the previous Millennium. This nostalgia for power was not supported by wisdom and virtue, as was proposed by the Toltecáyotl. It was not what prompted this desire for power and material wealth. What encouraged this expansion were political power and expansion of their State, given that, despite the decline, the anahuacas did not use trade as a source of power, since their ancient culture imposed a traditional austerity and frugality attitude that has survived until today in the people called indigenous and peasants of the so-called "profound Mexico".

Within the anahuaca civilization, there was no consumption cult, not “many goods” were produced and of these, very few were luxurious. Goods produced were always for families and communities self-consumption. Barter satisfied the few consumption needs. This changed a little since 1440 CE, when Moctezuma Ilhuicamina and Tlacaelel gave special emphasis to consumption and luxury objects, during the Triple Alliance expansion. At that time the pochtecas**[[121]](#footnote-121)** or trader-spies, began to use cocoa and cooper items, as trade instruments, although they never created a currency.

As a consequence of the expansion Aztec wars, the Tlatócan or Aztec Supreme Council, started to concede their victorious military, part of the riches they obtained from confiscated goods and began to create a social elite that had the possibility of obtaining, for the first time, many goods, slaves and land. The same happened to the Aztecs and Tlatelolco pochtecas, who through trade began to gather wealth, which had never been allowed to a common citizen.

In these three and a half centuries, between the departure of the Toltecs, which caused the "collapse of the Classical period", and the arrival of the Aztecs to the Central Highlands, the peoples and cultures of Cem Anahuac suffered internal and regional wars for power and its consolidation, that could not be completed, as in the Toltec days.

The city-states or Lordships began to flourish throughout the Cem Anahuac during the Postclassical period. In the Maya area primarily was Chichen Itza and Mayapán. In the Oaxaca area Tututepec, Zaachila and Tehuantepec. In the Central Highlands Tenochtitlan and Tula. In Michoacán Tzintzuntzan and Tinganbato. On the shores of the Gulf of Mexico was Cempoala. The intention of re-creating the mythical "Toltec Empire" was present in all peoples and cultures of the Postclassical.

Characters such as: Zapotec Cosijoeza, Mixtec Eight Deer Jaguar Claw, Aztecs Moctezuma Ilhuicamina, Tlacaelel and Axayacatl and Purépecha Huitzimengari and Calzontzin, among many others, sought by means of alliances and weapons to recover the Toltec Cem Anahuac hegemony, but no one achieved it and their victories were only temporary and for reduced geographical spaces in relation to the whole Anahuac.

The Mexicas arrived in the Valley of Mexico as nomad hunter-gatherers. They didn't speak the millenarian Nahuatl language, did not plant corn, or wove cotton. Their codices of those times described them as "faceless people". Their history suffered many changes.

They were first recorded by ancient people as vagabonds and uncivilized peoples. Subsequently, while Tlacaelel was the Tenochtitlan Cihuacoátl, ordered the destruction of the ancient Cem Anahuac history and created a new version, where the Aztecs occupied a central place, appropriating the Anahuac origin myths. As the famous pilgrimage that started at Chicomoztoc,**[[122]](#footnote-122)** place of "the seven caves" in search of a promised land, guided by a messiah born of a Virgin Mother. Later the conquistadors and missionaries in the 16th century portrayed the Aztecs as cannibals and idolaters to justify their crimes "against humanity". Towards the 18th century the creoles mythically portrayed them as "the Romans" of these ancient lands, in search of an original glorious identity. And finally, for the neo-colonial official history, the Mexicas become Aztecs and are the "most important culture" representing the Cem Anahuac ancient history.

## The Fifth Sun prophecy.

Existed separately an ancient story that before this humanity, there had been four failed attempts to find human perfection. Each period was called Sun and it was known that the current period was the Fifth Sun called “Sun movement". That it would end after a 52 year cycle or “bundle of years”, the sun would not rise the next day. It would be the sign of the beginning of the end of the Fifth Sun.

Then began an obscurantism and anxiety era among the Anahuac peoples. The Toltec masters had inexplicably suddenly left and peoples remained orphan. Over the years, first the leaders and then the priests began to use religion, social organization and the teachings of the respectable teachers for personal benefit, represented by the symbolic figure of Quetzalcoatl.

Nothing new in mankind history. When common human beings, take the teachings of the masters or spiritual guides for their personal interests. Moral, ethical and religious standards began to change and adjust to their expansionist interests and for personal power of the leaders and priests. Wars and human sacrifices ensued, that were completely forbidden by the Quetzalcoatl doctrine and gave the Anahuac peoples total peace.

The seven and a half thousand years of anahuaca history that conform the ancient Mexico, place it as one of the six "Mother" most ancient civilizations and with autonomous origin in the world. It can be said that the Preclassical or Formative period is a very long time and very important, as it is then that the anahuaca civilization foundations are built. The classical period, bears the fruit of the long journey of this incredible effort made by our ancestors to reach, perhaps, to culminate the brightest aspirations of the human spirit. Be it as it may, the Toltec knowledge and advancements in human development, allowed life for centuries for the Cem Anahuac peoples, a golden age. However, the mysterious collapse that provoked the sudden disappearance –thus far unexplained- of the venerable Toltec masters, triggered the third period called Postclassical. It represents an orphanage and decline of the Anahuac peoples, without their masters, began distorting the Toltecáyotl generating precepts, until the complete transgression by the Aztecs that ideologically and religiously facilitated, the subsequent Spanish conquest.

## Historical value of the Postclassical period.

Hence the Postclassical period is the best known and studied by scholars, but the least important period of our valuable past. It is partly known because the conquistadors and missionaries wrote about the conquest and the beginning of colonization. Then, because the creoles, as of their independence from Spain, began the formation of their "patriotism" against the gachupines**[[123]](#footnote-123)** from "appropriating" or taking as their own, the unclear Mexica or Mexican history that was written by people such as Friar Diego Durán and Francisco Javier Clavijero. Because the first "local researchers" of the 19th century, took as the "beginning" of their regional cultures, the lineages and lordships of the late Postclassical period, especially from information collected from historical sources.

*"In contrast with the creole elites of the viceroyalties of Peru or New Granada, which for various reasons moved away from the prehispanic past and their indigenous descendants, the New Spain (Mexico) creoles had the genial perception of appropriating the indigenous past to give historical legitimacy to their own claims. At the same time, they separated that past from their true historical descendants. This creole expropriation of the native past makes the difference between the New Spain creoles to assume political leadership in their country, and claim, against peninsular spaniards, the right to direct and govern the patria destiny." (Enrique Flores Cano. 1987)*

## Challenges in the construction of the own History.

Mexicans need to decolonize the ancient past of Mexico. "The Anahuac discovery" is urgently required. We need to reread the sources with a different view. We need to reinvestigate our “Own-Ours” history, we need to rethink and reinvent our true history. We need to dismantle the scaffolding of lies and half-truths that developed: first from the mexicas, then the spaniards during the 300 years of colony and finally the creoles in the last two hundred years of "independent life". During which they have made, in the official hispanic History, the biography of the colonizing State in which we live up to our days.

It is essential deeply knowing the philosophy, ethical and moral standards, that the old grandparents built over thousands of years, harmonious societies, fair and respectful of the values, principles and human rights, which are universal in time and space and reconnect them to the sound moral principles, ethical, mystical and social that in some way contemporary Mexicans live, especially the so-called "indigenous" and peasants.

*"Every school child knows something about the colonial world. The great archaeological monuments serve as national symbols.*

*There is a circumstantial pride over the past that somehow is assumed to be glorious, but it’s lived as a dead issue, a matter for specialists or an irresistible magnet to attract tourism. And, above all, it is presumed as something foreign, which happened here before, in the same place where we Mexicans live. The only link made is in the fact that we occupy the same territory in a different time, -they and us-. A historical link is not recognized, a continuity. It is thought that them were murdered –for some- or for others redeemed at the time of the spanish invasion. There would only remain ruins: some in stone and others alive. That past is accepted and is used as the past -of the territory-, but never in depth as -our- past: it’s the indians, is the indian. And that is how a rupture is marked and is accentuated with a revealing and disturbing superiority load. That resignation and denial of the past, does it actually represent a total historic break and irreparable? Did the indian civilization died and what possible remains of it are fossils already doomed five centuries ago to disappear because they have no possible present or future? It is imperative to rethink the answer to these questions, because many other questions and urgent responses depend on them, for the Mexico of today and what we may wish to build". (Guillermo Bonfil Batalla. 1987)*

The recovery of ancient history "ours-own" is a priority to dismantle the colonial system and thereby build a more just society. We need to recover our historical memory, we need to take away the "the ancient history of Mexico" from foreign scholars and their local colonized assistants and incorporate it into everyday life. Take it from museums, libraries and research centers. Incorporate it into the values and principles of the new society. Recreate new myths that support "our-own" future, with the foundations of the ancient civilization. Add it to the paradigms and the magical stories that give us memory and roots. Make the "ancient Mexican" our beloved and admired old grandparents, and put an end to the evil perception that there are no existing links or continuity between the ancient past and present. Understand and feel that the Anahuac civilization is alive and vibrates in every one of our dozing hearts.

# 14 . THE MEXICAS.

The most studied and vilified culture by invaders has been the Mexica. The conquerors had to disproportionately increase the alleged atrocities and the warriors’ ability and the power of the "natives", given that it was them who defeated the Aztecs. These false stories increased the alleged heroic deeds and courage developed to defeat the "powerful mexicas". This was totally untrue, because we know that the conquest war was actually a civil war between native peoples, provoked, encouraged and directed by the spaniards, because they used the prophecies that weighed on the Aztec ruling class and their own internal contradictions. As well as the existing resistance against the Aztec by peoples under their domination. In addition to having the largest smallpox pandemic of the Anahuac history, brought by Europeans.

Then the missionaries arrived, who "investigated" the customs and religion of our ancestors in order to eradicate them, and the few that honestly tried to know them, found many limitations by the language, because 16th century Nahuatl was much richer and profound than the Spanish at the time. In fact, philosophy, religion and the sciences were generally much more advanced than the Europeans despite living at a time of cultural decadence.

There had been centuries of civilization collapse. There was a "cultural depression" in the Anahuac, which eagerly awaited the implementation of the following cycle that repeated every 52 years, with the dreaded end of the Fifth Sun. The principles and values of the Classical period slowly dissolved over time and in the material ambition of the leaders of the recently created "Lordships". These lordships were the organization forms that developed in the Postclassical period. These were not European style monarchies or kingdoms, but possessed a leadership that was not hereditary, although they came from a group of families with lineages. The Tlatócan**[[124]](#footnote-124)** was the Supreme Council and delegated power on two authorities, one was the Cihuacoátl (female Serpent) engaged in the Administration, and the other in Organization, the Tlatoani**[[125]](#footnote-125)** (who speaks). These new organizations or "Lordships" faced continuous territorial subjugation and power struggles, making alliances and marriages to consolidate them.

## The faceless people.

The peoples of Anahuac were in this "cultural depression", when from the north came the last wild and nomadic people. The mexicas when they reached the Valley of Mexico didn't speak Nahuatl, did not plant corn, weave cotton, in one word they were "Chichimeca", a Nahuatl word which is equal to barbarian in spanish.

*"Then, the Aztecs began to come here,* [were foreign to established peoples]

*they exist, they are painted,* [were in a permanent state of war]

*they name themselves in aztec language*

*the places they passed as they came*

*and when the mexicas came*

*they certainly walked without direction,* [did not have a cultural project]

*they came last*. [Did not live as a people and culture, during the Preclassical and Classical periods, and were not Toltecáyotl heirs.]

*“When coming*

*when they followed the path,*

*they were not welcome anywhere.*[were rejected by barbarous and warriors]

*Everywhere they were scolded.* [Did not know the ancient and complex social forms]

*Nobody knew their face.* [Were not heirs of the ancient Anahuac cultural development]

*Everywhere they told them:*

*-“Who are you?*

*-Where do you come from?”*

(Matritense Codex Royal History Academy, fol. 180r.)**[[126]](#footnote-126)**

After pilgrimaging for some time and with many adventures, because nobody wanted them and feared them, they settled in an island of the great lagoon and established their capital towards the year 1325, barely 194 years before the arrival of the Europeans and the destruction of their empire. Professor Séjourné states that the mexicas began their expansion from a primitive cultural background.

*"Considering their will as the only possible magic force, the men of this episode seem to want to proudly differentiate themselves from the animal and plant world with which thus far were so closely related, and replaced the sorceress by the warrior chief. This seems to indicate that the aztecs did not know more than the archaic witchcraft laws until they made contact with religious beliefs [basically philosophical A.N.] of the highlands, beliefs they immediately adopted in their rudimentary mentality.”*

*“My main coming and my work is war... I have to keep and gather all sorts of Nations, and this is not graceful.” (Mexican Chronicler, Fernando Alvarado Tezozomoc.)* **[[127]](#footnote-127)**

*Such words spoken by Huitzilopochtli, after his victory over Malinalxochitl,***[[128]](#footnote-128)** *to a small group of nude men who departed to conquer the world, mark the beginning of a dramatic human adventure... When they are in contact with other peoples, we shall see them rigorously apply this philosophy of power will.*

*Late arrivals to the Valley of Mexico, immediately set out to fight for land and political supremacy over tribes that, by virtue of having already taken more civilized customs are surprised by the brutality of the newcomers." (Laurette Séjourné. 1957)*

There is a history where supposedly the mexicas left Chicomoztoc, a mythical place of "seven caves" and they were in pilgrimage searching for a promised land, guided by a Messiah born to a virgin mother. The signal was finding an Eagle devouring a snake on top of a cactus.

Must remember that Tlacaelel ordered the destruction of ancient codices and also ordered rewriting history. It is likely that this "origin myth" dates back to very ancient times, probably of the Olmec period and the mexicas, while remaking history, usurped the place of the Anahuac original people, because it is difficult to believe that when they arrived to the Anahuac Valley in very poor cultural conditions, they brought with them such a very complex story which is of universal character, as other cultures of the world also claim such a mythical origin, coming from a place of seven villages, hills or mountains. Coincidentally, they claim that their guide was a being born of a virgin mother and that he would lead them to settle in a promised land.

*"They brought an idol they called Huitzilopochtli, carried by four persons that served him, and to whom he very secretly told all events of the itinerary and route, advising them of everything that would happen to them. And so much was the reverence and fear that they had over this idol, than nobody else dared touch or get close. It was inside an ark of reeds, that until today no one knows or has seen the form of this Idol. These priests made people worship it as god, preaching to them the law that were to follow and comply with, the ceremonies and rites with which they were to provide offerings. And they did this at all places they settled, the same way that the children of Israel used it all the time they spent in the desert." (Fray Diego Durán)*

Another important point to consider is the attitude of some missionaries and religious that tried to find in Quetzalcoatl and the first Anahuac settlers, Saint Thomas**[[129]](#footnote-129)** and the descendants of the people of Israel. This has been, and is very common by foreign researchers, apparently few have come to find the truth to the Anahuac civilization, because the majority of these "scholars" tried to match our civilization to their preconceived ideas of what we were and are. If in the 16th century some said that Quetzalcoatl was St. Thomas, in the 20th century they said he was extra-terrestrial.

*"The mexican dynasty origins of are obscure, and this obscurity has become denser by the aztec historians efforts to provide nobility titles to their governing lineage. They tried to demonstrate that their recent dynasty, composed in the final analysis of "conceited" (Par-venus) people, descended from the great legendary Toltec monarchy". (Jacques Soustelle. 1955)*

Another aspect worthy of consideration, in the misrepresentation of the "mexica history", was when in the mid-18th century creoles retake "ancient history of Mexico" and make it theirs. In fact, Clavijero**[[130]](#footnote-130)** incorporates the Anahuac history to the new "ancient history of mexican creoles". Where the mexicas become aztecs and shall gain supreme importance. The spanish creole turned the Aztecs, into the greeks or the romans of the new world they were forming. Many of the supposed aztec deeds were born in the origin myths invented by the creoles of the 18th century.

## The ideologist.

Tlacaelel,**[[131]](#footnote-131)** the longest serving Cihuacoátl, worked for several Tenochtitlan Tlatoanis the time it greatest splendor, he was the ideologist and leader of the aztec empire, when he transgreded the laws and regulations of the ancient teaching of Quetzalcoatl, removed the spiritual meaning of life and gave a material sense to existence, both to individuals and society and the State. The mexicas used the ancient cultural structures that were kept as a remote Toltec legacy, but changed its sense and background. It is assumed that during Moctezuma Ilhuicamina and Tlacaelel youth, they attended the Cholula Calmécac, as the last Toltec wisdom representation in the Anahuac of those days. This Calmécac prepared the most able young people with lineage from all villages in the Highlands, transmitting the ancient Toltec knowledge, to form them as leaders. These two personages will be very important in the formation of the so-called Aztec Empire.

Moctezuma Ilhuicamina was the tlatoani that consolidated the defeat of the Azcapotzalco tyrant named Maxtla and started, together with Netzahualcoyotl of Texcoco the triple alliance military expansion. Tlacaelel, was the ideologist of the philosophical, religious, economic and political reform that promoted the Aztecs in a few years, not only as owners of Cem Anahuac; but contravening the ancient prophecy and myths, the Aztecs self-proclaimed themselves as holders of the Fifth Sun, proposing in their reforms preventing the end of the cosmogony era in which they lived and in which they were expanding.

*"After the Aztec victory over the Azcapotzalco tecpanecas, the conceited mexicas also subdued the lordship of Xochimilco, Cuitláhuac and Chalco, in the southern region of the Valley of Mexico. Particularly the conquest of Cuitláhuac is extremely significant. Planned by Tlacaelel, after having defeated Xochimilco, it turns into a sort of symbol of what will be the work of the great aztec adviser.*

*King Itzcóatl, persuaded by Tlacaelel, had sent messengers to Cuitláhuac, demanding from them, at the risk of being invaded, two things: to send their maiden daughters and sisters to come to Tenochtitlan to sing and dance in their pleasure houses, as well as the delivery of various flowers, with experienced gardeners to plant them and cultivate them in the Aztec capital. In a nutshell, the aztecs demanded the flowers of Cuitláhuac and the songs of their maidens.* (Perhaps the what mexicas symbolically referred to was to find blood alliances with subjected people and appropriating the Toltec knowledge, inheritance and the Toltecáyotl, and not necessarily their flowers, gardeners and women for pleasure. Author's note.)

Then, recalling the Nahuatl language idiomatic expression -in Xochitl, in cuícatl-, which literally means "flowers and songs", but that in its metaphorical sense connotes the idea "poetry, art and symbolism", could outline the aztec claim and the purpose of obtaining for themselves, even if by war, the flowers and songs, or the cultural message of the other peoples in the Valley of Mexico.

Once defeated the people of Cuitláhuac, Xochimilco, Chalco, before engaging in new conquests, Tlacaelel decided to consolidate the aztec power through an ideological reform. First of all he considered it necessary to forge what today we would call a "historical consciousness", of which the aztecs could be proud. For this, Tlacaelel assembled the mexica lords. By common agreement it was determined to burn the defeated ancient codices and books of paintings of peoples and even the own mexicas. Implicitly they were conceiving history as a domination instrument:

*"Their History was kept.*

*But, by then it was burnt:*

*when Itzcóatl reigned, in Mexico.*

*A resolution was taken,*

*The Mexica lords said:*

*it is not convenient that people*

*know the paintings.* [the codices]

*Those who are subject,* [the people]

*they shall spoil*

*and earth shall be crooked*

*because many lies are kept there*

*and many in them have been taken as gods."*

*(Sahagún informants)*

*"With the old books burnt, the aztecs begin a new historical and religious vision." (Miguel Leon Portilla. 1961)*

## The philosophical and religious reforms.

The mexicas led by Tlacaelel destroyed the most important and ancient codices, trying to erase Toltec history and philosophy. Thus, the transgression of the Quetzalcoatl rule and change of his religion. This is, the real problem -unsolved to date- that mexicans have had for more than six centuries. The conquest and all the subsequent evils derived from "the absence of the wise Toltec masters and of the philosophical and ideological transgression the mexicas started and later culminated by the Spaniards."

Under the Tlacaelel rule the mexica began a new era in the cultural life of people that had thousands of years of living in the Anahuac Valley and which by that time had almost five centuries of cultural decline after the collapse of the Classical period. With the vigor and the powerful will that characterized the mexicas, the decadent culture was “re-functionalized" and created a new proposal to stimulate the postclassical culture.

"After this party, the Lords of the cities went to their provinces and kingdoms and tried to imitate the Mexicans, and thus began to build temples and to sacrifice, in that fashion and means, men, and to have and to elect priests and to make those ceremonies and rituals; to form cavalry orders, and to have armed armies, colleges and schools of singing and dancing and all the exercises the town of Mexico had." (Fray Diego Durán)

The new ideology proposed changing the spirit cult, by the material cult. They maintained that the heart *sacrifice* was not spiritual, that people had to be sacrificed physically and with their pulsating heart feed the "Fifth Sun" that was threating their existence, according to the ancient prophecies. But the expansion was not only religious and philosophical, defeated peoples were subjected to heavy tax burdens, as never before happened in the Anahuac. The Tlacaelel changes gave the bases of Aztec power and paradoxically also signified their ruin upon the Europeans arrival.

*"With the aztecs victorious, Tlacaelel took several measures that transformed the thinking and the life of his people. Tlacaelel never wanted to be king. He preferred to act only as an adviser, first to Itzcóatl and then Moctezuma Ilhuicamina and Axayacatl... The happy Tlacaelel conjunction and these two extraordinary monarchs, Itzcóatl and Moctezuma Ilhuicamina, certainly were the beginning and consolidation of the ancient mexicas. The Tlacaelel figure, as noted the by the famous scientist, apparently of German origin, Henrico Martinez, at the beginning of the 17TH century, that was “to whom the aztecs owed almost all of their empire glory”, requires much more attention than the almost non-existent, thus far granted." (Miguel Leon Portilla. 1961)*

Tlacaelel replaced the millennial religious pair of Tlaloc-Quetzalcoatl, the later replaced by Huitzilopochtli, aztec god of war and the material. He replaced the spiritual sacrifice for the material captives sacrifice. In a time of cultural decadency, with the absence of the great masters, the prophecies of the Quetzalcoatl return and the threat that every 52 years would end the Fifth Sun; the Mexica re-functionalized the system by changing the philosophical and religious premises in favor of material development, warfare, fanatical and of neighboring people exploitation. In other words, the mexicas changed the spiritual meaning of life, by a material sense. The materialistic ideology, warrior mystical became at the same time their greatest achievement and at the same time the origin of their doom, because when the spaniards arrived in the year that the prophecy predicted the return of Quetzalcoatl, and that Hernán Cortés skillfully exploited, assuming himself as captain of the expected personage. Almost everyone in the Anahuac world turned against those that one hundred years before, had violated millennial humanistic thought. The mexica themselves, many years before the arrival of the conquistadors and under a Tlacaelel initiative, sent messengers to the mythical place of origin, and returned to tell Moctezuma I, that he was threatening the Huitzilopochtli power.

*"And of the main complaints that Coatlicue had of her son Huitzilopochtli, and how she expected it and what she said, that after some time, he should be thrown from that land and that he had to return, because by the same order that he had to hold nations, by the same order they would be taken away and removed the domain and lordship he had over them". (Fray Diego Durán)*

All paid a very expensive price for their mistakes. The aztecs for transgressors and imperialists, and the people who fought with the spaniards against them; because at the end of the war they realized the spaniards were not Quetzalcoatl envoys and turned out to be more exploitative and sanguinary than the mexicas.

The "famous" aztec empire did not last but 196 years, since the founding of Tenochtitlan in 1325, until its destruction in 1521. The most important ancient Mexico period was the Classical, between 200 BCE and 850 CE; the representative culture was Toltecs and the center of this impressive cultural development was Teotihuacan. The mexicas arrived in the Anahuac Valley in times of decadence, when the Toltec masters had been gone for centuries and Teotihuacan was only a series of mounds covered by dirt, weed and oblivion. The famous "aztec empire" was limited barely had 81 years of power and splendor. It is surprising how official history -from colonial times- has tried to make mexicans lose their historical memory and make them believe that their "distant past", is a culture such as the mexica, which was characterized as: imperialists, centralist, transgressors of philosophy, ideology, religion and ethical and moral standards of our ancient heritage, the Toltecáyotl, that was created from the millenary olmec times.

## The Divine Mission.

The mexicas called themselves the "Sun supporting" people. And they self-assigned the divine mission to sustain and conquer the "land surrounded by heavenly waters" through the imposition of their tribal god Huitzilopochtli, in replacement of the millenary Quetzalcoatl. The Tlacaelel reforms changed the spiritual sense of religion and society and gave it a material sense. Tlacaelel used Toltec forms, but definitely changed its essence. It is for this reason that we find the symbolism of mexica religion poetic, in their totally dehumanized practices.

*"How can it be accepted that the belief in the Sun tyranny over physical life could have taken roots at the hearts of men? It is more likely to think that only by force they could implant it and that the spirituality of some aspects of the aztec life should come from an ancient tradition, betrayed in it’s his essence for the benefit of a temporary structure dominated by a ruthless will to power". (Laurette Séjourné. 1957)*

To carry out this titanic enterprise, society was militarized. Schools no longer had the spiritual mystical character and began forming warrior groups for "material battles". The Telpochcalli was transformed into a military academy for the commoners (macehuales) where troops were formed. The Calmécac went, from being a school for the pililis or noblemen sons, to train officers’ cadres. The Toltec flower war became a war to take prisoners and take them to ritual sacrifices to "feed" the Fifth Sun and prevent its death and the end of the Aztec Empire. The Tlaloc-Quetzalcoatl duality was replaced by that of Tlaloc-Huitzilopochtli.

*"To die in combat, or better yet, in the stone of sacrifices, was for them the promise of a happy eternity: because the warrior fallen on the battlefield, or destroyed, had assured himself a place among the "eagle peers", the quauhteca, who accompanied the Sun from its raise on the east through its setting, in a resplendent and joyful procession, to later reincarnate into a hummingbird and forever live among the flowers." (Jacques Soustelle. 1955)*

The mexicas changed the millenary people’s organization of independent communities and began to develop from the Triple Alliance, new lordships groups as a powerful military, political and economic force, as was never seen before in the Anahuac. War became "state reason" and small skirmishes, almost symbolic and little bloody, became major military campaigns that moved thousands of warriors to great distances, in neatly organized, armed and equipped armies, as had not happened before in the Anahuac.

*"In aztec religion, we are told, men had no other purpose on earth that to feed to the Sun with his blood, without which the star died exhausted. It is this tragic dilemma which imposed upon leaders’ the sad obligation to choose between the killing and the end of the world." (Laurette Séjourné. 1957)*

Lordships were subjected and created heavy tax burdens, because the objective of the war was not only to obtain the "divine liquid" to feed the Fifth Sun, but also obtain goods and raw material in large quantities from the subject peoples, that allowed the formidable growth of Tenochtitlan, that in a few years had monumental works, which perhaps could not had been created in that short period of time, only by the effort and work of the mexicas. A vigorous impulse was given to trade, as never before in the Anahuac. The pochtecasor traders came to occupy a high hierarchy in the Tenochtitlan social scale.

## The Pochtecas and the Warriors.

The pochtecas came to have great power, not only economic and political, but even military. To the extent that at a point in time they confronted the Tenochtitlan Tlatócan, but were defeated and punished. By the material ideology two activities were strengthened and enhanced than never before were relevant in the Anahuac, war and commerce.

Such was the momentum and growth that merchants and commerce had that, during seven thousand four hundred years of human development in the Anahuac civilization, having reached great advances in science, arts and philosophy; they never needed to create a currency. It was with the mexica strength and expansion and commerce that shortly before the European invasion began creating in the Anahuac the first forms of currency, with cocoa and copper articles. This does not demonstrate ancient inability, what it demonstrates is that ancient grandparents did not base their civilization and human development in trade and consumption, so for thousands of years did not need to invent a currency. However, because of the Aztec ideological changes made to the Toltec wisdom legacy, the millenary spiritual tradition of the Anahuac began to suffer severe changes, such as war, trade, currency and private property.

*"During the epoch under study, develops a significant evolution. Although theoretically, private property continues to be collective, in fact, land assigned to a tecuhtli,* **[[132]](#footnote-132)** *was inherited to his descendants. Then the land became pillalli, "land of pilli”* **[[133]](#footnote-133)***; that is, as the children of the dignitaries, who by birth were entitled to senior positions, in addition they also benefited from inherited property. A private domain is built at the expense of a public domain. We would stretch the statement, if it would be stated that the emperor and dignitaries were large real estate owners: in fact, the idea remains that the community had the principal rights. But we would be equally wrong to assert that this right was the only recognized in real life.*

*Mexican society was in full transition and private land appropriation developed, sort of by the minute; prevailing habits and customs gradually shifted more and more from tradition." (Jacques Soustelle. 1955)*

This is a very important point, because if we consider what has been said above with regard to weapons, it is noted that the Anahuac civilization expansion and human development was not based in weapons nor trade during the Preclassical and Classical periods, and that the ancient tradition transformation occurred less than a century before the arrival of the spanish invaders.

The western culture is precisely busy in the development of weapons, commerce expansion and private ownership, fundamental reasons to start the conquest of the world. Up to this day, the western culture military technology and business interests continue to subdue other cultures and countries. Their obsession of destroying current and ancient organization forms of the peoples and imposing "parties democracy", are means to fragment and weaken society, open markets, impose free enterprise and the private sector over common wealth, characterized by England in the 19th century and United States in the 20th and 21st centuries. Western culture is supported on weapons, trade and private property.

*"They organized and lead porters caravans, from the central Valley, travelled arriving in the distant, demi fabulous provinces of the Gulf of Mexico and the Pacific Ocean coasts. They sold Mexican products in these countries: fabrics, rabbit skin blankets, luxury dresses, gold jewelry, obsidian and copper ear muffs, obsidian knives, cochineal tinctures, medicinal or perfume herbs; From these places they brought luxury items such as: chalchihuitl,***[[134]](#footnote-134)** *green and transparent jade, emeralds, quetzalittli, marine snails, sea turtle shells used for cocoa preparation, jaguar and puma furs, amber, parrots, xiuhtototl* **[[135]](#footnote-135)***and quetzal feathers. Hence their trade consisted on exporting manufactured products and importing exotic luxury items." (Jacques Soustelle. 1955)*

The mexica warrior was the material basis of the aztec power and the Pochteca its spy and explorer. Men mostly were devoted to war, since the State received through tributes: food, textiles, raw materials, weapons, luxury items, slaves. War allowed the mexica access to wealth and fundamentally honor and growth on the social scale. They never ceased being farmers and craftsmen, but warfare began to occupy most of their time and energy, as well as commerce. Mexica society became a very well-organized militarized society and their markets or Tianguis**[[136]](#footnote-136)** came to have incredible dimensions. A formidable war army subjected to small and independent Lordships. A powerful trader institution, with military type features, just as the Jaguar or Eagle warriors. The Aztecs despite formidable defeats by the P’urépechas, Tlaxcala, and Cholula, among others, were almost invincible, especially because the organization they had with the other Lordships that were incorporated as "Allies" after having defeated them and the extraordinary intelligence network they had through the pochtecas or merchants.

It is important to highlight that the Anahuac civilization war and weapons, had nothing to do with the European war conception. War in the Anahuac was an activity to "take captives to feed the Fifth Sun". The objective of the war in the Postclassical period was not to kill, destroy or obliterate. The wars were negotiated and agreed through messengers. The date, place and number of warriors were agreed. They usually took place in open fields, and very seldom in cities. This only occurred as "punishment", for example: when an ally joined an enemy. There were truces for holidays or funerals, and at any given time, either party could request the end of the war and armies returned to their cities with their wounded and their captives. Some wars were only made to keep the armies in shape and take captives, such as those that the Aztecs forced Tlaxcala to undertake.

Weapons, as already noted, do not reflect the scientific advance reached by the ancient grandparents in other knowledge fields. What it implies is their lack of historical and cultural interest in war. A cane with encrusted pieces of sharp obsidian crystals, spears with obsidian tips, sticks with heavy stones on the tip as mallets, and bow and arrow, were the offensive weapons. Defensive weapons were a wooden frame shield covered with skin and feathers, costumes made with reinforced fabric and in some cases of animal shell and bones or leather skin stitched to the blanket. This demonstrates that war was for the Anahuac civilization something very different than for Europeans, Chinese, Indians, Egyptian and Mesopotamian. This point has not been analyzed at a greater depth by investigators, because from the Columbus and Cortés, this feature of the invaded cultures was taken as a deficiency and lack of "civilization".

The Pochteca organization and their famous "tamemes" or porters, as well as the market or Tianguis system, was used by the Spaniards during the three Colonial centuries and two centuries during the current regime, as somehow it survives to the present day. Not only in the indigenous and peasant communities, but in large cities with the "urban Tianguis" and street vendors.

## The Mexica Face.

Much has been written about the mexicas. From the so-called "sources" and later by the creoles who have tried to validate their "neo colonial country" project, in a vague and remote indigenous origin. The creoles managed the mexicas image, just as europeans have managed the greeks and romans image, as their most ancient and glorious ancestors.

Many lies have been written about the mexicas. Whether to revile them and depict them as powerful wild demoniac idolaters, who swam in rivers of blood through the sacrifice of thousands and thousands of human beings. That were heroically defeated by a handful of spanish "soldiers", led by a valiant charismatic leader.

Or to portray them as an evolved culture, creators of all the Anahuac grandeur. Inventors of calendar, mathematics, language, architecture and engineering, as well as religion and social organization forms. Owners of the "red and black ink", creators of the Toltecáyotl.

Neither of the two versions is true. Must not base the decolonization of our nation and the search of our ancient root, in the last peoples which savagely arrived from the North, when there had already been centuries since the collapse of the Anahuac splendor. There cannot be pride over the people that exploited the Anahuac, the people who transgreded the Toltecáyotl. It is not a matter of taking a radical position for or against. It is in fact a matter of establishing the entire civilization dimension and potential of ancient history before the invasion, in order to actually revive our historical memory and dismantle colonizer myths and lies. We must realize that who created the "Aztec Empire" myth, were the colonizers, because in the end, a handful of their ancestors conquered and destroyed the "formidable mexica power".

To maintain the myth of the alleged Aztec power and its inaccurate greatness, is to remain at the mercy of the conquerors cultural heirs, who in this way prevents us from knowing at a greater depth the ancient civilization of which we are living part.

Of course, the mexica formidable ability to break the depressive inertia of the Anahuac culture in the Postclassical must be recognized. Their great will power and temperance to overcome the hegemony consolidation challenges. Their ability to re-functionalize art is an undeniable proof of the reaches and talent that the mexica culture had. These features and virtues cannot go unnoticed, but we cannot vainly exalt the false and negative. We must analyze and understand the reasons why, a handful of criminals, could subjugate millions of native people. Knowing the truth will allow us to initiate the reevaluation path of our ancient civilization and end colonization.

There are seven thousand three hundred years of human development, diverse cultures and periods of incredible splendor, that we must consider for structuring the ancient grandparents cultural and historical heritage and consequently behave as "the sons of the sons of them", in facing the future.

*"A deeper study of this society (mexica) would show without a doubt, deep contradictions, which would in turn explain the internal tensions it tried to relieve, occasionally in rituals. And the origin of these contradictions needs to be looked for in the overlay and the mixture of different cultures -the Toltec, transmitted to sedentary inhabitants of the Valley, and of the nomadic tribes which formed part the Aztecs – that contributed to shape the mexican civilization, just as it was at the time of its discovery." (Jacques Soustelle. 1955)*

The mexica culture is then a mixture, sometimes harmonious and other discordant, between the ancient Toltec wisdom, full of spiritual and religious symbols, which at the time was in decadence, and the vigorous mexica culture, heirs of the ferrous will of material power, to survive in a semiarid and rugged world. The nomad warriors climbing and the sedentary peaceful peoples in decline. The mixture of mystical peoples and warrior peoples.

The mexica was a culture that could not conclude the syncretism and the mix between the two bequests that gave it life. In reality their time was very short (from 1325 with the founding of Tenochtitlan to 1521 with its fall only lasted 196 years) in relation to the seven and a half thousand years period that covers the Anahuac civilization, since the agriculture invention to the European invasion.

The mexica history can be divided into three very short periods. The first period occurred from their arrival, as nomadic barbarians, to the Anahuac Valley the 12th century and their power seizure with the Itzcóatl Tlatoani in 1424, where Tlacaelel begins his political career while still was very young. The second period covers Tlacaelel as Cihuacoátl, influence and hegemony over several Tlatoanis (Itzcóatl, Moctezuma I (the elder), Axayacatl, Tízoc and Ahuizotl) until his death in 1480. The third period, from Tlacaelel death to the fall of Tenochtitlan.

The mexicas did not have time to reconstitute the Tlacaelel ideology. In the last period, before the spanish invasion, there was a stream of senior civil and religious leaders that proposed returning to an ideology and religion closer to the ancient Toltec. This situation further aggravated the conflict of the ruling class at the time of the arrival of Cortés, because the Tlacaelel thought followers wanted to exterminate the intruders and those who wanted to return to the Toltec ancient Quetzalcoatl doctrine, asked that Cortés was received as Quetzalcoatl’s ambassador.

The truth is that the mexicas lacked time to mature and polish their ideology and religion. In some fields, especially art, the mexicas not only matched the skill of the ancient Toltecs, but as can be seen today, especially in the Mexica Hall of the National Anthropology and History Museum, in some cases they exceed the Toltec masters.

## Mexica Tlatoanis Chronology

There were some known mexica rulers, before Tenochtitlan is founded, under the lordship of Azcapotzalco, since they were Azcapotzalco tributaries, who allowed them to live in the lands of their lordship, upon their arrival to the Mexico valley. These original Tlatoanis were:

**Iztacmixcohuatl**

**Tozcuecuextli,** Aztec ruler (1233-1272) probably was born in the year of 1200 (Chimalpain historian mentions that "appears" in this year) in the vicinity of Xaltocan; son of an incipient nobility, was educated in a constructors calpulli (neighborhood).

He was part of a group that would historically transcend, will even be mystified, these are priest Huitziltin and the Tecpatzin Warrior. It is interesting to note they only sought areas with exploitable resources.

In 1225 he married Tlaquilxochitzin a Tzompanco Princess, and procreated the following year Huitzilihuitl I, his successor.

**Huēhueh Huītzilihhuitl** (Nahuatl "[the] old Hummingbird feather") (1227-1299), is considered the first Aztec tlatoani, but his father already was part of the Xaltocan nobility. It is listed as the eighth Mexica ruler. Was born in Tizayocan in 1227, son of Tozcuecuextli and Tlaquilxochitzin, grandson of Tlahuizcalpotonqui, Tzompanco Lord. Joined his father during their migration and founding of Huixachtitlan in 1240, during the Pantitlan war in 1247 he was already 21 years old and excelled as a warrior next to Tecpactzin.

**Ilancuēitl**, Aztec female tlatoani (1299-1347), same name of several little known mexican historical personages, both male and female. The Nahuatl name means “old skirt” (cuē (i) - tl 'skirt, dress'; īlām-ah 'old lady'.

The period from 1299 to 1376 is full of loopholes and imprecise data, curiously and despite being the turning point when Mexico was founded, it is necessary to investigate in detail the true Aztec origins.

This research the existence of Ilancuēitl (woman) is suggested, she ruled the Aztecs (1299-1347), was the wife of Huēhueh Acamapichtli (Cōlhuahcān tlahtoāni), daughter of Ahcolmiztli Lord of Cōhuatlīnchān and was imposed as ruler on the Mexica by Coxcox, Cōlhuahcān tlahtoāni.

Upon and during the founding Tenochtitlan, according, to some records there were twelve rulers in México-Tenochtitlan. The first of these, Tenoch, is considered by many a figure mythical, but is real and considered the founder and first ruler of Tenochtitlan proper, named as such in his recognition, the City of Tenoch.

It is interesting to note, that the Aztecs original title to their rulers was cuauhtlatoani (Nahuatl: who speaks like Eagle), this is considered equivalent to "head of arms" or "warlord".

Subsequently, their leaders were designated, simply as tlahtoāni, rulers of Tenochtitlan, Texcoco and Tlacopan, basically ruling over the Valley of Mexico. Later the prefix of huēyi was added to tlahtoāni, the word huēyi [we.ji] or [we.i] means 'large, long, high'.

The twelve Tlatoanis were as follows:

The first Tlatoani was **Tenōch** (1299-1363), (The Nahuatl name means 'Stone Tuna'),**[[137]](#footnote-137)** Aztec leader with whom begins the mexica Huey Tlatoanis (normally called "emperors").

Born in Cuauhmixtitlan in 1299, perhaps after the Chapultepec defeat. The historian Chimalpain also mentions that he shows up in 1285, but perhaps is a mistake, because his father Tlamacazqui is mentioned by Tezozomoc together with Cuauhtlequetzqui, Axolohua and Acocoltzin in 1286, when he was 17 years old, and he had to Tenoch at age 30.

His youth passes calmly, until the age of 19, when participates in the war against Azcapotzalco. When defeated their payable tribute increases; also they must actively cooperate the tepanec wars from 1318 wars to consolidate them as a Hueyi Tlahtocayotl. The Colhuacan kingdom was weakened political and militarily, at the time Acolnahuacatl from Azcapotzalco motivates and supports the mexicas to subdue them; through this political maneuver would control two triple alliance cities existing at that time and could extend to the south, to control the cotton route. Thus, in 1344 Colhuacan becomes the first mexica tributary village and then gradually loses importance until being relegated by Iztapalapa.

The second Tlatoani was **Acamapichtli**,**[[138]](#footnote-138)** (1377 to 1395) the translated Nahuatl name means "the one who holds the cane stick"; although more appropriately is 'fist closed with canes' (āca-tl 'cane', māpīch-tli 'clenched fist, bunch of mā-pīqui 'tighten something by hand (mā)-').

During the 13th and early 14th centuries the mexitin were spreading along the western side of Texcoco Lake, the towns of Huixachtitlan, Azcapotzalco and Chapultepec were relevant. The mexicas received permission from the tepanec to settle north of an islet named Cuauhmixtitlan in 1274. In 1366 the tepaneca king Acolnahuacatl, in order to ensure aztecs loyalty, accepts Acamapichtli (culhua prince from Coatlinchan) on the Tenochtitlan throne, thus initiating a new lineage to the latter city, which simultaneously proclaimed heiress of the Toltec tradition and the right to rule as Hueyi tlahtohcayotl replacing Colhuacan, configuring the penultimate Triple Alliance.

**Huitzilíhuitl**,**[[139]](#footnote-139)** was the third Tlatoani or mexica governor. The name means "hummingbird feather", ruled from 1391 to 1417, was the fourth son of Acamapichtli, his predecessor on the throne; he was elected according to the chronicles because he was a young man of noble heart, peaceful and good morals.

Once he became Tenochtitlan tlatoani, his first political decision was of the utmost importance, he married the daughter of Tezozomoc, tlatoani of Azcapotzalco, thus managed to reduce taxes to mere symbolic delivery. In return Huitzilíhuitl provided a great service to his father-in-law: the Aztecs conquered several neighboring towns, such as Chalco and Cuautitlán, on behalf of the Azcapotzalco Tepanec, from who, in spite of the royal wedding, remained vassals.

Very brief seemed to the Aztecs the time Hutizilíhuitl ruled, continues the Chronicle, because he died at the age of 35. It is said that when he died he left his Kingdom in order and he issued several laws, formed an army to land and another for water. Huitzilíhuitl was actually the first Warrior tlatoani, initiated his people in the taste for war, military life and conquests.

Thanks to his help, Tezozomoc, his father-in-law, he became the most powerful Lord in the Valley of Mexico.

The fourth Tlatoani was **Chimalpopoca**, ("Smoking Shield" from Nahuatl "chimalli", "shield" and "popoca", "smokes") (1397 - 1427) tlahtoani of the Aztec-tepaneca nobility of Mexico Tenochtitlan, Huitzilihuitl successor in 1417. As tlahtoani of Tenochtitlan, was vassal -and grandson by mother- of Tezozomoc of Azcapotzalco, Tepaneca Huey tlatoani, and under his rule participated in the tepanec conquests, including Chalco. Upon Tezozomoc death, his son Maxtla succeeded on the Azcapotzalco throne. It was then when an internal revolt broke out in the Tepaneca Empire, because a number of subordinate Lords rose against Azcapotzalco and their acolytes, killing Chimalpopoca among other tepanec Lords, and changing the hegemonic center of the empire, that from Azcapotzalco goes to Mexico-Tenochtitlan. The main leader of those rebels was Itzcóatl, from the tenochca royal dynasty that succeeded Chimalpopoca (his victim) in Tenochtitlan. It was thus beginning the Aztec Empire or Triple Alliance.

The fifth Tlatoani was **Itzcóatl[[140]](#footnote-140)** or Ītzcóātl (náhuatl language: ītz-cōā-tl, 'serpent armed with flints') (1381-1440), priest and religious reformer who defeated the tepanec. He was the son of Acamapichtli, and the daughter of Tezozomoc, Lord of Azcapotzalco.

During his government the first large expansive aztec stage took place. Before being elected Tlatoani he served as tlacochcálcatl (in Nahuatl head of the House of weapons, which was the highest military post). His rise occurred April 3, 1427. Aided by Tlacaelel, his Cihuacoátl (Vice-Regent), allied with Texcoco and Tlacopan. Mexico-Tenochtitlan at that then did not have the military power to defeat the tepanec, also, the Alliance with Texcoco was due mainly because Maxtla had clear intentions to conquer, and coupled with the personal conflict Netzahualcoyotl had with the Tepaneca King. Years before, Maxtla had killed father, Ixtlilxóchitl, right before his own eyes. Netzahualcoyotl had to go to Mexico-Tenochtitlan to ask his uncle Itzcóatl, political relief since Maxtla pursued him consistently. For many years, Netzahualcoyotl took shelter from the Aztec nobility. Subsequently, Netzahualcoyotl recovered Texcoco from Azcapotzalco. When Itzcóatl makes war against Azcapotzalco, requests Netzahualcoyotl Alliance, recalling the days that the Aztec Kingdom had given him shelter. Thus, Tlacopan, which was a basically Aztec people, formed a triple alliance, whose armies were led personally by Itzcóatl in the battle against the tepanec. 15 days after the start of the battle, Maxtla was defeated by the Triple Alliance, and at the beginning of the 1428 concluded the Tepaneca domain of the Anahuac Valley, and Azcapotzalco burned and sacked and become a slave market.

At that time the Triple Alliance was formed with Texcoco and Tlacopan as independent altépetl and Tenochtitlan maintained military command.

The sixth Tlatoani was **Motecuhzoma Ilhuicamina**,**[[141]](#footnote-141)** his first name, pronounced [moteːkʷˈsoːma] in Classical Nahuatl, means "he who frowns like a lord". It is also written Montezuma, Motecuhzoma, and several other spellings. Ilhuicamina, pronounced [ilwikaˈmiːna], means "he shoots a bolt into the sky". In Aztec writing, he can be indicated by either a diadem representing or an arrow piercing a stylized representation of the sky. Ruled from 1440 to 1469.

As the son of Emperor Huitzilihuitl II, he assumed in 1417command of the army, which would continue during the reigns of his half-brother Chimalpopoca (1417-1427) and his uncle Itzcóatl (1427-1440). On the death of the latter, Moctezuma Ilhuicamina was elected sovereign of the mexica state under which began an expansionist era, with the help of their traditional allies, the small Lordships of Texcoco and Tlacopan. After having defeated Cuauhtlatoa, king of Tlatelolco, who tried to take the government, subdue Atonal, lord of Coixtlahuaca in 1461, and destroy the cities of Chalco and Tepeaca, extended his dominions towards areas of Guerrero, Hidalgo, Puebla, Oaxaca and part of Veracruz, dominating the Anahuac high lands.

The Tlatócan named **Axayacatl**, as the seventh Tlatoani of 1469 to 1481, the name Axayacatl (Nahuatl: ā-xāyáca-tl, 'Mask of water' ' lacustrine insect from the Tabanidae family from whose eggs ahuahuatli is made) was Moctezuma I successor and father of Moctezuma II.

Under his rule, in 1473 Moquíhuix Tlatelolco tlatoani was accused of ill-treating one of his wives, from the mexica nobility and of having usurped power, so the tenochca declared war on them. The real underlying reason behind the conflict with their neighbor and closest ally was remote trade controlled by the tlaltelolcas.

Moquihuix unsuccessfully sought the support of the tenochcas enemies. The event caused autonomy loss of Mexico-Tlatelolco. The tlaltelolcas a few years later the founding of Tenochtitlan separated forming an autonomous altépetl in the Mexico-Tlatelolco islet. A bloody battle ensued, probably provoked by the Mexica to take control of the important market of the city. The tlaltelolcas dug in their Templo Mayor from where Moquihuix, defeated was thrown down the steps. The tlaltelolcas were burdened with high tributes, their land was distributed and a mexica ruler was imposed.

The eight Tlatoani was **Tízoc** Chālchiuhtlatona (Nahuatl: Tīz-oc Chālchiuh-tlatona, 'Holes made with emeralds')?, (1436-1487) was a Huey tlatoani successor of his brother Axayacatl, specially dedicated to religious life and with little success in military expansion, had a relatively short reign (1481-1486).

He was the eldest son of Moctezuma Ilhuicamina and brother of Ahuizotl and Axayacatl. He was elected tlatoani in 1481 after the latter's death.

His first campaign, the attack on the city of Meztitlan, ended in defeat, and despite fourteen military campaigns that he undertook, could not increase the domains of the Triple Alliance. This moved Tizoc to devote himself more to manage and "educate" the conquered, than to conquer new towns.

This pacifism led to some uprisings, as the Tollocan, which was slightly pacified, if compared with the cruel crushing of the Triple Alliance.

On the other hand, he undertook conquests towards Veracruz and Oaxaca. He ordered the construction of a monolith known as "The stone of Tízoc" in remembrance of the victories of Tamajachco and Miquitlan in Huastec territory, Atezcahuacán, Puebla, and Otlappan, in Guerrero. However, some historians attribute many of his conquests to his predecessors rather than Tízoc.

Upon Tizoc’s death, **Ahuizotl** [/a-hui-zo-tl/] (River Thorns, - a: atoyatl, river; - hui:-huiztli, thorn; -otl: quality or essence). (April 13, 1486 – September 2, 1502), became the ninth Tlatoani which led the mexicas in relatively short time, to dominate virtually the center and south of Mexico (including Guatemala, from the Gulf of Mexico to the Pacific Ocean). The mexica warriors were driven by their Tlatoani figure, a truly warrior ruler who did not hesitate to lead at the forefront of battles.

The Ahuizotl conquests are recorded in the Mendocino Codex. Not only Ahuizotl was a great warrior, but also a strong religious leader, a good diplomat, and even a renowned economist, being that in addition to expanding the empire by force, he knew how to convince and trade with the vanquished people, opening the doors of the empire to more remote villages.

He was an excellent conqueror. He built an aqueduct to bring water from Coyoacán to Tenochtitlan, this caused a flood that accidentally killed him.

The tenth Tlatoani was **Motecuhzoma Xocoyotzin**, (in Nahuatl Motēcuhzōma Xōcoyōtzin;) ([moteːkʷ 'soːma ʃoːko' joːtsin]: 'Moctezuma the young') or Moctezuma II (1466 - 29 June 1520) was a mexica Huey tlatoani between 1502 and 1520. Moctezuma spelling is the most common and modern; however, most of sources from the 16th and 17TH centuries refer that his name was Motecuhzoma including by Fray Bernardino de Sahagún, who used a form closer to the Nahuatl: Motecuçoma and Motecuhzomatzin. Due to courtesy reasons and royal respect the suffix "tzin" (small in Nahuatl) was often added. Also called Moteczuma in the work of Salvador de Madariaga "Hernán Cortés".

According to the Tlaxcala history of Diego Muñoz Camargo "this name Moctheuzomatzin means both as Given Lord, taking it literally; but in the moral sense means frown, Lord over all Lords and the largest of all, and very severe and serious Lord and man of courage and frowning, that it is suddenly angry with slight occasion." However 16th century Nahuatl language scholars, such as Motolinia, Torquemada, Betancourt, Sigüenza, rejected the sense of given man and deduced that Moctheuzomatzin came from the pronoun mo from teuhtil or tecuhtli, "Lord or Knight" and çoma or çuma, "frown who is angry, have courage, deriving from it, çu ucalli, frowning and full of courage", tzin reverential termination. So its meaning is "frowning man, serious, cautious, serious, that makes other fear and respect".

The ordinal number is currently used to distinguish him from his namesake, also Huey tlatoani, Moctezuma Ilhuicamina (Moctezuma I), to whom the indigenous chroniclers also called Huehuemotecuhzoma or 'Moctezuma the elder'.

He had eight daughters, including Doña Isabel Moctezuma, and eleven sons, among them Chimalpopoca (not to confuse with the prior Huey tlatoani) and Tlaltecatzin.

In 1520, while he was prisoner of the spanish invaders, the Tlatócan removed him from power and appointed Cuitláhuac as his successor.

**Cuitláhuac** (1476 – 1520) was the penultimate and eleventh mexica tlatoani, lord of Iztapalapa y brother of Moctezuma Xocoyotzin.

His name means "(he who) has been commissioned (of the care of someone)". This name was derived by the Malinche, while mentioning the actual name of the Tlatoani that was Cuauhtlahuac = 'Eagle on the water'. She in mocking or scorning called him with the Cuitláhuac name. Hence the spanish took this name as real without knowing the meaning, and I was reflected in history. Bernal Díaz del Castillo named him Coadlabaca in his true history of the conquest of the new Spain.

Son of Axayacatl and thus Moctezuma II Xocoyotzin brother. In June, 1520 was already prisoner of Hernán Cortés by having plotted an uprising against the spaniards. When Cortés returned after having defeated Pánfilo de Narváez in Zempoala, he found that Tenochtitlan had rebelled on the occasion of the slaughter in the Templo Mayor, ordered by Pedro de Alvarado.

Cortes demanded Moctezuma Xocoyotzin that he restored the market and the people returned to peace. Then, at the request of Moctezuma, Cortés released Cuitláhuac so he fixed things. But him, as soon as free, led the uprising and attacked the barracks where they were Spaniards and their allies with such ferocity that Cortés, fearful of being completely wiped out, demanded that Moctezuma went to the roof of the Palace to harangue his mexica subjects and ask them to remain in peace. There is the theory that Moctezuma was wounded on that occasion by a stone and died within two days. However, other historians’ mention that the spaniards had already killed Moctezuma, or killed him at that time.

**Cuauhtémoc[[142]](#footnote-142)** (Cuāuhtémōc) (Nahuatl: cuāuh-'Eagle' témōhuia 'descend, go down'), (1496 - d. February 28, 1525) was the twelfth and last Mexico-Tenochtitlan mexica tlatoani. He assumed power in 1520, a year before the Tenochtitlan capture by Hernán Cortés and his troops.

The name Cuāuhtémōc which literally means 'Eagle which descended (landed)' (Nahuatl cuāuh(-tli) 'Eagle', temō-'descend', - c past). The honorific form of Cuāuhtémōc is Cuāuhtémōctzīn (the suffix - tzīn is used to designate a dignity similar to "Don" or "Lord" in Spanish).

Cuāuhtémōc was Moctezuma Xocoyotzin nephew and as Cuitláhuac, should have been the husband of his daughter Tecuichpo (Nahuatl, 'cotton snowflake') when she became of age. When he assumed power, the conquerors had already been expelled from Tenochtitlan, but the city was devastated by hunger, smallpox, and the lack of fresh water. Cuauhtémoc reached this post having been tlacochcálcatl (head of arms) of resistance to the conquerors, given that since the death of Moctezuma prior to the Sad Night (Noche Triste), he is identified as the mexica military leader.

Finally is taken prisoner and his feet were burned, so he told the spaniards where was the aztec treasure, driven by gold greed: Bernal Díaz del Castillo, in his true history of the new Spain conquest recounts in detail how mistrust spread among the spaniards, while stubbornly denying the reality of their dream wealth. The gold they had obtained altogether (83,200 castellanos) was not sufficient to satisfactorily distribute among all the spanish troops, so assumptions began by commanders get more gold. Some spaniards figured that after the Toltec channel battle, the aztecs had recovered the booty and had dumped it to the lagoon or had been stolen by the Tlaxcalans or by the own spanish soldiers. That is why they were officers of the Royal Treasury, and especially the treasurer Julian de Alderete, and not Cortés, who limited to consent to it, those who ordered -Bernal Díaz and López de Gómara as it is argued- the torment of Cuauhtémoc and Tetlepanquetzaltzin. According to the Díaz del Castillo books, López de Gómara and subsequent accusations by Cortés during his “residence trials” agree in that they were tortured by wetting their feet and hands with oil and burning them. According to Bernal, Cuauhtémoc confessed four days before "they caught him they threw it into the lagoon, the gold, the shots and shotguns that were taken from Cortés, and they went Guatemuz pointed in the houses they used to live", where the spaniards recovered "from sort of large water pool a golden Sun like the one given by Montezuma".

# 15. THE CONQUEST.

The history of the "discovery" of America, its violent conquest and its unjust colonization during the last five centuries, has been on the hands of the victors, and the sons of the sons of all Europeans who have continued arriving to Mexico, to make fortune through the "natives" and their apparently inexhaustible natural resource. Yesterday gold and encomienda,**[[143]](#footnote-143)** today oil and minimum wages, but history repeats itself. But knowing history, frees people from cyclical and repetitive mistakes. Thus, it is essential for Mexicans to know their own "true story", so that there are no more victors and defeated, dominated and dominating, colonized and colonizers.

*"Was not like that what the Dzules (Spaniards) did when they arrived here. They taught fear; and came to wither flowers. For their flower to blossom, they damaged and sucked the flower of the others." (Book of Chumayel Chilam Balam)*

## The conquerors world.

Spain had just expelled the Arabs, who had dominated their peninsula for over eight hundred**[[144]](#footnote-144)** years. The kingdoms of Castile and Aragon, in 1479 had formed a single Kingdom through the marriage of Ferdinand of Aragon and Isabella of Castile, it was a Crown "new, poor and with devastated territories" and men in arms. Also, Europe had lost the commercial passage to the East and the near east by the Turkish taking Constantinople.**[[145]](#footnote-145)** The European economy at that time depended on the trade in spices and multiple consumption objects imported from those distant lands. "Merchants" from all the major European cities and especially Venice and London completely dominated commerce.

*"Christopher Columbus was financed by Venetian merchants, and not by the few and modest jewelry that Isabel la Catolica might have had, what paved the way to our continent". (José María Muría. 1982)* **[[146]](#footnote-146)**

Immediately after the accidental encounter with the Cem Anahuac (North America) and the Tahuantinsuyo**[[147]](#footnote-147)** (South America), the spaniards started the invasion, destruction, pillage, exploitation and extermination of "discovered" peoples, with the divine permission of the catholic church and the legal support of the spanish crown.

*"In 1493, the Spanish Pope Alexander VI, supreme arbiter of Christendom, ceded the territories seen by Christopher Columbus and his companions, and "all islands and firm land discovered west and noon" in the Meridian, one hundred leagues away from Azores and Cape Verde to reduce “the inhabitants and naturals of these places into the catholic faith" and to collect as prize of the crusade, "gold, aromatic things and many others of great price, of diverse characteristics and quality." (José María Muría. 1982)*

The search for alternate communication routes with China and India later meant for Europe, not just maintaining trade, but a continental and global source of power. Oriental technology was far superior to the European, not only the compass, gunpowder, ceramics, silk, paper and metal alloys; but the ancient and better navigation technology, it is noted that China and India, are two much older civilizations than the European. An example is that in 1400 CE the total Chinese fleet included 3,500 ships, of which 400 were warships, 400 merchants and 2700 Coast Guard, according to Louise Levathes.**[[148]](#footnote-148)**

*"Probably, the safest ships in the world, and also the largest were Chinese, and from the Sung times, Chinese merchants traveled to points far from their own shores. Ibn Battuta, who visited India and China in the 14th century, wrote that at their times all trade between Malabar and South China was made in Chinese ships....Arab sailors were familiar with the long ocean voyages, and had safe ships. It is interesting to note that the Arabs who had contact with the Vasco da Gama people were not impressed by European ships; they admired their sturdy construction, but they judged them little slow and manageable.... Altogether, it is likely that the Arabs should be placed next to the Chinese among the peoples of the seas that in the 15th century could have been able to circumnavigate Africa and perhaps crossing the Pacific if they had tried it." (J.H. Parry.**1989)* **[[149]](#footnote-149)**

This way, it is interesting to understand that Asian peoples had a technology far superior to the European and that when it was appropriated by the Europeans, it was used for commercial, military and expansion purposes. Technologies copied by Europe from Asia and which later served them to invade and take over the entire planet, Asians despite having invented them, despite having the military and maritime power, never attempted to take over and subjugate the planet.

The conceptions of life, the world, war and power, between the Europeans and the rest of the world have been totally different. So the "heroic" feat of "discovering the new world", was not more than a warfare and commercial adventure, funded by greedy merchants and carried out by the poorest and most ignorant spaniards of the dark middle ages, at any price and without any scruples.

*"It is next to impossible to imagine 15th century explorers, looking for the North Pole. They were practical men, just like their rulers and the investors who financed their travels, and their objectives were also practical: mainly to establish concrete contacts with specific non-European countries, countries whose existence was known, advanced culture and with commercial importance, countries whose inhabitants could provide valuable goods and countries whose rulers could seek partnership and political support. The exploration could reveal other advantages, goes without saying: unexploited fisheries and fertile islands with feuds and arable land available to whomever should wish to seize them. However, these Islands were better if populated, preferably by docile and laborious people... For the most part, the explorers did not seek new lands; they sought new routes to known lands... Thus, the originality and importance of the 15th century travels was not to reveal the uninhabited and the unknown as links, through usable sea routes, regions away from the populated and known... Columbus experience wasn't entirely different; but, obviously, was not the same in the case of native inhabitants. Columbus did not discover a new world; established contact between two worlds, both inhabited and both ancient in human terms." (J.H.Parry. 1989)*

## The "Discovery" reason.

The "discovery of the new world" in 1492, marks the beginning of the search of power for "traders or merchants". The invasion of America, Africa and later Asia, by the European crowns, was generally funded and encouraged by merchants; because we must remember that then there was no "private initiative". The open fight between the "State and the market" begins with the Americas invasion in 1492 and ends at the end of the 20th century with the imposition of economic neo-liberalism and economic globalization.

While it is true that the spanish conquerors brought the banners of the spanish crown, they were fully financed by merchants. That was one of the reasons why the spanish crown did not have full control of the spanish conquistadors, as they were not soldiers, nor high nobility. Instead, were the scum of a Spain plunged in poverty and ignorance, as they had recently finished the costly re-conquest war with the Arabs. The bunch of uneducated men and eager to enrich themselves by plundering and exploitation, were used and funded by merchants to begin the conquest of the world. However, it was the Anglo-Saxons eventually who fulfilled the historical mission of the "merchants" assigned as the "armed wing" of the market to conquer the world, first from England and later from the United States.

*"Once I saw that, having burning on a grill four or five important people or lords (and I even think there were two or three other pairs of grills where others were burnt) and because they loudly shouted and saddened the captain or kept him from sleeping, he commanded they were drowned, and the sheriff, who was worse than an executioner, who burnt them, did not want to drown them, before, with his hands he put sticks in their mouths so that they did not scream and added fire until they were grilled for as long as he wanted. I saw all the things above mentioned and many other infinite. And because the people who could flee, locked themselves up in the mountains and went up to the mountains fleeing from such inhuman men, that without mercy and such ferocious beasts, eradicators and capital enemies of human lineage, they taught and trained hounds and brave dogs than upon seeing an Indian they would break him in pieces, within a payer, and they better attacked them and ate them as if they were pork. These dogs made huge ravages and butcheries. And because seldom, rare and few times, the Indians killed some Christians with just reason and holy justice, spaniards made a law among themselves, that by every Christian killed by indians, Christians would kill one hundred Indians... from the many forces, violence and harassment they made, soon the indians began to understand that these men could not have come from heaven." (Bartholomew de Las Casas.**1552)* **[[150]](#footnote-150)**

Thus the European invasion was not generated by a humanistic and scientific spirit. Nor the invasion and conquest had the full the authority and control of the spanish crown. It was a warrior and commercial enterprise performed in part by the "investors", rich merchants who primarily wished to find a new Asian trade route and then plunder the precious metals from the newly "discovered" land and exploit its inhabitants to an extermination point. Columbus himself is driven by greed and ambition. The Hispanic "official story" has presented him as a humanist Explorer. There is nothing further from the truth.

Recent research has shown that Christopher Columbus, was not Genovese, but apparently jewish catalan. Who was advised by merchants, makes the Catholic monarchs, on April 17, 1492, sign the so-called Santa Fe capitulations,**[[151]](#footnote-151)** where he asked for the titles of "Major Admiral of the ocean sea, Viceroy and Governor General" of the lands he would discover, the right to present the list (three names) for appointment of councilors, a tenth or 10% of all goods to be negotiated in the Indies, exclusivity right on disputes that may arise by the Indian merchandise, and to contribute with an “ocheno” or eighth part 12.5% of the cost of arming commercial ships, thus obtaining the same percentage of the profits. As shown, his greed and that of the merchants who financed the expedition, was very large and that in the long run was what sunk Columbus and distanced the merchants from the spanish crown.

The Columbus adventure companions were the poorest people and those sentenced to life imprisonment, who saw the enterprise as their only chance of getting out of the dungeons. At the time the spaniards who went to "make" the America, were landless peasants, convicts, mercenaries and the impoverished lower nobility, who sought first and foremost, immediate and disproportionate wealth at any cost.

*"As men we are not all very good, and there are some with bad conscience, and since at that time they came from Castile and the Indies many poor spaniards and of great greed, and canine and hungry for wealth and slaves..." (Bernal Diaz Castillo* **[[152]](#footnote-152)***)*

The Hispanic colonial history speaks of a group of brave and intrepid "soldiers" and explorers, who came to discover a primitive and savage world for the sake of progress and Christianity. That they risked their lives in favor of religion and humanity. This handful of heroic men, have been depicted as a compact group of "soldiers", directed by a leader respected by all. The disguised reality says just the opposite.

*"There were many debts among us, that we owed for crossbows at fifty and sixty pesos, and others for a fifty sword, and thus all things we bought were so expensive, a surgeon called master Juan, who cured some bad injuries and charged for the cure excessive prices, and also a quack healer called Murcía, who was an apothecary and barber, also cured, and other thirty traps and tarrabusterías that we owed, demanded we paid from the parts we obtained."(Bernal Díaz del Castillo). This passage confirms the expedition private rigid structure in which not even wounds are borne by the common, the soldiers greed is better explained in realizing it was not real army corps, but a partnership." (Silvio a. Zavala. 1933)* **[[153]](#footnote-153)**

## The conquest philosophy.

The spaniards structured a philosophy that justified and legalized the invasion, destruction, subjugation and exploitation of indigenous peoples. To legitimize the injustice, atrocity and genocide, was the target of jurists, theologians, religious, noblemen, merchants and adventurers. Generate wealth from looting and crime was a "State reason".

"And have your majesty for very certain that according to the amount of land seems to be large, and the many mosques they have, there has not been a year, in what we have seen, they do not kill and sacrifice in this way three or four thousand souls. See your royal majesties if you should prevent such great evil and harm, and certainly God our Lord would be very well served, if by means of the hands of your royal highnesses these people were introduced and educated in our very holy catholic faith..." (Hernán Cortés. 1519)

The first idea was that indigenous people were not "human beings", but animals. The second, is that in being absent from the european God and the catholic religion, were the devil’s product. Third, in that the "Universal Humane" is for the european culture and themselves; so that indigenous people and their culture were inferior. Fourth, from their very origins, the peoples of Europe have lived in a world of threats, rivalries, wars, invasions and loot; so the "law of war and conquest" was for the winning people to use for the profit and benefit, without distinction of men, lands and properties of the conquered people.

*"The people and goods of those defeated in a just war are property of the victors. Those defeated in war are to be servants of the victors, not only because the winner, in some virtue is better than the loser, as taught by philosophers, and because it is just in natural law that the imperfect obeys the more perfect, but also that with this greed men prefer to save the life of defeated men (Thus they are called “serfs”: "se servare") instead of killing them: by showing that this type of servants are necessary for the defense and preservation of the human society..." (Juan Ginés de Sepúlveda.* **[[154]](#footnote-154)** *1490-1573)*

The european civilization has its foundation on the Judeo-Christian thought, the Greco-Roman and Germanic culture. From the first it is established that, "God made men in his image and likeness and did so to rule over people and things, using the world and killing animals for their benefit". From the second that "Greco-Roman men" has as mission: that because of his supposed "rational superiority", should dominate, transform and exploit nature". The third inspires passion and militaristic vocation, which becomes aggressive, in its perpetual drive to domain, fueled by their voracious exploitative drives, from their earliest origins, to this day. Therefore, indigenous peoples were "legally" condemned to slavery and exploitation by means of weapons and with God’s blessing, without any right. For the first time in the history of mankind a "people and a culture" are stigmatized as inferior and slave "in nature".

Since the Columbus arrival to the Antilles, where indigenous were brutally exterminated in a few years, the conqueror first and later the colonizer, imposed their right of appropriating what did not belong to them, and in honor of this alleged right; massacre, mutilate, rape, brand, steal, enslaving and exploiting invaded peoples; justifying these actions as a "civilizing, evangelical and heroic" enterprise, as a result of a supposed religious, racial and cultural superiority.

The problem for America and Mexico is that this scheme continues to repeat itself, thanks to many form changes, but the basic social, cultural, economic and political relations remain the same from the 16th to the 21st century.

*“In the year one thousand and five hundred and seventeen the New Spain was discovered, and in the discovery were major scandals occurred in the indians and some deaths by those who discovered. In the year one thousand and five hundred and eighteen the so called christians went to steal and kill them, although they say they are going to repopulate. And since this eighteen year until today, we are in the year of one thousand five hundred and forty-two, has overflowed and reached its height all iniquity, all injustice, all violence and tyranny of christians who have done in the Indies, because all they have lost all fear God and the king, and they have forgotten themselves. Because they are so many and such the ravages and cruelties, massacres and destructions, population decimation, theft, violence and tyranny, and in so many and such kingdoms of Firm Land, that all the things we have said are nothing in comparison with what was made; because although we say all, which are endless what we do not say, they are not comparable either in number or in severity to those made from this year of one thousand five hundred and eighteen and committed to this day and year of one thousand five hundred and forty-two, and today, on this day of September, are made and committed the most serious and heinous. Because it's true the rule we made here, that always from the beginning have been growing in greater excesses and infernal works." (Bartholomew the Casas. 1542)*

The Hispanic "official story" prevents diffusion of the thought and criticism of people such as Bartholomew de Casas. Moreover, encourages common people not to investigate the sources, because while reading these texts in a critical and analytical way, the reader will find the, aberrations and cynicism of those who wrote them. Christopher Columbus, Hernán Cortés and Bernal Díaz del Castillo themselves, in their writings relate their atrocities.

*"When reading the Christopher Columbus writings (diaries, letters, reports), you could have the impression that his essential motive was his desire to become rich (what I say here and later about Columbus could apply to others; as it happens he was the first and therefore, set the example). Gold, or rather the search for gold, because not much is initially found, is omnipresent in the course of the first trip. On the very same day that follows the discovery, on October 13, 1492, he already noted in his diary: 'I don't want to stop by and walk many islands to find their gold' (15.10.1492). 'He commanded the Admiral to not take anything, so that they knew they were not looking only for gold' (1.11.1492). ‘Even his prayer became: -our Lord I ask, for your piety, to find this gold...-'(23.12.1492)". (Jacques Lafaye. 1991)* **[[155]](#footnote-155)**

Based on this ideological and philosophical principle, the europeans found the justification for their earthly and divine "right", of the conquest and colonization, not only of America, but the entire world.

Because as of the 16th century, europeans invaded America, Africa, Asia and Australia. Destroying cultures and religions, subordinating economies and markets, enslaving and exterminating entire cultures; everything in favor of their economic and political interests, sheltered and by their religion.

The "official history" has been hispanic from 1520, when Hernán Cortés himself writes, the -Letters of Relation-, which are a totally partial vision of events, as they were intended to justify Cortés before the king of Spain, by having betrayed the Cuba governor, who subrogated the grant to steal gold from the shores of the Gulf of Mexico in what today is the national territory. The Hispanic history continues to depict Hernán Cortés as a great hero.

*"But the adversary that concerned Hernán Cortés the most was Diego Velázquez; and not without reason, since the governor sent, as soon as he could, Narvaez in pursuit. The reason to give to their situation legal appearance, indicate the importance of respect for the legal forms in conquests". (Jacques Lafaye. 1991)*

## The conquistador.

Hernán Cortés was a man of his time. Son of a poor hidalgo,**[[156]](#footnote-156)** while a young man he was expelled from the Salamanca University, where he wanted to study law, due to his low academic results. Later he prepares to leave on an expedition to Italy, but he is attacked by an aggrieved husband and is confined to bed for several months, his biographers write with euphemism, "he liked to visit beds of married women", at the age of 19 sails to “make fortune” in America and landed on the island of Santo Domingo in 1502, in the new lands acted as scribe, agriculture hand, and later as a conqueror.

*"The beginning of his stay (Cortes) in the new world as the circumstances of his journey, preceded by a picaresque tramp, contribute to depict him as a rather obscure emigrant." (Jacques Lafaye. 1991)*

He later accompanied Diego Velázquez in 1511 in the conquest of Cuba. He was then his Secretary and later Santiago de Baracoa major. Despite having difficulties with Diego Velázquez, as he seduced the sister of the governor’s bride, Catalina Juarez Marcaida (whom he later strangled at his Coyoacán home in 1522), and refused to marry her, fleeing from the law he took refuge in a church. By his later marriage in 1514 with Catalina, he managed to make Velázquez his godfather.

It is important to point out that Diego Velázquez as Cuba governor obtained the concession from the spanish crown to go and "rescue gold"**[[157]](#footnote-157)** on the shores of what is now the territory of Mexico. He tries to subrogate the concession, first to Baltasar Bermúdez and finally does it with Cortés.

*"Diego Velázquez decided to set up –at his cost, according to the usual procedures- an expedition. He intended to entrust the command to one of his Cuellar compatriots, Baltasar Bermúdez, but he had conditions that displeased Velasquez; the governor, angry, violently threw him out as was his custom. Then, according to Las Casas, Amador de Lares convinced him to entrust the command in Cortés, whit whom he was to share the benefits of the expedition. But here we note what Gómora said (that is the marquez himself), according to which, Baltasar Bermúdez refused the mandate because Velásquez claimed a share of three thousand ducats; after that failure, Cortés was sought, on the condition that he covered half of the costs, since he had “two thousand gold castellanos in association with Andrés de Duero, a merchant", thus he had a business partner. We see here, on a modest scale, how commercial capital was beginning to be invested in colonial enterprises." (Jacques Lafaye. 1970)*

## The invasion.

Such are the conditions in which Hernán Cortés Arrives to the coast of Quintana Roo in 1519, with 11 ships, 553 adventurers and 110 sailors, plus about one hundred of blacks and carib indigenous people. He had left Cuba as a fugitive of the law, as the governor of the island, Diego Velázquez, learned of the betrayal plans of the brand new captain, and gave orders to arrest Cortés, but he left ahead of his scheduled departure to avoid being arrested and imprisoned.

This is the reason why, in the proximity of a mutiny in the expedition and anchored off the coast of Veracruz, those who did not want Cortés as captain, called for the expedition to return to Cuba and deliver Cortés prisoner, for the governor Velasquez to assign another captain. Hernán Cortés ordered drilling holes and not burning the ships to avoid a fight between the spaniards and his likely imprisonment.

*"Raised in arms" in fact with the navy, but recognizing in his letters his public and private duties towards Diego Velázquez, Cortés left the island of Cuba. On the coast of Veracruz, before the military penetration to the New Spain, with a frank rupture, gained legal features. Cortés had undertaken numerous rescue operations; the Velazquez faction was satisfied and fearful of the large number of indians calling for the return to Cuba; Don Hernando and proletarians soldiers, incited by the wealth, wanted, on the other hand, entering their pacification campaign and conquest of the land (plunder and looting A.N.). The return to Cuba could mean for the captain his execution as a rebel." (Silvio Zavala. 1991).* **[[158]](#footnote-158)**

Governor Velázquez, had managed to obtain the "concession to rescue gold" of what today is Mexico, which is to be understood as looting to avoid using euphemisms. It is important to mention that except for the first two Columbus trips, the invasion of America, was a popular campaign and not for the Crown of Spain. Indeed, investors and the adventurous personally financed expeditions, some with their own resources and others with their lives. The spanish crown granted the concession through a lobbying in the court and its "cost" was 20% of the stolen belonged to the crown, the famous "royal fifth", the remaining 80% was divided among courtesans, investors and adventurers, according to the investment that each had negotiated in the "campaign". The spaniards had previously made two expeditions to the coast of Mexico; Francisco Hernández de Córdoba (1517) and Juan de Grijalva (1518); hence they knew then, of the existence of those lands, its wealth and its inhabitants.

*"He is therefore, a man (Cortés) outside the law (the governor had released an arrest warrant against him, without effect at two hundred leagues from Santiago de Cuba), who left from San Cristóbal, in mid-February, 1519." (Jacques Lafaye. 1991)*

Upon Cortés arrival at Isla Mujeres, learned that two Spaniards lived in Chetumal, they had shipwrecked in 1511 in the Alacranes reef, traveling from Panama to Cuba and sent to rescue them.

Eight years after the sinking the two spaniards knew perfectly well the Maya language. While Jerónimo de Aguilar remained spanish, Gonzalo Guerrero totally assimilated the mayan culture. Gonzalo Guerrero is an obscure character in the "official history", a traitor for the Hispanic view of history. Gonzalo Guerrero bought his freedom, became a free man and joined to the mayan army and he became "nacon" (head of warriors), and he married a maiden of the Maya high nobility called Zazil Há**[[159]](#footnote-159)** under their customs and religion, having three children, the first mestizos of Mexico and perhaps most importantly, taught the mayans to fight the spanish and died fighting against the spanish invasion. Gonzalo Guerrero is the symbol of the foreigner that upon coming to live in these lands and in our culture, not only gives the best of him and defends it, but also gives his own life in it.**[[160]](#footnote-160)**

When the spaniards arrive to get Jerónimo de Aguilar, he immediately join the Spaniards, but when they arrive for Gonzalo Guerrero, he sends a message thanking Cortés, and argues that he already has family and that he stays to live with the mayans.

When Cortez arrives in Tabasco, he is given the Malinche,**[[161]](#footnote-161)** who can speak Nahuatl and Maya, so she becomes a language "bridge". Malinche in mayan language informs Jerónimo de Aguilar and he translates to spanish for Cortés of the situation that exists in the Aztec empire. That the year, 1519, is the Uno Caña Year and that their arrival coincides with the prophecy that every 52 years, they expected the announced Quetzalcoatl return. That he arrived from the East, is white and bearded, that will bring the new Quetzalcoatl era and that will punish all those who transgreded his philosophy and religion. That the Tlatócan (Supreme Aztec Council) and Moctezuma II are waiting for him with genuine concern and great fear.

## The prophecy is fulfilled.

Indeed, Moctezuma II and the Tlatócan were aware of spaniards expeditions and shipwrecks in these lands. The end of the mexica Huitzilopochtli usurpation had been announced by Quetzalcoatl through the so-called "disastrous omens". Ten years earlier, a fire spike (Comet) crossed the sky of the great Tenochtitlan; one day without logical explanation the Huitzilopochtli Temple burned until it was completely destroyed; another day in broad daylight, without rain and thunder, Xiuhtecuhtli**[[162]](#footnote-162)** burnt; one day the lake water that surrounded the city boiled without explanation; on some occasions at night in the streets of Tenochtitlan, on some occasions the heart-rending cry of a woman was heard, at night on the Tenochtitlan streets who was crying for their children who were going to die; a bird found in the Lake, had a mirror in the head, where Moctezuma saw the arrival of the spaniards; deformed men brought before Moctezuma disappeared in his presence. Be it as it may, the Aztec leadership and many ancient peoples of the world knew the prediction arts; in addition, it was already said in oral tradition, what would happen. The truth is that a part of the ruling mexica, saw with fear the spaniards arrival, and the end of their philosophical and religious transgression.

The conquest of Mexico was rather a civil war between indigenous peoples, with deep philosophical, religious roots and old wounds between peoples under mexica domination, than a heroic epic of a handful of Spanish guided by a "fearless and brave captain".

Hernán Cortés knew how to take advantage of the structural weaknesses of the indigenous system that had at the time large material power, but great religious and philosophical weakness. The hispanic myth that, due to the courage and weapon superiority, horses, and religion, allowed Cortés victory is the product of the ignorance and mental colonization in which we have lived these last five hundred years. The cost of the Toltec departure, the religious-philosophical- ideological schism initiated by Tlacaelel and that gave glory and power to the Aztecs, was paid by Moctezuma Xocoyotzin.

The peoples that did not transgreded the millennial Quetzalcoatl rule and that remained loyal to the millenary Tlaloc-Quetzalcoatl tradition; such as the Maya peoples of the Yucatán peninsula and south of Mexico; the Zapotec and Mixtecs in Oaxaca, the Purépecha in Michoacán, the Tlapanecas in the Guerrero mountains and Tlaxcalans from Tlaxcala. In principle did not accept the spaniards as Quetzalcoatl and remained rebellious, from the mexicas first, and later against the spaniards. It is no coincidence, to find in these regions and peoples of Mexico even today, the strongest cultural resistance, which leads them as a whole to be "The Spiritual Reserve of Mexico" and pulsating heart of the "profound Mexico".

Cortez sought and achieved the Tlaxcala alliance, whom first fought them, but skillfully Cortés convinced them of being the Quetzalcoatl captain, in other words, the king of Spain, and later the very Quetzalcoatl, as expected and feared by the transgressors. Cortés took advantage of the Quetzalcoatl prophecy and their transgression of his thought, provoking a civil and religious war in the Anahuac. It is clear, that a handful of adventurers, poorly armed, without training and military discipline, full of struggles, ambitions and internal rivalries; were not going to defeat, by themselves, the powerful indigenous world and especially the feared and formidable mexica empire, that had hundreds of thousands of soldiers, perfectly trained and organized, with a long tradition and military experience. The number of soldiers could overwhelm any military technological superiority of the spaniards of the time. Spain at that time had approximately 9 million people, and in what is now Mexico it is estimated that there were then between 20 and 25 million inhabitants.

*"In Spain, and throughout Europe, did not then exist urban conglomerates even comparable with Mexico, which, although there are some assign one million and a half inhabitants, it is likely it had half a million (London did not have more than 40 thousand and Paris, the largest city barely had 65 thousand), and not to considering other cities in the Valley, with less population, as Texcoco, Aztcapozalco, Ixtapalapa, Tacuba, etc., which totaled more than one million and a half "(José Luis Guerrero. 1990)*

Cortés was able to skillfully grasp the religious problem and rivalries of the indigenous peoples, to take over as Quetzalcoatl captain, reach Tenochtitlan with thousands of indigenous allies, stopping over at the Holy City of Cholula and executing the first great massacre, to strengthen the Alliance with the Tlaxcalans, since at that time were rivals. For the mexicas, the conflict was religious and the war was religious. They were not facing an invading and predatory enemy, they were in the midst of a great religious-philosophical schism and a civil war.

*"Such disproportion, however, was only apparent: other than the sudden large number of allied indians was so great that the conquest really can be said it was not, but rather a civil war from which a few foreign invaders benefited, given that both fought more on a religious ground than military, the spanish war conception conferred them a crushing force, while the Mexican paralyzed its believers, making them act inadequately, that amounted making them defenseless, as we will see.*

*It is that the Spaniards –as brilliantly analyzed by Soustelle- made an "all-out" war: for them there was but one State -the monarchy of Charles V- and a single possible religion. The mexicans were defeated because their thought, governed by a pluralist tradition in political and religious order, was not adapted to the conflict with the dogmatism of the unitarian State and Religion." (Jose Luis Guerrero. 1990)*

Indeed, while for the mexicas the arrival of the spaniards meant the fulfillment of an ancient prophecy, which would mean their ideological-religious collapse, in which there could still be some negotiation; for the spanish implied an extraordinary military and religious conquest that would bring them personal wealth and political power.

While for the aztecs the religious warfare represented the opportunity to take live enemies, for Huitzilopochtli sacrifice in the Templo Mayor. An enemy killed in combat field was a blunder and a loss to their gods; for the spanish on the other hand, war meant the extermination of the infidel on the battlefield, with the help of Santiago Apostle in favor of Christianity and the Crown.

Moctezuma and the Tlatócan, dealt with magical and divine beings, Quetzalcoatl messengers and ambassadors. They were not cowards but diplomats. They were looking for a negotiation. They never stopped believing in the Huitzilopochtli validity and force against Quetzalcoatl. The mexicas believed to be in a religious and magical fight; the spaniards were committed to a warrior trading campaign. Some spoke of Quetzalcoatl-Christ-king of Spain; the others spoke of Huitzilopochtli-Tezcatlipoca-Tlacaelel. The aztecs sought an honorable religious-ideological negotiation; the spaniards sought destruction-domination-wealth. One side had noble and educated people; the others were ignorant, unscrupulous people, eager for wealth at any cost.

## The delivery of the Mexicas to the Spaniards.

Finally, and against the popular will and of many mexica leaders and priests, the Tlatócan ordered Moctezuma to receive Cortes in Tenochtitlan, the captain of Quetzalcoatl. It is documented by Cortés and Bernal Díaz, a fact that clearly reveals what happened in the conquest. Moctezuma summons all Lords that paid tributes in the Cem Anahuac, and in front of the spanish tells them that had finally had arrived he whom they expected and that they should obey and pay tribute to the king of Spain, as they had thus far done to him. That is, that the mighty aztec empire, knowing the transgression made by their ancestors under the command of Tlacaelel, accepted their ideological and religious usurpation, delivering themselves to the will of the mythical and ancient God of the peoples of Cem Anahuac. In the voice of Moctezuma himself and ordering the speech to be recorded by the Cortés clerk, since the Tlatoani stated that it would be a very important event, Moctezuma told his tributary Lords, which he had summoned for the event from the entire empire:

*"Brothers and friends, you know that from a long time you and your parents and grandparents have been and are my subjects and vassals of my ancestors and mine, and always from them and me you have been very well treated and honored, and you have also been what good and loyal vassals are obligated to their natural lords; and I also believe that you have memory of your predecessors as we [****\*the mexicas****] are not natural from these lands, and that came to it from faraway lands, and were brought by a Lord* ***[\*Quetzalcoatl]*** *that left them there, as they all were vassals. Who returned long time ago and found that our grandparents were already populated and settled in this land, and married to women of this land and had large children multiplication, so that they would not wish to return with him and not least wanted to receive him as a Lord of this land* ***[\*the transgression of his philosophy and religion]****; and he returned, and said that he would return or would send with such power, which could constrain and attract to his service. And you well know that we have always expected him* ***[\*with fear]****, and according to the things that the captain* ***[\*Cortés]*** *has said**of that king and lord that sent him here* ***[\*Carlos V]****, and according to the part where he says that he comes* ***[\*from the other side of the sea, the east, where Quetzalcoatl went and from where he would return, according to the prophecy]****, I am certain, and so should you, that he* ***[\*the King of Spain]*** *is the lord that we expected* ***[\*Quetzalcoatl]****, in particular tells us that there they had news from us and because our predecessors did not do what they were obligated* ***[\*Tlacaelel and his transgressions]****, let us do it* ***[\*reinstall the Quetzalcoatl philosophy and religion]****, and be grateful to our gods* ***[\*Note that so far, the Aztecs believed that the problem was among "minor" gods, Quetzalcoatl-Huitzilopochtli, but that the Tloque Nahuaque structure, the powerful God, was still standing and that the spaniards were not invaders-conquerors, because they believed that after the "remediation", the spaniards or Quetzalcoatl envoys, would go back the way they came in]****, and thanks our gods because in our times came what we all expected. And I beg, as this is well known to all, just as up to now you have had and obeyed me as your lord, from here on forward you take and obey this great king* ***[\*Carlos V]****, for he is your lord, and in his place you take his captain* ***[\*Cortés]****; and all the tributes and services that until now you gave me, make and give to him, because I myself also have to contribute and serve with everything what they command; in addition to doing what you must and are obligated, you shall make me very happy"* ***[\*this is the delivery of the aztec empire to the spaniards, without spilling a single drop of blood]****. Thus everything said while crying with the largest tears and sighs that a man could manifest, and also all those lords who were listening to him cried so much, that in a great while could not answer him.* ***[\*The pain and suffering of Moctezuma and his tributary gentlemen, is logical to understand, because it meant the tacit acceptance of their historical mistake, by the transgression of the Quetzalcoatl philosophy and religion, and confirmation of the fall of the usurper God of the aztecs, Huitzilopochtli]****. And I certify your sacred majesty, that there was no spaniard who heard the reasoning that did not have much compassion.*

*And after their tears had somewhat calmed, responded that they all had him* ***[\*the King of Spain]*** *as their Lord, and promised to do everything what he ordered; and for this and for the reasons given to them, were very happy to do, and that from that time onwards they were vassals of his Highness and from there all together and each one promised it, and also promised, to make and fulfill all that under the name of the royal majesty was commanded of them, as good and loyal vassals must do, and to come with all taxes and services made before for Moctezuma and were obligated, and everything else that was ordered in the name of his highness. All of which was registered by the public scribe, and registered it in the form, and I asked for it as such for testimony in the presence of many spaniards.*

*After this event and offer these gentlemen made of service to your royal majesty, spoke one day to the Moctezuma, and told him that your highness was in need of gold for certain works that were ordered, and that he begged for him to send some of his people, and that I would also send some spaniards over land and homes of those gentlemen that there had offered, to beg them for what they had served your Majesty with some of it." (Hernán Cortés, second relation letter of October 30, 1520). [\*Text added by the author for text clarity]*

This testimony demystifies the "warrior feat" of spanish adventurers, and clarifies the real mexica tragedy. If there was subsequently a large massacre and fighting, it was only caused by the criminal stupidity and excessive ambition of the spanish. Shortly after this fact, Cortés ordered Moctezuma prisoner, who had hosted them in his own house and torture him forcing him to surrender the gold he possessed.

## The great massacre and the war origin.

At that time Panfilo de Narvaez arrives in Veracruz, sent by the Governor of Cuba with 19 ships and a thousand four hundred men to take him prisoner, by having escaped fugitive from Cuba and betraying him along with all investors who had financed the expedition. However, Cortés very cunning in corrupting the new adventurers, not soldiers; since Velázquez almost depopulated Cuba to form the capture expedition, and because Narvaez thought he was invincible, ordered a notary, a chaplain and four armed men to agree on the surrender at Veracruz under the command of Sandoval, who in turn sent them to Tenochtitlan. Cortés dazzled them with the city, which at that time was still standing and sent them back loaded with gold, as accomplices to subvert the capture expedition and that later will join his side because of the gold offered and promises of endless profit. The mission was successfully accomplished. We insist, to understand history, it must be understood that the spaniards**[[163]](#footnote-163)** were not trained and disciplined soldiers. They were outcasts in search of fortune and all the atrocities and betrayals, made against indigenous peoples and among themselves; it only demonstrated their human quality, moral and ethics, which guided all their actions in the conquest and the colony.

*"Surprise, in fact, did not exist but only for Narvaez: when Cortes finally attacked Cempuala in a stormy night, although a sentinel advised on their arrival, the Velasquez people barely burned a little gunpowder to save appearances, celebrating the day after their defeat with such a fife cheek and drums that even the winners felt upset." (Jose Luis Guerrero. 1990)*

The Hispanic History says that Cortes came out of Tenochtitlan and left Alvarado in command of the men who stayed in the city of Tenochtitlan. This is to wash the conqueror hands of blood and criminal stupidity, as according to this version, it is stated that when Cortés was in Veracruz, the mexica nobility asked Alvarado permission, for a holiday in the Major Temple of Tenochtitlan. In the afternoon arrived more than five thousand women and men, the ruling class, richly dressed with gold and totally unarmed, to dance at the great plaza. The spaniards on seeing this, closed the four gates of the walled square and with knives killed men and women to strip them of their jewelry.

*“Immediately surrounded those who danced, they rush to the place of the atabales [drums]: With one stroke cut he who was drumming: cut both of his arms. Then beheaded him: his severed head fell far away.*

*Suddenly knifed those dancing, lanced people and slashed them, with swords hurt them. Some were attacked form behind; immediately their heads fell; their heads were sliced, their heads were entirely cut to pieces.*

*But others were cut in their shoulders: made cracks, their bodies were torn apart. Those hurt in the thighs, this in the calves, over there in the abdomen. All their bowels fell on the ground. And there were some still running in vain: they were dragging their intestines and seemed to tangle in their feet. Anxiously to get to a safe place, did not know where to go.*

*Some therefore tried to leave: there at the entrance were hurt, were knifed. Others scaled the walls; but could not save themselves. Others mixed among the dead, pretended to be dead and escaped. But if one stood up, they saw him and were knifed.*

*The warriors’ blood ran as if it was water: such as standing water, and the stench of blood rose into the air, and of the bowels that appeared to crawl.*

*And the spaniards walked all over in search of the community homes: they threw strikes all over, searching for things: in case anyone was hiding there" (Sahagún informants).*

In the following indigenous story there is a faint sample of massacres made by the spaniards. This was the big mistake of the spaniards, because many of the mexicas from the first moment wanted to exterminate the spaniards, above all, the Huitzilopochtli fans, but the Tlatócan did not allow it. But when they realized the townspeople massacre, people reacted strongly and went for weapons.

*"And when it was learned outside, shouting began: captains, Mexican... come here! That all armed come: insignia, shields, darts! ... Come here quickly, run: the captains are dead, our warriors are killed!... they have been annihilated, oh mexican captains!*

*Then the roar was heard, screaming rose up, and the shriek of the people who beat the lips. At the time were grouped, all captains, as if they had been cited: brought their darts, their shields. Then the battle begins: threw darts, with arrows and even javelins, with bird hunting harpoons. And threw their javelins furious and hasty. As if a yellow layer, the reeds are tended on the Spaniards." (Sahagún informants).*

The spaniards then took refuge in the Moctezuma house and put shackles on him. Still surrounded the invaders under the command of Alvarado, says the spanish written history, Cortés returned and tamely let him enter the encirclement. That the city was deserted and entered without any problem.

This is really impossible to believe and illogical. It is difficult to then explain why Cortes, immediately after arriving in the city center, tries to get out of the encirclement. All Tenochtitlan was on war and the Tlatócan, had deposed Moctezuma and appointed Cuitláhuac replacing him as the new Tlatoani. It is a lie that the mexicas let Cortes enter the city, as on the streets he was an easy military target.

The logical thing to assume is that Cortés "defeated" Narvaez and returning to the city of Tenochtitlan, he himself ordered the killing. Absurd carnage, because as is known, in the first place, Moctezuma himself swore obedience to the spaniards, and secondly; for the anahuacas gold did not have the same value it did for the spaniards; so it would have sufficed that spaniards had asked for the gold, and probably all would have handed it over without resistance.

## The “Noche Triste” mystery.

Either way, the spaniards besieged and Moctezuma deposed by the Tlatócan, the mexicas had surrounded the spaniards and their allies. Cortés tried to escape over night during a strong storm, when they were discovered, attacked and decimated, in the famous battle of "La Noche Triste”.**[[164]](#footnote-164)** (the official name of the battle, reveals the origin of whom wrote it, it was sad for the spaniards, not for the mexicas) It is surprising to find today, how the dominant culture through the SEP, **[[165]](#footnote-165)** maintains the concept of "The battle of la Noche Triste", on official text books and confirms that the mexican State is eminently hispanic and colonial. The official history lies and is biased. It deforms and colonizes mexican children through their teachers and textbooks.

*"The defeat had extermination proportions: although Cortés tried to reduce to 150 dead Spaniards, Bernal Díaz mentions 870, that is, the vast majority, as well as the allied indians. Victory was overwhelming for mexicans even from the spanish point of view and, as always, only through divine assistance it can be explained not having been completely wiped out. With a little more skepticism to accept supra natural allies, could ask ourselves: why were they not completely wiped out? "." (Jose Luis Guerrero. 1990).*

The "true history" is that Ixtlilxóchitl, son of Netzahualpilli and grandson of Netzahualcoyotl was stripped of the Texcoco Lordship in 1516 by Moctezuma II, who imposed his nephew Cacamatzin, son of his sister, one of hundreds of wives Netzahualpilli had. This imposition angered Ixtlilxóchitl who was then ready for war. When Cortés arrived, he immediately took sides with Moctezuma foes and brought with him three hundred thousand warriors. Cortés used Ixtlilxóchitl throughout the armed conflict, and Cortes and hispanic historians have denied Ixtlilxóchitl the glory of the deeds of arms, and assigned this to Cortes and his filibusters.**[[166]](#footnote-166)**

In fact, the real architect of the mexica defeat was Ixtlilxóchitl and not Cortés, simply because by 1520 Cortés did not have the possibilities of commanding nearly half a million anahuacas that clashed with the mexicas, since he did not have the ability to clearly and explicitly communicate in the Nahuatl language and did not know the war strategies and tactics of the anahuacas. The difficulties of cultural, linguistic and warfare differences made it impossible for Cortés or any spanish to command the Tlaxcalteca armies, Texcocans, Xochimilcas, etc., that took sides with the Spaniards.

Ixtlilxóchitl is who commanded the hundreds of thousands of anahuaca warriors, who ordered cutting the water supply to Tenochtitlan and above all, who planned the spanish rescue out of Tenochtitlan, on which the official hispanic history is silent. In the early morning of the day of the spaniards rescue, Ixtlilxóchitl first attacked the mexicas by water, so when they counterattacked spaniards were able to leave the besieged site. Ixtlilxóchitl also sent an army of 100,000 men to protect the spanish retreat in the plains of Otumba. Cortés in despair, as he had lost the artillery and half of his filibusters, who drowned when falling into the water because they were carrying the gold distributed on the eve, ordered to charge against the army that came to their rescue. The Texcocans receded and the hispanic history takes this event as one of the biggest Cortes victories.

Thanks to Ixtlilxóchitl, the spanish took refuge in Tlaxcala and prevented the mexicas from persecuting and killing them. Another myth is that Cortés and his men armed themselves and built three boats, to subsequently besiege Tenochtitlan. The ships were mere adornment in the battle of Tenochtitlan because the Lake was very shallow and warfare techniques were by using thousands of small canoes from both sides. The most powerful weapon of the invaders was smallpox. Never in the Anahuac had had occurred such a catastrophe of the dimensions of this pandemic. Hispanic sources make little reference to "Ixtlilxóchitl and smallpox", in order to depict "the conquerors" as heroes of an epic western "civilizing feat".**[[167]](#footnote-167)**

*"In practical terms, Ixtlilxóchitl was the real conqueror of Tenochtitlan, because thanks to him Cortés had available troops nearly unlimited -almost half a million warriors- against the, at the most, 50 thousand Cuauhtémoc warriors." (Jose Luis Guerrero. 1990).*

In order to be able to pose an un-colonized response, we must understand that the spanish invasion, for the mexicas meant a religious-ideological conflict. It may be possible that the mexicas, proud of themselves, faithful to their god Huitzilopochtli, aware of the transgression to Quetzalcoatl, practitioners of the banned human sacrifices; have decided to proudly sacrifice themselves in Tenochtitlan and accept the divine punishment that represented the struggle against the Quetzalcoatl envoys, because they knew that their neighbors, before the events and fearful of the strength of Quetzalcoatl, were joining "Cortés-Quetzalcoatl-Carlos V" to fall upon them.

## The eagle fall and the resistance war.

Be it as it may, the city of Mexico Tenochtitlan fell after heroically resisting 80 days. Without water, food and without any possible aid, fighting house by house, against hundreds of thousands of indigenous allies and a handful of spaniards that took the city on August 13, 1521. Cuauhtémoc was taken prisoner and the siege concluded.

*"And when those were taken prisoner, was when townspeople began to come out and to see where they were going to establish themselves. And when they came out they wore tatters, and the little women had their hip flesh almost bare. And everywhere the christians sought and research [for gold]. They opened their skirts, passed their hands everywhere, by their ears, their breasts, and their hair." (Anonymous Tlatelolco text. 1528).*

What ensued could only be possible by the spanish barbarism, the confusion and resentment of the native allies. The spaniards lead the looting, destruction and execution of the mexicas, for whom there was no compassion. The atrocities that were committed, both by the spaniards and their native allies has not been fully documented, but it is very easy to infer.

"It was when they burned Cuauhtemoctzin feet.

When it was barely dawn they brought him, they tied him to a stick in Ahuizotzin House at Acatliyacapan.

There came the sword, gun, owned by our masters.

And they took out gold in Cuitlahuactonco, at the House of Itzpotonqui. And when they got it, again took our prince tied towards Coyoacán.

*It was on this occasion that the priest that kept Huitzilopochtli died. They had questioned him about the whereabouts of the god attire and those of the high priest of our Lord and the maximum incenser.*

*Then they were informed that the attires were in Cuauhchichiloco, in Xaltocan; that were kept by some lords.*

*They went there to get them. When they had the attires, two were hanged in the middle of the road of Mazatlan... There they hanged Macuilxóchitl, King of Huitzilopochco. And then the King of Cuhulacan, Pizotzin. Both were strangled.*

*And Tlacatécatl of Cuauhtitlan and the Major of the black house, were eaten by dogs.*

*And three Ehécatl sages, from Texcoco, were eaten by dogs.” (Anonymous Tlatelolco text. 1528).*

Cortés ordered, stone by stone destruction of the city of Tenochtitlan, one of the largest and better developed at that time in the entire planet, so that from the remains founding the New Spain capital.

This signified the destruction and denial of the defeated civilization, which was immediately banned and persecuted, and continues to the present day.

The Anahuac Civilization, one of the six oldest civilizations of mankind and with autonomous origin, was apparently condemned to disappear. The following text gives us an idea of what happened:

*"Ixtlilxuchil* [Cortés Texcocan ally] *later went to his mother Yacotzin and told her what had happened* [the mexica defeat] *and that he was there to take her to be baptized, she replied that he should be out of his mind, because so soon they had allowed defeat by a few barbarians, as were the christians, to what don Hernando* [Ixtlilxuchil] *replied that if she was not his mother who answered, he would remove her head from the shoulders, but that he would do it even if not wanting, that what mattered was the life of the soul* [Christ-Quetzalcoatl]*; to which she tenderly responded to let her be for the time, that another day she would look at it and would see what to do; and he left Palace and ordered to set fire to the rooms where she was while others say that, because he found her in a temple of idols. Finally she came out saying she wanted to be a christian and took her to Cortés and with a large group attending she was baptized and Cortes was her godfather and named her doña Maria for being the first female christian." (Ramírez Codex)* **[[168]](#footnote-168)**

The conquest of Mexico did not end on August 13, 1521, with the fall of Tenochtitlan. The invaded peoples maintained a permanent resistance, from the Mixtón (1541)**[[169]](#footnote-169)** and Caxcanes**[[170]](#footnote-170)** insurrection until the EZLN**[[171]](#footnote-171)** in 1994. Sometimes intermittent, violent, explosive, other permanent, underground and silently, but the resistance will always be present in these five centuries of colonial occupation.

The Great Chichimeca war, during the colonial period. The multiple indigenous rebellions by the Maya and Yaquis in the 19th century and early 20th Centuries are the most famous, but not necessarily the only or the most important. The official creole history, banned and undervalued regional histories. Within them are many indigenous rebellions. Generally very violent and bloody, but without a regional organization of greater transcendence. They were generally stifled with blood and fire, with the full power of the State and the rebels wiped out with unprecedented brutality, in the same way it as done by their predecessors during the invasion and conquest.

The Interesting and novelty of the revolt of the indigenous Maya of Chiapas and the National Liberation Zapatista Army in 1994, is that it was an armed insurrection that declares war on the federal government, but did not fight. The second is that, for the first time in these five centuries of colonial invasion, indigenous peoples have sought to extend their uprising to other indigenous peoples and are linked with to non-indigenous civil society, as well as giving an international character to their struggle.

## Crime against Humanity.

The cosmic stability and social harmony in which they had lived, at least during three thousand years were broken violently. The universe and the world suddenly collapsed. After possessing human being qualities, of living as sovereign and free people, being heirs of a civilization of more than seven thousand years, the natives violently and suddenly were lowered to an animal quality. Their new condition was to be defeated and slaves. Their religion, language and culture, became persecuted and denied.

*"After the fall of the gods and the cosmic order going mad, came the disruption of human order, the violent conversion of the lords of the land to servers of the conquerors, and alteration of their traditions and ways of life. Violence and change replaced the stability of the old order, so that the daily explosion of violence heightened the feeling of living an alteration of time, a "crazy time, "a total cataclysmic era...". (Enrique Florescano. 1987)*

The contemporary Mexicans, as a consequence of the mental and cultural colonization experienced over these five centuries, cannot fully dimension the size of the tragedy lived by our ancestors and what has meant and means for us as people and as human beings. And by the effect of the colonized education, apparently we do not care. The formal education system, the mass media, intellectuals, artists and researchers are so deformed, that some reinforce colonization and the others do not have the capacity to break the inertia of mental colonization. But this "hecatomb" totally shocked the indigenous world known before the invasion, the world of our grandfathers old and continues to brand us up to our days.

Other peoples in the history of humankind have suffered similar cataclysms and with the passage of time have managed to recover. Whether caused by human acts or by nature. But the substantial difference with our people was the viciously brutality, inhumane violence and absolute intolerance, with which first the conquerors and then the colonialist have systematically destroyed the culture and the identity of the defeated through erasing their historical memory, disappearing languages, minimizing and undervaluing their knowledge, depriving them of physical spaces, sacred, religious, and social and destroy and persecute their ancient religion, killing their priests and destroy their temples. Never in mankind history, has been removed from people, for five centuries, their status as human beings and their culture. This drama didn't happen five centuries ago, unfortunately is everyday life in the national life of many Mexicans. Now nuanced and subliminal, but with the same purpose and result. Oppress, alienate and exploit the people of the defeated civilization.

*"My fingers are stiff because of the age. I can no longer write. Humanity will always ignore what happened to this great people. Our civilization has given it such a hard blow that it will never get back and it can be that it will never be known the high intellectual level it had reached ". (Fray Bernardino de Sahagún)*

The ignorance of the indigenous past, the inability to "remember", the shame over the indigenous root, the contempt for our own and the praise of the foreign, the be educated –at home and school- as "uneducated foreigners in our own land", can only be explained through a systematic denial of the past. Because past denial is self-denial. If people do not know their history, do not know themselves. It is alien to its destiny. Because as a person, family, and people…we are what we remember.

*"The first effect of the conquest on indigenous memory was the destruction of the state system of control over the past. The second was repression of any attempt of the defeated to express and articulate its memory. As of the conquest the transmission of the indigenous past took place in a field of tension created by the mere conquerors presence, in a climate of general repression that drowned forms of remembrance of the past other than those imposed by the victor. To this is owed that the greater part of the systems developed by indigenous peoples to preserve and transmit their past were hidden, often disguised under christian clothes, or was conducted in secret practices." (Enrique Florescano. 1987)*

What is not said in mexican society at all cost, is that it is conformed by a small group of victors and a huge majority of defeated. The truth is hidden and is disguised as "romantic encounter" of two cultures. Money holders, neo-colonizer creoles do not like for the defeated-colonized to remind them of the past. And much less, the dehumanized fashion in which they have tried to destroy the conquered civilization. This is the reason why most of the common mexican does not know their “true history”.

A view and opinion of this reality was expressed by Carl Bovallius, Swedish researcher, Member of the Swedish Academy of anthropology and geography, who in 1881 made an exploration and research journey in Central America; among other places he visited the Zapatera and Ometepe islands in Lake Nicaragua.

*“Indeed, reading the scanty descriptions of the last days of these nations, one feels tempted to assert that in harmonic development of the mental faculties they were superior to that nation, which, by its crowds of rapacious and sanguinary adventurers, honored in history with the name of “los Conquistadores”, has fixed upon itself the heavy responsibility for the annihilation of this civilization. For indeed so swift and radical was this annihilation, through the fanatical vandalism of “Christian” priests and the bloody crimes of a greedy soldatesca, that history knows of no similar example. Thus the investigator of the comparatively modern culture of Central America is obliged to travel by more toilsome and doubtful roads than the student of the ancient forms of civilization of Egypt and India, although these were dead several thousands of years ago.*

*So much, however, has come to the knowledge of our time, as suffices to prove that the nations of Central America were very far advanced in political and social development as well as in science and art. But no other way is left to us of gaining an insight in this culture, than to search the country perseveringly for the purpose of disclosing the monuments, hidden in the ground or enviously concealed by the primeval vegetation, that now reigns alone in many of those places, which were formerly occupied by populous and flourishing cities, and artistically ornamented temples."* (Carl Bovallius. 1886)**[[172]](#footnote-172)**

# 16. THE COLONY.

Ever since August 13, 1521, in what is now Mexico; laws, institutions and authorities, product of more than seven thousand five hundred years of cultural development and civilization; that served to stimulate the development of our old grandparents, were discarded and outlawed. Instead, the conqueror first and then the colonizer, imposed their own laws, institutions and authorities, that were not those of Spain. This new judicial and social order was specifically designed to regulate exploitation of the defeated and the degradation of their natural resources, held by spaniards and for the spanish crown. This colonial order is maintained up to this day with some make up, but just as effective.

The indigenous people, defeated and allied to the invaders, soon realized their grave mistake, but it was too late. Hispanic colonial society was born in Mexico, represented by the conquerors. Yesterday the most ruin slag of Medieval Spain, ignorant adventurers, greedy miserable; now converted in great "gentlemen", in some cases, with more wealth and people at their service than the own spanish nobility. The fights and intrigues will be common among the same conquerors first, and then with the royal bureaucracy and traders and investors, that immediately began to arrive, displacing the conquistadors and their descendants.

These stories are a "tragedy" for many conquerors that were displaced by bureaucrats and courtesans who began to arrive in the New Spain. The most obvious case is that of Hernán Cortés himself. His problems with Viceroy Antonio de Mendoza, his excesses and his enemies, caught up with him at the end of his life. He died in Spain on December 2, 1547, at the age of 62 without any glory, poor and persecuted by justice, since his enemies pressed charges that led to a long and bureaucratic "trials of residence".**[[173]](#footnote-173)**

Dispossession, injustice, illegality, violence, were the foundation with which the Colonial Mexico was built; and this, not only against indians and blacks, but the own creole spaniards, those that three centuries later would declare a war of independence, between Creoles and Spaniards.

*"The Spaniards were also deeply harmed* [gold]*, if not physically, morally. Cortes not just stole everything he could from his own soldiers, as already noted, but also found the way of extorting from his own allies, to whom he owed everything. Fernando Alva Ixtlixóchitl attests that when his namesake great-grandfather requested the release of his brother Coanacochtzin, Cortés refused, claiming that he was prisoner of the king, and when he begged that at least the shackles were remove as were causing blisters, Cortés agreed, but for a fee in “cash” or gold." (Jose Luis Guerrero. 1990).*

During these three hundred years, the anahuaca peoples were treated, first as animals, until it was judicially demonstrated at the Vatican that they had souls, and later as defeated primitive beings, who did not have any rights in the new colonial order. They were tried to be exterminated, not just physically, but fundamentally tried to destroy their cultures and civilization.

"Sepulveda utilized the works of the early Indies chroniclers, particularly those of Oviedo, to demonstrate the superiority of the Spanish civilization over the American cultures and to denigrate the indigenous. With data from Oviedo and humanistic conceptions about civilized peoples, he showed that the native americans lacked science, writing, and humanitarian law, making them unable them to construct fair and rational societies. On the contrary, he asserted that they were addicted to idolatry and practiced human sacrifice and cannibalism, accusations which today would be considered as crimes against humanity. As they lacked qualities indicative of civilized life, they deserved to be subjugated and governed by the spaniards." (Enrique Florescano. 1987)

The anahuacas lost their freedom, the right to an education, maintaining their culture, their language, the land property and all their material and spiritual possessions; women were systematically raped and men and children were forced to work to death without any pay, other than evangelization. Laws, authorities and institutions rarely were on their side. These are the deepest roots of the country created by the creoles later in 1821 and that explain until the present time, the poverty and injustice that Mexico lives.

*"In Chichicapan, they not only tired the Indians with the working of mines and the apportioned, but destroyed sown fields, grazed the fields and took control of livestock and other property of the few neighbors* [Indian] *that survived. When the mines tillage ceased, the Church and the convent were almost in ruins, the seat of the town turned into swamps and fields spread among miners* [Spaniards]*, that were used for cattle farms. Even much later, Burgoa had to sue a Spaniard, owner of one of these farms, because not satisfied with the land he had usurped, overtook the livestock of some miserable Indians under the pretext that 'the mules of these* [the Indians] *were sons of his donkeys' which was not true either.*

*Abuses of the apportioned land were not proprietary in the Valley of Oaxaca, as in the same or different ways the Indians interests were always abused in the Sierra and the Mixtec. The easy and lucrative trade invented by the Spaniards, of selling their goods, distributing by force among the Indians, although they did not needed them, at mandatory prices set at the discretion of the seller, was widespread and persevered until the last century of spanish domination." (José Antonio Gay. 1881)*

The spaniards did not cancel the aztec tribute system, on the contrary, made it heavier and gradually spread it to all corners of Mexico. From the 16th century native peoples have been condemned through injustice to dispossession, marginalization and physical exploitation, and of their natural resources, in favor of their colonizers. It is assumed that in 1521 to 1621, the Spanish committed one of the greatest humanity genocides, exterminating with a knife, forced labor and particularly diseases brought from Europe, 20 million human beings. Mexico did not get this population back, until the 1940s.

*"These Indians, chastened by the sufferings experienced, came to collect great hatred against whites, also including priests in a common malevolence. They concluded that gold was the only motive of the first; and thus, they resolved to fill their hands of riches, outwardly keeping all christian formalities and to continue in private their old practices." (José Antonio Gay. 1881)*

However, the old grandparents, despite everything, and in a prodigious and heroic resistance struggle, managed to keep alive their ancient culture, in the variegated and complex cultural syncretism; not only in the indigenous and peasant communities of the present, but in the mestizo society itself. We can assume that in the 16th century, instead of having a "discovery" there was a "cover-up". That the Spanish structured with a strong colonial system, to extract the wealth of Mexico and very seldom, to develop and improve its original inhabitants and its ancient civilization. However, despite the adversity, old grandparents started a massive and intelligent system of cultural resistance, by submitting the laws, authorities and institutions to corruption.**[[174]](#footnote-174)** Indeed, the project of creating the New Spain, from the Anahuac remains, never was fully complied, because of the corruption in which they lived.

*"This is how the corrupt manner in which the colonial order was implemented, both among the spaniards as against the indians, allowed the permanent non-consolidation of the new civilization project. The spaniards themselves corrupted law, institutions and authority; this somehow allowed the survival of indigenous culture, whom implemented an elaborate and complex resistance strategy, which had two major aspects. The first was to try to preserve "disguised or camouflaged", the most important values of their ancestral culture in the new colonial order; and the second was corrupting as much as they could laws, institutions and authorities of their oppressors, knowing that it was the only means at their disposal to deal with the spaniards, and sabotage the construction of the new Spain project, where they had no place." (Guillermo Marín. 2001)*

The colonial period, far from living an accepted peace, it was a rough adaptation of people who had lived in sovereign freedom for thousands of years, passing through a solid family education and a scrupulous and rigid social structure; with respected and ancient moral, social, ethical and religious standards, with ancient laws, with solvent institutions and honest authorities they recognized and accepted; to a new reality, in which invaded and defeated peoples, did not have any rights. Their laws, institutions and authorities were brutally destroyed and dismantled; to replace them the invader imposed those useful for exploitation. During the last five hundred years, first by indigenous and then mestizos have created, recreated and maintained a wide and complex "cultural of resistance". As Dr. Guillermo Bonfil Batalla would say, "Incorruptible in their own spaces and extremely corrupt in external cultural spaces". Or, as mexicans accept while not accepting -colonizing impositions-, and as the popular saying goes, “yes, but no”.

*"Thus, the formation of the New Spain society was a tortuous process, conflicting, with multiple tests, experiments and failures. It was the result of theologians and jurists controversies on the nature of "the righteous titles" of the King to the Indies domination; disagreements and struggles between colonials, religious and civil servants; on the need for spanish institutions to adapt to the new environment. And above all, of the practical difficulties to govern and control a large indigenous population which, although defeated, had not been assimilated and often featured a much more effective resistance of what might be expected, clinging to their land, government forms, beliefs and customs." (Felipe Castro. 1996)*

The colonial period represents a real holocaust to indigenous communities. The history of the permanent rebellions was not accurately recorded in the "official history". However, each town and in various forms, maintained different resistance tactics, because despite the same cultural matrix of the defeated, they did not operate with hegemony.

*"Just as not all ethnic groups reacted uniformly before subjugation, inside each there were different answers... such as fleeing to refuge areas, temporary or permanent migration, re-fold in the communal space, the use of the relative advantages provided by the spanish legal system, banditry and tumult... All were variants of a common purpose: recovering from the brutal conquest shock, survive, maintaining some autonomy, rebuild their identity... The spaniards showed a hegemony that went beyond purely material ambition; for them, indians subjugation was an objective in itself... At the same time, the indigenous renounced to the more visible external aspects and therefore more exposure of their culture. They folded within each community, trying to minimize spaniard contact, they tried to hide their internal life from their inquisitive eyes, delegated the collective representation of their interests and the thorny problem of dealing with the menacing external powers to the reduced group of officers of the republic... Altogether, people developed their own version of "I obey but do not comply": submission and respect to civil or ecclesiastical authorities was almost as large as the lack of actual enforcement of their orders. Marcello Carmagnani notes with relevance that to speak of "passive resistance" unclearly summarizes this daily struggle, which focused on seemingly minor issues but which pointed towards the reconstruction of their ethnic identity, and within this process rework and project the future to a common heritage, a new culture, different from the prehispanic but by no means less Indian than the preceding."*

*"The Spaniards showed a hegemonic will that went beyond the purely material ambition; for them, subjugation of the Indians was an objective in itself."*

*"All* (revolts) *were variants of a same purpose: overcome the brutal commotion provoked by the conquest, survive, maintaining some autonomy, rebuild their identity." (Felipe Castro. 1996)*

The Spanish domain during the colony was overwhelming and absolute, reaching so inhumane extremes, which only demonstrate the spiritual poverty of the spanish who carried out the invasion. By the end of the colonial period, it is estimated that the New Spain approximately had six million people, of these, according to the 1793 census there were eight thousand peninsular Spanish, who controlled the political, economic and social power of the entire population.

The three hundred colonial years were a true hell for the invaded peoples. All their culture, knowledge and millenary history, became demonic representations. In practice they did not have rights under the law of the colonizer. Their place in the new order was of slaves and primitive beings, in permanent suspicion and mistrust; given that the indigenous culture always represented to the spaniards, in addition to backwards, a link with the evil and the devil.

"The vitality of the old cultural substrate is present in the practices that anthropologists have called syncretism. This revitalization of the ancient culture sought to incorporate it in the present through the procedure of covering up with a christian varnish that allowed its acceptance in mainstream society." (Enrique Florescano. 1987)

However, by the 18th century the creoles started an awareness of "la patria", to counter position the gachupines.**[[175]](#footnote-175)** The unrest that arose in the middle of the 16th century between the sons of the conquerors born in Mexico (creoles) and the spaniards arriving from overseas to "make America" and that later took Francisco Javier Clavijero (1731-1787) as the first "mexican-creole" historian who begins to claim the New Spain should be for creoles. Clavijero wrote "The Ancient history of Mexico", but unlike the missionaries and conquerors, Clavijero begins giving to the ancient Anahuac history a belonging to the rebel spirit that was brewing among the New Spain creoles. He wrote "A history of Mexico written by a Mexican" in the book dedication.

*"To that set of values and integrating symbols, the creoles of the 18th century added the idea that the country had a distant past, a past that when assumed by them ceased to be only indian and became creole and mexican.*

*Thus, by integrating the remote antiquity to the patria notion, the creoles expropriated the indigenous peoples of their own past and made it a prestigious antecedent of the creole patria. The creole patria now had a noble and ancient past, of a present unified by cultural values and shared religious symbols, and could therefore legitimately claim the right to govern their future". (Enrique Florescano. 1987)*

In the project of building "The new Spain", the natives only were allowed to provide workmanship and their natural resources for free; the ideas were totally imported from Europe. Indigenous peoples were sentenced to lose their languages, their historical memory, their knowledge, their physical and social spaces and of course their religion, and by the 18th century the creoles even began expropriating their ancient history. They had to cease being what they were for centuries, to accept and be submissive slaves to colonists. The project was literally disappearing all vestige of the ancient native civilization. However, it was not so. The millenary Anahuac civilization tree was torn down by the colonizer with the language axe. But the root was kept under Mother earth, it kept alive the piece of trunk which stubbornly remained. And from the deepest life came with impetuous force and the trunk flourished. The Anahuac civilization did not die and survived colony.

# 17. INDEPENDENCE.

During the three Colonial centuries, injustice and inequality in the strict caste system, the creoles had lower opportunities and rights (spaniard children born in Mexico). This brought as a consequence that in the 18th century, a revolt feeling growing within the creole against the peninsular spaniards. The first, by the only fact of having been born in these lands were not entitled to the highest positions among civilians, military and religious authorities; power, trade and wealth were jealously restricted to the hands of peninsular spaniards.

"The first Creoles, by the fact that their positions and prestige was based on the exploits of their parents, were proud of their hispanic descent: their social and economic situation was based on the prestige of being spanish, and descendants of conquerors. This original livelihood came into crisis when the Crown attacked the basis of their economic and social position (las encomiendas**[[176]](#footnote-176)**), and installed in the viceroyalty a spanish officials bureaucracy that excluded creoles from leadership positions. At the end of the 16th century, the creole resentment caused by the continuing deterioration of their social position was expressed in a pointed animosity against the gachupines, spaniards who came to America, remained for a few years and returned to spain enriched.

To this political frustration an identity problem was added." (Enrique Florescano. 1987)

Throughout the three hundred years these Colonial "injustices", not those committed against indigenous people, blacks and mestizos, started the independence movement. A handful of native creoles eager to fully participate in the exploitation of the colonial riches began to conspire against the viceroy government. At that time, Spain had been invaded by Napoleon Bonaparte and took prisoners Carlos IV, his heir Fernando VII and the royal family. Spain was ruled by "Pepe Botella",**[[177]](#footnote-177)** Napoleon alcoholic brother, and in theory, the riches produced by the Spain american colonies, should reach the napoleonic coffers. But the English, Napoleon eternal enemies, prevented it thanks to their powerful naval fleet in 1805 under the command of Admiral Nelson, had defeated the armies of Spain and France, in the famous Trafalgar battle, which made contact between Europe and America very difficult. The english would not let the colonial wealth pass, because they knew that it would be used to invade England itself.

*"In 1808, Spain was invaded by the Napoleon armies and King Carlos IV and his heir Fernando VII were taken prisoner by the French. For the first time the inhabitants of the kingdoms of Spain and of the Indies surprised contemplated the disappearance of the royal link that united them. In New Spain, the viceroyalty authorities declared that the imprisonment of the monarchs did not change anything "legitimately established powers must continue as usual". But the creoles claimed that there was a new political situation, and pointed out that the situation forced to raise the question of where resided sovereignty and who should take it given the circumstances at the time." (Enrique Florescano. 1987)*

Whilst the Kings were prisoners by the french, the peninsular spanish authorities made their power omnipotent in America, which accelerated the creole insurgent movement, in addition to the liberal current that was brewing among an important sector of Spain. Thus several small insurgent conatuses began to sprout, led by creoles, but all were quickly stifled; in part because they did not have popular support and in part, because three centuries later, the spaniards already had a true army organized, disciplined and armed, that immediately suffocated small creole uprisings that lacked popular support.

"But now each day are becoming more numerous (creoles) those who believe that the ways of reform are closed, and that it’s needed to resort to violent means. The principles are the same managed by the creole party in 1808. The following year Julián de Castillejos, official Creole, went to trial for having made a call to viceroy Garibay to form a board in the name of Fernando VII, on the basis that "in the current circumstances sovereignty resides in the people". In September of the same year a new Valladolid conspiracy is discovered, headed by Captain José María García Obeso and don José Mariano Michelena, that included several creole officers and low clergy. Their plan was to form a congress made up of members of the villas, who would hold the royal sovereignty in deposit." (Luis Villoro. 1976)

It is then that the Bajio**[[178]](#footnote-178)** creole conspirators decided to invite a priest, so that he in turn, promotes the rebellion among the indigenous peoples. When the conspiracy is discovered and about to be apprehended, the priest Miguel Gregorio Antonio Ignacio Hidalgo and Costilla Gallaga (1753-1811) gives the “Grito de Dolores”. It is important to note that at the end of the proclamation, Miguel Hidalgo **cheers the King of Spain**. The pro-independence creoles remained ideologically close to Ferdinand VII, prisoner by Napoleon in France.

"The other rebellion leader, Allende, can no longer easily follow the popular bias that the revolution has taken. His disagreements with Hidalgo are explained, not by personal conflicts, but by his ambiguous social status. Allende does not understand nor approve the condescension of Hidalgo with the plebs. From the outset strives to transform the rebellion in an uprising ordered, directed by official creoles; but his anger reaches the limit when the priest begins to drop into oblivion the figure of Ferdinand VII. The attitude of Allende is the first sign of many creoles hesitation before a revolution that tends to surpass them." (Luis Villoro. 1976)

The proposal consisted in that creoles sought to become independent from the peninsular yoke, becoming temporarily independent of Spain, because as such the Napoleonic France would not have any rights on the New Spain. By as soon as Ferdinand VII, became free and reign again in Spain, the creoles would rejoin the spanish crown. Certainly under a different power correlation with the peninsulars. This was the creoles true intention of at the beginning of the insurgent movement and not free and provide independence to indians and blacks.

Proof of this is that when Hidalgo, at the front, not of an army, but at the head of a mob of indians**[[179]](#footnote-179)**  inflamed and violent for the three hundred years of exploitation and injustice, go through the Bajio destroying villages and murdering peninsulars, they arrive to the Mexico city gates, in the famous battle of the “Monte de las Cruces” on October 30, 1810; where supposedly, according to the "official history" version, Hidalgo does not realize that the powerful vice royal army commanded by royal lieutenant colonel Torcuato Trujillo is defeated, and orders withdrawal, rather than entering and taking the New Spain capital. It is likely that Hidalgo knew what he was doing, he knew that he won the battle, but decided not to take the city because of the slaughter the uncontrollable indians would make (they were not an army) of defenseless spanish. Miguel Hidalgo y Costilla retreats and shall be pursued by a new colonial army until his capture. He died before a fire squad on 30 July in Chihuahua.

In the process José María Morelos y Pavón (1765-1815) shows up. His proposal is different from Hidalgo; he does pretend a true independence from Spain and the creation of an independent nation,**[[180]](#footnote-180)** as those that were emerging in Europe and the already established United States of America. But we must remember that Morelos was mestizo, after waging the insurgent war he has the same fate as Hidalgo. On November 5, 1815 he was decisively defeated at Temazcala, where he was apprehended. He was taken to Mexico, where he is publicly degraded of his priestly investiture and was sentenced to death. On 22 December he was taken to San Cristóbal Ecatepec, where faced a firing squad.

Vicente Guerrero Saldaña (1782-1831) takes the insurgent torch, maintaining a squalid insurgent presence. Guerrero without weapons, trained soldiers, with little economic support and after 11 painful years of insurrection, decided to negotiate with Augustin de Iturbide Arámburu (1783-1824), who at the time, has been appointed by viceroy Juan Ruiz de Apodaca (1754-1835) as head of a numerous army that will definitively end the waning insurgency in the south. The peninsular spaniards seeing that Liberals were dangerously gained ground in power in Spain, to take distance from the liberal government in Spain, decide to join the independence, proposing that the nation remained catholic, that a "moderate" monarchy headed by Fernando VII or one of his sons governed and to declare the creoles and peninsular gachupines with equal rights. In this way Vicente Guerrero through the "Acatempan hug", agrees to join up with Agustín de Iturbide and the two armies, return to the city of Mexico and consummate the independence. As can be seen, the independence war can be tracked through castes. The creoles were Hidalgo and Iturbide, and mestizos Morelos and Guerrero.

The war of independence emerged as a struggle of economic and political power between the spanish creole and peninsular spaniards. The indigenous mass was used as cannon fodder and it was the mestizos, who gave a real independent sense to the insurrection. Finally, it was a creole who betrayed the peninsular and the same creoles, when naming himself emperor. Indigenous peoples only served as an armed mob, for both sides.

# 18. THE XIX CENTURY.

The alleged independence did not bring substantial changes for indigenous and mestizo mexicans, indeed brought changes for the creoles. **During the 19th century, the colonial exploitation system was not cancelled**, indians and mestizo peasants, continued to be subjugated by a fierce colonial exploitation system. Independence was only political from Spain, but not economic nor social. Now France, England and Germany, can penetrate the economic, political, social and culturally the new mexican nation and the creoles, who now head the country europeanization, will have the vocation to modernize and civilize the children of the sons of old grandparents. During the conquest the indians were treated as demonic animals, in the colonial as defeated, in the lights century as primitive and a real burden, for the desired europeanization of Mexico that the creoles aspired.

*"When assuming its independence, Mexico was the largest Latin American country, and in 1822 extended further while adding the Central American provinces that measured almost half a million square kilometers. However, the geopolitical woes were egregious: international isolation, border troubles, regions separatism and road deterioration. Since the independence war, shipping traffic was paralyzed to the Far East, South America and Europe. The Oni-Adams Treaty of 1819 did not adequately fix the boundary with United States. The boundaries of the south and, above all, the borderline with the English Colonial of Belize were not accurate. Population did not grow during the wars of independence. Within a territory of 4 665 000 Km2 lived in 1822 seven million inhabitants. The war against Spain had cost six hundred thousand lives, the tenth of the total; this is equivalent to half of the working population. In addition to low, the population, as in the colonial days, squeezed together in the center; nobody wanted to go to the vast northern area that without people was dangerous, an invitation to dispossession, an open ark.*

*In the economic order things were worse. Mining production fell in eleven struggle years to 6 million pesos instead of the 30 reached in 1810. The value of agricultural production shrank in half and the industry to one-third. In 1822 the treasury income was nine and half million pesos, and expenses thirteen and a half million. And as if running an annual deficit of four million wasn't enough, the nascent country inherited a public debt of 76 million. The decline in government revenue was not purely transient; was largely due to the abolition of an unfair tax: the tax per capita of indians. [5 million Indians and 1 million spaniards, creoles, mestizos and blacks. A.N.] Neither the rise in public spending could be transitory: had to sustain a large and strong army to preserve the independence. The economy was doomed to a chronic state of bankruptcy and to fall into the clutches of the sharks, as it happened.*

*In the social order there was a lot to do. The statement of the legal equality of all Mexicans left the Indians, used to a regime of tutelage, helpless before the creoles. Equal rights increased the inequality of fortunes. The 3,749 large states grew at the expense of the lands of indigenous communities. It was also expected, with only the egalitarian legislation, a worsening of working conditions for peons and artisans. On another topic, the civil discord favors the mix of races and the consolidation of a middle class. From 1821 it will be middle class who dispute power from the landowner aristocracy.*

*The next day after the successful independence the political difficulties surfaced: creole inexperience in public administration; inclination of the minor warlords to become kinglets of the areas where they had fought; desires of larger warlords of being Kings or presidents of the new country; partisans wars (complete lack of understanding between monarchists and republicans, military and civilians, clerics and bureaucrats); disinterest of the great mass of the population; acute political vehemence of the minority and especially of the middle class." (Luis González. 1973)*

During the period called -independent Mexico-, all creoles were in agreement in that the civilization model had to be similar to the more advanced countries such as what Europe had under way and as that of the neighbors to the North had formed. After Iturbide, José Antonio Lopez de Santa Anna**[[181]](#footnote-181)** (1794-1876) hovers in power for a long time in successive Governments and fratricidal struggles, seeking to create a "modern nation". In fact, Europe at that time the old empires and kingdoms were being transformed, and growing into modern nation States. This concept of human organization is relatively new**[[182]](#footnote-182)** in the history of humanity, and has much to do with the industrial revolution, macro trade, technology, military power and communications. The money owners were those who pushed, first in Europe and then around the world, the overthrow all the old forms of Government, and in their place, set up the "countries and democracies". A new way to govern the world, where those with economic power, can govern in the name of the society through politicians and parties, without public exposure.

However, the creoles were divided into two sides through almost all the 19th century; if one side were scottish freemasons, the others were york masons; if one were federalist, the other centralists; if one wanted to modernize the country with a european leader, others wanted to do it with a national, if one tried to copy Europe, the other the United States. In the midst of these internal creole struggles, the nation was invaded by the Americans and the French, losing more than half of the territory that had been inherited from the spanish colonial. And it was only in the middle of the 19th century that the civilizing european project, now french, could be consolidated by an Indian and a mestizo: Benito Juarez Garcia (1806-1872) and Porfirio Díaz Mori (1830-1915), both from Oaxaca.

*"Mexico enters independent life with a population of little more than six million, of which 60% were classified as Indians and only one million were creoles and peninsular spaniards. It was the creole elite that took the reins of government in their hands and tried to define a country project.*

*For the creoles, the nation was initially constituted exclusively by themselves, the sixth of the total population. The vast majority were not a part of the nation: they were simply a problem, their biggest problem." (Guillermo Bonfil Batalla. 1987)*

In the 19th century, **the colonial exploitation structures were not dismantled**, only adapted to new circumstances and in this structure, the anahuaca civilization did not have a space. The Ideas of -equality, fraternity and freedom-, were only creole heritage and they never thought about extending it to mestizos, indians and blacks, and much less allow them to propose changes. Indians and peasants, were once again sacrificed in order to modernize the colonial structure. The interests of England, France and Germany, encouraged the creoles initiatives.

*"In 30 years of independent life, Mexico did not have peace, economic development, social harmony or political stability.*

*Between 1821 and 1850 concern reigned in all orders. In thirty years there were fifty governments, almost all produced by military coups; eleven of them were presided by general Santa Anna. The life of the country was at the mercy of divided masonic Lodges, ambitious military, intrepid bandits and “thunder” indians. The generals produced bulk little wars to overthrow presidents and governors... The standard was poverty and isolation of all sectors of human activity; however contacts abroad were higher than during the colony. For Mexico, under a “Rio Revuelto”* **[[183]](#footnote-183)** *tailors, merchants, shoemakers and apothecaries from France, German merchants, English businessmen, etc., came to fish." (Luis Gonzalez). (1973).*

The 19th century Mexico, had been conceived by a handful of nationalist creole inspired by foreign models, either the americans or the european. But the ancient civilization and its people would continue to be denied and exploited, without the right to decide. Laws, institutions and authorities, would now be designed so that the creoles and their greedy european partners could exploit natural resources, especially mining and oil, and the indigenous and mestizo masses that still could not find accommodation in the new society and had no real rights. The colonial system that was built over three centuries ceased functioning. 80% of "Mexicans" at the beginning of the 19th century had indigenous origin; but the laws, institutions, authorities and its civilization, not even remotely had the right to design the new nation that creoles wanted to create.

Meanwhile the creoles-conservative-masons pretended to form a european monarchy to leave chaos, -*"without remedy we are lost if Europe does not come soon in our aid"* - wrote Lucas Alamán.**[[184]](#footnote-184)** The creole-liberal-york-masons, denied any european or indigenous heritage, and pretended to create an identical model of the northern neighbor, to design the future of this patria being formed.

The two creoles sides only agreed in one thing, the millenary civilization had no place in the new project, the creoles only disagreed in whether the model should be european or that of the United States.

Towards the mid-19th century, during the creoles struggles and their inability to govern, european powers headed by France, England and Spain decided in the London Convention to intervene in Mexico, not just to ensure payment of debt owed to them, for obligations acquired by the new and poorly administered nation; but to build a european retaining wall against the expansive and voracious United States, who at that time began building their power; and at that time could not help their "creole liberal" allies because they were in the "succession civil war". The interventionist troops landed at Veracruz and the liberal government negotiated with England and Spain through the Treaty of La Soledad, for the withdrawal of their troops. The Napoleon III France initiated the invasion with support and sympathy of the conservative creoles. The Maximilian Empire lasted less than three years, in part because the United States at the end of the Civil War, demanded the departure of the french army, partly because Napoleon III needed troops to defend himself against dangerous Prussian neighbors, given that the Franco-Prussian war in Europe already was in the horizon, and in part due to the permanent fight from the liberal creoles through generals Mariano Escobedo, Ramón Corona and Porfirio Díaz.

*"Mexico modern history begins with a fall and ends with another. It begins in July 1867, at the collapse of the Maximilian Empire, and concludes in May 1911, when the government of Porfirio Díaz collapses. This history spans forty-four years, which, however, is usually divided in two epochs. The initial of barely ten years (1867-1876), is called the Restored Republic. The second, thirty-four years (1877-1911), was named the porfiriato." (Daniel Cosío Villegas. 1973)*

Finally the liberal creoles succeeded. They will paradoxically be two Oaxacan, one of deep indigenous lineage; Benito Juárez García and the other, Porfirio Díaz Mori, mestizo, but with an undeniable indigenous heritage, they would fulfill the creole dream that initiated in 1824. The dream of creating a modern nation like those of Europe.

The model was french, financing and technology from France, England and Germany. Mexico turned to "modernization", which was nothing else than a new europeanization. Those who paid the cost were mainly indigenous people, with their natural resources and mestizo peasants, with their cheap labor.

*"The formula of "little politics, a lot of administration" successfully worked during long years because the country was eager for peace and wanted to improve their economic status, and because Porfirio showed that he could maintain peace and knew how to boost the national economy. In the end, however, it became increasingly more ungrateful, until provoking the Madero revolt.*

*There has never been in the world an egalitarian society in which wealth is shared in exactly equal proportion between each and every one of the members of that society. But in Mexico the unequal distribution of the new wealth seemed much more marked, and that is why no other explanation is found for the insatiable appetite of the rich, to become richer every day at the expense, of course, of some poor people who should be treated as brothers." (Daniel Cosío Villegas. 1973)*

# 19. THE XX CENTURY.

The social cost of this neo-modernizing europeanization was very high. The exploitation of farm peons (acasillados),**[[185]](#footnote-185)** laborers and workers, especially at mines and textile factories, was very high. The expansionist policy of United States, that under its new Monroe policy, **"America for the Americans"**, was not willing to tolerate, the ever greater economic and political interests of France, Germany, and England, in what they considered from those days, the "backyard of their house". All this led to the outbreak of the 1910 revolution and the new invasion of United States in 1917.

*“...Mexico is a country extremely easy to dominate, because all it takes is to control a single man: the President. We must abandon the idea of having in the Mexican presidency an American citizen, since that would again lead to war. The solution needs more time: we must open the doors of our universities to ambitious young Mexicans and make the effort to educate them in the American way of life, our values and respect for the leadership of United States. Mexico will need competent administrators. Over time, these young people will come to occupy important positions and eventually take over the Presidency. Without that United States having to spend a penny or firing a shot, they will do whatever we want. And they will do so better and more radically than we..." (Richard Lansing, Secretary of State for President Wilson.) (1924).* **[[186]](#footnote-186)**

When Porfirio Díaz prepares a new re-election for the sixth consecutive time and power was among the men of the center and south of the country, Francisco Indalecio Madero (1873-1913) shows up representing the interests of the nascent economic groups from northern Mexico. The Northern Group first try that Madero is the Vice President for the next election.

*"Madero proposed that the man to choose immediately was only the vicepresident. He would thus learn the craft of governing, so that when Díaz disappeared, he could naturally occupy, smoothly, the place of the president." (Eduardo Blanquel. 1973)*

As the dictator did not accept, Madero founded the Anti-Re-election Party and starts an election campaign for the presidency supported by the United States. Díaz does not allow the light democratic attempt and chases after Madero getting him to jail. Díaz was re-elected president and Madero already free takes refuge in the United States, who encouraged the movement against the interests of Europe in our country. With the Plan of San Luis Potosí on November 20, Madero calls for a fight under the theme "Effective suffrage. No Re-election". Pascual Orozco (1882-1915), Francisco Villa (1877-1923) in the north and Emiliano Zapata (1879-1919) in the south will be the first to go along with the start of the revolution. After 6 months of "skirmishes" the Madero revolution had triumphed and Madero, as later stated by Díaz as he leaves the country headed to Europe, "The Tiger had been set free".

Sure enough, 20 days after being inaugurated as president by Francisco León de la Barra (1863-1939) (Acting President), Madero faces the true armed struggle. **Zapata gets up in arms with the Plan of Ayala, looking for a real and profound change in the conditions of peasants and indigenous peoples with the land possession.** Madero did not immediately change the political, economic and military structures of the dictatorship; an extreme sense of democracy prevented him from consolidating his revolution and was one of the reasons for his downfall.

*"Moment to moment, the situation became more complex. The insecurity climate that existed deeply worried owners of economic power. For them peace and security were essential conditions for their existence and prosperity. If Madero was incapable of ordering the country, it required a strong action against the government. More so when the Mexican President dared to correct the illegal status achieved by some foreign investors, thanks to which were exempt from the minimum obligations to the country, as paying taxes. The alarm was raised, and led by representatives of those foreign interests and by the embassy of United States as general headquarters, revolution defeated mexicans, allied with the largely intact porfirian army despite their defeat, assaulted power and assassinated Madero." (Eduardo Blanquel 1973)*

Victoriano Huerta (1873-1916) the "Jackal", peon of the United States embassy appropriated the Presidency, shot Madero and José María Pino Suárez (1869-1913) and will fight against Venustiano Carranza (1859-1920), who will be the leader in this new stage of the revolution alongside with Emiliano Zapata, Francisco Villa and Álvaro Obregón (1880-1928), whom after bloody fighting will defeat Huerta in 1914. Carranza assumed the presidency and started dismantling european interests and the army's Diaz with the support of the United States. Gives his Government a nationalist character on the basis of the 1917 Constitution, tries to start the solution to centuries of injustice, but the climate in the country is total instability. The people in arms and full of "generals" whishing power and redemption, made his Government impossible. The leader loses control and confronts Zapata, Villa in turn faces Obregón.

Carranza is assassinated and Obregón takes the presidency in 1921 and thereby ending the armed struggle and starts the "institutionalized Revolution" or as writer Mario Vargas Llosa said the "Perfect dictatorship", which will govern intact until 1982, year in which neoliberalism is implanted in Mexico, that will have to dismantle the nationalist and revolutionary ideology, to open the doors to foreign finances capital through the signing of the Trilateral Free Trade Agreement, which is the submissive cancellation of self-determination and sovereignty.

*"In 1921 the true national reconstruction commenced. Despite its execution slowness and fluctuations, the agrarian reform was set in motion. The ownership of large real estate (latifundio), now banned, would transfer property ownership of small land, because according to the official view of the time, this was the optimal land exploitation formula. Next to it, but as a secondary solution, restitution and land assignment. Thus, despite its shortcomings, the land redistribution constituted the basis of a more complex and productive economy; in the only real guarantee to engage, with chances of success, the process of national industrialization." (Eduardo Blanquel. 1973)*

After the revolutionary struggle, the colonial exploitation structures and the denial of the indigenous culture were not dismantled. They were once again only transformed and adapted to the influence and northamerican interests. To start the road, now called "Progress", once again sacrificed the farmers to boost the supposed industrialization of Mexico; they had to put food on the table of the worker at very low prices. The United States would lend us the capital and would sell technology. After the Second World War, Mexico entered head first to the supposed industrialization, which according to northamericans and their "developmental" theories, assured us joining the select group of developed countries.

After just four decades we lost food self-sufficiency, the country is alarmingly polluted by buying expensive obsolete technology; the expected industrial plant, became branches of large transnational corporations, which produce basically consumer goods and not capital goods, commercial television and advertising in general has caused real damage in cultural identity and the conscience of Mexicans, and perhaps the most unjust; Mexico was left with a growing and un-payable, external debt, a kind of "national macro encomienda".

In 1982 Mexico had $ 53 billion debt. In 2002, twenty years later debt amounted to 157 billion dollars, three times more than in 1982. But in these 20 years Mexicans paid 460 billion dollars just for interest. A much higher amount than the 13 billion dollars invested in the Marshall Plan to recover a Europe devastated by World War II.

To enter the 21st century, Mexico faces: neoliberalism and globalization. The rapid loss of cultural identities. The dismantling of its production plant and the assault of its domestic market. The dangerous impoverishment of the majority of Mexicans and budget failure to meet the demands and the social lags. The sale of domestic enterprises, patrimony of all Mexicans and the condemnation to turn Mexico into a “Maquiladora**[[187]](#footnote-187)** country, that is "give labor for free" to foreign financial capital. To live a schizoid society, as the paradigm is oriented towards the northamerican society and culture; but at the same time, this society despises and rejects us. To lose, day by day, sovereignty and identity, to end up without "an own face and a real heart"... uselessly lost in the five hundredth anniversary, "Solitude Labyrinth"; but above all, that our senior leaders stubbornly continue a creole ideology for "national development". Indeed, the economic model dictated by the capitals and small circles of power of the "international merchants" and their foreign national control instruments,**[[188]](#footnote-188)** does not change even a millimeter, although it is leading the vast majority of Mexican families to extreme poverty, the loss of cultural identity and most importantly, the alienation and brutalization of the people. Blocking any suggestion of mestizo and indigenous peoples that still keep a living and deep root the Anahuac civilization, which has a different vision of life and the world, progress and well-being; that have a long development process, briefly interrupted during these last five hundred years.

# 20. A HISTORY OWN-OURS.

We are entering a new century and many mexicans disagree with what is happening in the country. The values and principles that have always held to the society are washing off. The neo-liberal economic model and the docility to the above financial institutions have limited the ability of the State. Injustice and poverty advance furiously on broad sectors of society. Public and social institutions are fracturing alarmingly. The destruction and pollution of the natural heritage is reaching unsustainable levels. The political system has entered into decomposition. The drugs-politics and organized crime are gaining many power spaces in national life. Mexican society becomes increasingly violent and going crazy.

Mexicans believed that the change of the political party in power was the solution to all evils of the nation. In little time it was found that the corrupt system changed colors, but that corruption not only remains, but it has increased its tentacles. It seems that each the future is darker and uncertain.

How is it that we got here?

## Cultural Colonialism.

From the 16th century, Europeans invaded America, Africa, Asia and Australia. With eastern technology but with european warrior ideology, trade and the cult of technology. The Spanish, Portuguese, English, Dutch, among others, sailed the seas to "discover", conquer, exploit and extract natural resources for the development of the merchants who lived in Europe. To do this they argued a supposed racial, religious and cultural superiority that allowed them to take from men and invade lands anything they wanted. Hegel**[[189]](#footnote-189)** asserted that *"America belongs to the future, and therefore lacks history. The universal history begins in Asia, but it only acquires spiritual plenitude".* Hegel denies the millenary history of America, but also awards the future to europeans. The concept of european culture "universality" has been one of the colonizers subjection arguments. Indeed, the european peoples have developed a syncretism from Judeo-Christian culture, the Greco-Roman culture and Germanic culture. The iron domination and exploitation will to which all peoples of the world and their natural resources have been subjected to, has sunken humanity in one of the most severe crises of planetary history. Aristotle pillar of western thought points out in his work, the Policy that:

*"…the war... is, in a sense, natural means of acquiring, as it comprises the hunting of wild animals and those men born to obey refuse to submit, is a war that nature itself has made legitimate."* Aristotle also asserts that *"the vanquished are subject to the victors"* this he called *"legal right"* and stated *"that the losers must be moved to the bonded labor, and this is fair according to nature". (Aristotle)*

*"war... is, in a sense, a natural means of acquiring, as it comprises the hunting of wild animals and those men who were born to obey, refuse to submit, is a war that nature itself has made legitimate.* Aristotle also stated that *"the defeated are subject to the victors"* this he called *"legal right"* and asserted that *"the losers must be moved to servile labor, and this is fair according to nature". (Aristotle)*

The conquerors in Mexico imposed the colonial system, which involves the inhumane exploitation of the defeated and the plundering of their natural resources and the destruction of their culture, in favor of the winners. To achieve this, immediately submitted the defeated to the loss of: "language, historical memory, knowledge and technology, physical and sacred spaces and finally the loss of their religion. The last space of their existence, to leave them completely helpless and thereby prevent, that at the bottom of their hearts was born the aspiration, **not to free themselves from the invader-exploiter, but to be exactly like him, of become another conqueror-exploiter.**

For five centuries we were forced to forget everything that we were and our pride; we were perfectly taught with utmost perfection to despise our own and to exalt the foreign. We have lived these five centuries in a "labyrinth of solitude", always looking for our face, our ideas, our heart, in foreign places. For three centuries it was a spanish model, the model was later french during the 19th century and in the 20th century, the model is northamerican. To keep the inhumane exploitation of our peoples and the irrational plundering of our natural resources "for centuries and centuries" **in favor of our colonizers, it is necessary that the people lose their Cultural identity and historical memory.**

To not recognize oneself, self-denial, and despising one-self. When these five cultural elements are amputated from people, they remain silent, amnesiac, ignorant, helpless and insensitive and **cultural colonialism is achieved, the essential foundation of economic colonialism.** The colonized people will not desire to eject and break free from their colonizer. Instead, will want to become another colonizer of his own people.

The spaniards instead, suffered an arab invasion during eight hundred years, but their culture was never destroyed. On the contrary, during this period, Spain lived an enriching cultural diversity. Arabs, jews and spanish lived in harmony and carried out over the centuries, a great cultural exchange. The spaniards remained spanish through their culture and, when they managed to expel the arabs eight centuries later, they remained spanish and do not see on the arabs "the Muslim motherland", although many of the customs, traditions, words, cuisine and art, is intimately linked with the muslim culture. The arabs did not removed the spanish language, historical memory, knowledge and technologies, spaces and their religion, thus they only invaded, but did not colonize.

**To maintain a permanent system of wealth extraction from the people, it is required to destroy their culture and their historical memory.** The element so that people don't think about ending exploitation and becoming themselves exploiters in favor of their colonizer, is colonizing the people culturally. Achieve that the colonized people ignore and despise their culture. The education given in Mexico, at home, at school and in society, is a colonized education. It does not seek that our children and young people are educated to free their people, but on the contrary, are educated to subjugate, dispose of and exploit the weakest. To succeed in a colonized society involves becoming a ruthless exploiter of their own brothers.

## The sons of the sons of the grandparents

The descendants of the ancient Mexicans are all of us. We are the children of the sons of the old grandparents. It is however true that we have a western heritage, but we have to analyze that, on the one hand we have a **"Mother Culture"**, the indigenous or anahuaca; it gave us a way of feeling and interacting with human beings, nature, the universe and the divine and sacred. Also gave us food, family ethical and moral values. That we are not "conscious" of it does not mean it does not exist. We have been educated for five centuries to not see, value, and despise the best of ourselves.

On the other hand we have a **"Father Culture”**, that gave us the language, religion and a material existence sense and a supposed "belonging" to western culture. However, Europe and United States have always devalued and marginalized us. We are the product of a mixture of cultures. We cannot deny and must promote it. We have parts of one and the other, we are mestizos. However, must take into account that the Anahuac civilization is alive, present and existing, in every one of us and that it represents the "only own ours". That is the stronger and more solid part of our culture, although it is now very difficult to recognize, flourish it and make it conscious. Hence we cannot reach plenitude by denying a half of our Being, whichever of two parts, either the western or the anahuaca.

## The profound Mexico

A Mexican intellectual, Guillermo Bonfil Batalla, points that symbolically there are two Mexico’s. One profound, rooted in an ancient civilization, which has given an own face and a real heart to our people, in a definitive and indelible way. And that there is another Mexico, that Bonfil calls imaginary. Bonfil notes that this statement, is not because it does not exist, but because its project is imaginary, as it is inspired on distant lands, with different cultures, all alien and foreign to ours.

*"The recent history of Mexico, of the last 500 years, is a permanent confrontation history between those who seek to harness the country in the project of the western civilization and those who resist rooted in Mesoamerican lineage forms of life." [Guillermo Bonfil* Batalla*. 1987].*

Another element of the imaginary Mexico is that while it tries to rescue, christian, civilize, modernize, industrialize and globalize the profound Mexico since 1521; has never consider it. The imaginary Mexico has systematically denied the Anahuaca civilization from the conquest to the present day, but paradoxically has always tried to rescue it. The deep Mexico and imaginary have been in permanent struggle for more than five hundred years, sometimes violently and explosively, other times quietly, resisting silently but vigorously. This grueling fight also occurs in the hearts and minds of all Mexicans, most of the times unconsciously, plunging us into the dark swamps of our solitude labyrinth.

*"The peoples of the profound Mexico create and continually recreate their culture, adjust it to the changing pressures, reinforce their own and private environment, make cultural elements of others their own for their benefit, cyclically reiterate collective acts which are a way of expressing and renew their own identity; keep quiet or rebel, according to a strategy tuned by centuries of resistance." (Guillermo Bonfil Batalla. 1987)*

It is necessary to recognize the denied part of our being and assume us as first class Mexicans and not, as third world gringos or as second class spaniards. Appropriating all technologies and all the world modern ideas, but using them for our own project and civilizing development. It is not a matter of living in a "museum", nor in the past; on the contrary, the challenge is to remain traditional and faithful to our identity, but at the same time, spearhead modernity and progress, as does Japan or England. Build the future with the foundations of the past. There is no future possibility, without the full awareness of the past.

## The de-indianized indians.**[[190]](#footnote-190)**

Without the prodigious mother language, only with limited "dialects". Without historical memory, only with confusing dubious myths and legends. Without the millennial knowledge, in the midst of ignorance, only with the perverse witchcraft and sordid backwardness. Without physical, social and sacred, spaces; only criminal deserts, desolated mountains or pauper belts of misery. Without an artistic language, only with negligible crafts. Without the ancient religion, in the midst of a confused religious syncretism managed by the dominator. Without an "own face and a true heart", only as **"uneducated foreigners in their own land"**. Despising the own and exalting the foreign. Without the glorious memory of our ancestors, wanting to be "a colonized colonizer", just a western hybrid of the third world, a third class gringo. Insecure, violent and fearful.

*"The presence of indian culture is, in some aspects, so daily and omnipresent, that rarely its deep meaning is considered and in the long historical process which made its presence possible in social sectors that today assume a non-indian identity."*

*"...traditional peasants no longer recognize themselves as indians, although they live a predominantly indian culture; alternate urban groups are not culturally homogenous: some maintain as cultural reference their original communities, indian or peasant; others, have formed a urban popular culture of indian characteristics..."*

*"Because what we here call advanced, modern and urban, is not the spearhead of an own internal development, but the result of the western civilization introduction of from the top; and what we call backward, traditional and rural, is not the starting point of that effort, but the indian result of mesoamerican civilization." (Guillermo Bonfil Batalla. 1987)*

Mexicans despite everything, of our ignorance and orphanhood of ourselves, are the sons of the sons of the old grandparents, who patiently wait the time of luminous consciousness and the potential re-encounter. We are a mestizo people; we must strive to be worthy heirs of Miguel de Cervantes and at the same time of Netzahualcoyotl. We need to know the two parts that make us up. We cannot and we must not, belittle any one of the civilizations that make us up.

Mexicans are: indigenous inside (in the spiritual, mystical and ontological) with western features outside; but we will never be western inside, with indigenous features on the outside. That everyone wants to hide.

## An Own Face and a True Heart.

Ever since 1521 when Hernán Cortés ordered the stone by stone destruction of the great Tenochtitlan; a metropolis that was far ahead of any European city of the time. The entire inheritance of seven and a half thousand years of civilization of the old grandparents was denied and condemned for being, according to the conquerors, primitive and diabolical. Nothing having to do with the wisdom of the old grandparents could be part of the european civilizing project, to create "The New Spain" in the conquered lands.

Since 1521 Mexicans have been instilled to feel contempt and pity for the cultural heritage of the old grandparents. Each mexican to "progress economically" or "improve socially” has to stay away as much as possible from his roots and deny his -mother culture-. The way is to speak, dress, eat, work, eat, consume; in short, be as the conquerors. Take on the face of the colonizer and put make up on the millennial face of our own culture, until it is apparently erased. Dye the hair, whiten skin, straighten the hair, assign english names to their children. Negate one self and feel ashamed of the own phenotype.

The alleged problem is that mexicans, to be "modern", must cease being "traditional". To be "modern" implies, being as the foreign colonizer; being "traditional" means to be as the colonized indigenous. The foreign exaltation and the contempt for the national, was not only for products and fashion, but even more harmful; assuming the heart and feelings, imposing on our own face, the face of the conqueror-colonizer.

Mexicans can be extremely traditional and maintain a deep and lively pride of our culture, our past and our Cultural Heritage; and at the same time, be chillingly modern. As the Japanese people do nowadays, who are proud advocates of traditions and at the same time, spearhead global technology. Mexicans need to develop "an own face and a real heart"**[[191]](#footnote-191)** in the 21st century, which at the same time is modern, but based in our millenary tradition. We must stop being "**uneducated foreigners in our own land**"; and we must strive to be first class Mexicans and not, westerners of the third world. The Mexico of the twenty-first century would necessarily have to be built with our mother culture, not against it.

## The Toltec Heritage in the Matria.

What today conforms the national territory was the cradle of the Anahuac civilization. The mexican nation has a history of approximately 8 thousand years, of which, the first 7,500 were exclusively built with the stamp of the Anahuac civilization.

The deepest roots and essence of our “being”, was been given to us by the “mother culture”. Only five hundred years ago, this immense cultural structure was enriched by several civilizations, from Europe, Asia and Africa, and today, as all peoples of the world, has suffered an intense crossbreeding, that has made it richer, stronger and varied, but never has lost its original roots and essence. The problem is that colonization prevents us from seeing, feeling and dimensioning it in our everyday life. But above all, it prevents us from recurring to this immeasurable heritage to construct a just and appropriate future as individuals and as a country.

However, in the “cultural information genetic bank” each person has, there is a wisdom and human experiences treasure, which has been created and treasured for generations. Just as every human cell has the genetic information that can duplicate the individual, it belongs to, the same way, each person has the cultural information of the entire civilization they belong to. The challenge is to activate the “cultural information genetic bank” that exists on every mexican, to maintain the continuity in the “social purpose”, that because of colonization, has temporarily been lost, during the last five centuries.

For the persons, families and communities “spiritually descending” from the Mother civilization, the future is in the complete and conscious recuperation of their past. As such, the task to recover the historical memory, the language, knowledge, spaces and the spiritual and sacred sense of the world and life, turns into a challenge that cannot be delayed nor renounced, because; as person, family or community “we are what we remember” .

We can no longer stubbornly renounce to the most valuable of our cultural heritage. We must no turn our back and live in orphanage of our mother culture. We can no longer deny and ignore the largest part of our past, where one of the most ancient experiences of the world’s human development are deposited, full of wisdom. Self-condemning ourselves to live as “uncultivated foreigners in our own land”. Always violently despising the own and indignantly exalting the foreign. Lost in a “desolation labyrinth”. Always insecure, violent, fearful, frustrated, facing a very poor self-esteem.

Mexicans have a patria that was only born in 1821, with the consummation of the National Independence. It has successively changed its face, values and priorities. Also, we have a “Matria”**[[192]](#footnote-192)** that was born approximately 8000 years ago and that its essence was maintained without changes during the first 7,500 years and that in the last five centuries has “crouched” down and gone “undercover” in a marvelous and incredible “resistance culture”, to continue present today.

The Patria has been directed by a handful of people. Born from overseas ideas and imposed by political interests and pressures, ideological, economic and military. It materializes through: the territory, the national emblem, the constitution, the flag, and the national anthem. It has had different projects, and those who direct it, many times have entered in severe conflicts and struggles, that were resolved by political violence, social, economic and military. In general, the “patria” has favored small elites.

The Matria, on the contrary, is millenary, abstract and manifests itself from ancestral feelings, attitudes, traditions, festivities, uses and costumes. It was born as a human development project, endogenous and autonomous. It is profoundly associated to spirituality; its creation is anonymous, autonomous and historical. In general “the Matria” has always protected all her children in her amorous bosom.

As of the Cultural Control Theory, “of the own and the foreign” of Dr. Guillermo Bonfil Batalla, we can define: The “Patria” is foreign. The “Matria” is our own. The first is directed and governed by political and economic elite. The second is conformed and lived by the people. For common citizens, the “control” of the “patria” is foreign. On the other hand, the “control” of the “Matria” is by the individual self. Decisions over the “Patria” are foreign; decisions over the “Matria” are ours. The “Patria” is an imposed “cultural phenomenon”. The “Matria” is an “autonomous culture” phenomenon.

The “Patria” comes from Greco-Latin world inspiration and materializes with the creation of the first country in the world, United States of America, in 1776 and subsequently the French Revolution. The “Matria” on the other hand, is born in our land and with our people, approximately 8 millennia ago and is one of the six oldest civilizations, with autonomous origins, in mankind history. It possesses a millenary wisdom, in food, health, education, organization and maintained for thousands of years, the same “social purpose” directed to the sacred and divine of the world and life.

Has had existence spiritual transcendence in its development pyramid upper vertex. Its social purpose was conceived by communities. The human being is a child of earth and earth is understood as a live and sacred entity. The human being has as superior responsibility, to polish his spiritual energy and cooperate to maintain the planet and the mysterious forces of the universe in equilibrium.

The “Matria” bases its sustaining forces in the spiritual consciousness of the individual, family unity in values and ancestral attitudes, absolute respect to nature. Community cohesion and community life, hence it rejects private property, the use of weapons and violence, as well as the use of currency, hoarding and exploitation. Its organization and directions are based in “community service”, through “governing by obeying”.

The “Matria” has bequeathed four attitudes before life and the world: the pure values that make up family and community. A tireless constructor spirit. Love and respect for nature; a mystical and spiritual vision for the world and life.

## A total quality millenarian Culture.

Our culture has always been of total quality. Proof of this is that our pyramids, temples, monuments, etc., have survived over time and museums are full of objects, because were well made and have an excellent aesthetic quality, they have been able to survive the time. This Total quality in our family and spiritual structure, have enabled us to venture across these five centuries of denial. All of this, as a whole, has led it to be recognized as world CULTURAL heritage.

We are people with a strong culture, which has managed to transcend its historical death. The conquest, the encomienda, progress, modernity, development, neoliberalism and globalization, have not been able in these five centuries of denial, to erase the "own face and the true heart" from the culture of our old grandparents.

Mexicans as worthy heirs of the Cultural Heritage of the Ancient Mexico, we must know and be aware of these values, to transform our reality, with the same passion to "be and transcend", as our wise ancestors did. Excellence in our performance, whatever it is, must be based on the passion that our ancestors had to create one of the six oldest and most important civilizations of the world civilizations. This is our best legacy.

Excellence cannot emerge by decree, mandate or imported fashion. Excellence comes from the consciousness of what we have been and we are both as individuals and as a people. Excellence is one of the most valuable cultural heritages that we have. Excellence is a cultural heritage that necessarily, as all heritages, must be recuperated by studying it, recognition and providing new significance to the values that conform our original civilization.

## The XXI Century Mexico.

Mexicans are heirs of one of the oldest civilizations in the world, which remains alive, present and vibrant in every one of us, "The children of the sons of the old grandparents". Since the Toltec teachers left, and the aztecs first and then the spaniards, destroyed our ancient institutions, laws and authorities; we have lived in an orphanage of ourselves. Both transgreded the essence our civilization, to dominate and exploit, both human and natural resources. To do this, the colonizers have pretended that the children of the sons of the old grandparents lose their language, historical memory, knowledge, spaces and the profound spirituality of life. In short, any link to the past before the invasion.

These last five centuries, of the more than eight thousand years of existence of our civilization, are just a long and dark night. Mexicans have five strengths to build the Mexico that we all want: **"the spiritual sense for life, moral and ethical values surrounding family, our harmonious relationship with nature, our continuing optimism for life, despite the most terrible adversities and our tireless constructor spirit".**

But fundamentally we have alive, in the depths of our mysterious interior, the philosophical spirit, which governed the development of the Cem Anahuac civilization. In our "gene bank" our "historical memory", in our more alive traditions, uses and customs, the potential to build a nation is kept, in which no longer exist winners and losers anymore, in where the five hundred years of savage and inhumane colonization are closed, where the two civilizations of which we are part are harmoniously amalgamated. The Mexico of the 21st century, will have to be built with the best ideas and the most sophisticated technologies of Mexico and the world, but its selection must be based on our own principles and criteria, based on what we have been and we really are, but fundamentally, agree on what we want to be as individuals and as a nation.

**The sovereign Mexico, fair, free and humane, that we all want to build for our children and our children's children, will have to consider the wisdom of our old grandparents.**

The Anahuac Future is its Past.

# Bibliography

**Acosta**, Joseph. Historia natural y moral de las Indias. FCE. Méx. 1962.

**Alva Ixtlilxóchitl**, Fernando de. *Obras Históricas.* UNAM/IMC. Méx. 1997.

**Blanquel,** Eduardo. *Historia Mínima de México.* Colegio de México. Méx. 1973.

**Bernal**, Ignacio. *Notas preliminares sobre el posible imperio teotihuacano*, Estudios de cultura náhuatl, Vol. V. Instituto de Investigaciones Históricas, Méx. 1965.

**Bonfil Batalla,** Guillermo. *México profundo, una civilización negada.* CIESAS/SEP. Méx. 1987.

**Bonifaz Nuño**, Ruben. *Imagen de Tláloc* UNAM, Méx. 1986

Cosmogonía Antigua Mexicana. UNAM. Méx. 1995.

*Olmecas: Esencia y fundación.* Colegio de México. Méx. 1992.

*El Cercado Cósmico*, Fundación de Investigaciones Sociales. Méx. 1985.

**Borda,** Johanna. Arqueoastronomía y Etnoastronomía en Mesoamérica. UNAM. Méx. 1991.

**Carrasco Licea** y **Carramiñana Alonso.** *Venus y los ciclos de Cuculcán.* Diario Síntesis del 9 de abril de 1996. [periodicosintesis.com.mx](http://periodicosintesis.com.mx)

**Castro,** Felipe. *La rebelión de los indios y la paz de los españoles.* CIESAS/INI. Méx. 1996.

**Clavijero**, Francisco Javier. *Historia antigua de México*, Editorial Purrúa, Méx. 2009.

**Códice Ramírez**. Relación del origen de los indios que habitan en la Nueva España según sus historias. SEP/Purrúa. Méx. 1975

**Cortés**, Hernán. *Cartas de Relación.* Purrúa. Méx. 2007.

**De Ita**; Frenando. *La voz de la Tierra.* Casa de la Cultura de Oaxaca. Méx. 1985.

**Cosio Villegas,** Daniel. *Historia Mínima de México.* Colegio de México. Méx. 1973.

**De las Casas,** Bartolomé. Brevísima relación de la destrucción de las Indias.FCE. Méx. 1965.

**Díaz del Castillo**, Bernal. Historia verdadera de la conquista de la Nueva España. Porrúa. Méx. 2009.

**Durán**, Fray Diego. Historia de las Indias de la Nueva España e islas de la tierra firme. Porrúa. Méx. 1967.

**Eliade**, Mircea. *Mito y Realidad,* Cairos. España. 1999.

**Florescano**, Enrique. *Memoria mexicana* FCE, Méx. 1987.

**Gay,** José Antonio. *Historia de Oaxaca.* Porrúa. Méx. 1982.

**Gibson,** Charles. *Los Aztecas bajo el dominio español.* Siglo XXI. Méx. 1984.

**Gonzáles y González,** Luís. *Historia Mínima de México.* (Coautor). Colegio Nacional. Méx. 1973.

**Guerrero**, José Luís, Flor y Canto del nacimiento de México”. Librería

Parroquial de Clavería. Méx. 1990.

**Lenkersdorf**, Carlos. *Aprender a escuchar*, PyV. Méx. 2008.

Filosofar en clave tojolabal. Purrúa. Méx. 2005.

**Lafaye,** Jaques. *Los Conquistadores.* Siglo XXI. Méx. 1970.

**León Portilla**, Miguel. *Historia de México*, FCE/SEP, Méx. 2010.

La filosofía náhuatl estudiada en sus fuentes, FCE, México, 1956.

Los antiguos mexicanos. FCE. Méx. 1961.

*De Teotihuacán a los aztecas.* UNAM. Lecturas Universitarias. Méx.1977.

Huehuehtlahtolli, testimonios de la antigua palabra. SEP/FCE. Méx. 1991.

Toltecáyotl, aspectos de la cultura náhuatl, FCE. Méx. 1980.

*El reverso de la conquista.* Joaquín Mórtiz. Méx. 1980.

Tiempo y realidad en el pensamiento maya. UNAM. Méx. 1968.

La antigua y la nueva palabra de los pueblos indígenas. FCE. Méx. 2004.

**López Austin**, Alfredo. *Cuerpo Humano e Ideología.* UNAM. Méx. 1980.

La educación de los antiguos Nahuas. El Caballito/SEP. Méx. 1985.

Hombre Dios, religión y política en el mundo Náhuatl. UNAM. Méx. 1989.

***Manuscritos Anónimo de Tlatelolco*** *(1528),* Edición facsimilar de E. Mengin, Copenhagen, 1945.

**Marín,** Guillermo. *La Corrupción en México, como una estrategia de resistencia cultural.* ILUSA. Méx. 2001.

**Mendiz Bolio**, Antonio. *El Chilar Balam de Chumayel.* UNAM. Méx. 1952.

**Montejo,** Víctor. *Popol Vuj sagrado de los mayas.* Artes de México y del Mundo. Méx. 1999.

**Muría,** José María. *Conquista y colonización en México.* SEP/FCE. Méx. 1982.

**Parry,** J.H. *El descubrimiento del mar.* CNCA/Grijalbo. Méx. 1989.

**Rojas Rabiela**, Teresa. *Historia Antigua de México,* Volumen IV, INAH- UNAM-CIESAS. Méx. 2001.

**Palerm**, Ángel. México Prehispánico ensayo sobre evolución y ecología, CNCA, Méx. 1990.

**Pérez Suárez**, Tomás. Los Olmecas y los Dioses del maíz en Mesoamérica, UNAM. Méx. 1994.

**Romero Murguía**, María Elena. *Nepoualtzitzin Matemática nahua contemporánea.* DGCP/CNCA. Méx. 1988

**Romerovargas Iturbide**. Ignacio, *Los Gobiernos Socialistas del Anáhuac.* Edición de autor. Méx. 1978.

**Sahagún**, Fray Bernardino de. Historia General de las cosas de la Nueva España. Purrúa. Méx. 1956. *Códice Florentino,* Archivo General de la Nación. Méx. 1979.

**Soustelle,** Jaques. La vida cotidiana de los aztecas en vísperas de la conquista. FCE. Méx. 1983. El universo de los aztecas. FCE. Méx. 1982.

**Séjourné,** Laurette. Pensamiento y religión en el México antiguo. FCE. Méx. 1957.

**Smith,** Huston. *Las Religiones en el Mundo.* Océano. Méx. 1997.

**Villoro,** Luís. *La revolución de independencia.* Colegio de México. Méx. 1976.

**Tompkins**, Peter. El Misterio de las Pirámides Mexicanas. Diana. Méx. 1981.

**Zavala,** Silivo. Los intereses particulares en la conquista de la Nueva España. Colegio Nacional. Méx. 1991.

1. EFE. Washington.- A NASA probe sent deep into space has determined that the universe was born 13.7 billion years ago, according to the Big Bang astronomical theory. [↑](#footnote-ref-1)
2. THE BIG BANG THEORY. The solar system began as a diffuse mass of gas and dust that rotated and was slowly concentrated by gravitational forces. The heat generated by this process produced a small sun which weakly shone at the center. From this sun, a flat gas disk broke away and remained in orbit. Gas concentrated inside the disk and eventually formed planets, while the sun contracted and gradually heated. Close to the sun the heavier elements condensed, forming the inner planets, like Earth. Outwards, lighter atoms condensed forming the outer planets. [↑](#footnote-ref-2)
3. Although there are antecedents, like: *Paranthropus* (Man of East Africa); Homo-Habilis, who was a tool maker; Australopithecus Africanus; Java Man, Homo Erectus, Homo Sapiens, and Pithecantrhopus Neanderthalis, the best known example of prehistoric man ~~and~~ which appeared in Europe, Asia and Africa 150,000 years ago, and knew the use of fire, carved stones, and manufactured utensils, tools, and hunting weapons, and begun to draw and carve. However, Homo Sapiens, during the last 30,000 years has been the only true human species in the world. [↑](#footnote-ref-3)
4. In antiquity, there were a number of towns along the Tigris and Euphrates rivers, this region is known as Mesopotamia which means "land between rivers". It occupied the current territory of Iraq. Its oldest culture was the Sumerian. [↑](#footnote-ref-4)
5. Recent discoveries of maize, squash and chili seeds in the Tlacolula Valley in Oaxaca, some dating back 10,000 years, place Anahuac civilization among the oldest in the world, along with Mesopotamia and Egypt. [↑](#footnote-ref-5)
6. The territory on the Andes mountain range currently occupied by Ecuador, Peru, Bolivia and Chile. [↑](#footnote-ref-6)
7. 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. Since 1988 he is an emeritus researcher at the National University of Mexico. His 1956 doctoral thesis, “Nahuatl Philosophy Studied from its Sources” written under the tutelage of Fr. Ángel María Garibay K., a Nahuatl speaker. León-Portilla has spearheaded a movement to understand and re-evaluate Nahuatl literature, not only from the pre-Columbian era, but also contemporary works, since Nahuatl is still spoken by 1.5 million people. He has contributed to the establishment of bilingual education in rural Mexico. Leon Portilla has also contributed to the discovery of the works of Fray Bernardino de Sahagún, a primary source about Aztec civilization, whom he called the first Aztec anthropologist. Zahagún gathered the knowledge of the Aztec wise men, (Tlamantinime), and wrote it down in vernacular Spanish. At the request of the Spanish authorities, he wrote a Castillian Spanish version of said knowledge in his work “General History of theThings of New Spain”, but his principal work, The Florentine Codex was never published. Before León Portilla, the Codex had only been translated once, (into German), and it was an incomplete version. In November, 1998, the Association Juchimanes de Plata A.C. granted him the Prize “Juchimán de Plata”, housed at the Autonomous Juárez University of Tabasco. [↑](#footnote-ref-7)
8. Continent: is one of several large landmasses on Earth. They are generally identified by convention rather than any strict criteria, although surrounded by water; these are not necessarily peninsulas or islands. [↑](#footnote-ref-8)
9. Cem Ānáhuac is a Náhuatl language concept that refers to the continent. Land surrounded by the celestial waters. [↑](#footnote-ref-9)
10. Francisco Javier Clavijero Echegaray (sometimes Francesco Saverio Clavigero) (September 9, 1731 – April 2, 1787 Veracruz, México), was a New Spain 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 altiplano. He was born in Veracruz (Mexico) of a Spanish father and a Creole mother. His father worked for the Spanish crown, and was transferred with his family from one town to another. Most of the father's posts were to locations with a strong indigenous presence, and because of this Clavijero learned Nahuatl growing up, which would be helpful to him when he became a missionary teacher and historian. The family lived at various times in Teziutlán, Puebla and later in Jamiltepec, in the Mixtec region of Oaxaca. [↑](#footnote-ref-10)
11. Guerrero, José Luís, Flor y Canto del nacimiento de México”. Librería Parroquial de Clavería. México. [↑](#footnote-ref-11)
12. Dr. Enrique Florescano Mayet (San Juan in Coscomatepec, Veracruz; 1937). He is a renowned and prolific Mexican historian. He teaches at the College of Mexico and holds a doctorate degree from the École Pratique des Hautes Études. His research covers practically the entire history of Mexico, of which the most outstanding centers around the Mesoamerican period, and focuses on religious, mythical aspects and on the figure of Quetzalcoatl. He is a member of the Advisory Science Board to the Presidency of the Mexican Republic. [↑](#footnote-ref-12)
13. 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 Letters and, in 1970, received a doctoral degree in classical art and culture. He has been a member of the Mexican Academy of Language since 1962 where he was Chairman from 1963 until 1996 when he resigned. He was admitted to the National College in 1972. He was awarded Mexico’s National Prize for Literature and Linguistics in 1974. [↑](#footnote-ref-13)
14. 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 interprets as being evidence in favor of the controversial Sapir-Worf hypothesis. [↑](#footnote-ref-14)
15. “Mesoamerica, its geographical limits, ethnicity and cultural traits”. 1943. Mesoamerica: Our Region". Mesoamerica. http://www.mesoamerica.com/ing\_nuestra\_region.shtml. "Paul Kirchhoff coined the term Mesoamerica in 1943 from the Greek mesos or "center" and America from Americo Vespucci, who claimed to have discovered the continent (Christopher Columbus thought he had reached Asia)." [↑](#footnote-ref-15)
16. Thesis that sustains the existence of "two Méxicos". One "profound", rooted in the ancient time of the Anahuac and another "imaginary" that arises with the invasion and colonization. [↑](#footnote-ref-16)
17. Guillermo Bonfil Batalla (Mexico City 1935-1991), graduated from the Escuela Nacional de Antropología e Historia. He was a Mexican Anthropologist and Ethnologist. He was Director General of the National Institute of Anthropology and History, and Director General of Culturas Populares. He founded the National Museum of Popular Culture. At his death, he was serving as national coordinator of the seminar for cultural studies of the National Council for Culture and the Arts (Conaculta). For him the ethnological research was inextricably linked to the transformation of social reality. [↑](#footnote-ref-17)
18. Milpa is a crop-growing system used throughout Mesoamerica. Its primary productive components are corn, beans and squash, (with the inclusion of chili on some regions). It is not simply a cornfield, as defined simplistically by dictionaries. The word milpa derives from the Nahuatl milli, that is, a planted plot of land, and bread, on top of, in. It literarily means “what is planted of top of the field. [↑](#footnote-ref-18)
19. Rojas Rabiela, Teresa (undated): " Mesoamerican Hydraulic Systems in the New Spain Transition"; <http://eh.net/XIIICongress/cd/papers/17RojasRabiela261.pdf> [↑](#footnote-ref-19)
20. ## Maize (Zea mays L. ssp. mays, pronounced /ˈmeɪz/), known in many English-speaking countries as corn, is a grain domesticated by indigenous peoples in Mesoamerica in prehistoric times. It is an annual grain-bearing plant related to grass. This plant has been greatly transformed from a grass called teozintle. This transformation has yielded a gamut of species which differ in size, which varies from two to four meters in height; in the shape and size of the cob, its color and texture etc. There is conclusive evidence from archaeological finds and Paleo-botanic studies that, in the Valley of Tehuacán, to the South of Mexico, corn was already being cultivated approximately 4,600 years ago.

    [↑](#footnote-ref-20)
21. ## Ángel Palerm Vich was an anthropologist, Spanish professor and researcher, born in Ibiza in 1917 and died in the city of Mexico in 1980. As a result of the Spanish Civil War he moved to Mexico in 1939, after having been militant in the Catalonian anarchist syndical movement, and later embraced the Communist current. He was a professor to critical social scientists, committed to their own reality. While in Mexico, he broke with all political affiliations to devote himself to the study of Anthropology, which he had started in Barcelona. He obtained a Bachelor's degree in Anthropology at the National School of Anthropology and History (ENAH) of the National Autonomous University of Mexico (UNAM), and a Bachelor's degree in history.

    [↑](#footnote-ref-21)
22. ## 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. They were created by staking out the shallow lake bed and then fencing in the rectangle with wattle. The fenced-off area was then layered with mud, lake sediment, and decaying vegetation, eventually bringing it above the level of the lake. Often trees such as āhuexōtl (Salix bonplandiana) and āhuēhuētl (Taxodium mucronatum) were planted at the corners to secure the chinampa. Chinampas were separated by channels wide enough for a canoe to pass. These "islands" had very high crop yields with up to three crops a year.

    [↑](#footnote-ref-22)
23. A Mother Culture is a term for an early people and their culture, with great and widespread influence on later cultures and people. Though the original culture may fade, the mother culture's influence grows for ages in the future. Later civilizations either learn and build upon their old ways, or can learn them through peaceful or military assimilation. This term can be found in the novel Ishmael by Daniel Quinn. Mother Cultures in history include that of Kemet in the Mediterranean, and the Olmec in Mesoamerica. [↑](#footnote-ref-23)
24. Those who see Europe as the center and origin of human civilization. [↑](#footnote-ref-24)
25. Tomás Pérez Suárez, Mexican archaeologist, researcher at the Center for Mayan Studies of the Institute of Philological Research, UNAM. Archaeologist for the National School of Anthropology and History,with an advanced degree in Mesoamerican studies from the Faculty of Philosophy and Letters of UNAM. He is a researcher at the Center for Mayan studies and his areas of research are: the sites of the early Preclassic in the coast of Chiapas, the history of Olmec archaeology and Mayan epigraphy. He is a professor at the Faculty of Philosophy and Letters and the National School of Anthropology and History of the National Conservatory school, of restoration and museum technology. [↑](#footnote-ref-25)
26. The science that studies images and structures a line of thought from the designs. [↑](#footnote-ref-26)
27. The Law of Center, according to Laurette Séjourné. The four cardinal points and the center that unifies them in a fifth, upward and downward direction. [↑](#footnote-ref-27)
28. Atole (Mexican Spanish, from Nahuatl atolli) is a traditional masa-based Mexican and Central American (where it is known as atol) hot drink. Chocolate atole is known as champurrado. [↑](#footnote-ref-28)
29. Tejate is a maize and cacao beverage traditionally made in Oaxaca, Mexico, originating from pre-Hispanic times. It remains very popular among the indigenous Mixtec and Zapotec peoples, especially in rural areas. It's also very popular for anyone who lives in Oaxaca and the surrounding regions. Principal ingredients include toasted maize flour, fermented cacao beans, mamey pits and flor de cacao (also known as rosita de cacao). These are finely ground into a paste. The paste is mixed with water, usually by hand, and when it is ready, the flor de cacao rises to the top to form a pasty foam. It can be served as-is or with some sugar syrup to sweeten. [↑](#footnote-ref-29)
30. Pulque, or octli, is a milk-colored, somewhat viscous alcoholic beverage made from the fermented sap of the maguey plant, and is a traditional native beverage of Mexico.[1] The drink’s history extends far back into the Mesoamerican period, when it was considered sacred, and its use was limited to certain classes of people. [↑](#footnote-ref-30)
31. Tejate is a maize and cacao beverage traditionally made in Oaxaca, Mexico, originating from pre-Hispanic times. It remains very popular among the indigenous Mixtec and Zapotec peoples, especially in rural areas. It's also very popular for anyone who lives in Oaxaca and the surrounding regions. Principal ingredients include toasted maize flour, fermented cacao beans, mamey pits and flor de cacao (also known as rosita de cacao). These are finely ground into a paste. The paste is mixed with water, usually by hand, and when it is ready, the flor de cacao rises to the top to form a pasty foam. It can be served as-is or with some sugar syrup to sweeten. [↑](#footnote-ref-31)
32. Amaranth was one of the staple foodstuffs of the Incas, and it is known as kiwicha in the Andes today. It was also used by the ancient Aztecs, who called it huautli, and other Native America peoples in Mexico to prepare ritual drinks and foods. To this day, amaranth grains are toasted much like popcorn or martala and mixed with honey, molasses or chocolate to make a treat called alegría (joy in Spanish). Amaranth was (and still is) cultivated on a small scale in parts of Mexico, Guatemala, Peru, India, and Nepal, [↑](#footnote-ref-32)
33. Pinole is an Spanish translation of an Aztec word for a coarse flour made from ground toasted acorn kernels, often in a mixture with a variety of herbs and ground seeds, which can be eaten by itself or be used as the base for a beverage. In southeastern Mexico and in Central America this food and beverage is known as pinol or pinolillo, considered the national beverage of Nicaragua. [↑](#footnote-ref-33)
34. The Mexican Hairless Dog is a rare, hairless breed of dog whose size varies greatly. It is also known as Xoloitzcuintle (Spanish pronunciation: [ʃoloit͡sˈkwint͡ɬe]; English: /ʃoʊlɔɪtsˈkwiːntli/ SHOH-loyts-KWEENT-lee).

    The Xolo is native to Mexico. Archaeological evidence shows that the breed has existed in the New World for more than 3,000 years. Most likely, early forerunners of the Xolo originated as spontaneous hairless mutations of indigenous New World dogs. Hairlessness may have offered a survival advantage in tropical regions. Indigenous peoples of Central and South America had Xolo dogs as home and hunting companions, and today they are still very popular companion dogs; even as the national dog of Mexico. Their value in ancient native cultures is evidenced by their frequent appearance in art and artifacts, e.g., those produced by the Colima, Aztec and Toltec civilizations in Mexico. [↑](#footnote-ref-34)
35. The Calmecac ("the house of the lineage", Nahuatl pronunciation: [kalˈmekak]) was a school for the children of Aztec nobility (pīpiltin [piːˈpiɬtin]) in the Late Postclassical period of Mesoamerican history, where they would receive rigorous religious and military training. The calmecac is to be contrasted with the Tēlpochcalli ([teːɬpotʃˈkalːi] "house of youth") where mostly commoners received military training. Only a few commoners (mācēhualtin [maːseːˈwaɬtin]) entered the Calmecac, and those who did only trained for priesthood [↑](#footnote-ref-35)
36. Human experience is kept and systematized in the collective unconscious of people. If genes possess biochemical information, humans should also "Keep" the information of his existential experience. [↑](#footnote-ref-36)
37. Dr. Ignacio Romerovargas Yturbide, posseses four doctoral degrees in Europe and one in Mexico on Law. [↑](#footnote-ref-37)
38. 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. It was also the way of saying "City", the word "Toltec" also derives from the expression Nahuatl toltecatl which is "the inhabitant of Tollan". [↑](#footnote-ref-38)
39. In pre-Columbian Aztec society a Calpulli (from the Nahuatl [kaɬˈpoːlli], meaning "large house") was the designation of an organizational unit below the level of the Alphabet "citystate". A Nahua city state was divided into a number of calpullis that each constituted a unit where the calpulli inhabitants were collectively responsible for different organizational and religious tasks in relation to the larger altépetl. Calpullis controlled land which was available for calpulli members to cultivate and also operated the Telpochcalli schools for young women of commoner descent. In Aztec culture, as in most other civilizations, the family unit was very important. There were several levels of organization in Aztec family life beginning with the base family unit [↑](#footnote-ref-39)
40. The tequio (from the Nahuatl tequitl, labor or tribute) is an organized form of work for the collective benefit, consists in that members of a community must provide materials or its workforce to perform or to build a community work, e.g. a school, a well, a fence, a path, etc. [↑](#footnote-ref-40)
41. In Aztec mythology, Cihuacoatl ("snake woman"; also Cihuacóatl, Chihucoatl, Ciucoatl) was one of a number of motherhood and fertility goddesses. (See also Ilamatecuhtli, Teteoinnan, Tlazolteotl, and Toci.) The Cihuacoátl (Classical Nahuatl: cihuācōātl [siwaːˈkoːaːtɬ], for "female twin") was a supreme leader (after the Aztec Emperor) or advisor within the government system. [↑](#footnote-ref-41)
42. Tlatoani (Classical Nahuatl: tlàtoāni pronounced [tɬaʔtoˈaːni]; plural tlàtòquê, [tɬaʔ.ˈtoʔ.keʔ]) is the Nahuatl term for the ruler of an altépetl, a pre-Hispanic state. The word literally means "speaker", but may be translated into English as "king". A cihuātlàtoāni ([si.waː.tɬaʔ.to.ˈaː.ni]) is a female ruler, or queen regnant. [↑](#footnote-ref-42)
43. Supreme council, where important decisions were made. [↑](#footnote-ref-43)
44. Diego Durán (c. 1537–1588) was a Dominican friar best known for his authorship of one of the earliest Western books on the history and culture of the Aztecs, The History of the Indies of New Spain, a book that was much criticized in his lifetime for helping the "heathen" maintain their culture. Also known as the Durán Codex, The History of the Indies of New Spain was published c. 1581. Durán also wrote Book of the Gods and Rites (1574-1576), and Ancient Calendar, (c. 1579) (Heyden, xxviii). He was fluent in Nahuatl, the Aztec language, and was therefore able to consult natives and Aztec codices as well as work done by earlier friars. His empathetic nature allowed him to gain the confidence of many native people who would not share their stories with Europeans, and was able to document many previously unknown folktales and legends that make his work unique. [↑](#footnote-ref-44)
45. An entheogen ("God inside us," en εν- "in, within," theo θεος- "god, divine," -gen γενος "creates, generates"), in the strict sense, is a psychoactive substance used in a religious, psychotherapeutic, shamanic, or spiritual context. Historically, entheogens were mostly derived from plant sources and have been used in a variety of traditional religious contexts. With the advent of organic chemistry, there now exist many synthetic substances with similar psychoactive properties, many derived from these plants. Entheogens can supplement many diverse practices for healing, transcendence, and revelation, including: meditation, psychonautics, art projects, and psychedelic therapy. [↑](#footnote-ref-45)
46. Mircea Eliade (Romanian pronunciation: [ˈmirt͡ʃe̯a eliˈade]; March 13 [O.S. February 28] 1907 – April 22, 1986) was a Romanian historian of religion, fiction writer, philosopher, and professor at the University of Chicago. He was a leading interpreter of religious experience, who established paradigms in religious studies that persist to this day. His theory that hierophanies form the basis of religion, splitting the human experience of reality into sacred and profane space and time, has proved influential. One of his most influential contributions to religious studies was his theory of Eternal Return, which holds that myths and rituals do not simply commemorate hierophanies, but, at least to the minds of the religious, actually participate in them. [↑](#footnote-ref-46)
47. Bernardino de Sahagún (1499 – October 23, 1590) was a Franciscan friar, missionary priest and pioneering ethnographer participating in the Catholic evangelization of colonial New Spain (now Mexico). He was born in what is now Spain in 1499, travelled to New Spain in 1529, and spent more than 50 years interviewing and documenting Aztec beliefs, culture and natural history. His primary motivation was to evangelize indigenous Mesoamerican peoples and most of his writings were devoted to this end, yet his extraordinary work documenting indigenous worldview and culture has earned him the title “the first anthropologist.” He is best known as the author of La Historia General de las Cosas de Nueva Espana (in English: the General History of the Things of New Spain, hereafter shortened to Historia General). Historia General is commonly referred to as The Florentine Codex, named after its current location. [↑](#footnote-ref-47)
48. City [↑](#footnote-ref-48)
49. The philosophy of existing in a certain manner [↑](#footnote-ref-49)
50. Ignacio Bernal (February 13, 1910 in Paris - January 24, 1992 in Mexico City) was an eminent Mexican anthropologist and archaeologist. Bernal excavated much of Monte Albán, originally starting as a student of Alfonso Caso, and later led major archeological projects at Teotihuacan. In 1965 he excavated Dainzú. He was the director of Mexico’s National Museum of Anthropology 1962-68 and again 1970-77. He was awarded the Premio Nacional in 1969. He was a founding member of the Third World Academy of Sciences in 1983. [↑](#footnote-ref-50)
51. Laurette Séjourné (1911 - May 25, 2003) was a French archeologist and ethnologist best known for her involvement in the emancipation of the Mexican Indian and her study of the civilizations of Teotihuacan and of the Aztecs. She became known to a wider public through her 1957 publication on the cosmology and religion of the Toltecs and Aztecs, translated into English as Burning Water: Thought and Religion in Ancient Mexico. While betraying the influence of the historian of religion, Mircea Eliade, its main focus is the figure of Tollan's priestly king, Quetzalcoatl, and his teachings. [↑](#footnote-ref-51)
52. Romero Murguía, María Elena. Nepoualtzitzin contemporary Nahua Mathematics. DGCP/CNCA. Méx. 1988 [↑](#footnote-ref-52)
53. ***Chinampa*** is an ancient Mesoamerican method of agriculture which used small, [rectangle](http://en.wikipedia.org/wiki/Rectangle)-shaped areas of [fertile](http://en.wikipedia.org/wiki/Fertile) [arable land](http://en.wikipedia.org/wiki/Arable_land) to grow [crops](http://en.wikipedia.org/wiki/Agriculture) on the shallow lake beds in the [Valley of Mexico](http://en.wikipedia.org/wiki/Valley_of_Mexico). [↑](#footnote-ref-53)
54. Hernán Cortés de Monroy y Pizarro, 1st Marquis of the Valley of Oaxaca; 1485 – December 2, 1547) was a Spanish conquistador who led an expedition that caused the fall of the Aztec Empire and brought large portions of mainland Mexico under the rule of the King of Castile in the early 16th century. Cortés was part of the generation of Spanish colonizers that began the first phase of the Spanish colonization of the Americas. [↑](#footnote-ref-54)
55. The **Julian calendar**, a reform of the Roman calendar, was introduced by Julius Caesar in 46 BCE. [↑](#footnote-ref-55)
56. The **Gregorian calendar**, also known as the **Western calendar** or the **Christian calendar**, is the internationally accepted civil calendar. It was introduced by Pope Gregory XIII, after whom the calendar was named, by a decree signed on 24 February 1582, a papal bull known by its opening words “Inter gravissimas”. The reformed calendar was adopted later that year by a handful of countries, with other countries adopting it over the following centuries. The motivation for the Gregorian reform was that the Julian calendar assumes that the time between vernal equinoxes is 365.25 days, when in fact it is about 11 minutes less. The accumulated error between these values was about 10 days when the reform was made, resulting in the equinox occurring on March 11 and moving steadily earlier in the calendar. Since the equinox was tied to the celebration of Easter, the Roman Catholic Church considered that this steady movement was undesirable. [↑](#footnote-ref-56)
57. The Codex de la Cruz-Badiano or Libellus de Medicinalibus Indorum Herbis (Latin for "Little Book of the Medicinal Herbs of the Indians") is an Aztec herbal manuscript, describing the medicinal properties of various plants used by the Aztecs. It was translated into Latin by Juan Badiano, from a Nahuatl original composed in the Colegio de Santa Cruz de Tlatelolco in 1552 by Martín de la Cruz that is no longer extant. The Codex is also known as the Badianus Manuscript, after the translator; the Codex de la Cruz-Badiano, after both the original author and translator; and the Codex Barberini, after Cardinal Francesco Barberini, who had possession of the manuscript in the early 17th century. [↑](#footnote-ref-57)
58. Pharmacology. Part of medical sciences, related to medical compounds. [↑](#footnote-ref-58)
59. Alfredo Federico López Austin (born in Ciudad Juárez, México March 12, 1936) 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. [↑](#footnote-ref-59)
60. Augustus Le Plongeon. Archaeological Communication in Yucatán. Worcester: Press of Charles Hamilton, 1879. North American Archaeologist of French origin that discovered the Chac Mol. [↑](#footnote-ref-60)
61. Peter Tompkins (April 19, 1919 in Athens, Georgia - January 23, 2007) was an American journalist, World War II Office of Strategic Services (OSS) spy in Rome, and best-selling occult author. [↑](#footnote-ref-61)
62. 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 Aztec ruler of Tenochtitlan and victor of la Noche Triste. [↑](#footnote-ref-62)
63. Borda, Johanna. Arqueoastronomía y Etnoastronomía en Mesoamérica. UNAM. Méx. 1991. [↑](#footnote-ref-63)
64. See page 112 of the cited book. [↑](#footnote-ref-64)
65. The Aztec Cihuacoátl that conducted the philosophical and religious reform of the Toltec philosophy and created a new mystic-materialistic-warrior ideology. [↑](#footnote-ref-65)
66. Government form under which a “Señor or Señora” had political, economic and religious control over the people and predetermined territory. But that did not have a Kingdom characteristic. [↑](#footnote-ref-66)
67. Charles Gibson (1920–1985) was an American ethno historian who studied the Nahua peoples of colonial Mexico. His most significant works are Tlaxcala in the Sixteenth Century (1952) and The Aztecs under Spanish Rule (1964). [↑](#footnote-ref-67)
68. Huston Cummings Smith (born May 31, 1919 in Suzhou, China) is a religious studies scholar in the United States. His book The World's Religions (originally titled The Religions of Man) remain a popular introduction to comparative religion. [↑](#footnote-ref-68)
69. Tlacaelel (1397 – 1487) was the principal architect of the Aztec Triple Alliance and hence the Mexica (Aztec) empire. He was the son of Huitzilihuitl, nephew of Itzcoatl, and brother of Moctezuma Ilhuicamina, the last two being respectively the first and second Mexica emperors. During the reign of his uncle Itzcoatl, Tlacaélel was given the office of Tlacochcalcatl, but during the war against the Tepanecs in the late 1420s, he was promoted to first adviser to the ruler, a position called Cihuacoatl in Nahuatl, an office that Tlacaélel held during the reigns of four consecutive Tlatoque, until his death in 1487. Tlacaélel recast or strengthened the concept of the Aztecs as a chosen people, elevated the tribal god/hero Huitzilopochtli to top of the pantheon of gods, and increased militarism. In tandem with this, Tlacaelel is said to have increased the level and prevalence of human sacrifice, particularly during a period of natural disasters that started in 1446 (according to Durán). Durán also states that it was during the reign of Moctezuma I, as an invention of Tlacaelel that the flower wars, in which the Aztecs fought Tlaxcala and other Nahuan city-states, were instigated. [↑](#footnote-ref-69)
70. Omnipresent [↑](#footnote-ref-70)
71. 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). It is commonly referred to as "The Florentine Codex" after the Italian archive library where the best-preserved manuscript is preserved. In partnership with Aztec men who were formerly his students, Bernardino conducted research, organized evidence, wrote and edited his findings starting in 1545 up until his death in 1590. It consists of 2400 pages organized into twelve books with over 2000 illustrations drawn by native artists providing vivid images of this era. It documents the culture, religious cosmology (worldview) and ritual practices, society, economics, and natural history of the Aztec people. One scholar described The Florentine Codex as “one of the most remarkable accounts of a non-Western culture ever composed.” [↑](#footnote-ref-71)
72. Ometeótl (Two God) is a name sometimes used about the pair of god Ometecuhtli/Omecihuatl (also known as Tonacatecuhtli and Tonacacihuatl) in Aztec mythology. Whether such a deity existed among the Aztecs and what was its meaning is a matter of dispute among scholars of Mesoamerican religion. Miguel Leon-Portilla interprets the name "Ometeotl" as "Lord of the Duality" and argues that Ometeotl was the supreme creator deity of the Aztecs, and that the Aztecs envisioned this deity as a mystical entity with a dual nature akin to the European concept of the trinity. He argues that the Aztecs saw Ometeotl as a transcendental deity and that this accounts for the scarcity of documentary references to it, and why there is no evidence of an actual cult to Ometeotl among the Aztecs. Leon-Portilla's arguments have largely been accepted among scholars of Mesoamerican religion. Other scholars however, notably Richard Haly (1992) argue that there was no "Ometeotl". [↑](#footnote-ref-72)
73. The New Fire ceremony (in Nahuatl xiuhmolpilli—the Binding of the Years) was an Aztec ceremony performed once every 52 years — a full cycle of the Aztec calendar— in order to stave off the end of the world. The first Aztec New Fire ceremony described in ethno historical sources was in 1090, according to the Mapa Sigüenza. But there is evidence of New Fire ceremonies having been celebrated in civilizations other and earlier than the Aztecs, for example at Xochicalco in the 6th century. According to Bernardino de Sahagún, the last New Fire ceremony was held in 1507; the tradition ended with the Spanish conquest of Mexico in 1519–1521. [↑](#footnote-ref-73)
74. In Aztec society, the macehualli (or macehualtin, plural) was the social class above slaves, and were hierarchically below the pīpiltin or nobility. The maceualtin rendered military service, paid taxes and worked in collective works. As the slaves, they could also own property, marry free people, have free children, having a relative freedom. [↑](#footnote-ref-74)
75. E. de Jonghe "Histoire du Mexique" XVI Century French manuscript manuscript (Paris National Library.) [↑](#footnote-ref-75)
76. Popol Vuh. Mayas sacred book. [↑](#footnote-ref-76)
77. In Aztec mythology, Huitzilopochtli', also spelled ' (Classical Nahuatl: Huitzilopōchtli [hwitsiloˈpoːtʃtɬi] "Hummingbird on the Left", or "Left-Handed Hummingbird", huitzilin being Nahuatl for hummingbird), was a god of war, a sun god, and the patron of the city of Tenochtitlan. He was also the national god of the Mexicas of Tenochtitlan. He was a god of tremendous power who commanded terrible fear that had to be assuaged by human sacrifice. Today, he is not believed to be actively worshiped [↑](#footnote-ref-77)
78. Acosta, Joseph. Indies natural and moral history. FCE. Méx. 1962. [↑](#footnote-ref-78)
79. Telpochcalli (in Nahuatl 'House of the young men’), were centers where young people were educated, from age 15, to serve their community and for war. Unlike the nobles attending the Calmecac, sons of commoners, known generically as macehualtin, attended the telpochcalli. These schools for young people were located in each neighborhood or calpulli. [↑](#footnote-ref-79)
80. Aztec dance means that prehispanic dance activity that was practiced in the former City Tenochtitlan, belonging to the culture Azteca or, more correctly, Mexihca. Among other possible causes, this dance takes its name from Aztec, for being this Mesoamerican civilization, the last peak and dominance at the time of contact with the Spanish invaders. Another possible reason is that it was the culture mexihca which, through its institutions such as the Telpochcalli, the Cuicacalli and the Calmecac, pushing and consolidated this dancers art, among other arts, in the society of his time. [↑](#footnote-ref-80)
81. The flower is the par excellence expression of the beauty in all peoples. Beauty comes from harmony and the harmony of "the measure". Macuilxóchitl is then the harmonic perfection of the four directions of the existence and the center that unifies them and balances. In the Anahuac wisdom was transmitted through poetry. The metaphor was the tool to talk about the unspeakable. So "singing", symbolically named what western culture knew as philosophy. [↑](#footnote-ref-81)
82. The Calmecac ("the house of the lineage", Nahuatl pronunciation: [kalˈmekak]) was a school for the children of Aztec nobility (pīpiltin [piːˈpiɬtin]) in the Late Postclassic period of Mesoamerican history, where they would receive rigorous religious and military training. The calmecac is to be contrasted with the Tēlpochcalli ([teːɬpotʃˈkalːi] "house of youth") where mostly commoners received military training. Only a few commoners (mācēhualtin [maːseːˈwaɬtin]) entered the Calmecac, and those who did only trained for priesthood [↑](#footnote-ref-82)
83. The biophilia hypothesis suggests that there is an instinctive bond between human beings and other living systems. Edward O. Wilson introduced and popularized the hypothesis in his book entitled Biophilia. [↑](#footnote-ref-83)
84. “México profundo, a denied civilization” Guillermo Bonfil Batalla. CIESAS/SEP. 1987 [↑](#footnote-ref-84)
85. Jacques Soustelle (3 February 1912 – 6 August 1990) was an important and early figure of the Free French Forces and an anthropologist specializing in pre-Columbian civilizations. He became vice-director of the Musée de l'Homme in Paris in 1938. He was elected to the Académie française in 1983. [↑](#footnote-ref-85)
86. “The oldest version, **the Codex Matritense**, corresponds to the material recompiled in Tlatelolco in Nahuatl. It has five books, and includes 175 illustrations. Another version is the Madrid codex. This is a very heavily censored translation by Sahagún of the Florentine codex, done to appeal to the Spanish authorities. [↑](#footnote-ref-86)
87. “Learn to Listen”. p. 23 [↑](#footnote-ref-87)
88. See: “Toltec Pedagogy”. Guillermo Marín. [www.toltecayotl.org](http://www.toltecayotl.org), Book section. Or spanish Wikisource: <http://es.wikisource.org/wiki/Pedagog%C3%ADa_Tolteca> [↑](#footnote-ref-88)
89. In pre-Columbian Aztec society a Calpulli (from the Nahuatl [kaɬˈpoːlli], meaning "large house") was the designation of an organizational unit below the level of the Alphabet "citystate". A Nahua city state was divided into a number of calpullis that each constituted a unit where the calpulli inhabitants were collectively responsible for different organizational and religious tasks in relation to the larger altépetl. Calpullis controlled land which was available for calpulli members to cultivate and also operated the Telpochcalli schools for young women of commoner descent. In Aztec culture, as in most other civilizations, the family unit was very important. There were several levels of organization in Aztec family life beginning with the base family unit [↑](#footnote-ref-89)
90. Adapted by the author for a current and easier comprehension. [↑](#footnote-ref-90)
91. Huehuehtlahtolli: Testimonios De La Antigua Palabra. Author: Miguel Leon-portilla, Librado Silva Galeana. ISBN: 968163604X ISBN-13: 9789681636043 [↑](#footnote-ref-91)
92. 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. León-Portilla has spearheaded a movement to understand and reevaluate Nahuatl literature, not only from the pre-Columbian era. [↑](#footnote-ref-92)
93. Milpa Alta is one of the 16 (boroughs) into which Mexico's Federal District is divided. It is the second largest and most rural of all delegaciones. Milpa Alta covers an area of 228 sq kilometers. It presents a heavily mountainous relief. Its lowest point, San Antonio Tecomitl, has an altitude of 2250 above sea level, ten meters above the median altitude for Mexico City. Surrounding Teuhtli volcano there is a strip of land slightly sloped that gradually becomes higher moving west. This region is known as the Milpa Alta valley, and in it most of the borough's population inhabits. The Milpa Alta valley rises up to 2700 meters above sea level, and its climate is thus cooler than in the rest of the Mexico City basin. This little valley separates the Teuhtil volcano from the Ajusco-Chichunautzin mountains, that takes its name from its highest peaks. [↑](#footnote-ref-93)
94. Fernando de Ita (b. Plains of Apan, Hidalgo State, 1946), Mexican journalist and theatre critic. He has also written theater and has directed some of his works. His main books are compendia of Telon de Fondo and Art in person interviews. He has been a collaborator of the newspaper La Jornada (founder), Uno Mas Uno, Excelsior, and Reforma, as well as publications specializing in the performing arts. Critic, essayist, researcher and author. De Ita starts in theatre critique in 1977, in the Uno mas Uno newspaper, which he founded and collaborated until 1984. [↑](#footnote-ref-94)
95. Universidad Nacional Autónoma de México. (National Autonomous University of Mexico) [↑](#footnote-ref-95)
96. Ontology, part of metaphysics which deals with the “being” in general and its transcendental properties: the ontology term arose at the beginning of the 17th century. [↑](#footnote-ref-96)
97. Who am I, where do I come from and where am I going to? [↑](#footnote-ref-97)
98. In Aztec mythology, Huitzilopochtli', also spelled ' (Classical Nahuatl: Huitzilopōchtli [hwitsiloˈpoːtʃtɬi] "Hummingbird on the Left", or "Left-Handed Hummingbird", huitzilin being Nahuatl for hummingbird), was a god of war, a sun god, and the patron of the city of Tenochtitlan. He was also the national god of the Mexicas of Tenochtitlan. He was a god of tremendous power who commanded terrible fear that had to be assuaged by human sacrifice. Today, he is not believed to be actively worshiped. Huitzilopochtli was a tribal god and a legendary wizard of the Aztecs. Originally he was of little importance to the Nahuas, but after the rise of the Aztecs, Tlacaelel reformed their religion and put Huitzilopochtli at the same level as Quetzalcoatl, Tlaloc, and Tezcatlipoca, making him a solar god. Through this, Huitzilopochtli replaced Nanahuatzin, the solar god from the Nahua legend. [↑](#footnote-ref-98)
99. Cosmogony, or cosmogeny, is any theory concerning the coming into existence or origin of the universe, or about how reality came to be. The word comes from the Greek κοσμογονία (or κοσμογενία), from κόσμος "cosmos, the world", and the root of γί(γ)νομαι / γέγονα "to be born, come about". In the specialized context of space science and astronomy, the term refers to theories of creation of (and study of) the Solar System.

    Attempts to create a naturalistic cosmogony are subject to two separate limitations. One is based in the philosophy of science and the epistemological constraints of science itself, especially with regards to whether scientific inquiry can ask questions of "why" the universe exists. Another more pragmatic problem is that there is no physical model that can explain the earliest moments of the universe's existence (Planck time) because of a lack of a testable theory of quantum gravity, although string theorists and researchers in loop quantum cosmology believe they have the formulas to describe it within their field equations. [↑](#footnote-ref-99)
100. Popol Vuh (Popol Wu'uj [poˈpol wuˈʔuχ] in modern K'iche') is a corpus of mytho-historical narratives of the Post Classic Quiché kingdom in Guatemala's western highlands. The title translates as "Book of the Community," "Book of Counsel," or more literally as "Book of the People." Popol Vuh's prominent features are its creation myth, its diluvian suggestion, its epic tales of the Hero Twins Hunahpú and Xbalanqué, and its genealogies. The myth begins with the exploits of anthropomorphic ancestors and concludes with a regal genealogy, perhaps as an assertion of divine right rule. As with other texts (e.g. the Chilam Balam), a great deal of Popol Vuh's significance lies in the scarcity of early accounts dealing with Mesoamerican mythologies. Popol Vuh's fortuitous survival is attributable to the 18th century Dominican friar Francisco Ximénez. [↑](#footnote-ref-100)
101. Victor Dionisio Montejo was born in Jacaltenango, Huehuetenango Guatemala, in 1951, he speaks the Maya Language (popb’ al ti). His life took a sharp turn in 1980 while a grammar school teacher. An army company came and confused them with a civil auto-defense group and fired upon them. He left and with difficulties completed college studies. Obtained scholarships and achieved masters from the Albany State University of New York and subsequently a doctor’s degree from Connecticut University. Has written several books. [↑](#footnote-ref-101)
102. The Books of Chilam Balam are handwritten, chiefly 18th-century Mayan miscellanies, named after the small Yucatec towns where they were originally kept, and preserving important traditional knowledge in which indigenous Mayan and early Spanish traditions have coalesced. Written in the Yucatec Maya language and using the Latin alphabet, the manuscripts are attributed to a legendary author called Chilam Balam, a chilam being a priest who gives prophecies and balam a common surname meaning 'jaguar'. Some of the texts actually contain prophecies about the coming of the Spaniards to Yucatan while mentioning a chilam Balam as their first author. Nine Books of Chilam Balam are known, most importantly those from Chumayel, Mani, and Tizimin, but many more have existed. Both language and content show that parts of the books date back to the time of the Spanish conquest of the Yucatec kingdoms (1527-1546). In some cases, where the language is particularly terse, the books appear to render hieroglyphic script, and thus to hark back to the pre-conquest period. [↑](#footnote-ref-102)
103. Earth’s surface [↑](#footnote-ref-103)
104. Mictlan was the underworld of Aztec mythology. Most people who died went to Mictlan, although other possibilities existed (Other Destinations). Mictlan was located far to the north, and consisted of nine distinct levels. The journey from the first level to the ninth was difficult and took four years, but the dead were aided by the psychopomp, Xolotl. The dead had to pass many challenges, such as crossing a mountain range where the mountains crashed into each other, a field with wind that blew flesh-scraping knives, and a river of blood with fearsome jaguars. Mictlan was ruled by a king, Mictlantecuhtli ("Lord of the Underworld") and his wife, Mictecacihuatl ("Lady of the Underworld"). Other deities in Mictlan included Cihuacoatl (who commanded Mictlan spirits called Cihuateteo), Acolmiztli, Chalmecacihuilt, Chalmecatl and Acolnahuacatl. [↑](#footnote-ref-104)
105. In astronomy, the Pleiades, or Seven Sisters (Messier object 45), is an open star cluster containing middle-aged hot B-type stars located in the constellation of Taurus. It is among the nearest star clusters to Earth and is the cluster most obvious to the naked eye in the night sky. Pleiades has several meanings in different cultures and traditions. The cluster is dominated by hot blue and extremely luminous stars that have formed within the last 100 million years. Dust that forms a faint reflection nebulosity around the brightest stars was thought at first to be left over from the formation of the cluster (hence the alternate name Maia Nebula after the star Maia), but is now known to be an unrelated dust cloud in the interstellar medium that the stars are currently passing through. Astronomers estimate that the cluster will survive for about another 250 million years, after which it will disperse due to gravitational interactions with its galactic neighborhood. [↑](#footnote-ref-105)
106. The vigesimal or base 20 numeral system is based on twenty (in the same way in which the ordinary decimal numeral system is based on ten). [↑](#footnote-ref-106)
107. Dr. Alberto Carramiñana Alonso is Astrophysics area coordinator at The National Institute of Astrophysics, Optics and Electronics (in Spanish: Instituto Nacional de Astrofísica, Óptica y Electrónica, INAOE) is a Mexican science research institute located in Tonantzintla, Puebla. Website [www.inaoep.mx](http://www.inaoep.mx) [↑](#footnote-ref-107)
108. Taxodium mucronatum, also known as Montezuma Cypress, Sabino, or Ahuehuete is a species of Taxodium native to much of Mexico (south to the highlands of southern Mexico), and also the Rio Grande Valley in southernmost Texas, USA as well as Huehuetenango Department in Guatemala. Ahuehuete is derived from the Nahuatl name for the tree, āhuēhuētl, which means "upright drum in water" or "old man of the water." [↑](#footnote-ref-108)
109. A flower war or flowery war (Nahuatl: xōchiyāōyōtl) is the name given to the battles fought between the Aztec Triple Alliance and some of their enemies: most notably the city-states of Tlaxcala, Huexotzinco, Atlixco and Cholula. It is considered the ritual and symbolic fight to overcome the inertia of matter, i.e., the vices and human weaknesses, to transcend the material existence of life and penetrate to the unfathomable mysteries of the spirit. [↑](#footnote-ref-109)
110. The atlatl is an impulse weapon, widely used by the pre-Columbian aborigines, especially the Aztecs, Peru and Colombia. In Nahuatl was called átlatl, although Spanish is also known as dart thrower. It was a short, thin and narrow platform made of flexible and resilient wood held with holes for the index and middle fingers, the dart placed on top. It provided the dart a powerful impulse, which was capable of piercing thick skinned animals, and steel mesh protection, as experienced it the Spanish soldiers. Ancient American hunters used the atlatl to replace the use of the Javelin, as was more effective, and it accelerated the extinction of Cenozoic giant mammals. Much later was it replaced by bow and arrows that were more effective. However, several pre-Columbian cultures continued using the átlatl for war purposes because of its greater power than the arch.

     The oldest atlatl discovered is approximately 19,000 years old. Scientific studies estimate that it was used over 40,000 years ago. Mr Dave Ingvall, made an atlatl with carbon fiber and an aluminum dart, to achieve the world record for distance shooting with this weapon, in the American town of Aurora in Colorado in July 1995. The dart throw was 258 meters. [↑](#footnote-ref-110)
111. A romance is any collection of Spanish romances, a type of folk ballad (sung narrative). The romancero is the entire corpus of such ballads. As a distinct body of literature they borrow themes such as war, honor, aristocracy and heroism from epic poetry, especially the medieval cantar de gesta and chivalric romance, and they often have a pretense of historicity. [↑](#footnote-ref-111)
112. Mecate. Word of Nahuatl origin used in the Mexican spanish to refer to ropes, reins, ropes, cables or similar objects used to tie up, grab, or hang. It has its origins in metl (maguey) and catl (variable of the verb ca = be), literally "what is in the maguey", indicating the plant where the fiber was obtained originally [↑](#footnote-ref-112)
113. From the center outwards. [↑](#footnote-ref-113)
114. Generally the macehuales (commoners) did not have access to what we now call archaeological sites. These always represented sacred places. This millennial tradition of respect for the remains of these buildings remained alive until the first part of the 20th century. This explains why the fortune prospectors of the 19th century "discovered" the archaeological sites for the dominant culture, because the indigenous communities had always known of their existence and tried to keep them away from the colonizers and their permanent looting and destruction drive. [↑](#footnote-ref-114)
115. Pax Romana (Latin for "Roman peace") was the long period of relative peace and minimal expansion by military force experienced by the Roman Empire in the 1st and 2nd centuries CE. Since it was established by Caesar Augustus it is sometimes called Pax Augusta. Its span was about 207 years (27 BCE to 180 CE). [↑](#footnote-ref-115)
116. Weapons found by the Spanish in 1519 were more symbolic than offensive. It is interesting to note that the anahuacas reached very high levels of knowledge in mathematics, astronomy and engineering; and yet, in military technology remained with the same weapons of the beginning of civilization thousands of years ago. [↑](#footnote-ref-116)
117. During a season of the year Venus appears in the morning as the morning star, in another season appears as the evening star and during another time Venus does not appear in the sky. [↑](#footnote-ref-117)
118. The “Cartas de relación” written by Hernán Cortés, were directed to the Spanish Emperor Carlos V. In these letters, Cortés describes his journey to Mexico, his arrival in Tenochtitlan, capital of the Aztec Empire, and some of the events that would result in the conquest of Mexico. Hernán Cortés was of noble lineage and studied for some time Latin, grammar, and law at the University of Salamanca, but without graduating, he gained the knowledge and skills necessary for a good writer, his letters have true literary and historical value, because descriptions made are firstly contained in the Chronicles of the conquest of the Aztec Empire. [↑](#footnote-ref-118)
119. Official history affirms that "Mesoamerica" is from El Salvador in C.A. to Zacatecas in Mexico. But with a un-colonized view it can be understood that the native peoples of North America were integrated and part of the Cem Anahuac. [↑](#footnote-ref-119)
120. The Zuyuano regime is a concept developed by Alfredo López Austin and Leonardo López Luján based on mythology and the Mesoamerican political structures of the 15th century; its meaning is different from the Zuyuan. When speaking of the zuyuano it does not only refer to an ethnic group, a language or specific region. The zuyuano refers to a type of political control and its ideological base which possibly arose shortly before 800 CE, as a combination or derivation of the Coyotlatelco culture. Political control corresponds to a hegemonic model of military government of large territorial areas on a heterogeneous ethnic population. The ideological basis is crystallized in political-religious institutions (the Triple Alliance) which seek to establish world order through military orders cohesively for the common worship, (either Quetzalcoatl and Huitzilopochtli) the establishment of a Government of a demigod is the case of the "Moteuczomas" and their projections (see Gillespie, Susan. The Aztec Kings. Ed. Siglo XXI. 1993.) According to this tradition its origin is from the same place that among other names is called Tollan, Zuyúa, Tulán-Siwán. In this regime the Quetzalcoatl myths are linked to justify power over various ethnic groups. [↑](#footnote-ref-120)
121. Pochteca (sing. pochtecatl) were professional, long-distance traveling merchants in the Aztec Empire. They were a small, but important class as they not only facilitated commerce, but also communicated vital information across the empire and beyond its borders. The trade or commerce was referred to as pochtecayotl. The pochteca also traveled outside the empire to trade with neighboring lands throughout Mesoamerica, from Nicaragua to New Mexico. Because of their extensive travel and knowledge of the empire, pochteca were often employed as spies. [↑](#footnote-ref-121)
122. Chicomoztoc is the name of the mythical place of origin for Aztecs, Mexicas, Tepanecs, Acolhuas and other Nahuatl (or Nahua) speaking peoples from Mesoamerica, in the central region during the Postclassical period. Different versions locate this this mythical place in different places, but its location is not known. This is the location where the Aztecs, purportedly started their migration from the north to the Mexico central plateau, and where older people and children were left behind. According to Francisco Javier Clavijero, (1780), the Aztecs remained at this place for nine years during their voyage to Anahuac. [↑](#footnote-ref-122)
123. Gachupin is a common name given to Spaniards in Mexico [↑](#footnote-ref-123)
124. Supreme Council where all decisions took place. [↑](#footnote-ref-124)
125. Tlatoani (Classical Nahuatl: tlàtoāni pronounced [tɬaʔtoˈaːni]; plural tlàtòquê, [tɬaʔ.ˈtoʔ.keʔ]) is the Nahuatl term for the ruler of an altepetl, a pre-Hispanic state. The word literally means "speaker", but may be translated into English as "king".[1] A cihuātlàtoāni ([si.waː.tɬaʔ.to.ˈaː.ni]) is a female ruler, or queen regnant.

     The term quauhtlatoani refers to "provisional, interim, or at least non-dynastic rulers". The leaders of the Mexica prior to their settlement are sometimes referred to as quauhtlatoque, as are those colonial rulers who were not descended from the ruling dynasty. [↑](#footnote-ref-125)
126. Códice Matritense or 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). It is commonly referred to as "The Florentine Codex" after the Italian archive library where the best-preserved manuscript is preserved. In partnership with Aztec men who were formerly his students, Bernardino conducted research, organized evidence, wrote and edited his findings starting in 1545 up until his death in 1590. It consists of 2400 pages organized into twelve books with over 2000 illustrations drawn by native artists providing vivid images of this era. It documents the culture, religious cosmology (worldview) and ritual practices, society, economics, and natural history of the Aztec people. One scholar described The Florentine Codex as “one of the most remarkable accounts of a non-Western culture ever composed.” [↑](#footnote-ref-126)
127. Fernando or Hernando (de) Alvarado Tezozómoc was a colonial Nahua noble. A son of Diego de Alvarado Huanitzin (governor of Tenochtitlan) and Francisca de Moctezuma (a daughter of Moctezuma II), Tezozómoc worked as an interpreter for the Real Audiencia. Today he is known for the Crónica Mexicayotl, a Nahuatl-language history. Fernando de Alvarado Tezozomoc was also a chronicler of some note, pertaining to a group of mestizo chroniclers with Fernando de Alva Ixtlilxochitl, Fernando Alvarado Tezozomoc, Diego Muñoz Camargo and Domingo San Anton y Muñon Chimalpaín. [↑](#footnote-ref-127)
128. In Aztec mythology, Malinalxochitl (Classical Nahuatl: Malīnalxōchitl [maliːnaɬˈʃoːtʃitɬ]) was a sorceress and goddess of snakes, scorpions and insects of the desert. Her brother was Huitzilopochtli. [↑](#footnote-ref-128)
129. It was never known where the apostle preached. Thomas the Apostle, also called Doubting Thomas or Didymus (meaning "Twin") was one of the Twelve Apostles of Jesus. He is best known for disbelieving Jesus' resurrection when first told of it, then proclaiming "My Lord and my God" on seeing Jesus in John 20:28. He was perhaps the only Apostle who went outside the Roman Empire to preach the Gospel. He is also believed to have crossed the largest area, which includes the Parthian Empire and India. [↑](#footnote-ref-129)
130. Francisco Javier Clavijero. “Ancient México History”. [↑](#footnote-ref-130)
131. Tlacaelel (1397[1] – 1487) was the principal architect of the Aztec Triple Alliance and hence the Mexica (Aztec) empire. He was the son of Huitzilíhuitl, nephew of Itzcóatl, and brother of Moctezuma Ilhuicamina, the last two being respectively the first and second Mexica emperors. He served as Cihuacoátl for Itzcóatl, Moctezuma I, and Axayácatl. After there were: Tízoc, Ahuizotl y Moctezuma II, up to the invaders arrival. [↑](#footnote-ref-131)
132. A teuctocaitl (Nahuatl for "lordly name"; pronounced [teːkʷtoːˈkaːitɬ]) was a special title, usually ending in the word teuctli "lord", borne by Nahua rulers. Each position of rulership had its own title associated with it, although a teuctocaitl could be borne by multiple rulers. [↑](#footnote-ref-132)
133. The Pipiltin (sg. pilli) were the noble social class in the Mexica Empire. These people were members of the hereditary nobility and occupied the top positions in the government, the army and the priesthood. Pipitlin helped increase social stresses which attributed to internal weaknesses of the Aztec Empire's downfall. [↑](#footnote-ref-133)
134. Chalchihuitl – a Nahuatl word, the name means “precious Stone” [↑](#footnote-ref-134)
135. The Lovely Cotinga (Cotinga amabilis) is a species of bird in the Cotingidae family. It is found in Central America from southern Mexico through Guatemala, Belize, Honduras and Nicaragua to Costa Rica. This bird feathers were used on the Moctezuma headdress, the smallest are made from blue feathers of the Cotinga amabilis (xiuhtōtōtl) with small plates of gold in the shapes of half-moons, inlaid with precious stones. [↑](#footnote-ref-135)
136. A Tianguis is an open air market or bazaar that is traditionally held on certain market days in a town or city neighborhood in Mexico. This bazaar tradition has its roots well into the pre-Hispanic period and continues in many cases essentially unchanged into the present day. The word tianguis comes from Nahuatl, the language of the Aztec Empire. [↑](#footnote-ref-136)
137. Tuna or Opuntia ficus-indica (Indian fig opuntia or barbary fig) is a species of cactus and a long-domesticated crop plant important in agricultural economies throughout arid and semiarid parts of the world. A common English name for the plant and its fruit, is the prickly pear, although this common name has also been applied to other less common Opuntia species. [↑](#footnote-ref-137)
138. Acamapichtli (Classical Nahuatl: Ācamāpichtli [aːkamaːˈpitʃtɬi], meaning "Handful of reeds") was the first tlatoani, or ruler, of the Aztecs (or Mexica) of Tenochtitlan, and founder of the Aztec imperial dynasty. He became ruler in 1375 and reigned for 19 years. Acamapichtli was not a native of Tenochtitlan. Blood relationships between rulers were an important aspect of politics in 14th century Mexico, and as relative newcomers, the Mexica were at a disadvantage. On the death of Tenoch in 1375, the elders of the Mexica calpultin decided to elect a tlatoani who could secure the fledgling city's position through ties to powerful groups in the region. [↑](#footnote-ref-138)
139. Huitzilihuitl (Nahuatl language; English: Hummingbird Feather) (d. ca. 1417) was the second tlatoani of Tenochtitlan, governing from 1396 to 1417. Huitzilíhuitl was born in Tenochtitlan, and was the son of Acamapichtli, first tlatoani of the Mexica, and Queen Tezcatlan Miyahuatzin. His maternal grandfather was Acacitli. Only 16 years old when his father died, Huitzilihuitl was elected by the principal chiefs, warriors and priests of the city to replace him. At that time, the Mexica were tributaries of the Tepanec city-state of Azcapotzalco. [↑](#footnote-ref-139)
140. Itzcoatl (Classical Nahuatl: Itzcōhuātl [itsˈkoːwaːtɬ], "Obsidian Serpent") was the fourth tlatoani (emperor) of the Aztecs, ruling from 1427 (or 1428) to 1440, the period when the Mexica got rid of the Tepanec domination and laid the foundations for the eventual Aztec Empire. [↑](#footnote-ref-140)
141. Moctezuma I (c. 1398–1469), also known as Motecuhzoma Ilhuicamina, Huehuemotecuhzoma or Montezuma I (Classical Nahuatl: Motēuczōma Ilhuicamīna [moteːkʷˈsoːma ilwikaˈmiːna], Classical Nahuatl: Huēhuemotēuczōma [weːwemoteːkʷˈsoːma]), was an Aztec emperor. [↑](#footnote-ref-141)
142. Cuauhtémoc (also known as Cuauhtemotzin, Guatimozin or Guatemoc; c. 1495 – 28 February 1525) was the Aztec ruler (tlatoani) of Tenochtitlan from 1520 to 1521. The name Cuāuhtemōc (Nahuatl pronunciation: [kʷaːʍˈtemoːk]) means "One That Has Descended Like an Eagle", commonly rendered in English as "Stooping 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-142)
143. The encomienda (Spanish pronunciation: [eŋkoˈmjenda]) was a system that was employed mainly by the Spanish crown during the colonization of the Americas. In the encomienda, the crown granted a person a specified number of natives for whom they were to take responsibility. 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.[1] In return, they could extract tribute from the natives in the form of labor, gold or other products, such as in corn, wheat or chickens. In the former Inca empire, for example, the system continued the Incaic (and even pre-Incaic) traditions of extracting tribute under the form of labor. [↑](#footnote-ref-143)
144. The invasion began in 711 CE and ended in 1492 CE with the fall of Granada, the last Arab stronghold in the Spanish Peninsula. [↑](#footnote-ref-144)
145. The fall of Constantinople was in 1453 under the command of the Ottoman Mohamed II. [↑](#footnote-ref-145)
146. José María Muriá Rouret (Mexico City, August 17, 1942) is a historian, writer, museographer, professor, columnist, and Mexican academic who has focused his research in the history of Jalisco, the events of New Galicia, the territorial evolution of the State of Jalisco, the origin of the charreada and the development of the tequila. [↑](#footnote-ref-146)
147. Tawantinsuyu which can literally be translated as The Four Regions or The Four United Provinces. [↑](#footnote-ref-147)
148. Source: When China Ruled the Seas: Treasure Fleets of the Dragon Throne by Louise Levathes. 1994. A Treasure ship (Chinese: 宝船; pinyin: bǎochuán) is the name for a type of large wooden vessel commanded by the Chinese admiral Zheng He on seven voyages in the early 15th century in Ming Dynasty. Scholars disagree about the factual accuracy and correct interpretation of accounts of the treasure ships. The purported dimensions of these ships at 137 m (450 ft) long and 55 m (180 ft wide)[3] are at least twice as long as the largest European ships at the end of the sixteenth century and 40% longer and 65% wider than the largest wooden ships known to have been built at any time anywhere else. [↑](#footnote-ref-148)
149. John Horace Parry (born in Handsworth, Birmingham, England, on 26 April 1914 - died in Cambridge, Massachusetts on August 1982) was a distinguished maritime historian, who served as Gardiner Professor of Oceanic History and Affairs at Harvard University. [↑](#footnote-ref-149)
150. 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 being "A Short Account of the Destruction of the Indies" and "Historia de Las Indias", chronicle the first decades of colonization of the West Indies, focusing particularly on the atrocities committed by the colonizers against the Indigenous peoples. [↑](#footnote-ref-150)
151. The Capitulations of Santa Fe between Christopher Columbus and the Catholic Monarchs were signed in Santa Fe, Granada on April 17, 1492. They granted Columbus the titles of Admiral of the Ocean Sea, the Viceroy, the Governor-General and honorific Don, and also the tenth part of all riches to be obtained from his intended voyage. The document followed a standard form in 15th-century Castile with specific points arranged in chapters. Although not a formal agreement, the capitulations resulted from negotiation. [↑](#footnote-ref-151)
152. Bernal Díaz del Castillo (1492–1585) was a conquistador, who wrote an eyewitness account of the conquest of Mexico by the Spaniards under Hernán Cortés, himself serving as a rodelero under Cortés. [↑](#footnote-ref-152)
153. Silvio Arturo Zavala Vallado (born February 7, 1909) is a pioneer in law history studies and Mexico’s institutions. Born in Mérida, Yucatán, he studied at the National University of Mexico and at the University of Madrid, obtaining a Ph.D. in law from the latter. He began his professional career in Spain in the Center for Historic Studies in Madrid. [↑](#footnote-ref-153)
154. 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. He wrote the “A treatise on the just causes of the war against the Indians”. [↑](#footnote-ref-154)
155. Professor Jacques Lafaye, (21 March 1930–) is a French historian who, from the early 1960s has written influentially on cultural and religious Spanish and Latin American history. His most popular work is Quetzalcoatl and Guadalupe written in 1974 regarding the formation of the Mexican National Consciousness and includes a prologue of Octavio Paz and is regarded as a key stone for the understanding of the contemporary Mexican culture and is regarded as one of the most comprehensive analysis of the colonial period in Mexico. [↑](#footnote-ref-155)
156. Gentleman, nobleman (from the lower ranks of the nobility) [↑](#footnote-ref-156)
157. The Spaniards called "rescue and pacify" as an euphemism to plunder and colonize [↑](#footnote-ref-157)
158. Silvio Arturo Zavala Vallado (born February 7, 1909) is a pioneer in law history studies and Mexico’s institutions. Born in Mérida, Yucatán, he studied at the National University of Mexico and at the University of Madrid, obtaining a Ph.D. in law from the latter. He began his professional career in Spain in the Center for Historic Studies in Madrid. [↑](#footnote-ref-158)
159. Zazil Há (16th century) was a Mayan princess and (most likely) daughter of Nachan Can in the region of Chetumal, Mexico. She married the stranded Spanish sailor Gonzalo Guerrero and with him raised three children. According to Fray Diego de Landa, in the Relacion de las cosas de Yucatan, chapter V, by the way the Mayans named their children seems very logical the Princess name Ix Chel Can: deduced Chel from cheles, and Can from the father. some authors, such as Eugenio Aguirre, based themselves in the biography of Gonzalo Guerrero. There is also, Ixchel better known as Ix Chel, the goddess of love (lyrical argument), tissue, fertility, maternity, medicine etc, whom the Maya worshiped in Cozumel, and that Francisco Hernández de Córdoba find in Isla Mujeres, many figurines representing her and her entourage: Aixchel, Ixchebeliax, Ixbunic, Ixbunieta. Then there are the goddesses Ixtab (Goddess of the hanged) or Ix Chak Chel (old goddess). In Yucatán, Mexico, is better nown as Zazil Há. [↑](#footnote-ref-159)
160. Foreigners such as Gonzalo Guerrero have reached Mexico and have given the best of themselves and their lives to forge a nation. Not only men of arms like Francisco Javier Mina, but men of letters and arts, such as León Felipe or the many intellectuals who came as refugees from the Spanish Civil War. [↑](#footnote-ref-160)
161. La Malinche (c. 1496 or c. 1505 – c. 1529, some sources give 1550-1551), 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. Later she became a mistress to Cortés and gave birth to his first son, Martín, who is considered one of the first Mestizos (people of mixed European and indigenous American ancestry). [↑](#footnote-ref-161)
162. In Aztec mythology, Xiuhtecuhtli ("Turquoise Lord" or "Lord of Fire"), was the god of fire, day and heat. He was the lord of volcanoes, the personification of life after death, warmth in cold (fire), light in darkness and food during famine. He was also named Cuezaltzin ("flame") and Ixcozauhqui, and is sometimes considered to be the same as Huehueteotl ("Old God"), although Xiuhtecuhtli is usually shown as a young deity. His wife was Chalchiuhtlicue. Xiuhtecuhtli is a manifestation of Ometecuhtli, the Lord of Duality, and according to the Florentine Codex Xiuhtecuhtli was considered to be mother and father of the Gods, who dwelled in the turquoise enclosure in the center of earth. [↑](#footnote-ref-162)
163. It is necessary to make a clarification. When we refer in the history of the conquest and colonization by "spaniards", we do not mean the noble Spanish people of yesterday and today. On the other hand we are talking about a handful of criminals rovers who wrote with blood and injustice the saddest pages of human history. [↑](#footnote-ref-163)
164. La Noche Triste ("the night of sorrows") on June 30, 1520 was an important episode during the Spanish conquest of Mexico wherein Hernán Cortés' conquest of the Aztec Empire was nearly halted in the Mexica capital at Tenochtitlan, and Cortés himself barely escaped by night. [↑](#footnote-ref-164)
165. SEP, Public Education Secretary, Mexico [↑](#footnote-ref-165)
166. A filibuster, or freebooter, is someone who engages in an unauthorized military expedition into a foreign country to foment or support a revolution. The term is usually used to describe United States citizens who attempted to foment insurrections in Latin America in the mid-19th century. [↑](#footnote-ref-166)
167. See: "Myths and fantasies of the Aztecs, the Spanish and the conquest of Mexico". Guillermo Marín. www.toltecayotl.org books section. [↑](#footnote-ref-167)
168. The Ramírez Codex (also known as the Tovar Codex) is a post-conquest codex from the late 16th century entitled Relación del origen de los indios que hábitan esta Nueva España según sus Historias ("Relation of the Origin of the Indians who Inhabit this New Spain according to their Histories"). Ascribed to Juan de Tovar, most scholars believe that he based this work on an earlier Nahuatl source (now lost), that is presumed to have been compiled by one or more Christianized Aztecs sometime shortly after the conquest. This earlier document (or documents) is often referred to as "Crónica X" ("Chronicle X") and is proposed to be the original or influential source of a number of early manuscripts (such as the Ramírez, Durán and Acosta codices), based on similarities in their content. [↑](#footnote-ref-168)
169. The Mixtón War was fought from 1540 until 1542 between Spanish invaders and their Aztec 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-169)
170. The Caxcan. Although other indigenous groups also fought against the Spanish in the Mixton War, the Caxcanes were the “heart and soul” of the resistance. [↑](#footnote-ref-170)
171. 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"). Unlike other Zapatista spokespeople, Marcos is not an indigenous Mayan. [↑](#footnote-ref-171)
172. Carl Bovallius. Nicaraguan Antiquities, 1886, pg. 6 - 7 [↑](#footnote-ref-172)
173. Judicial procedure of Spanish and Indian law, which consisted in that at the end of the performance of a public official, he was subject to a review of his work, and all the charges against him were heard. [↑](#footnote-ref-173)
174. See: "corruption in Mexico, as a cultural resistance strategy". Guillermo Marín. INLUSA. Oaxaca. México. 2001 [↑](#footnote-ref-174)
175. In the colonial caste system of Spanish America, a peninsular was a Spanish-born Spaniard or mainland Spaniard residing in the New World, as opposed to a person of full Spanish descent born in the Americas or Philippines (known as creole or criollos). The word "peninsular" makes reference to the Iberian Peninsula where Spain is located. [↑](#footnote-ref-175)
176. The encomienda (Spanish pronunciation: [eŋkoˈmjenda]) was a system that was employed mainly by the Spanish crown during the colonization of the Americas. In the encomienda, the crown granted a person a specified number of natives for whom they were to take responsibility. 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, such as in corn, wheat or chickens. In the former Inca empire, for example, the system continued the Incaic (and even pre-Incaic) traditions of extracting tribute under the form of labor. [↑](#footnote-ref-176)
177. Joseph-Napoléon Bonaparte (7 January 1768 – Italy, 28 July 1844) was the elder brother of Napoleon I of France, who made him King of Naples and Sicily (1806–1808), and later King of Spain and the Indies as Joseph I of Spain (1808–1813). After the fall of Napoleon I, Joseph styled himself "Comte de Survilliers" (English: Count of Survilliers). [↑](#footnote-ref-177)
178. The Bajío (lowlands) is a region of Central Mexico that includes the plains south of the Sierra de Guanajuato, in the state of Guanajuato, as well as parts of the states of Querétaro (the Valley of Querétaro) and Michoacán (particularly the surroundings of Zamora). In general parlance, it is usually associated with the States of Guanajuato and Querétaro, although it only forms a part of them. It is characterized by its highly industrialized agriculture, with annual precipitation on the order of 700 mm on average (one of the highest in the country). During the Viceroyalty of New Spain, the area was known as the breadbasket of the country. [↑](#footnote-ref-178)
179. The insurgents were more than 80 thousand men, of whom only about 2,000 were soldiers with regular preparation and weapons, the rest followed with faith the cure of Dolores armed only with their courage. The Royalist forces were made up of 2 thousand infantry, 400 cavalry troops and two pieces of artillery. [↑](#footnote-ref-179)
180. On September 13, 1813, the first Congress met in Chilpancingo, where the famous act of independence, under which was proclaimed the Republic of Mexico was drafted. [↑](#footnote-ref-180)
181. For the first time he is declared President of the Republic in March 1833, but he argues that he is ill and leaves power in the hands of Valentín Gómez Farías, Vice-President. From 1833 to 1855, Antonio López de Santa Anna constantly participated in politics. He took part in many military coups, infighting and economic setbacks that lived Mexico. Both liberals and conservatives, often sought him to take over the Presidency of the country. During these years, Mexico lost much of its territory and suffered from the American and French intervention. The last occasion in which this happened was in 1853. [↑](#footnote-ref-181)
182. The first society in establishing itself as a country was United States in North America in 1776. [↑](#footnote-ref-182)
183. A Rio Revuelto, ganancia de Pescadores, popular saying that more or less means: on a scrambled river, the fishermen win. [↑](#footnote-ref-183)
184. 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 life-long devotion to conservative politics and his nostalgia for monarchic rule for Mexico. [↑](#footnote-ref-184)
185. Those individuals that are controlled by a single boss. These workers do not have an opinion or rights [↑](#footnote-ref-185)
186. Reproduced in the economists Bulletin of 1963-1967, the national school of economists, UNAM [↑](#footnote-ref-186)
187. A maquiladora (Spanish pronunciation: [makilaˈðoɾa]) or maquila (IPA: [maˈkila]) is a concept often referred to as an operation that involves manufacturing in a country that is not the client's and as such has an interesting duty or tariff treatment. It normally requires a factory, that may import materials and equipment on a duty-free and tariff-free basis for assembly or manufacturing and then "re-exports" the assembled or manufactured product, sometimes back to the originating country. A maquila is also referred to as a "twin plant", or "in-bond" industry. The principal example of this sort of operation occurs in Latin America, but also occurs in other countries in the world, that have adequate legislation. Currently about 1.3 million Mexicans are employed in maquiladoras. [↑](#footnote-ref-187)
188. International Monetary Fund, World Bank, World Trade Organization, United Nations. Inter-American Development Bank, Organization of American States. [↑](#footnote-ref-188)
189. Georg Wilhelm Friedrich Hegel (German pronunciation: [ˈɡeɔʁk ˈvɪlhɛlm ˈfʁiːdʁɪç ˈheːɡəl]) (August 27, 1770 – November 14, 1831) was a German philosopher, one of the creators of German Idealism. His historicist and idealist account of reality as a whole revolutionized European philosophy and was an important precursor to Continental philosophy and Marxism. [↑](#footnote-ref-189)
190. Concept used by Dr. Guillermo Bonfil, in his book "Mexico profundo", to refer to the indigenous peoples who have voluntarily lost their Mother culture, traditions, uses and customs. [↑](#footnote-ref-190)
191. An own face relates to the moral values that conform an individual’s personality. A true heart relates to the ethical values that conform the individual’s personality. [↑](#footnote-ref-191)
192. 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 of Unamuno and mentioned a couple of times by Jorge Luis Borges. Jules Michelet also uses the term matria: the homeland (la matria, as said the dorianos, is the love of love...) in his book: "The People" in the footer, page 240. Michelet, Jules. "The people" [1846]. Trad. Odile Guilpain. Mexico: FCE, 2005 (1991) In classical antiquity, it was used to refer to the birth and feeling homeland. Over time is maintained by the literary tradition and poetic, mainly in Galician and Portuguese languages. Edgar Morin used it when referring to the matria Europe, while Miguel de Unamuno used it to refer to the Basque matria. Julia Kristeva identifies this term with "other space" that has nothing to do with the birth land, or the legitimacy of any State, but with a single place to create an "own room". [↑](#footnote-ref-192)