

FROM LA CUNA DE AZTLAN
TO THE TOMB OF CUAUHTEMOC

CURRICULUM OUTLINE

GOAL: To understand the importance of the connection between the two areas and identify how these of the anthropological findings that provide the link between the two areas.

I. OBJECTIVES: Participants will identify the routes of the migration trek of the Mechica Tribes from La Cuna de Aztlan and Lower Colorado River Basin, to the area of Tenochtitlan and Ixcateopan, Guerrero where the Tomb of Cuauhtemoc lies beneath the Altar de la Patria

IMPLEMENTATION

A. Describe the geographical area that surrounds Blythe, the lower Colorado River Basin, location and physical features.

1. Focus in on the Intaglios, and key Petroglyphs and where they are located within the general area. Point out these areas on a map on the overhead or on the board.

2. Point out the Diamond, identify the locations that form the diamond. Describe briefly what the diamond means.

3. Magnify one of the petroglyphs that is located within the Blythe area, and compare it to one of the codices found in Tenochtitlan and interpret its significant.

B. Bring out the Calendario/ Libro and relate the history of its uncovering amongs the ruins.

1. Describe the Sun Stone in detail and what the various components mean. Take each part and interpret it significance to the creation story.

2. Show overheads and poster, removing the turtle, Tonahtiuh.

3. Identify the indicator and its significance, as well as that of the semilla, calli and the liebre.

C. Tell the Creation Story relating to the Calendario, utilizing the overheads, and how they relate to the geographical areas of Blythe.

D Bring out the codices again, emphasize their importance of their interpretation and the stories they tell. The migration story told through the maps and the codices. The concept of the meaning of Mexico as the umbiligo of the continent.

E The codices also tell us the truth about the history of the Mechica Nation in Tenochtitlan when Cortez befriended them and murdered their spokesman, tloatani, Cuauhtemoc.

1. Unravel the story of Cuauhtemoc's life.

2. Tell about his final decree. Highlight his death and Juan de Tecto's role in his death.

3. Cuauhtemoc's death and how he finally came to rest beneath the altar of the church.

F The secret about the whereabouts of Cuauhtemoc's remain was kept for over 400 years by the generations of descendants.

1. Motolinia's decision to bury Cuauhtemoc under the altar.

2. Decision by Don Salvador to tell the priest the truth and break the secret. Why was the time right?

3. Tell the story briefly about how Don Salvador knew of Alfredo Figueroa and the Cuna de Aztlan, Alfredo's trip to Mexico.

4. Explain how the items found in the burial site of Cuauhtemoc are related to the area of La Cuna.

5. Summarize the importance of the these findings and the impact that this information can have on the Chicanos of the United States.

Alfredo Figueroa

Alfredo is the first person to link what has been totally ignored by historians and anthropologists of Aztlan. For 471 years the history of Aztlan has been distorted ignoring the fact that the Colorado Rivers Valley is the place of departure of the Nahuatl tribes labeling it mythical and non-existent instead of mystical.



CUAUHTEMOC

Father of the Chicano Movement

Figueroa's indigenous heritage from the Colorado River and Rio Yaqui, Sonora and his extensive involvement in the Chicano movement, plus his civil Rights leadership activities, U.F.W. organizer, Educator, Political Coordinator, Community Development, Boxing Coordinator, Historian, Folkloric Corrido Singer, etc., have provided him with a unique knowledge, oral history and geneology. In this area he is also the founder of the only Chicano/Indio K-12 school in operation, Escuela de la Raza Unida and is descendant and President of the International Association of Descendance of Joaquin Murrieta. His persistence and determination in seeking the truth of Aztlan "Pan-Che-Bek" -- meaning in search of the roots of the truth, has been his life long ordeal.

"El Chicanismo"

The video reveals the historical importance of the Colorado River Valleys on the Chicano Movement. It was during the 50's and 60's that the Chicano Movement resurrected, (IZCALLI Nacimiento de la nueva Sabeduria). The golden years of the movement coincided with the revealment of Cuauhtemoc's tomb and codices after 500 years of resistance the Chicano/Indio began to seek its indigenous roots "Fate or Coincidental?" The documentary provide the foundation qualifying Aztlan as a major contributor to the development of the Western Hemisphere.

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"The time has come to tell the truth; when the Petroglific monoliths rise by themselves, then the sixth sun will come to shine on us; and will speak of the greatness of La Raza."
-- Cuauhtemoc's prophecy, August 13, 1521

"As long as the world will endure the fame and glory of Mexico/Tenochtitlan will never perish."
-- Nahuatl prophecy

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"One of the most well received presentations ever given to Future Leaders of the Inland Empire."
-- Dr. Tomas River, Assoc. Dean, CSU San Bernardino

"This presentation gave Figueroa the well deserving title bestowed on him as 'Mr. Chicano'.
-- College of the Desert, MECHA, Greg Cervantes, Mayor of Coachella

"Figueroa's experience is important in the effort to educate people about their roots, responsibilities and their unity."
-- Indio High School, Principal Sabra Besley, Indio, CA

The video and lecture are a must for any Chicano or history enthusiast that is interested in his cultural roots.

A documentary video by
Alfredo Figueroa and Daniel Jacobo.
A production of the
Chicano Broadcasting Network
424 North Carlton, Blythe, CA 92225
La Cuna de Aztlan
(619) 922-6422

Desde La Cuna de Aztlan Hasta La Tumba de Cuauhtemoc



Alfredo Figueroa in front of the Majestic Cuauhtemoc Monument at Ixcateopan, Guerrero.

Now available for the first time, a video and lecture. A documentary that reveals the link between the UTO-AZTECAN/Yuman-Hokan linguistic family tribes on the Colorado River Valleys, their place of origin to the Cuauhtemoc Dynasty: Revealing the Nahuatl trek to Mexico/Tenochtitlan and finally to Ixcateopan, Guerrero. In the early 50's, the Mexican Government proclaimed it the "Altar of the Nation" where the remains of Cuauhtemoc repose.

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This outstanding presentation provides overwhelming facts and evidence of the existence of Aztlan, thought to be Mythical by the majority of historians that continue to repeat the lies written by the historian at the time of the conquest.

Alfredo Figueroa, a native historian of the Colorado River Valley had spent most of his life researching the origin of Aztlan, Symbolic of the Chicano struggle for liberation.

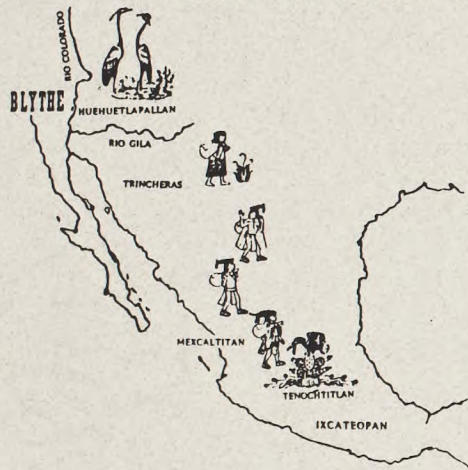
Pilgrimage from La Cuna de Aztlan

There were many migrations to and from the Colorado River according to the Birdsongs sung by Cahuilla and Mojave Tribes. (Oral History)

The last Nahuatl Tribe to leave was the Mechical/Azteca around 1160 leaving behind heron petroglyphs along their trail as they went south.

The Aztecas went following the Gila River stopping at Casa Grande, AZ., down to Trincheras, Son., where they left a rustic Azteca Calendar: From there to Sinaloa to Mexcaltitan, (Nayarit), Michoacan, Chicomoztoc, (Zacatecas), then down to the Valley of Anahuac, (Mexico City).

AZTECA MIGRATION



Finally in 1325, after 160 years migrating, they saw their promised sign, an eagle perched on a nopal (cactus) with a serpent on an island in Lake Texcoco. It was a test of faith and endurance, as prophesied by Huizilopochli at the beginning of their trek on the Colorado River. On the island, they built one of the World's greatest civilizations and city of Mexico/ Tenochtitlan. Eventually, under the leadership of Moctezuma, the Confederation of Anahuac would extend from the State of Montana down to Nicaragua until the European invasion of 1521.

La Cuna de Aztlan

This is Aztlan! It's capital was Huehuetlapllan, place of the origin of the Nahuatl tribes, according to the Aztec and Chontal codices in possession of Dr. Salvador Rodriguez Juarez of Ixcateopan Guerrero and the oral history of the Mojave/Chemehuevi tribes of the Palo Verde, Parker and Mojave Valleys, around present day Blythe, California, "thus La Cuna de Aztlan," Cradle of Aztlan!

* * * * *

Nahuatl ethnology of Aztlan is derived from "Aztath" (meaning heron) "Tlan" (place) - Land of the heron. Huehetlapallan "hue-hue", ancient or old place and Tlapallan - red tinged water - meaning ancient place of the red tinged water. The Spaniard Juan Ornate that came to the valley in 1604 was the first to translate the river's name to Spanish "Rio Colorado" and later after the Anglo invasion it changed to present, "Colorado River".



Overlooking the Palo Verde Valley are the three outstanding peaks of the Mule Mts., or upside down mts. Hamoka-Avi in Mojave, Metate in Nahuatl, Mul-Al in Cahullia, "place where the migration started from."

"Tomb of Cuauhtemoc-La Mexicanidad" Birth of the New Knowledge"

In 1949 after 12 generations of the Dynasty of Cuauhtemoc, Dr. Salvador Rodriguez Juarez Moctezuma Chimalpopoca of Ixcateopan, Guerrero* being the twelfth Live Letter (oral) and universal heir of the Remains of Cuauhtemoc, and executor of the sacred commission of conserving the secret of Cuauhtemoc's Tomb; revealed to the world that Cuauhtemoc laid buried under the main altar of the Church of Santa Maria de Asuncion, in Ixcateopan, Guerrero. The secret had been kept by the descendants of Cuauhtemoc for 420 years. "Thus the Birth of the New Knowledge."

During the early 1970's under the direction of Dr. Rodriguez, Florencio Yescas, the great teacher of the Aztec Dance, came to teach and educate the Chicanos of La Cuna de Aztlan and the Southwest, the dances and re-encounter with our culture, preparing the road for the Cuauhtemoc Spiritual Pilgrimage.

Finally on December 7, 1985, Don Salvador ordered the Cuauhtemoc Spiritual Pilgrimage, bringing the eternal torch of the new fire, back to Aztlan. That historical date was the first time since 1507 before the European invasion, that the fifty second year fiesta of the new fire was celebrated in Mexico City.



Alfredo with Dr. Salvador Rodriguez at his death bed

In 1990, Figueroa finally met Dr. Rodriguez in Ixcateopan, linking the historical lineage of the Tribes from the Cradle of Aztlan to the Tomb of Cuauhtemoc.



Quetzalcoatl
"Knowledge"

Welcome to the La Cuna de Aztlan, Blythe Ca. Cradle of the Mexica/Azteca Civilization.



Cuna De Aztlan
BLYTHE

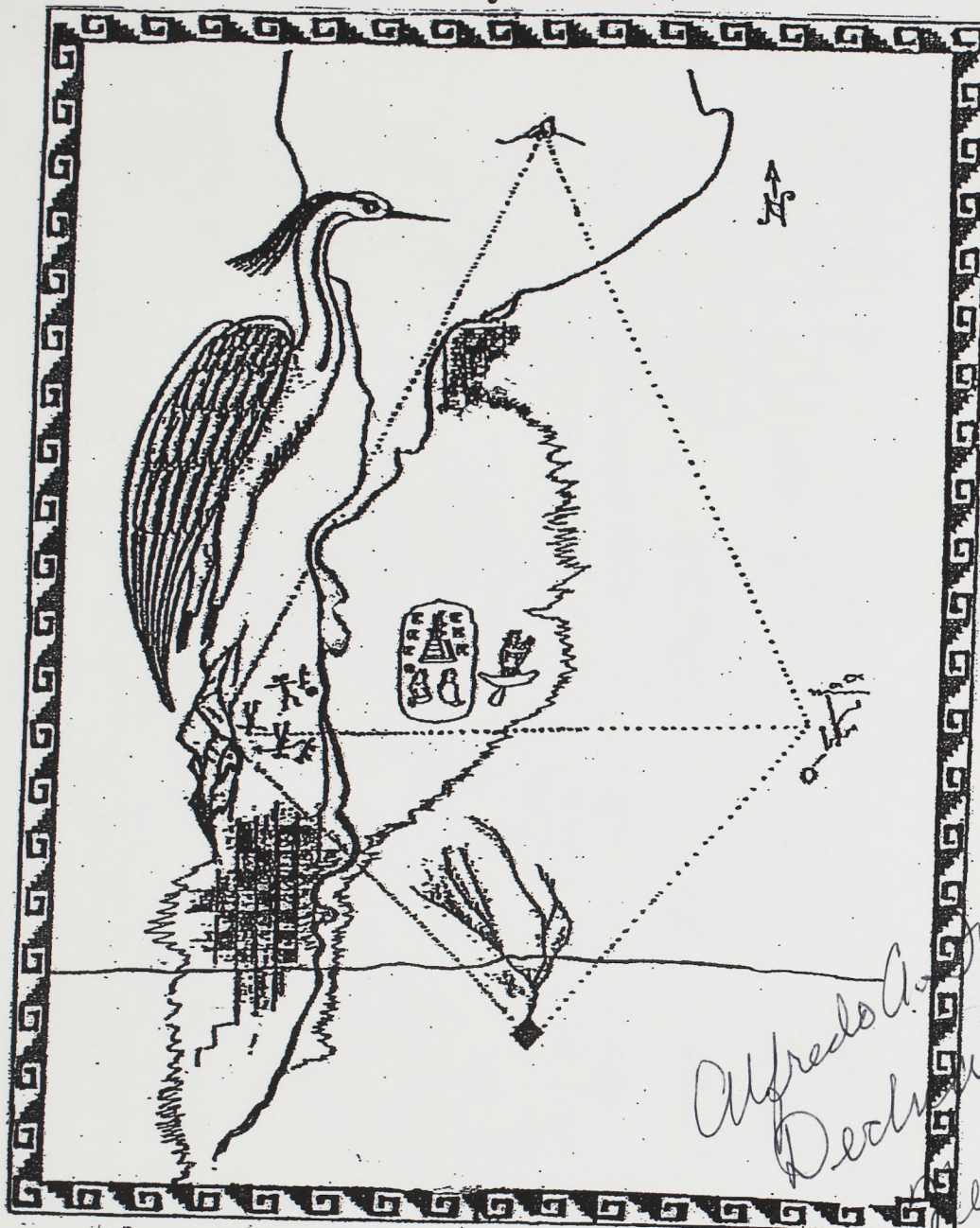
Aztlan, Land of the storks, Omeyocan Diamond place of the two hearts.

Aztlan the long thought place of origin of the Azteca/Mexica is finally revealed. The overwhelming facts presented in our research alludes to Aztlan being in the area of Blythe Ca. along the Colorado River, thus! The name "La Cuna de Aztlan".

"In Tlaneztia In Tonaltzi Tlauia" "Our Sun Once Again Shines On Us"
Alfredo Acosta Figueroa, La Cuna De Aztlan

Cipatli
"Beginning"

Aztlan/Omeyocan Diamond



*Alfredo A. Inguero
Dedicated to
Heroman
Baca*

7-15-06

Description of Cover

1. Map of the Lower Colorado River Basin, from the Nevada border down to the Gulf of California.
2. Stork symbol of Aztlan.
3. Omeyocan Diamond place of the 2 hearts.
4. Aztlan island center of diamond.
5. Footprints leading to the four directions.
6. Four teomamas (bundle carriers, knowledge keeper) being advised and lead by the eagle, Huitzrlpochtli down to Mexico/Tenochtitlan.

Description of Aztlan/ Omeyocan Diamond

1. Heron, symbol of Aztlan
2. Omeyocan Diamond, place of the two hearts, geographical center of Aztlan
3. Island of Aztlan in the middle of Omeyocan Diamond, today Colorado River Indian Tribe Reservation, thus; "La Cuna de Aztlan"
4. Palo Verde Valley bottom left
5. Parker City top center
6. Ipalnemohuani top of diamond (gods eye)
7. Giant Intaglios left corner diamond
8. Tonantzin bottom diamond mother earth
9. Tlaloc, right corner diamond rain fertility.

The Meaning of Aztlan

Aztlan is the place of origin of the Mexica/Azteca nations: Our Xicano/a/Mexica forefathers. Aztlan; land of storks, land of Whiteness, and land of the rising Sun.

Aztlan has always been portrayed as mythical by the established historical writings and thought of mainstream teachings. Yet, the existence of Aztlan has always lived in the hearts of millions of Xicano/a /Mexica and other indigenous nations.

Aztlan was the “rallying Cry of the Xicano/a,” during the height of the Xicano/a Movement of the sixties and seventies, when they diligently began to seek their true indigenous roots. Aztlan was the accepted ideology of the historical spiritual homeland located, some where in southwestern United States.

Why Aztlan Wasn't Revealed Before

The origin of Aztlan had not been revealed because it was not time for its revelation. In the Mexica codex, time was measured. The Era of Darkness began with the European Invasion of the indigenous world and five hundred years later or 468 to be exact, marks the beginning of the transition into the Era of Brightness, thus the time for the revelation of Aztlan.

Aztlan remained elusive, also due to the fact that all the archeological studies in search of Aztlan were conducted in the so called region of Mesoamerica and not in the area of the Lower Colorado River Basin.

Cuauhtemoc, our grandfather, prophesied that the, “Sun of our culture would rise, reach its power, and realize its grand destiny and that time was measured.” Nahuatl prophecy says, “The time has come to tell the truth when the petroglyph monolith “rise by

themselves,” (the Aztec Sunstone Calendar), then the Sun will come to shine upon us and will speak of our great Mexica traditions.” The Spanish invasion of 1492 dramatically changed the life of the Mexica and the indigenous world. Mexico/Tenochtitlan and other urban centers were totally ravaged and obliterated leaving very few remembrances of the great civilization and traditions that had flourished for thousands of years.

This in-depth investigational study conducted by a native historian of the Lower Colorado River Basin, cross referenced the archeological evidence, such as the world famous Blythe Giant Intaglios, with Mexica Codex Vaticano A. The giants are in the creation story of the Fifth Sun during the first Era of Tezcatlipoca (the jaguar).

This research compares the petroglyphs, pictographs, geoglyphs, equinoxes, solstices, mountain images and names, local native tradition and language, oral creation stories and bird songs of migrations with the Nahuatl-Uto Aztecan language and Mexica Codex and artifacts.

The thousands of “Ancient Footprints of the Colorado River” left by our ancestors that managed to “escape” destruction during the past 500 years of European invasion, bear witness to the truth of the existence of La Cuna de Aztlan here in the Palo Verde/Parker Valleys located in the area of the Lower Colorado River Basin.



◆ Ometeotl ◆

Brief History of the European Invasion: In search of Aztlan

All came to an end August 13, 1521, with the defeat of Cuauhtemoc at Tlatelolco by Hernan Cortes.

This infamous day in indigenous history marked the beginning of the destruction of the indigenous world as it had existed for thousands of years. This defeat led to the suppression of all indigenous knowledge, language, customs and traditions.

Mexico/Tenochtitlan ceased to exist and a New Spain surged following the defeat and pillage of Tenochtitlan in 1521. The Spaniards continued their lust for gold and felt intrigued with the stories of a rich land called Aztlan. The legends related with the seven cities of Gold of Cibola. They were interlaced with the Mexica mystical place of Aztlan/Chicomoztoc, said to be northwest of Mexico/Tenochtitlan.

Hernan Cortes himself sailed from Acapulco northwest landing in Baja California Sur. Francisco Vasquez de Coronado also left on his famous expedition in 1540 in search of the Fabulas Cibola and the Seven cities of Gold. Hernando Alarcon sailed by sea from Acapulco and Coronado by land. Alarcon reached as far up the Colorado River near Blythe California. It is speculated that he went as far as Parker, Arizona.

Melchor Diaz departed from Coronado's expedition in southern Arizona, along the San Pedro, Gila River to meet with Hernando Alarcon to replenish Coronado with supplies. Diaz got to the other side of the Colorado River from Blythe, California, at a place overlooking the Palo Verde and Cibola Valleys, the latter appropriately named Cibola. Diaz went down the Colorado River looking for Alarcon, around

present day Yuma, and there he found out that Alarcon had already returned to Acapulco. Alarcon and Diaz were, no doubt, the first Spaniards to visit the Cuna de Aztlan!

Diego Duran, the Spanish priest, writes in his book "History of the Indians of New Spain," that during his regime of 1440-1469, Moctezuma Ilhuicamina, sent his emissaries to seek the legendary Aztlan. This is the first recorded history in search of Aztlan.

For 300 years, the history of Mexico was written and rewritten under the censorship imposed by the new rulers. The Spaniards followed the reactionary religious guidelines of the notorious Spanish Inquisition. During that time, very few truthful historical writings regarding Mexico were able to survive this scrutiny.

Two of the most quoted historical accounts of the native ways of life in Mexico during the 16th century were Fray Diego Duran's and Fray Bernardino de Sahagun's, Florentine Codices: "General History of the Things of New Spain."

Duran was the translator of the Nahuatl language to Spanish for the Spanish Inquisition. Both Duran and Sahagun were determined to convert the natives to the Christian religion and destroy their traditional native culture at all cost.

Despite the lies written about our history and culture, we have been able to scrutinize the writings and expunge the information pertinent to our research of La Cuna de Aztlan.

Prior to US/Mexican war, indigenous people were free to roam the land and follow the winds of the four directions, migrating with the birds, butterflies and buffalo as they had done for thousands of years throughout the

continent. Even with the creation of the international boundary formed by the Treaty of Guadalupe Hidalgo, when Mexico lost more than half of its national territory February 2, 1848, traditional and cultural practices have persisted despite being zealously guarded and intercultural exchange has continued up to date all along both sides of the border.

Cuauhtemoc in Mexico's History

Among the Spanish speaking natives of the Western Hemisphere, Cuauhtemoc is a very popular name and is one of the most beloved heroes of the Mexica/Indigenous world. Cuauhtemoc was the 11th Tlatoani/ spokesperson of the Confederation of Anahuac that extended north, to the Rocky Mountains and what is today Montana in the United States and south, to Nicaragua in Central America. In Nahuatl, Nicaragua means, "To here extended Anahuac, or to here came the Nahua people."

Cuauhtemoc was the last defender of Mexico/Tenochtitlan against the European invaders led by Hernan Cortez.



Cuauhtemoc finally surrendered on August 13, 1521, after having endured 80 days of fierce fighting. Cuauhtemoc's brave heroic defense is referred to as a Mexican stand off. Cuauhtemoc was the last defender of Mexico/Tenochtitlan against the European invaders led by Hernan Cortez.

Cuauhtemoc and Eagle Mountain

The Eagle Mountain range lies within Joshua Tree National Park which is 60 miles west of Blythe, California on Interstate 10. Through out the centuries, numerous mountain ranges in the area around the Palo Verde/Parker Valleys have kept their names and their meanings despite the differences in the native languages. The name of the Eagle Mountain range has changed, but its meaning has remained the same. In Mojave, Eagle Mountain is called Amat Avi Aspa," meaning place of Eagle Mountain. The Chemehuevi and Cahuilla also have their names for Eagle Mountain. When the Spaniards came, they called it "La Sierra de la Aguila. " When the Anglos came, the name changed to what it is now, Eagle Mountain.

Our Chemehuevi and other indigenous Elders have always regarded Eagle Mountain as very sacred. Through our investigations, we have deciphered and cross referenced some of the petroglyphs and other symbols found on these mountains with Nahua Codex. We have also conducted field studies during the solstices and equinoxes confirming the authenticity of the allegorical name of "Cuauhtemoc".

The Metamorphosis of the Sun: The name Cuauhtemoc

In the Nahuatl/Uto Aztecan language, the name Eagle Mountain refers to Cuauhtemoc and is derived from the word "Cuauhtli-," meaning eagle and "-temoc," meaning descends, confirming that Cuauhtemoc, means descending eagle. In the Mexica codex, all of the energies have a spiritual animis/nahualli or symbolic animal representations. The eagle is the nahualli of the Sun, therefore, Cuauhtemoc represents the Sun as it sets on Eagle Mountain range.

This manifestation of the metamorphosis of Cuauhtemoc/Sun takes place when the Sun (eagle) sets (descends) on the most distinct "V" formation of the mountain range during the Summer Solstice. This manifestation can be seen from a distance to the east from the Palo Verde Valley, thus, the origination of the name of the range, Eagle Mountain.

Likewise, other mountain ranges in the area have kept their native names like the Chuckawalla Mountains south of Eagle Mountain near Desert Center, California. Chuckawalla means "Cuetzpalin" in Nahuatl and in Spanish it is lagarto or largatijo. In English, this same small mountain outcropping in Desert Center is called Alligator Ridge.

Prophecy of Cuauhtemoc

Before Cuauhtemoc was captured on August 13, 1521, the sacred day of Teotihuacán, (meaning the coming of the energies), he proclaimed his last decree to his beloved Mexica people of Mexico/Tenochtitlan, which said in part, "Our Sun has obscured itself and is gone from our vision. Darkness has prevailed throughout Anahuac and it will remain in the House of Darkness,

Mictlan, but our Sun will shine again to enlighten us once more."

Thus, the indigenous way of life was kept in darkness for five hundred years with the enslavement of indigenous people who were stripped of their culture, traditions and beliefs. The richness of their heritage was darkened with the twisted lies written by historians to deliberately create a negative image of the indigenous people throughout the world and their way of life.

Today, we are once again, reminded of the ancient prophecy of Cuauhtemoc. The darkness that fell upon the indigenous world 500 years ago begins to fade. The indigenous world is awakening and realizing the truth of their heritage and once more have regained pride in their culture, traditions and beliefs.

The "future" that Cuauhtemoc spoke of is here, now, today, the present. Even though five hundred years have passed, Cuauhtemoc's prophecy will soon be fulfilled.

Our research has taken us many times to Ixcateopan, Guerrero where the tomb of Cuauhtemoc lies. During the Anti-Ward Nuclear Toxic Dump Campaign in 1992 a group of our coalition went to Mexico to lobby the Mexican Government against the proposed dump. Among those who attended were Jane Williams of CCAT, Mateo Leivas, former Chairperson of the Chimehuevi Nation, Steve Lopez, former Fort Mojave Tribal Council member and myself.

After a series of successful conferences with governmental agencies and members of Congress and indigenous groups, we were invited to go visit the tomb of Cuauhtemoc at Ixcateopan, Guerrero, Mexico.

Cuauhtemoc was the light that led us to Ixcateopan fulfilling our goal and making the connection, "From the Cradle of Aztlan to the tomb of Cuauhtemoc."

We followed the same migration trek that our Mexica forefathers took thousands of years ago. When we got to Ixcateopan we were greeted by the mayor of Ixcateopan and Jairo Rodriguez del Olmo, the 13th descendant of Cuauhtemoc Dynasty!

There was great joy in knowing the genealogy of Cuauhtemoc. His mother was a Chontal, a member of the Hokan linguistic family (which the Mojaves belong to) and his father was a Mexica of the Uto- Aztec linguistic family (which the Chemehuevis belong to). All four nations originated in the Lower Colorado River Basin.

Cuauhtemoc is the shining ray/path. Hope for all. El cendro iluminoso. Esperanza para todos.

The Pleiades Constellation: Universal Measurement of Time

When the Pleiades rose to their zenith (every 52 years) it meant the rebirth of a new life to the Mayas and Mexica and to most of the indigenous nations. This phenomenal event marked the day of the New Fire Ceremony Festivities.



New Fire in the Temples

It was on this day that the Lunar and the Sun Calendar met again and crossed each others path as indicated on the Aztec Sun Stone Calendar. It was during this time that all the fires throughout the continent of Anahuac were extinguished, the "houses were swept clean, "and all the earthenware was destroyed and thrown away." This ritual would make the way for the new life symbolized with the lighting of the New Fire. Most of the indigenous nations would then migrate to different areas. They were led by the spiritual Teomamas/knowledge keepers, who took the creation story/ Huehuetlatolli, from the Colorado River to all four directions. This eventually took the Mexica/Azteca from the Colorado River down to Mexico City. Upon arrival to their new sites, the people would make new wares and begin new construction. Sometimes they added to the existing ruins. This fact alludes to the abandonment of the ancient ruins and pyramids of the Southwest Anazazi in the United States and that of Tula, Hidalgo and Teotihuacán in Mexico.

Birth of the New Knowledge

In 1949, El Movimiento de la Mexicanidad in Mexico proclaimed the revealing of Cuauhtemoc's remains as the beginning of the "Birth of the New Knowledge." Cuauhtemoc's remains were kept a secret by his descendants for 420 years.

Evidence alluding to the New Knowledge took place on the night of November 14, 2003, when Alfredo and Demesia Figueroa and a family friend, Michelle Kristmann, witnessed the phenomenal rising of the Pleiades, the seven sister constellation, #M45, from their home on 424 N. Carlton, in Blythe California also known as Barrio Acacitli meaning jackrabbit in the tulles: "A-

water, ca-house, citli-jackrabbit. The trio watched the phenomenal rising of the Pleiades reach their zenith from 10:30 to 12:00 am. This event of the Pleiades on November 14, 2003, marked the end of the Era of Darkness (which began with the European invasion of the Indigenous world) and the beginning of the transition into the Era of Brightness: the Birth of the New Knowledge. Nine 52 year cycles equals 468 years. Each time span of 468 years is known as a Sun Era in the Mexica Codex. These Sun Eras were repeatedly divided into the Eras of Darkness and Brightness representing Tezcatlipoca and Quetzalcoatl; representing the female and male, and maintaining a harmonious equilibrium and balance in the universe among all living things. According to Aztec knowledge indicated on the Aztec Sun Stone calendar/Tonal Machoiti, we are now ending the Era of the Fifth Sun and entering a New Sun or Era.

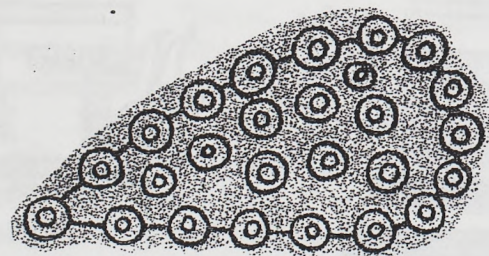
Thanks to the Xicano movement during the 60's and 70's, it rekindled the interest in locating Aztlan. Today millions of people from all walks of life are in quest of their roots.

Just this past August, 2001, the Los Angeles County Museum of Art presented a magnificent exhibition entitled "The Road to Aztlan." This LACMA exhibition was one of the best exhibits ever presented alluding to the facts of Aztlan, which was somewhere in southwestern United States. It contained archaeological evidence of the many interactions between the ancient people in the southwest and Mexico.

The historians of the past had never identified Aztlan/Chicomoztoc, but in reality its existence had always been maintain in the hearts of the Xicano, Mexica, and other Indigenous nations.

The origin of Aztlan had never been revealed due to the lack of archaeological studies conducted in the Lower Colorado River Basin. Most of the studies have mistakenly been conducted in the so called Mesoamerica region of Mexico down to Nicaragua. This intensive in depth study of the La Cuna de Aztlan is the life time research of a native of the Colorado River who continues to compare the Lower Colorado River Basin archeological evidence with the Azteca/Mexica codex in Mexico.

The New Fire Tradition

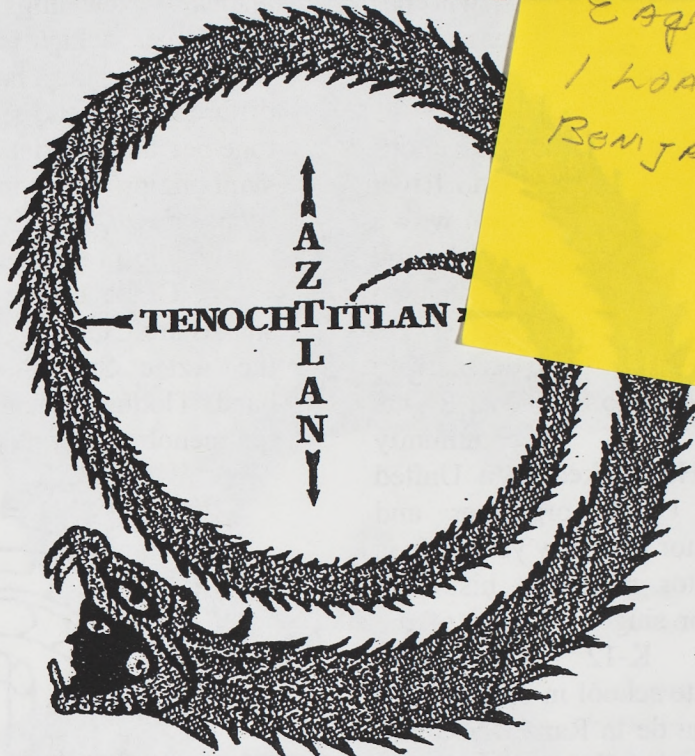


**Nahuatl Codex Pleiades
Seven Sisters Constellation**

LA CUNA DE AZTECA

Y CULTURAL CON NUESTROS DIAS

REENCUENTRO ESPIRITUAL



ESTRALES

LA MEXICANIDAD - EL CHICANISMO

"DURING THE NAHUATL'S MIGRATION FROM AZTLAN, THEY TRAVELED TO THE FOUR DIRECTION SEEKING THE PROMISED SYMBOL WHERE THEY BUILT THEIR CITY TENOCHTITLAN"....."FLORENCIO YESCA"

#0 Cuauhtemo e
Eagle that descend
eagle mt mapa
I loaned it to
Benjamin Spilman



Boturini Codices depicting the departure of the Mexica/Azteca from the Inland in the Cuna de Aztlan.

Alfredo Acosta Figueroa

Alfredo A. Figueroa is native historian of the Colorado River who has been spent forty-eight years researching the origin of Aztlan, the symbol of the Xicano struggle for liberation.

Alfredo Acosta Figueroa indigenous heritage, roots from the Colorado River and Rio Yaqui, has provided him with a unique knowledge, oral history and genealogy. He is a staunch environmentalist and traditionalist He has been and continues to be extensively involved in the Xicano and Civil Rights movements and community developments. He worked as a United Farm Worker Union organizer and boxing coordinator for many years. He is a Xicano educator, politician, historian, folkloric corridor singer, founder of the only Xicano K-12 independent alternative private school in operation in the U.S., Escuela de la Raza Unida and KERU educational radio station, and is the Founder and President of the International Association of Descendants of Joaquin Murrieta. He is an acclaimed lecturer and receiver of many awards pertaining to his activities.

The booklet is dedicated to all the warriors in defense of Tonantzin, Mother Earth and Xicana/os that are in there quest to find there indigenous Mexica roots.

This is the struggle of the people! La Lucha Continua! ¡Desde La Cuna de Aztlan La Lucha Indeterminable!



We must all come together as a family, The Human Race, like the ancient Nahuatl teachings say, "Tloque-Nahuaque," which is represented by the fingers on the hand, separate and different sizes and shapes, yet joined all together a the wrist. The Human Race, symbolizing the concept, "*that among all, we do all, for the benefit of all.*"

Tloque-Nahuaque Symbol

Circle of the Universe, the two snakes are Cihuacoatl as also shown on the Aztec Sun Stone Calendar; The hand, Tloque-Nahuaque and the eye, is Ipalmenohuani or God's eye.



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Alfredo Acosta Figueroa

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Blythe, California 92225

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Barrio Acacitli, Cuna de Aztlan



“Símbolo” de la Nueva Reunificación del Anahuac de la Profesía de Cuauhtémoc del Saber Nuevamente. Xicanos con una nueva conciencia, inspirados en la cultura del Anahuac pura y limpia.

Desde el Estado de Montana hasta Nicaragua que quiere decir “Hasta aquí es Anahuac”.

El Arco Iris representa todas las tribus unificadas.

Xicanos representa a los Chicanos.

Cuauhtémoc (El Aguila descendiendo con sus garras) Hoy ascendiendo por todo el Anahuac con el movimiento chicano.

XICANOS

The Birth of the New Knowledge in Mexico and the Xicano Movement in Aztlan

The Birth of the New Knowledge is the unification of the Confederation of the Anahuac as prophesied by Cuauhtemoc, encouraging Xicanos to be conscientious of their roots. The rainbow represents all the nations of the earth. Xicano represents the Chicanos that have found their true indigenous Mexica roots and are in fulfillment of Cuauhtemoc’s prophecy in bringing forth the New Era, the Sun, the era of Brightness. With the new Era, the **descending** eagle of Cuauhtemoc is now the **ascending** Eagle, Cuautlihuantli.. Our Sun will shine upon us again to enlighten us.

According to Diego Duran’s “History of the Indians of New Spain,” before Huitzilopochtli (in the form of an eagle) left Aztlan to lead the Azteca/Mexica to the promised land of Mexico/Tenochtitlan, he told his mother, Coatlicue, “I shall return after they settle there. I shall return here because I will be expelled by strangers. It will be then, O Mother, that I shall return for you to shelter me.”

Thanks to the Creator who gave the Xicano Movement, the foresight to persevere in their quest to regain their true indigenous roots. This quest brought about the founding of the Escuela de la Raza Unida and the journey to La Cuna de Aztlan.

Design Credit Humbatz Men and Darline Burns

*Alfredo Figueroa, author of "Ancient Footprints of the Colorado River"
in the Colorado region
original book*



**Alfredo Figueroa in front of the statue of
Cuauhtemoc at Ixcateopan De Cuauhtemoc, Guerrero**

Alfredo Figueroa is the author of the popular book "Ancient Footprints of the Colorado River." This book reveals for the first time in modern history, evidence of the truth of the Cradle of Aztlan, the Mexica/Azteca Creation Story.

His persistence and determination in seeking the truth of Aztlan, Pan-che-bek, meaning in search of the roots of the truth, has been his lifelong ordeal. The booklet is dedicated to all the warriors in defense of Tonantzin, Mother Earth and Xicana/os that are in there quest to find there indigenous Mexica roots.



From The Cradle of Aztlan

La Cuna De Aztlan
Ancient Footprints of the Colorado River
Alfredo A. Figueroa
424 N. Corlton
Blythe, CA 92225

July 7, 2005

To all Enthusiasts and Supporters of La Cuna de Aztlan,

I am enclosing a recent article that was printed in Palm Springs newspaper, The Desert Sun, after I took a reporter to see the Petroglyphs and mountain images in the area of Joshua Tree National Park by Desert Center. They reveal the metamorphosing of Cuauhtemoc, the main energy of the four energies that comprise the four movements of the birthing of the human creation story that is manifested at Joshua Tree National Park, where the mountains are called Eagle Mountain. The Sun descends at Eagle Mountain, which represents the descending of Cuauhtemoc.

We all know the story of Cuauhtemoc the man who was captured by Hernan Cortes. However, on August 12, 1521 before he was captured, Cuauhtemoc prophesied the following: "Our Sun has gone from our vision and will remain in Mictlan, the place where the spirits repose." That was the beginning of the Fifth Sun, the Dark Era or Sun. Nevertheless, he continued to state that our Sun would shine again. Our Sun, he was referring to the Era of 9 x 52 years cycle, which is equal to 468 years. It is when the New Sun would shine again, which is the Sixth Sun. The coming of the Sixth Sun began with the rising of the Pleiades (the Seven Sisters Constellation) to its zenith on November 14, 2003 at Midnight.

The reason for us to go public in bringing forth the truth of Aztlan-Chicomoztoc-Culhuacan is so that we can be prepared to defend our beliefs and facts against thee non-believers that refuse to acknowledge the truth of the Mexica culture and creation.

As you read the article you will notice that they (Europeans) still continue with their dominating persistence in controlling our thinking, not with guns as in the past, but brainwashing us with their positions, money, intimidation, etc. Nobody can stop the truth from coming forth. All these Eras have taken place since time immemorial, and that time is now. Feel free to distribute this article to all you constituents, danzantes, etc. Rejoice because that time has now come. "Pan-Che-Bek" seek the roots of the truth.

"Toque Nahuague"

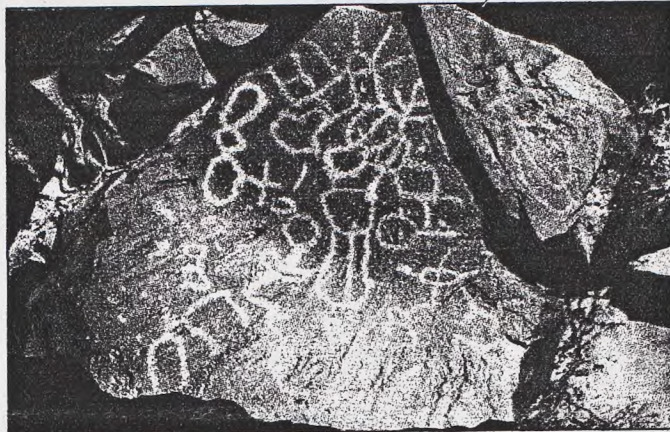
Entre todos hacemos todo para el bien de todos, como los dedos de las manos, diferentes tamaños, pero todos unidos en la palma de la mano. Mexica-Tihui Tamoachan (seek your house, we have found ours).

Desde La Cuna De Aztlan,

Alfredo A. Figueroa

Alfredo A. Figueroa

Indian art fits legend, man says



Shown is a sample of petroglyphs that can be seen in Joshua Tree National Park.

BENJAMIN SPILLMAN, THE DESERT SUN

Aztec empire may have roots in Joshua Tree if theory holds

BY BENJAMIN SPILLMAN
THE DESERT SUN

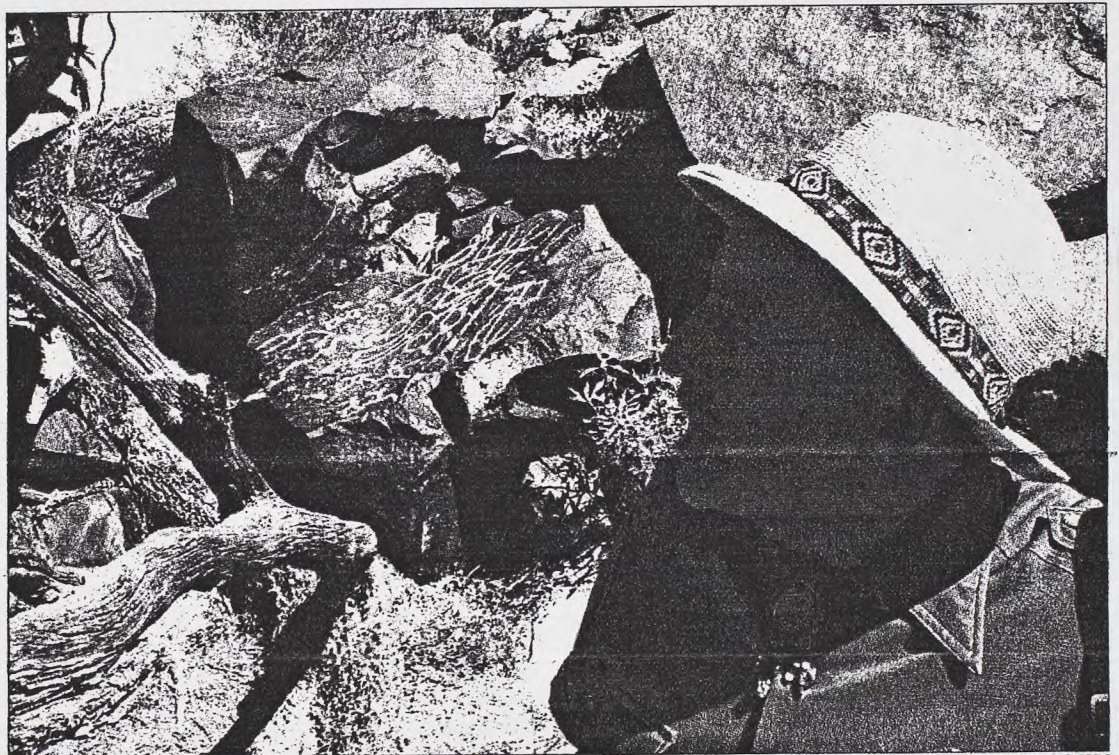
Truckers and tourists speeding between Coachella and Blythe on Interstate 10 won't see a billboard pointing to the cradle of Aztec civilization.

But somewhere between the George S. Patton Museum in Chiriaco Summit and the Desert Center plaque marking the birthplace of modern health insurance, Alfredo Acosta Figueroa says the bygone inhabitants of Aztlan left their own imprint on the landscape.

Figueroa credits ancestors of the Aztecs, builders of an indigenous empire that Spanish conquerors in the 16th century said rivaled Venice, with creating a network of rock carvings, intaglios and prehistoric trails roughly from Joshua Tree National Park to the Colorado River.

Archaeologists question the claims that amount to a life's work for Figueroa, 70.

The longtime Chicano activist, miner and descendant of Chemehuevi and Yaqui culture, however, bolsters his theory by cross-referencing local geography with Aztec codices, stories by tribal elders and his interpretation of ancient petroglyphs.



BENJAMIN SPILLMAN, THE DESERT SUN

Alfredo Figueroa, a Blythe man of Chemehuevi and Yaqui descent, says petroglyphs in Joshua Tree National Park are part of a broader network of clues that indicate the lower Colorado River Valley between Laughlin, Nev., and the Gulf of California is "la cuna de Aztlan," the mythical origin of the ancestors of the Aztec people.

"I know the stories, that is why I can tell you," Figueroa said during a walk to a tableau of 1,000-year-old drawings in the southeast corner of Joshua Tree park.

The petroglyphs in the park are about 50 miles west of the Palo Verde Valley and the Colorado River, a place Figueroa calls "la cuna de Aztlan," or the

Please see ART, B5

A THOUSAND YEARS OF SOLITUDE

A series of rock drawings throughout isolated areas of the desert are said to be indicators that the lower Colorado River valley between Laughlin and the Gulf of California is "la cuna de Aztlan," the cradle of the Aztec people.

They include:

■ Petroglyphs in the southeastern portion of Joshua Tree National Park.

■ Giant intaglios on the desert floor near Blythe.

■ Mountains throughout the region that appear to match imagery in Aztec drawings called codices.

Art

Continued from B1
cradle of Aztlán.

Archaeologists have known about the drawings, as well as hundreds of others in the broader region, for decades.

But so far no one in the scientific community has interpreted the art.

Aztec creation story

Figuroa said he was led to the pictures during an attempt to connect the local landscape with the Aztec creation story, a tale that describes the journey of the Aztec, or Toltec, people from their origin in Aztlán to the site of their civilization in the Valley of Mexico.

The creation story, told in drawings or codices, describes the creation of the Nahua people, linguistic ancestors of the Aztecs.

It describes the sun setting into a "V" formation on the Aztlán horizon.

"I saw the sun set in that V," said Figuroa, describing how he watched the sunset during the summer solstice about seven years ago.

Later, he followed the direction of the sun to the horizon and found petroglyphs depicting the event from the creation story and in the codices.

"I was just overjoyed," Figuroa said. "Everything that I had thought, it came true."

By making connections between the Southern California desert and the Aztecs, Figuroa is creating a confluence of indigenous philosophy, Chicano heritage and environmental awareness.

"I think Alfredo's work can help bridge that distance that people of color feel for the land," said Robert Gonzales Vasquez, director of the Inland Mexican Heritage program and a supporter of Figuroa's research. "It is important to know our history," he said. "As Americans we have a historical memory of about 30 seconds."

'Cultural Crossroads'

Vasquez, 40, a resident of Redlands, is behind a presentation program called "I-10 & Aztlán: A Cultural Crossroads" that examines in part the impact of the Interstate 10 freeway on the Anglo, Mexican American and tribal communities it crosses.

It juxtaposes the freeway with the Colorado River, an earlier corridor for trading goods and



BENJAMIN SPILLMAN, THE DESERT SUN

Donna Charpiel listens as Alfredo Figuroa (not shown) interprets petroglyphs in Joshua Tree National Park he says were drawn by ancestors of the Aztec people of Mexico.

Gonzales said that by identifying Aztlán on a map, Figuroa is providing a boost to the Chicano cultural movement that celebrates the indigenous roots of Mexicans and Mexican-Americans.

"This isn't just one old guy in the desert who has been looking at the mountains too long," Gonzales said. "You are talking about identity politics."

Critics say Figuroa's claims placing the long-sought location of Aztlán near modern-day Blythe is a stretch based on the archaeological record.

They say Figuroa's political bent colored his research, and they question one of his primary archaeologist backers.

"What I see him doing is coming up with a theory and trying to fit the archeological data to that. It happens all the time," said Daniel McCarthy, a U.S.

Forest Service archaeologist who has identified, cataloged and researched Southern California rock drawings for more than three decades.

McCarthy acknowledged that some of the rock art Figuroa cites in his arguments was probably drawn about 1,000 years ago, around 200 years before

Toltec people are said to have arrived from the north in the valley that is now home to Mexico City.

But McCarthy also said modern tribal people, like the Mojave and the Quechan, along the lower Colorado River are part of an entirely different linguistic group than the Aztecs.

PAGE B1

And the geographic expanse between the local desert and the Valley of Mexico, about 1,400 miles by air, has been traversed by countless people during the past millennium.

Varying accounts

The northern half of Mexico and southwestern United States are also home to many, many mountains, rivers, valleys and rock formations that could be matched up with Aztec art and history, he said.

"You can see whatever you want to see, like looking at clouds," McCarthy said.

Varying accounts place Aztlán in the Four Corners area of Arizona, Colorado, New Mexico and Utah and also in northern Mexico.

Still others refer to Aztlán only in the mythical sense.

It is often described as a state of mind for Chicano people who embrace their indigenous backgrounds.

Ken Hedges, former curator and "rock art specialist" at San Diego's Museum of Man, said Figueroa's take on the region's petroglyphs and topography isn't supported by academic research.

"He has got this interpretation of the landscape," Hedges said, describing research Figueroa has compiled into a presentation and a book. "They don't fit with what anthropologists and archeologists can find out in the area."

Academics don't always appreciate the legitimacy of indigenous oral history and artistic accounts, say Figueroa's backers.

Matt Leivas Sr., a Chemehuevi man who is working to revive the Salt Songs of his ancestors, said he thinks Figueroa's work has merit.

Leivas said accepting

Figueroa's connections requires patience and an open-minded stance to indigenous philosophy.

"It seems a little bit far-fetched at times," Leivas said. "But if you really sit down and put it together, it does begin to make sense."

'Sacred' landscape

Larry and Donna Charpied, jojoba growers and environmental activists in Desert Center, were with Figueroa when he first identified the Joshua Tree park drawings.

The couple, who are leading a fight against a proposed dump for Los Angeles trash, say the connection is one more reason to protect a landscape they believe is sacred.

Larry Charpied said he thinks the mysterious messages on the rocks provide needed insight into long-suppressed native philosophy.

"This is telling us the history of the human race ... so that future generations like us can see and learn from it," Charpied said.

Sam Cobb, a project coordinator for the Natural Resources Conservation Service, a branch of the U.S. Department of Agriculture, was moved enough by Figueroa's story to support funding to protect some of the sites.

Cobb, who works in Coachella, said he is working on a memorandum of understanding with the Yuma, Ariz., office of the Bureau of Land Management to find funds.

Cobb said the first level of funding would be used to better protect giant intaglios near Blythe from destruction by off-roaders and others.

"We just like the nature of it," said Cobb. "It promotes com-

munity. It is more than just you and me."

There for the viewing

Cobb said if the funding ever comes through, it would be the first community development project of its kind that he's been involved with.

"They are there for the whole country to see," he said of the intaglios, large figures depicting people and animals that are visible from the sky. "We are going to be encouraging people to go see them."

At the Joshua Tree park site, Figueroa, who has nine children and 26 grandchildren, jumps among references to his childhood in Blythe, stories from an activist background that includes everything from farmworker organizing to police beatings and fights against nuclear power, almost as quickly as he bounds among the rock drawings.

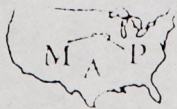
In addition to activist roots, Figueroa's ties to the Colorado River Indian Tribes Reservation date back six generations, and miners in his family have prospected in the desert since the La Paz gold rush in 1862.

He knows there are many people who doubt the connection he's drawn between the Southern California desert and the Aztec civilization.

But he's confident the connection is there.

"I have walked all of these mountains," Figueroa said. "I am not a cockroach from the library. I am a hillbilly. I lived in the caves."

Benjamin Spillman covers the environment. He can be reached at Benjamin.Spillman@thedesertsun.com or at 360-1532.



Migrant Action Program

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Dec. 1968 Cansino, Former Migrant, Sets Study for Latin History Course

Carlos E. Casino, a native San Antonian, has been hired as a consultant by the Foreign Language Innovative Curricula Study out of Ann Arbor, Mich., to do research and make an outline for a high school and college course on Mexican American history.

Cansino, a migrant worker for some 23 years, graduated in 1953 from Fox Tech High School, attended St. Mary's University for 2½ years and was graduated from the University of Albuquerque with a B.S. Ed. in history and sociology.

He has lectured at the University of New Mexico and University of Albuquerque on the life and problems of migratory

workers. More recently, he was employed as editor of an underground newspaper, "El Papel," in Albuquerque and has been active in civil rights leadership toward better education and community improvements for Mexican Americans.

Cansino is also writing his own autobiography as a migrant worker. A disabled veteran of the Korean War where he was a combat medic, he has also worked for the past five years as a welfare caseworker in Albuquerque.

Now residing with his parents at 932 Delgado, Casino will do research in San Antonio and throughout the Southwest for the Ann Arbor study.



CARLOS CANSINO

Folkloric Dance Classes

A beginner's class in Mexican Folkloric Dance has...

Houston Ballet

1972

1973

ILLINOIS MIGRANT COUNCIL

CARLOS E. CANSINO
SOUTH AREA DIRECTOR

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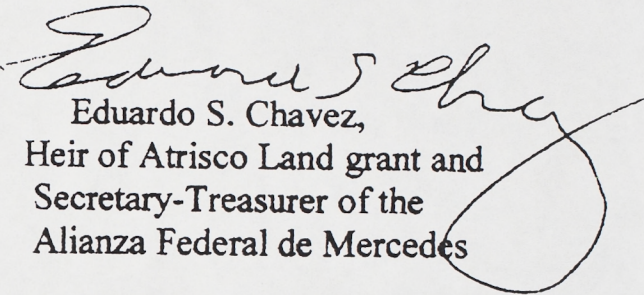
AMERICAN G.I. FORUM VETERANS OUTREACH

CARLOS E. CANSINO
PROJECT COORDINATOR

Albuquerque, New Mexico
February 25, 2003

To whom it may concern,

I Eduardo S. Chavez, heir of the Atrisco Land grant and co-founder of the Alianza Federal de Mercedes, as Secretary-Treasurer, with Reies Lopepez Tijerina, President, appoint Carlos Espinosa Cansino, with Mary Salazar with power of Attorney, to dispose of my personal belongings and Carlos also to do research, writing and lecturing on the Spanish/Mexican Land grants and to advocate for the cause of recovery that we represented; according to the Treaty of Guadalupe Hidalgo.


Eduardo S. Chavez,
Heir of Atrisco Land grant and
Secretary-Treasurer of the
Alianza Federal de Mercedes

The Albuquerque Journal
C/O the Editor
P.O. Drawer J
Albuquerque, New Mexico 87103

November 16, 2004
Albuquerque, New Mexico

Dear Sirs or Madame,

This is in answer to the article that appeared in the Albuquerque Journal October 27, 2004 proposing that Cockfighting be outlawed in New Mexico.

I disagree with the proponents for three reasons; first it is part of our Hispanic/Mexican heritage and tradition. For instance in Spain back in 1596 when it was first proposed that Bullfighting together with Cockfighting be abolished as brutal and pagan form of entertainment for the masses, it was none other than King Philip II and Pope Clement VIII, who decreed that it be maintained.

When the Spanish Explorers and Conquistadors came to America the customs came with the soldiers. And both Bullfighting and Cockfighting became a favorite pastime. Today Mexico maintains Bull fighting and Cockfighting and New Mexico maintain only Cockfighting as a lawful tradition as part of old internalized heritage.

Secondly the Treaty of Guadalupe Hidalgo signed in 1848 guarantees to the New Mexicans who remained in the U.S. after the U.S. defeated Mexico, protects this tradition, in Article 9 besides protection of their properties, it further states that their Liberties and Civil Rights would be maintained and protected. And the New Mexico Constitution in Article II, section 5, reaffirms this right stating "All rights privileges civil and political will be preserved inviolable."

Thirdly, the respect for the rights of others; for their culture and their traditions, of the Anglos, of the Hispanic/Mexican and Indian is humane. We have served in the Wars to preserve these rights. I served in the Korean War of 1950 as a Combat Medic, with the 2nd Infantry Division and Mr. Jose Andrade served as a Marine; he raises fighting roosters, defend this old Spanish and Mexican tradition.

Jose J. Andrade
PO Box 214
Albuq NM 87103
345 3887

Carlos E. Cansino



CARLOS E CANSINO
1306 SAN VENITO RD NW
ALBUQUERQUE NM 87104-2547
843-7338



THE ALBUQUERQUE TRIBUNE



Dog, rooster bills go to mayor

By Ed Asher

EASHER@ABQTRIB.COM / 823-3602

Last summer, Bernalillo County sheriff's deputies broke up a cockfight in a South Valley back yard, citing 21 people and seizing 30 roosters, one dead bird and a box of bloody hooks.

But that was in county territory. As far as anybody knows, no one has ever been cited for cockfighting inside Albuquerque city limits.

"We've done investigations of complaints of cockfights. But we can't find any record of anyone ever being cited for cockfighting," said Denise Wilcox, associate director of Albuquerque's Environmental Health Department and head of the city's animal control services, on Wednesday.

Cockfighting has been illegal in

WHAT'S NEXT

Now that the City Council has approved a new cockfighting bill and a dangerous dog ordinance, both will go to Mayor Martin Chavez's office. The mayor will have 10 days after the bills reach his desk to either sign them or veto them. Chavez is all but certain to approve them because he proposed both bills. The bills then go to City Clerk Judy Chavez for her signature. They become law five days after publication in a local newspaper.

Albuquerque since 1978, but it is tough to make a case against cockfighters, authorities say.

"A lot of cockfighting has been slipping through the cracks. When the police show up, everyone says, 'It's not my chicken,' and it's hard to prosecute," said City Councilor Sally Mayer, an advocate for humane treatment of animals.

Wilcox agrees: "It's hard to prove beyond a reasonable doubt

that they were participating in a cockfight."

Even Bernalillo County agrees that cases are hard to prosecute.

"How often do we confiscate birds? Not as often as we'd like," said Diane Snyder, manager of the Bernalillo County Animal Control Department. "When we get there to investigate, either they've seen us coming and everyone takes off

Please see **BILLS/A3**

BILLS from A1

running, or they hide the birds and the evidence."

But that is about to change, at least inside Albuquerque city limits, authorities say.

The City Council on Wednesday approved two animal control ordinances. One beefs up the city's existing cockfighting ordinance; the other will allow officials to take pre-emptive measures against owners of dangerous dogs.

The bill makes it illegal to transport or breed fighting birds with the city limits, and possession of cockfighting paraphernalia — such as razors or hooks often tied to the feet of roosters — will be illegal.

Perhaps the strongest measure is a provision that makes simply attending a cockfight enough to be cited and fined \$500. The law also provides for jail time of up to 90 days.

"This will make a difference. This opens the door and provides us with another tool to stop this," said animal control Lt. Earl Baca.

The bill was proposed by Mayor Martin Chavez and was sponsored by Mayer.

Not everyone thinks it's a good idea. "I believe it is a waste of time to even discuss it. Cockfighting is already illegal. I believe he (Chavez) is stressing this issue for political gain only," said David Lopez, 35, who said he raises and trades show birds. "To worry about cockfighting is idiotic. I support the rights of individuals."

Carlos Cansino, 73, said, "It's an old Spanish and Mexican tradition guaranteed by the Treaty of Guadalupe Hidalgo," referring to the 1848 treaty signed between the United States and Mexico.

"I'm in favor of cockfighting," he said.

AROUND NEW MEXICO

A.S. 10/28/04

Journal Staff and Wire Reports

Chávez Calls For Cockfighting Ban

Mayor Martin Chávez wants Albuquerque to lead New Mexico toward a statewide ban on cockfighting.

"We're one of two states left in the union that still allows this to go on, and it's time we stopped it," Chávez said.

Louisiana is the only other state that hasn't banned the contentious practice.

The first step, Chávez said, is to attach such a ban onto legislation in the Albuquerque City Council. In the same vein, he also wants the practice of breeding birds for the purpose of fighting to stop.

Next, it's on to the Legislature where, with the support of Gov. Bill Richardson, banning cockfighting would become the law of the Land of Enchantment, he said.

Gilberto Hinojosa, Professor of History
History Department
Incarnate Word College
San Antonio, Texas

August 19, 1994
Albuquerque, New Mexico

Dear Professor Hinojosa:

How have you been doing I hope fine, I am also okay. Aqui en la lucha and trying to survive.

I first saw you at the Chicano Studies Conference in San Antonio in 1992. Las Chicans Companeras really had alot of fire. It was sad however to see such poor attendance at the Alamo demonstration, when at the conference there were over 1,000 students.

And that is what I want to talk to you about. It has made me very happy to read about all the hot discussions about the Alamo by Carlos Guerra, excellent letter by Frank G. Palomino, and your own statements.

In April 1969 I blasted the myth about the Anglo/Saxon "Heroes" of the Alamo and the racist propaganda, attitude, and treatment of the Mexican people by the use of the "Battle of the Alamo." Because of my speech during a March by FAMA against Public City Water Board organized by Erasmo Andrade; well I was fired from my job and subsequently "Black Listed" as a History teacher. Attached are copies of newspaper articles of that date. I am glad the battle of the Alamo continues against these usurpers of our land.

I believe a greater March should be organized to the Alamo to honor in a Memorial Ceremony in front of the Alamo perhaps on Memorial Day 1995 to recognize all the Chicano Heroes who died at the Alamo for Freedom and Liberty and all the rest of the Chicano Heroes and Veterans of other Wars. The main focus should be on Juan Nepomuceno Seguin, Lt. Col. of San Antonio, leader of the Tejano Vaqueros Rancheros and political leader, Jefe Politico, State Senator and Alcalde. We must plan a monument to all Tejano heroes and veterans of all the wars. There are hundreds of Chicano veterans who would approve. I was a Combat Medic in the Korean Conflict, won 2 Bronze Stars and I am 30% disabled from that war. I also belong to the Veterans of Foreign Wars, Disabled American Veterans, and the American Legion organizations.

There has been alot of repression lately against mainly Hispanic/Mexicans, against illegal aliens, against our language, police brutality, even criticism of our food, and the Charros. Mexican bashing has to be combated. Not only the Alamo Anglo/Saxon myth has to be critized and recognition of our Tejano heroes but our demands have to be excalated. Our forefather Tejanos told the Anglo/Saxon Alians "Mi Casa Es Su Casa" and they took over our land. We have to demand that they leave the lands that they stole from our people and return to the landgrants given to them by the Mexican government in 1824 and return the capitol of Texas to San Antonio where it was since 1772. We must excalate at least the psychological struggle. Viva La Reconquista. My leader Reis Lopez Tijerina told Cesar Chavez, "Today the Grapes tommorrow the land."

Hasta el ultimo cartucho y
con carino de Carnalismo me despido.

Carlos E. Cansino
1306 San Venito Rd. NW
Albuquerque, New Mexico
505/843-7338 87104



From The Cradle of Aztlan

La Cuna De Aztlan
Ancient Footprints of the Colorado River
Alfredo A. Figueroa
424 N. Corlton
Blythe, CA 92225

Dear friends of Escuela de la Raza Unida and warriors in defense of Mother Earth.

We are inviting you to come and join us in the Annual California Communities against Toxics here in Blythe. Escuela de la Raza Unida will be hosting the conference on December 9, 10 and 11 2005.

As you might know that we were recently victorious in stopping the proposed 20,000 tons per day Mega Dump at Eagle Mountain (Cuauhtemoc Mountain) and a few years ago we were able to stop the proposed Ward Valley Nuclear Toxics Dump near Needles California.

In 1979 we were able to stop the proposed construction of the San Diego Gas and Electric Sun Desert Nuclear Power Plant, 15 miles Southwest of Blythe California near the base of the Mule Mountains which are called Calli (house) in Nahuatl.

These three victories didn't come easy. It took years of struggle and determination by a few people to say no to the destruction of Mother Earth. All the proposed sites are sacred sites that are in the Mexica Codices.

For the past 5 years we here in Blythe have been fighting the construction of three 580 Mega Watts Natural Gas driven Power Electric Plants. The Blythe Energy Company is owned by the worst violator of the environment in the U.S. which is the Florida Light and Power Company.

They already have one plant in operation and are in process of getting the approval for the licensing of the second plant by the California Energy Commission.

We were able to sue in Superior Court only we now need to sue in Federal Court to stop the Electric Power Plants.

Blythe Energy Power Plant destroyed over 1500 acres at lemon orchards to use the water rights causing havoc among our local farm worker community. 5 years ago we had over 500 citrus pickers and this year there are only 52 pickers.

We need help to combat these evildoers. We invite you to come and learn the truth of our creation.

December 9th at 11:00 a.m. we will began our all day tour of the Omeyocan Diamond the place of the two hearts, Omecihuatl and Ometecutli female and male.

We are renting a 56 passenger tour bus from Palm Springs. Each passenger will pay \$15.00. It will be on a first come first serve bases. We will be leaving from one of the motels to be anounced later. This is a must for any student of Mexica/Azteca culture.

December 10th and 11th the conference will be held at the Palo Verde College, located 6 miles from Blythe.

There will be CCAT's members from all over California attending.

There will be two days of workshops on protecting the environment, Azteca Danzantes, work shop on La Cuna de Aztlan, the Azteca Calendar etc.

Saturday afternoon an awards dinner banquet and bird singers.

Please contact CCAT's website for more information and reservation

www.stoptoxics.org

This conference will be an excellent example of our Chicano participation.

On another issue we were able to vote out of office two Blythe City Council members that voted to bring the Power Plants and destroy the citrus orchards.

Desde la Cuna de Aztlan me despido

Alfredo A. Figueroa November 17, 2005



La Torcida

Español/English

A Revolutionary Son of the Mexican Nation

On August 24, 2005 at 5:30 a.m. the movement for Raza liberation lost one of its most committed and talented activists, Marco Anguiano. A talented organizer, writer, political strategist and artist, Compañero Marco lost his struggle against cancer. He was 52 years old.

Throughout his more than 30 years of activism Compañero Marco came to be respected as a passionate enemy of oppression - a freedom fighter who symbolized the struggle of the Mexicano people for justice, peace and liberation. Marco was a man of principle and a committed revolutionary who never compromised his ideals of struggle.

FROM AZTLAN, EGYPT, AND TO CUBA

Marco's parents were agricultural and hotel workers, and he was raised on both sides of the militarily imposed border - a border to which he dedicated his life to tearing down. During his child and teenage years Compañero Marco attended schools in Tijuana as well as in South San Diego. While a student at Marian High School Marco's opposition to the war in Viet Nam got him into trouble with the school administration - he was caught working on an underground newspaper that printed articles opposing the war. Later in the 1970s Compañero Marco attended Southwestern College in Chula Vista, where he became a leading member of MEChA (Movimiento Estudiantil Chicano de Aztlán).

During the late 1980s Marco worked in the Middle East as a graphic artist. During that time he traveled through Egypt, Saudi Arabia and other countries. This experience further politicized him and opened his eyes to the role of U.S. imperialism in the region. Soon after returning from the Middle East, Marco traveled to Cuba in 1991 as part of a delegation participating in the Bienal Art Festival. He immediately became a committed supporter of the Cuban Revolution.

In the early 1990s, Compañero Marco was central to the work of the Centro Cultural de La Raza, the Chicano Park Steering Committee, as well as taking on a leadership position within the Raza Rights Coalition. It was

in 1991 that he joined Unión del Barrio. Recognized for his skill at organizing and strategizing he was elected in 1993 to the Mesa Directiva of Unión del Barrio (today known as the Central Committee).

In 1995, due to his opposition to decisions made by the leadership of Unión del Barrio, he left the organization, although his departure was not a negative one. In



a truly principled fashion, he continued to be part of the leadership of the Raza Rights Coalition (a project of Unión del Barrio) and always demonstrated respect and camaraderie towards the work and membership of the organization.

HE STRUGGLED AGAINST LIBERALS AND HISPANIC OPPORTUNISTS

Throughout the 1990s, and until the time of his death Compañero Marco was one of the most active individuals in the Chicano Mexicano Movement. He participated in the organizing of countless conferences, festivals, marchas and protests, all with the objective of advancing the struggle for Raza Liberation. In addition to being an excellent organizer, Compañero Marco was an exceptional writer, and published numerous articles in *Voz Fronteriza*, *¡La Verdad!*, and within many programs and documents of the Chicano Park Steering Committee and the Centro Cultural de la Raza.

At times his principled approach to political struggle led him into conflicts with liberals and hispanic opportunists. Compañero Marco lived his life convinced

that only a revolution and the construction of a socialist society (where there are no rich or poor, and the wealth of society is shared equally) could bring peace and justice to humankind.

ONCE AGAIN, COMPA MARCO BECOMES A FULL MEMBER OF UNION DEL BARRIO

Marco based his actions on this belief, even during the last weeks we shared with him. His commitments to struggle and to the importance of organization were exemplified by a request he made of Unión del Barrio in early July of 2005. Marco explained to us that regardless of what direction his health would take he wished to once again become a full member of Unión del Barrio.

On July 10th, from his hospital bed and in the presence of his Compañera Annie Ross and leading members of the organization, Compañero Marco Anguiano placed his hand on the Mexican flag, and recited the organizational pledge of Unión del Barrio:

"Before the memory of freedom fighters and martyrs of México, the Américas and humanity as a whole, before history, I place my hand on the green, white and red flag that signifies "Patria O Muerte," and I swear to defend the national honor and to fight for the redemption of the oppressed and exploited in México and the world. If I fulfill this oath, the freedom of México and all people will be the reward. If I fail, disgrace and dishonor will be my punishment."

Forty-six days later we lost not only a revolutionary son of the Mexican nation, but also a friend of all oppressed people throughout the world. Men and women who dedicate their lives to the struggle for justice, peace and liberation will always be cherished in the memory and spirit of our people. In the words of General Emiliano Zapata... "It is better to die on your feet, than to live on your knees!"

COMPAÑERO MARCO ANGUIANO, PRESENTE!

Hijo Revolucionario de México

El 24 de agosto a las 5:30 a.m. el Movimiento por la Liberación de la Raza perdió uno de sus más activos, comprometidos y talentosos activistas: Marco Anguiano. Un organizador talentoso, escritor, estratega político y artista, el Compañero Marco pierde su lucha contra el cáncer. Tenía 52 años de edad.

DESDE AZTLÁN, EGIPTO, A CUBA

A través de más de 30 años de activismo, el compañero Marco se hizo respetar por ser un apasionado enemigo de la opresión -un luchador de la libertad que se convirtió en símbolo de la lucha del pueblo mexicano por la justicia, la paz y la libertad. Marco fue un hombre de principios y un revolucionario comprometido que nunca transó sus ideales de lucha.

Los padres de Marco fueron trabajadores del campo y de hoteles. Creció en ambos lados de la Frontera impuesta militarmente -frontera a la cual Marco dedica toda su vida para poder derrumbarla-

Durante su niñez y juventud, el compañero Marco asiste a escuelas tanto en la ciudad de Tijuana como en el sur de San Diego. Mientras era alumno de la escuela preparatoria Marian, la oposición de Marco a la guerra del Viet Nam, lo pone en problemas con la dirección de la Preparatoria -fue descubierto mientras trabajaba en la publicación de un periódico clandestino el cual publicaba artículos en contra de la guerra. Más tarde y durante los años setentas, el compañero Marco acudió al colegio Southwestern de la ciudad de Chula Vista, en donde se convierte en un miembro líder de MEChA (Movimiento Estudiantil Chicano de Aztlán)

Durante los últimos años de la década de los ochentas, Marco trabajó en el Medio Oriente como artista gráfico. Durante esos años viajó por Egipto, Arabia Saudita y otros países aledaños. Estos viajes lo politizan aun más y lo ayudan a entender el papel que jugaba, y juega, el imperialismo en toda esa región del mundo. Inmediatamente después que regresa del Medio Oriente en 1990 viaja a Cuba para participar en un festival de arte. Esta visita a Cuba convierte a Marco en un ferviente defensor de la Revolución Cubana.

En los primeros años de la década de los noventas, el compañero Marco fue un eje central en el trabajo del Centro Cultural de la Raza, el Comité del Parque Chicano, así como también juega un papel de liderazgo en La Coalición Pro-Derechos de la Raza. Fue en el año 1991 cuando hace su ingreso a Unión del Barrio. En 1993 y gracias a sus grandes dotes organizativos y estratégicos, es elegido como miembro de la Mesa Directiva de Unión del Barrio (en la actualidad conocida como Comité Central)

En 1995, producto de su oposición a una decisión hecha por el cuerpo directivo de Unión del Barrio, Marco deja la organización en una forma que no fue negativa. Por sus principios verdaderos él continua formando parte del liderazgo de la Coalición Pro-Derechos de la Raza (un proyecto de Unión del Barrio) y siempre mostró respeto y camaradería al trabajo y a los miembros de la

organización.

LUCHO CONTRA LOS OPORTUNISTAS

A través de los noventas y hasta el momento de su muerte, el compañero Marco fue uno de los individuos más activos en el Movimiento Chicano. Participa en la organización de incontables conferencias, festivales, marchas y protestas. Todo esto con el sólo objetivo de avanzar la lucha por la liberación del pueblo mexicano y latinoamericano. Sumado a ser un organizador excepcional, Marco fue un gran escritor. Publicó numerosos artículos en Voz Fronteriza y ¡La Verdad!, además de un sinnúmero de programas y documentos para el Centro Cultural de la Raza y el Comité del Parque Chicano.

DE NUEVO SE REUNIÓ CON UNIÓN DEL BARRIO

En muchas ocasiones, y esto producto de sus principios políticos, tuvo conflictos serios con liberales y "Hispanic" oportunistas. El compañero Marco Anguiano vivió convencido de que solamente una revolución y la construcción de una sociedad socialista (donde no existen los pobres o los ricos y las riquezas de la sociedad son repartidas en forma equitativa) puede traer la paz y la justicia a los seres humanos. Marco basó sus acciones en esta creencia, incluyendo las últimas semanas que compartimos con él.

Su gran compromiso con la lucha y la importancia que le daba a la organización del pueblo fueron ejemplizadas en la petición que él hizo a Unión del Barrio a comienzos de julio de 2005. Marco nos dijo en esa ocasión que, sin importar el curso que iba a tomar su enfermedad, él deseaba de nuevo ser un miembro de Unión del Barrio.

El 10 de julio de 2005, desde su cama en el hospital y en presencia de su compañera Annie Ross y líderes de Unión del Barrio. El compañero Marco Anguiano puso su mano en la bandera mexicana y recitó la promesa de la organización:

"Ante la memoria de los luchadores por la liberación y mártires de México, las Américas y de la humanidad, ante la historia, pongo mi mano en el verde, el blanco y el rojo que significa "Patria o Muerte" y prometo defender el honor nacional y luchar por la redención de los oprimidos y explotados de México y del mundo. Si cumplo esta promesa, la liberación de México y de todos los pueblos será mi recompensa. Si fallo, la desgracia y el deshonor será mi castigo".

Cuarenta y seis días después, no sólo perdimos un hijo revolucionario de México, sino que también un amigo de todos los oprimidos del mundo. Los hombres y mujeres que han dedicado su vida a luchar por la justicia, la paz y la libertad permanecen por siempre vivos en la memoria y el espíritu de nuestra gente. En las palabras del General Emiliano Zapata..."Es mejor morir de pie que vivir de rodillas"

¡COMPAÑERO MARCO ANGUIANO, PRESENTE!

OBJETIVOS DEL CMPP

- Elevar la conciencia social y política de Presos Mexicanos-Raza
- Exponer el papel que juegan las prisiones en la criminalización de la Raza y en el mantenimiento del Capitalismo, Imperialismo, y Colonialismo
- Luchar por los Derechos Humanos y Civiles de todos los prisioneros

GENERAL OBJECTIVES OF THE CMPP

- *Raise the social political consciousness of Raza Prisoners
- *Expose the role of the prison system in maintaining Capitalism, Imperialism, and Colonialism
- *Struggle for the Human and Civil Rights of all prisoners

Cartas de La Pinta

7/20/05
CMPP

Por medio de este conducto nos dirigimos a ustedes con el noble propósito de solicitar su ayuda. Nosotros somos un grupo de hispanos miembros de un club llamado M.A.T.A. (Mexican Awareness Through Association) por sus siglas en ingles, el cual se localiza dentro de la penitenciaría del Estado de Nebraska en Lincoln, Nebraska.

La ayuda y el apoyo que les solicitamos es el que si fuera posible obtener el boletín LA TORCIDA el cual se publica trimestralmente o también si tuvieran algún otro material acerca de nuestra cultura hispana el cual beneficiaría a nuestro club. También aceptamos todas sus ideas y sugerencias que esperando contar con su apoyo y así mismo obtener una respuesta por parte de ustedes. Mil Gracias y que Dios los Bendiga. Sinceramente,
Gabriel Gómez Vice President M.A.T.A.

7/25/05
Mi Raza!!

Que onda. Con todo mi respeto I write this letter hoping it will find ya in the best of times.

I just read one of ya'lls newsletters here in Tejas, and it gave me so much pride to see my Raza looking out for each other in Califas. I'm very interested in learning ya'lls project for Chicanos And Mexicanos and getting the newsletter ya be sending out. I'm a proud of my Raza and I am into my cultura a lot. I love very much to learn about the history of the Mexican people.

I really liked your letter. I believe it's another step for our people to be heard, and help each other notice that we need to stick together in everything.

I'm hoping I can help in any way. I like to help my Raza.

So if I can please get your newsletter I will really appreciate it. There are plenty of Mexicanos with pride here in Tejas

Sincerely,
Mr. E. Gonzalez, Fort Worth, Tejas

7/27/05
Dear CMPP:

Primero I want to give a strong and loud grito to everyone involved with this organization.

I recently receive the April-June 2005 newsletter. Which I truly do appreciate the knowledge and education. Pero CMPP, my heart and mind craves for much more knowledge and an understanding of the revolution. I want to become apart of the struggle. Could you send me an application for membership? Teach me CMPP I want to learn.

In the April-June 2005 newsletter it said that ya'll have a new book title: What pintos can do to help advance the struggle for liberation of La Raza. Is the book free to us prisoners or there a charge price? I can pay by sending stamps. I would love to receive some reading material. Anything to help me to become stronger and aware what's going on with my Raza.

Well CMPP keep up the hard work, because ya'lls dedication is opening eyes, ears, and the mind of the young Raza men lock down. Keep the newsletter coming and if possible some reading material. I would like to become a member.

Con Todo Respeto, Ruben Fajardo, Tejas
[I would like to submit my poem]

The pen is tamed by my hand. My thoughts are under my command
Emotions and feelings boiling in my heart
Didn't revolutionize the war, pero I'm on the forefront

It's a movement that rolls with the ages
Blind man no more Vision seen behind locked cages
The Panchos, Zapatas, Veteranos' sangre was masacre and spilled

To fertilize the Linda tierra, to bring abundance to the Brown People

U.S.A. Top Chiefs tell a different story in their documents
Skeletons in the closet, will be hunted down to support my arguments
Don't want your wealth, your drugs, your manipulating ways

Want what you stole our land and our good ole days
May not see the celebration of the victory in my life span
I can smile, knowing I stuck with the Revolution's game plan

8/8/05

Chicano Mexicano Prison Project:

Qvole. I hope this letter may reach you doing well and in sound mind. I read your newsletter from my neighbor here whose from Califas. At any rate I find your newsletter interesting an I'd like to request if you can add me to your mailing list.

I'm in Lock Down Unit y neta que I should not even be here. 2002 I was validated as a Gang member cause other vatos had my name and # in they're phonebooks which por D-O-C, "ridiculous policy", is contact points. I don't have any tattoos and never caused problems on a prison yard. I ain't no "Gangsta", far from that.

I appealed the validation and was upheld. I'm stuck here. I have responses from warden. They say the only way for me to get out is to renounce/debrief which means give up info. And rat out other convicts and be placed in P-C. I refuse to go out like that!! Besides I don't have any Info to give for I ain't a Gangster. I filled a law suit on or under these grounds and was denied.

Now a days they S-T-G any one just to see who will break, is weak and gives up Info. At any rate that's how crooked D-O-C is and scandalous. Sometimes I wonder if D-O-C gets extra money having us locked down like this. As a S-T-G we only get a shower 3 times a week and recreation in a little rec pen 3 times a week. But a lot of times that doesn't happen because some offices are to lazy to hand out cleaning supplies and what's supposed to be disinfectant is pure water cause of the laziness in refilling the bottles with disinfectant. I've caught infections 4 times since I've been here. We have to share toe nail clippers once a week among other convicts and majority have Hep. C. We don't order food items from

inmate store (only death row) were on a low calorie diet here cause Admin. says we don't work or do any movement so we don't need food. The food portions are small and scandalous. No education what so ever and no correspondence courses.

The list goes on and on, I can end up sending you a manuscript.

I appreciate you hearing me out and what you are doing for Nuestra Raza.
Much Respect, Jesse Jimenez Arce, Forence, Arz.

20 de julio del 2005

Estimados Camaradas,
!Saludos revolucionarios! Primeramente quiero agradecer a CMPP el apoyo que nos brindo a nuestra raza torcida mediante sus publicaciones y activismo social.

También aprovecho la presente para denunciar los abusos de autoridad que constantemente perpetran contra nuestra raza los del Servicio de Investigaciones (SIS por sus siglas en Ingles) en esta prisión. Una vez mas me toco a mi ser el blanco del anti-mexicanismo del personal de esta lugar. Fui injustamente segregado por una supuesta violación a los reglamentos coercitivos de esta institución que yo no cometí. Según el SIS encontraron un "objeto punzante" en la celda que ocupábamos otro compañero mexicano y yo. Consecuente a esto ambos fuimos sancionados a perdida de tiempo de buena conducta, segregación disciplinaria, restricción de visitas y restricción de comisaría. Honestamente ni mi compañero de celda ni yo teníamos dicha "arma" y ambos creemos que todo esto es parte de una jugada sucia del SIS para perjudicarme ya que no es la primera vez (y seguramente tampoco es la ultima vez) que el teniente de investigaciones ordena a sus "low-bots" que me segreguen injustamente. Sucede que este racista se ha formado mi concepto erróneo do mi y por consiguiente he sido el blanco continuo de su discriminación, acoso y mediocridad.

He decido apelar la sanción hasta donde sea posible; aunque estoy consciente de que es casi seguro que la rechazaran ya este sistema fascista no es mas que una mafia diseñada para reprimir a nuestra raza. Desafortunadamente la arbitrariedad que cometieron conmigo es tan solo una micro-injusticia de un sin fin de macro-injusticias que diariamente cometen contra cientos de miles de mexicanos (presos y no presos) los del gobierno de esta país. Por lo tanto, no me queda mas que seguir en la lucha que algún día nos unirá a todos los mexicanos oprimidos en esta país: ! la lucha contra el fascismo-imperialismo yanqui!

También aprovecho la presente para respetuosamente exhortar a todos nuestro camaradas de causa que se encuentren en el "hoyo" a que ocupen al tiempo de ocio constructivamente; ya sea estudiando, leyendo, escribiendo, dibujando; pero sobre todo denunciando las arbitrariedades y abusos que practican los hijos de...Hitler de este sistema racista.

Una vez mas reitero mi agradecimiento y apoyo para CMPP. !HASTA LA VICTORIA SIEMPRE!
Jose Cruz
FCI/SHU OTISVILLE, NY

Nuestra guerra es aquí en Aztlán/México por la justicia, la dignidad y la autodeterminación

LA MORATORIA CHICANA: SU IMPORTANCIA, 35 AÑOS DESPUÉS

El día 29 de agosto de 1970 presencié una de las mas grandes concentraciones de mexicanos, raza en una marcha en la historia de nuestra gente y del Movimiento de Liberación. el día 29 de agosto de 1970, mas de 30,000 Mexicanos marcharon para exigir fin a la guerra de Estados Unidos contra el Pueblo de Vietnam y las condiciones de racismo, pobreza y abuso que nuestro pueblo vivía(y sigue viviendo) aquí en México Ocupado.

Guerra injusta de Estados Unidos en contra del Pueblo de Vietnam

La Moratoria Chicana fue una movilización de estudiantes, trabajadores, gente de las comunidad, jóvenes-todos los sectores de nuestro pueblo para oponerse a la Guerra injusta de Estados Unidos en contra del Pueblo de Vietnam. Mas indignante era el hecho de que durante esa guerra, nuestra población(Raza) era el 6% de la población de Estados Unidos, mientras en Vietnam éramos el 20% de los muertos en combate. Otra vez, los gringos nos usaban como carne de cañón para sus guerras en contra de un pueblo luchando por su independencia. Mientras tanto, nuestro movimiento, y nuestro pueblo entendía que nuestra guerra es aquí en Aztlán/México por la justicia, la dignidad y la autodeterminación-el derecho de decidir nuestro presente y nuestro futuro en nuestra propia tierra.

La marcha del 29 de agosto en el Este de Los Angeles fue la culminación de casi dos años de marchas, foros, mítines, y otras actividades en contra de la guerra en nuestra comunidad por todo México Ocupado. En esos momentos, existía un movimiento fuerte en Estados Unidos y alrededor del mundo en contra de la guerra criminal de los Gringos en Vietnam. Pero el Movimiento Chicano se vio obligado a tomar una posición de acuerdo a nuestras realidades, dar nuestra perspectiva, y hablar con nuestra propia voz. Así fue construyéndose la Moratoria Chicana, que ese 29 de agosto hizo historia.

RAZA SI, GUERRA NO!

Ese día, los mas de 30,000 Mexicanos marcharon por Whittier Blvd con una sola voz que decía: Raza si, Guerra No y Chale con el Draft(conscripción militar). Por todo el este de los Angeles, se podía ver la fuerza de nuestro pueblo en una marcha pacífica, que había tomado la molestia de pedir permisos de la ciudad de Los Angeles. Cuando llegaron al entonces Laguna Park, por la Whittier e Indiana, y la gente se había sentado apenas a escuchar la música y un discurso de Rodolfo "Corky" González, la Policía y los Shérifs atacaron como perros rabiosos. Dispararon sus rifles y pistolas, también aventaron gases lacrimógenos mientras golpearon sin piedad a todos -incluyendo mujeres, niños, y ancianos. El resultado de esta masacre: cientos de mexicanos heridos y encarcelados injustamente y tres muertos.

Los que fueron asesinados en sangre fría ese 29 de agosto fueron Lyn Ward y Angel Díaz, miembros del los Boinas Cafés, y Rubén Salazar, un periodista Mexicano que llevaba años reportando la verdad: denunciando los golpes y balaceos policiacos en contra de nuestra comunidad, y la Guerra en Vietnam. Por su valentía y honestidad, Rubén Salazar pagó con su vida. **LUCHEMOS POR LA LIBERACIÓN DE NUESTRO PUEBLO**

Vale recordar que nuestro pueblo, ante los macanazos y las balas no se quedó con los brazos cruzados ese 29 de agosto. Ese día, la Raza luchó para defenderse, igual que los vietnamitas contra los gringos. De hecho, ellos corrieron los policías y Shérifs del barrio ese día, demostrando una vez mas que cuando nuestro pueblo se decide y se organiza, nada lo puede detener.

Hoy en día, la gran mayoría de nuestro pueblo vive las mismas condiciones de pobreza, racismo, y brutalidad que en 1970. Nuestros jóvenes son encarcelados, somos perseguidos por la migra, la policía y los "minutemenos." Estados Unidos ha hecho una guerra para someter y saquear a un pueblo, y nos quiere utilizar de carne de cañón para dominar el Medio Oriente. Por todas estas razones, este 29 de agosto debe ser un llamado a la acción y la unidad. Luchemos por la liberación de nuestro pueblo, igual que los que tomaron las calles ese 29 de agosto hace 35 años.



Our war is here, in our Occupied Homeland for justice and self-determination

CHICANO MORATORIUM: ITS IMPORTANCE 35 YEARS LATER

August 29, 1970 saw one of the largest demonstrations of Raza ever in the streets of East Los Angeles, California. On that day, over 3,000 Mexicanos marched through the streets to demand an end to the US war against the Vietnamese people and an end to the conditions of racism, poverty, and police-migra brutality we suffered(and still suffer) in our barrios throughout Mexico Ocupado.

The Chicano Moratorium Movement had been building for up to two years, as a Raza response to the illegal US war against the Vietnamese people. During that time, students, workers, mothers-all sectors of our comunidad participated in teach-ins, forums, marches, and pickets whose message was Chale with the war and the draft-our war is here in Aztlan.

There was a movement against the war throughout the US and the world, its true, but Raza had our own take on it. Our gente was not just against the war, but understood the struggle of the Vietnamese to get a gringo invader off their land-the same one that stole over half of Mexico from us. Also, too many familias had lost a son, carnal, primo, or someone else close. During the Vietnam war, Mexicano made up 6% of the total US population, and 20% of the dead and wounded. Like in every other US war, the rich gringos used our gente to fight and die like carne de cañón, but if we came back at all, it was to no or lousy paying jobs, being treated like foreigners in our own land, being chased and thrown into prison by the Migra or police, and schools that taught us we were nothing and should try to be like the white man. This was why there was (and is) a liberation movement to change these conditions, and this is why there was a Chicano Moratorium in 1970.

The marcha and rally at then-Laguna Park was to be peaceful(the organizers had even gotten a permit for it). But when the gente got there, after a beautiful marcha down Whittier Blvd and had just settled in on the grass to listen to the musica and speeches by Rodolfo "Corky" Gonzales and other movimiento leaders. Police and Sherrifs, using the excuse that someone was stealing from a liquor store across the street, attacked using tear gas, shooting their pistols and rifles and charging the crowd with clubs, hitting anyone near them-including women and children and elderly people. Hundreds were beaten, gassed, locked up unjustly and injured that day as the LA PD and sherrifs attacked without mercy.

At the end of the day also, three were dead. Angel Diaz and Lyn Ward, both young Brown Berets were killed. Ruben Salazar, a Chicano journalist who was exposing Police brutality, opposing the war in Vietnam, reporting the reality of our gente was gunned down in cold blood in the Silver Dollar Cafe on Whittier Blvd during the police rampage. For being a voice of our community and a journalist with a true conciencia, Ruben Salazar paid with his life.

But like our history for the last 513 years, la Raza did not stand still for this on August 29. Mexicanos fought back that day, all up and down Whittier Blvd, our people defended themselves against this police riot and ended up driving these chotas who attack our people out of the Barrio! August 29 shows what our gente is capable of when organized and united against a common enemy. For this reason, we commemorate August 29 in our movimiento as a symbol of Raza resistance.

Today more than ever, we must remember the spirit and the example of August 29. Not only are we more under attack than ever: our youth still harrassed and pushed out of a racist school system and into the prison system; less social programs and more unemployment than ever; housing no one can afford; and Police, Migra and minutemenos that attack us while our so-called Hispanic leaders do nothing. Most important, the US is once again in a war against the Iraqui people, and our youth are again being used as carne de cañón and coming home in body bags for a war we have no business fighting. Our war is not against the Iraqui People, who just want their land back like we do. Our war is here, in our Occupied Homeland for justice and self-determination. Today, just like 35 years ago we say Chale con la Guerra, and invite everyone to join a movement for

our own gente's liberation. [by Pablo Aceves]

Justice And Liberation, Not Incarceration!

By Jose Moreno (Raza Press Association, Aug 2005)

Editor's Note: The following is an editing version of the article written by Jose Moreno of the Raza Press Association. For full text of this article, contact the CMPP.

In January of 1993, Unión Del Barrio formed the Chicano Mexicano Prison Project (CMPP). The CMPP was organized to bring to the forefront the issues of the prison industrial complex, the human and civil rights of Raza prisoners, and to raise the political awareness of the masses of people on the prison question (See Jail The Oppressor, Free The Oppressed, 2003).

THE ORIGINS AND DEVELOPMENT OF THE CONFERENCES ON RAZA PRISONERS AND COLONIALISM

In the 1997, the CMPP and the Barrio Defense Committee (BDC, two projects under the leadership of Unión del Barrio, agreed to organize a conference that would address the prison question. It was decided to entitle this annual meeting the Conference On Raza Prisoners and Colonialism. In April of 1997, the first conference took place in San Jose, California.

Since, 1998 the CMPP has organized its annual conferences in the Southern California cities of San Diego, Oxnard and Riverside. The Conferences have been important arenas which bring together Raza activists struggling around the prison question and speakers that have been central to the critical question of Raza Prisoners. For instance, Omali Yeshitela (African Peoples Socialist Party), historical prison activists such as Luis Bato Talamantez and Raul Salinas; Dylan Rodriguez a Professor of Ethnic Studies at University of California, Riverside; and prison rights activists David Rico (Brown Berets de Aztlan), Maria "Quetzal" Ortiz (Barrio Defense Committee), Francisco Romero (Committee on Raza Rights), Cathy Espitia and Ernesto Bustillos (Unión del Barrio). (See Jail The Oppressor, Free The Oppressed, 2003).

THE 2005 CONFERENCE ON RAZA PRISONERS AND COLONIALISM

On June 25, 2005 the CMPP held its 2005 Conference On Raza Prisoners And Colonialism at the Rodolfo Acuña Cultural Center and Art Galley in downtown Oxnard, California. The Committee on Raza Rights, a local community mass based organization hosted this year conference. This was the second time that the Committee On Rights hosted the conference in Oxnard.

This year's conference theme was Justice And Liberation, Not Incarceration (See Chicano Mexicano Prison Project, Bulletin on the Conference On Raza Prisoners And Colonialism, No. 3, June 1, 2005). Over seventy people attended the conference. Also, thirty-four social and political organizations endorsed the conference (See Chicano Mexicano Prison Project, Bulletin on the Conference On Raza Prisoners And Colonialism, No. 3, June 1, 2005 and the 2005 Conference Program).

This year's keynote speaker was Cathy Espitia, the current coordinator of the Chicano Mexicano Prison Project. For over seven years Espitia has played a key role in the organizational work and the political development of the CMPP.

The 2005 Annual Conference of Raza Prisoners and Colonialism focused on four general areas. They were 1) to stop prison terrorism and to end the inhuman treatment within prisons, 2) prisoners' rights and organizing in the prisons, 3) raising

the social and political consciousness of Raza prisoners and connecting the prison rights struggle to rest of the movement for social equality and justice, and 4) the rise of globalization/imperialism and how it relates to the prison question (See Chicano Mexicano Prison Project, Bulletin on the Conference On Raza Prisoners And Colonialism, No. 4, June 15, 2005).

The conference had two panel discussions that focused on the four general areas of the conference. The first panel consisted of Christian Carbajal (Chicano Mexicano Prison Project), Luis Bato Talamantez (California Prison Focus), Francisco Romero (Committee on Raza Rights), Maria "Quetzal" Ortiz (Barrio Defense Committee), and Francisco Cardenas (ex-prisoner, University of California at Santa Barbara MEChA). This panel focused on the stopping prison terrorism and the inhumane treatment of inmates within the United States prison system.

THROUGHOUT THE WORLD PRISONS ARE USED AGAINST THE POOR

The second panel of speakers were Ernesto Bustillos (Unión del Barrio), Alfredo Valle (Frente Popular Revolucionario-Tijuana), John O'Brien (Irish Republican Socialist Movement, Los Angeles), and Bakari Olatunji (African Peoples Socialist Party, Oakland). This panel focused on the rise of Global Capitalism and Imperialism and its relationship to the question of prisons. Also, the panel addressed the necessity of building relationships among oppressed people to end the mass incarceration of working class people around the world.

The 2005 Conference On Raza Prisoners and Colonialism was very successful as it was able to make a general impact, in the form of information and creating unity, on the people that attended the conference. Also, it was successful because it was able to show case the hard work that the Chicano Mexican Prison Project has been doing since the formation of the group in 1993.

This year's conference has set the general stage for a future conference on the question of ending the Security Housing Units (SHU) that will take place on October 8, 2005 in San Francisco, California. Hopefully, the 2005 Conference On Raza Prisoners and Colonialism will continue its legacy in the coming years. In closing, La Raza (all of us) need to struggle against the mass incarceration of our people. QUE VIVA LA RAZA



Christian Carbajal, Quetzal Ortiz, Francisco Cardenas, and Luis "Bato" Talamantez



Bakari Olatunji, John O'Brien, Alfredo Valle, and Ernesto Bustillos

¡Justicia y Liberación, No Encarcelamiento!

Por Jose Moreno (Raza Press Association, Aug 2005)

Nota del Editor: La siguiente es una versión editada de un artículo escrito por Jose Moreno de asociación Raza Press. Para el artículo completo, contactarse con el CMPP.

En Enero de 1993, Unión del Barrio formo el Proyecto de Presos Chicano/Mexicano (CMPP). El CMPP fue organizado para traer al frente los asuntos del complejo industrial de las prisiones, los derechos humanos y civiles de prisioneros de Raza, y para aumentar la conciencia política de las masas sobre la cuestión de las prisiones. (Ver Jail The Opressor, Free The Oppressed, 2003).

LOS ORÍGENES Y EL DESARROLLO DE LAS CONFERENCIAS SOBRE PRESOS DE RAZA Y EL COLONIALISMO

En 1997 el CMPP y el Comité en Defensa del Barrio (Barrio Defense Comité-BDC), dos proyectos bajo el liderazgo de Unión del Barrio, se pusieron de acuerdo para organizar una conferencia que tocara la cuestión de las prisiones. Estuvo decidido que el lema de esta conferencia anual seria Conferencia sobre Presos de Raza y el Colonialismo. En Abril de 1997, la primera conferencia tomo acabo en San Jose, CA.

Desde 1998 el CMPP ah organizado las conferencias anuales en las ciudades al Sur de California que son San Diego, Oxnard, y Riverside. Las conferencias han sido áreas importantes en las cuales activistas luchando sobre el tema de las prisiones se reúnen, así como los oradores han sido centrales en la cuestión crítica de presos de Raza. Por ejemplo, Omali Yeshitela (Partido Socialista del Pueblo Africano-African People's Socialist Party), y activistas de presos históricos como Luis Bato Talamantez y Raúl Salinas; Dylan Rodríguez un Profesor de Estudios Étnicos en la Universidad de California, Riverside; y activista de presos David Rico (Boinas Cafés), Maria "Quetzal" Ortiz (Comité por Defensa del Barrio), Francisco Romero (Comité sobre Derechos de la Raza), Cathy Espitia y Ernesto Bustillos (Unión del Barrio). (Ver Jail the Opressor, Free the Oppressed, 2003).

LA CONFERENCIA DE PRESOS DE RAZA Y EL COLONIALISMO 2005

En Junio 25, 2005, la conferencia anual de Presos de Raza y Presos del 2005 tomo acabo, en el Centro Cultural y Galería de Arte Rodolfo Acuña en Oxnard, California. El Comité sobre Derechos de la Raza, una organización comunitaria fue el anfitrión de este año. Esta fue la segunda vez que el Comité anfitrión tuvo la conferencia en Oxnard.

La lema de la conferencia de este año fue Justicia y Liberación, No Encarcelamiento. (Ver CMPP, Bulletin on the Conference on Raza prisoners and Colonialism, No. 3, June 1, 2005). Más de 70 personas estuvieron presentes en la conferencia. Y más de treinta y cuatro organizaciones sociales y políticas apoyaron la conferencia.

La oradora principal de este año fue Cathy Espitia, la coordinara presente del

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Proyecto de Presos Chicano/Mexicano. Por mas de site años Cathy Espitia ha jugado un papel importante en el trabajo organizativo y desarrollo político del CMPP.

La conferencia de Presos de Raza y el Colonialismo del 2005 se enfoco en tres áreas generales. Estas fueron:

- 1) Poner un alto al terrorismo en las prisiones y un fin al trato inhumano dentro de las prisiones
- 2) Derechos de los presos y organizar en las prisiones
- 3) Aumentar la conciencia social y política de presos de Raza y conectar la lucha por los derechos de los presos con el resto del movimiento social por la igualdad y la justicia.
- 4) El aumento de globalización/imperialismo y como se relata a la cuestión de presos.

La conferencia tuvo dos paneles de discusión que se enfocaron en las cuatro áreas generales de la conferencia. El primer panel consistió de Christian Carbajal (CMPP), Luis Bato Talamantez (California Prisión Focus), Francisco Romero (Comité on Raza Rights), Maria "Quetzal", Maria "Quetzal" Ortiz (Barrio Defense Committee), y Francisco Cardenas (ex-presos de la Universidad de California de Santa Barbara MEChA). Este panel se enfoco en poner un alto al terrorismo en las prisiones, y el trato inhumano de presos dentro del sistema de prisiones en los EE.UU.

LAS PRISIONES Y EL IMPERIALISM GLOBAL

El segundo panel de oradores fueron Ernesto Bustillos (Unión del Barrio), Alfredo Valle (Frente Popular Revolucionario-Tijuana), John O'Brien (Irish Republican Socialist Movement, Los Angeles), and Bakari Olatunji (African Peoples Socialist Party, Oakland). Este panel se enfoco en el crecimiento del Capitalismo Global y el Imperialismo, y su relación a la cuestión de las prisiones. También toco el panel la necesidad que hay en crear relaciones entre gente oprimida para terminar el encarcelamiento masivo de gente de la clase trabajadora por alrededor del mundo.

La Conferencia de Presos de Raza y el Colonialismo del 2005 fue un triunfo y hizo un impacto general, en la forma de información, y crear unidad, en la gente que estuvo en atendencia. También fue un triunfo porque pudo presentar todo el trabajo del Proyecto de Presos Chicano/Mexicano, trabajo que ah tomado acabo desde su inicio y formación del grupo en 1993.

La conferencia de este año ah puesto ah puesto el escenario para conferencias futuras en la cuestión de poner un fin a los Security Housing Units (SHU) que tomara acabo el 8 de Octubre del 2005 en San Francisco, California. Somos optimistas que la próxima conferencia continuara el legado en los años que están por venir. Para concluir, La Raza (todos nosotros) tenemos que luchar contra el encarcelamiento masivo de nuestra gente. ¡QUE VIVA LA RAZA!

CMPP MEMBERSHIP: Cathy Espitia (Coordinator), Ernesto Bustillos (Editor, Las Calles), Isabel Peña (Secretary), Alan Rodriguez (Treasurer), Adelina Lopez, Irene Mena, Gloria Ayala, Beatrice Alvarez, Rafael Uribe, Alejandra & Elizabeth Fernandez, Robert Creamans, Francisco Soto, Monica Bernal, and Christian Carbajal

•The Chicano Mexicano Prison Project (CMPP) is a committee of the Raza Rights Coalition and member of the Raza Press Association (RPA). Contact the CMPP at (619) 696-9224, write to return add on this newsletter, see web page: uniondelbarrio.org
•We welcome art and letters with progressive social/political views from all prisoners.

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