

## Annexes

### Appendix 1

#### **The literary return of ancient voices in America: Cocom Pech (2010)**

The author develops an academic and scholastic essay with a proposal, ideas and reflections of his own, as a theme of innovative discussion, without pretending to carry out an investigation or reach definitive conclusions on the subject. It uses the critical structure, citations and bibliographical references.

#### **Children of the Malinche: Paz<sup>35</sup>**

This essay develops a personal vision and interpretation of historical and cultural aspects of Mexicans, as heirs of a controversial tradition about how to conceive Malinche and its impact on the conquest and conformation of Mexico's identity. It is a literary essay by the uses of language and subjectivity in subjects. The structure is totally free, without critical structure, citations, references or bibliography. The disclosure of information is accessible to a general non-expert public.

#### **Read, understand, interpret: Paz<sup>40</sup>**

The author assumes that the reader understands a complex topic: Benjamin Lee Whorf's approach to language, meanings and articulation levels of the language. He criticizes this proposal and raises its own considerations. In addition, he contemplates a variety of knowledge in linguistics and psychology and mentions other authors and researchers. The essay is organized in a free structure, with intellectual and academic style, without critical apparatus, citations or bibliographical references. It does not have a knowledge divulgation style, so the reader who does not know this topic will have difficulty understanding it.

#### **Anything less orphans: Gil Hernández, Roberto (2013)**

The author explains his position related to the thought about the foundation of the Canary Islands from different sources and discourses on the ways of conceiving history. It is a short essay to try to demonstrate a thesis or approach from arguments to reach a conclusion. The text presents a formal academic organization with a critical structure, sources of support, citations and bibliographical references.

#### **Study on love: Ortega y Gasset (1995)**

This essay presents a personal interpretation of Spanish women in the context of the early twentieth century. The structure is totally free, it corresponds to a literary essay by the language style. The subject is subjective and controversial by personal and emotional appreciations about women. The theme is easily accessible to any reader. It does not present a critical apparatus or bibliographical references.

### Appendix 2

Text 20f

First version

“Quetzalcóatl: La serpiente emplumada”

#### **Introducción**

En el presente trabajo quiero dar a conocer un fragmento de la historia de Quetzalcóatl ya que éste era representado por ciertas culturas como un Dios y sin lugar a duda tuvo un papel muy importante en varios acontecimientos históricos, cabe destacar que uno de ellos es la Conquista de México. Hecho que cambió el rumbo de la historia de lo que conocemos como el México actual, así queda demostrado que si es importante el no dejar de lado a nuestros antepasados aunque su historia pueda parecer obsoleta. [...]

José Carlos Bermejo, nos dice en su libro sobre Historia teórica lo siguiente: “La historia no es diálogo con los muertos, ni el pasado metáfora que muchos historiadores gustan de utilizar. Tampoco el pasado está hablando con nosotros, pero si podemos decir, que hemos captado una instantánea, que hemos sorprendido un fragmento de la vida humana varado momentáneamente el un recorrido del río del tiempo”. Es decir, la historia seguirá a la par del tiempo pero podemos tomar un trozo de ella.

Desarrollo

Los mexicas pensaban que el mundo estaba organizado en elementos contrarios [...]

También pensaban que todos los dioses vivían con un acompañante al sexo por ejemplo: Tláloc y Chalchiutlicue, Quetzalcóatl y Quilaztli. De cierta forma con esto se forma un balance, un equilibrio.

La significación asignada a la ubicación de dos reyes de la dinastía de Tenochtitlán se delinea con la mayor claridad cuando se toma en cuenta a otro rey de otro lugar y otra época. Ese rey es Ce Acatl Topiltzin quien gobernó a la anterior civilización tolteca. El dios Quetzalcóatl ha sido confundido varias veces como el héroe de Tula-Topiltzin, que lleva en cuanto sumo sacerdote su mismo nombre.

Entre el Quetzalcóatl de los aztecas y de los toltecas hay una enorme diferencia, pues entre los aztecas era sobre todo el Dios del aire (Ehécatl) y se le había confundido con Topiltzin. [...]

Es importante que cada cultura haya tenido uno o varios dioses a quienes venerar, sin embargo Quetzalcoatl se repitió en la historia de varias culturas, [...]

Ocuparse de Quetzalcoatl, precisamente en el contexto de la conquista de México, equivale a dar cabida al interesante tema, como es de suponerse, nos estamos refiriendo a lo que se ha descrito como un trágico error de los antiguos mexicanos: haber considerado el retorno de Quetzalcoatl, la llegada de Hernán Cortés. [...]

## **Translation**

"Quetzalcoatl: The Feathered Serpent"

## **Introduction**

In the present paper I want to share knowledge about a fragment of the history of Quetzalcoatl since he was represented by certain cultures as a God and without a doubt he had a very important role in several historical events, it is worth noting that one of them is the Conquest of Mexico. This fact that changed the course of the history of what we know as Mexico today, so it is demonstrated that it is important not to leave our ancestors aside, even if their history may seem obsolete. [...]

José Carlos Bermejo, tells us in his book on theoretical history the following: "History is not dialogue with the dead, nor the past metaphor that many historians like to use. Nor is the past talking to us, but if we can say, that we have captured a snapshot, we have surprised a fragment of human life, momentarily stranded the journey of the river of time"

That is to say, the story will continue along with the time but we can take a piece of it.

## **Developing**

Mexicans thought that the world was organized in contrary elements [...]

They also thought that all the gods lived with a companion to sex for example: Tláloc and Chalchiutlicue, Quetzalcoatl and Quilaztli. In a certain way, this forms a balance, an equilibrium.

The significance assigned to the location of two kings of Tenochtitlan dynasty is delineated with the greatest clarity when taking into account another king from another place and another time. That king is Ce Acatl Topiltzin who ruled the previous Toltec civilization. God Quetzalcoatl has been confused several times as the hero of Tula-Topiltzin, who has the same name as the high priest.

Between the Quetzalcoatl of the Aztecs and that of the Toltecs there is a huge difference, because, among the Aztecs, he was mainly God of the air (Ehécatl) and had been confused with Topiltzin. [...]

It is important that each culture has had one or several gods to worship, however Quetzalcoatl was repeated in the history of various cultures, [...]

To deal with Quetzalcoatl, precisely in the context of the conquest of Mexico, it is equivalent to consider the interesting subject, as it is to be supposed, we are referring to what has been described as a tragic error of the ancient Mexicans: to have considered the return of Quetzalcoatl as the arrival of Hernán Cortés. [...]

## **Second version**

### **Introducción**

En el presente trabajo quiero dar a conocer un fragmento de la historia de Quetzalcoatl [...] la historia seguirá a la par del tiempo pero podemos tomar un trozo de ella. [...]

### **Desarrollo**

Los mexicanos pensaban que el mundo estaba organizado en elementos contrarios [...]

También pensaban que todos los dioses vivían con un acompañante al sexo [...]

De hecho en el libro "Cantos y crónicas del México antiguo" de Miguel León Portilla, se retrata a Quetzalcoatl como un héroe, un cobarde, un salvador, etc. Hecho que nos hace comprender mejor la imagen de Quetzalcoatl.

En la lectura "*La restauración de los seres humanos*" Quetzalcoatl es el único dios que se da a la tarea de salvar la humanidad, pues éste decide ir al "Mictlan", (en donde se alojan los restos humanos) recoger los huesos y molerlos dando paso a una restauración, como antes lo mencionamos es considerado un dios creador. [...]

La significación asignada [...] Ese rey es Ce Acatl Topiltzin quien gobernó a la anterior civilización tolteca. El dios Quetzalcoatl ha sido confundido [...].

Pero es lo contrario, porque en el capítulo "*El esplendor de Tula*" primero se habla bien de Quetzalcoatl como en su mayoría de los casos, pero tras cometer un pequeño acto que quizás era inofensivo cambio toda la reputación del mismo. Quetzalcoatl acepta probar una bebida alcohólica y como era de esperarse, éste se embriaga perdiendo la noción de las cosas y cometiendo actos que en su juicio estaba seguro de que no los haría toda Tula se encontraba en un revuelo, pero cuando nuestro protagonista se da cuenta de la atrocidad, decide huir.

En la "Huida de Quetzalcoatl se detalla dicha huida, se habla de una barbarie porque Quetzalcoatl ya sin motivaciones se despoja de todo, de Tula, de sus pertenencias, de su palacio, de su gobierno y todo por la bebida que le ofrecen 3 magos, aunque para los magos dicho acontecimiento no fue para nada una desdicha.

Entre el Quetzalcoatl de los aztecas y de los toltecas hay una enorme diferencia, [...]

Es importante que cada cultura haya tenido un o varios dioses a quienes venerar, sin embargo Quetzalcóatl se repitió en la historia de varias culturas, [...] Ocuparse de Quetzalcóatl, [...] haber considerado el retorno de Quetzalcóatl, la llegada de Hernán Cortés. [...]

### **Conclusión**

Cómo pudimos ver, es evidente que Quetzalcóatl es mencionado en varios libros y lecturas y muy merecido lo tiene ya que a pesar de los errores que llegó a cometer era más que un personaje con porte, un héroe, casi todos se quedan con su buena reputación. Sin duda a veces no reflexionamos éste tipo de cosas, pues ya es pasado, es decir es prehistórico pero deberíamos hacerlo, es cuestión cultural, no podemos saber con certeza si todas estas historias fueron ciertas, o se dieron de esa forma, pero debemos de estar al tanto de ellas porque pueden ser explicaciones a hechos actuales, o explicaciones sobre la existencia de zonas arqueológicas y demás. Deberíamos enriquecer nuestros conocimientos, nuestra historia, sino cómo podremos comprender nuestra actualidad, cómo podríamos concebirla si no conocemos nuestra historia, nuestro México de hoy en día o cómo podremos comprender la de otros lugares.

### **Bibliografía**

1. Romero J. "Mexicas". Editorial Nostra, México, D.F. 2003.
2. Gillespie. "Los reyes Aztecas". México. 1993.
3. Piña Chan R. "Quetzalcóatl" Fondo de Cultura Económica. México, D.F. 1985.
4. León- Portilla, Miguel "Cantos y crónicas del México antiguo" Fondo de Cultura Económica, México, D.F.

### **Translation**

#### **Introduction**

In the present paper I want to present a fragment of the history of Quetzalcoatl [...] the story will continue at the same time but we can take a piece of it. [...]

#### **Developing**

Mexicas thought that the world was organized in contrary elements [...]

They also thought that all gods lived with a companion to sex [...]

In fact, in the book "Cantos y crónicas del México antiguo" by Miguel León Portilla, Quetzalcóatl is portrayed as a hero, a coward, a savior, etc. This fact makes us better understand the image of Quetzalcóatl.

In the reading "The restoration of human beings" Quetzalcoatl is the only god who is given the task of saving humanity, because he decides to go to "Mictlan" (where the human remains are housed), he collects the bones and grinds them giving way to a restoration, as we mentioned before he is considered a creator god. [...]

The assigned significance [...] That king is Ce Acatl Topiltzin who ruled the previous Toltec civilization. The god Quetzalcoatl has been confused [...].

But it is the opposite, because in the chapter "The splendor of Tula" there is a good image of Quetzalcoatl as in most cases, but after committing a small act that was perhaps harmless, the whole reputation of Quetzalcoatl changed. Quetzalcoatl accepts to try an alcoholic drink and, as expected, he gets drunk losing the notion of things and committing acts that in his judgment he surely would not have done. All Tula was in a commotion, but when our protagonist realizes about the atrocity, he decides to flee.

The text "Flight of Quetzalcoatl" details such flight, it speaks of a barbarism because Quetzalcoatl, without motivation, gets rid of everything, Tula, his belongings, his palace, his government and all, just because of the drinks offered by 3 magicians, although for the magicians this event was not at all a misfortune.

Between the Quetzalcoatl of the Aztecs and the Toltecs one there is a huge difference [...]

It is important that each culture has had one or several gods to worship, however Quetzalcoatl was repeated in the history of various cultures, [...]

To deal with Quetzalcoatl, [...] to have considered the return of Quetzalcoatl, the arrival of Hernán Cortés. [...]

### **Conclusion**

As we could see, it is evident that Quetzalcoatl is mentioned in several books and readings and he deserves this acknowledgment since, despite the mistakes he made, he was more than a remarkable character, a hero, almost everyone remembers him with good reputation. Without a doubt, sometimes we do not reflect on this kind of thing, because it is a past history, that is, it is prehistoric but we should do it, it is a cultural matter, we can not know with certainty if all these stories were true, or they occurred in that way, but we must be aware of them because they can be explanations to current events, or explanations about the existence of archaeological zones and others. We should enrich our knowledge, our history, but how can we understand our present, how could we conceive it if we do not know our history, our modern today Mexico or how can we understand history of other places.

**Bibliography**

1. Romero J. "Mexicas". Editorial Nostra, Mexico, D.F. 2003.
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