

# Our Lady of Tepeyac

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In memory of my wife Juanita Rodriguez 12-29-1932 – 05-16-2015

We discussed marriage when we were 12; married at 21 and had a wonderful, wonderful 61 years together.

View this brief video of our life <https://youtu.be/1Gc0CP67PUY>

## Preface

I first learned of the inaccurate Mexican name Guadalupe in mid 1984 when Padre Jose de la Luz Silva, from Coatzintla Veracruz, Mexico came to Chicago to raise funds for an obra to build a retirement home for priests. He celebrated a mass at St. Agnes church in Brighton Park, Chicago. In his Homely he spoke almost vehemently about the incorrect use of the name Guadalupe.

He explained about how Juan Bernardino's words were misinterpreted and that in his parish, which is mostly indigenous, they use Santa Maria Tequantlaxopeuh, (crush the serpent of stone). However his words were forgotten here, I included, and the name Guadalupe continued to be used.

Years later I decided to investigate but it was hard trying to find information through the church because the local clergy does not know the story. Going to libraries was difficult because I did not know what to look for.

Then Padre Silva came on one of his several visits to raise funds to build a priest retirement home in his parish. My wife Juanita was the driving force in raising \$66,000.00 for the home. It took nearly 10 years but she did it. The home would have cost at least \$500,000.00 in the U.S.A. Padre Silva had pro bono architecture services, much donated materials and used all indigenous labor. I then began my investigation more vigorously.

In 2004 my wife and I celebrated our 50<sup>th</sup> anniversary there and we vacationed there; staying in the church which was on top of the highest hill. We did not care to go to the tourist cities. We liked staying in the small town with the friendly people; many were indigenous. They performed little known indigenous dances for us

By then I had been persuaded to purchase a computer because it would help me in my activities.

That is when my investigations became easier. I found so much on the internet albeit some is inaccurate.

I found the book The Wonder of Guadalupe by Francis Johnston and most of the information here is quoted from his book. It led me to other internet sites and those sites to others. However, I had to validate some of the information for authenticity with corroborating bibliographies. I avoided sites with inaccurate information.

I have been working on this paper since before 2006. I have not completed it because I keep finding more information such as the shrine in the Philippines and the location of the 1570 Santo Stefano d'Aveto painting that shows what Mary actually looked like on Juan Diego's ayate (tilma) before the image was tampered with.

**And the 1560 replica, owned by Pope Pius IV, that must look exactly like the Santo Stefano de Avato image; perhaps someone can do research on it.**

And the article that tells of Mary's image actually appearing horizontally on Juan Diego's ayate blanket : <http://www.holymary.info/thewaytheimageappeared.html> "La Virgen se pinto horizontalmente...,"

However I have disseminated it unfinished so that others might find time to search deeper and more accurately than I have. And I am open to qualified corrections and additions. Please let me know what you find.

I do not wish to disabuse. I am informing of what I have found since Padre Silva first informed me of his knowledge on the subject back in 1984 and I leave the conclusion to each individual.

Henry A. Roa 12-29-2006

Revised 06-14-2010, 11-01-2010, 12-05-2010, 12-29-2010, 01-03-2011, 07-04-2012, several times in 2013, Several times in 2014, 03-15-2015, 07-20-2015, 08-10-2015, 01/09/2016, 12-08-2018, 5/27/2019 and 10/26/2019

Continued on page 2

**SANTA MARIA DE GUADALUPE (Spain)**

**ORIGINAL LADY OF TEPEYAC (Mexico)**



**The true Santa Maria de Guadalupe in the town of Guadalupe in Province of Caceres in Extremadura, Spain**

The Spanish Guadalupe is a wood carving said to have been created by St. Luke. Other accounts place its origin at about the 6th century. I could not find supporting information either way and I have not found what her name was at that time. It is dressed in rich brocade cloaks. Other than her dark skin it is not at all like the Tepeyac image in Mexico City. The Mary of Cáceres statue (as stated I could not find what she was named at that time), carries the Child Jesus in her left arm, holds a royal crystal scepter in her right and wears a gold crown on her head.

This site tells some of the history of the wooden statue of Santa Maria de Guadalupe of Spain :

<http://www.diomedes.com/guadpresentacion.htm> The first draft of this paper showed a 1 1/2 page translation that was inaccurate and confusing so I deleted it and wrote what I felt the site was saying. Please inform me of your view.

It states that according to ancient codices, the first owner of the wooden statue, was St. Luke, in the first century of the Christian era. When he died, in Acaya (Asia Minor) the statue was buried with him. In the fourth century his body, and the statue, were moved to Constantinople and then to Rome by Cardinal Gregory later Pope Gregory. Eventually Isadore, brother of the Pope, transferred the statue to Seville as a gift to St. Leander. It was enshrined in the main church and venerated there until the Muslim (Moorish) invasion in the year 711.

In 714 some clerics fleeing from the Muslim danger took the statue to Extremadura and hid it in a cave along the shore of a river in the Villuercas mountain range. [http://www.hotelazar.com/entorno9\\_eng.html](http://www.hotelazar.com/entorno9_eng.html). Thus, for six centuries, the cult of the statue was lost until in 1326 Mary appeared to a cow shepherd Gil Cordero. Mary tells Gil that she is the mother of God and to tell the clergy to come to see how she resurrected his cow, where to find her statue and to build a church to house it. On the way he reached a house where a child had died; Gil invoked the Virgin and the child was resurrected. This convinced the clergy of Gil's story and they went and found the statue.

During the Muslim occupation the river was given the name Guadalupe, the Islamic term for River of the Wolf, because its shores were infested by wolves. Thus the name Guadalupe is not even a Spanish word. It literally means "Wolf River" (Islamic: Guada = River; Lupe = Wolf) or (Arabic) (Wadī + Lupum) وادي (River of the wolf).

[http://etymonline.com/index.php?allowed\\_in\\_frame=0&search=Guadalupe&searchmode=none](http://etymonline.com/index.php?allowed_in_frame=0&search=Guadalupe&searchmode=none) Many words we think are Spanish are actually Arabic because the Moors occupied Spain for over 600 years so the language was greatly influenced.

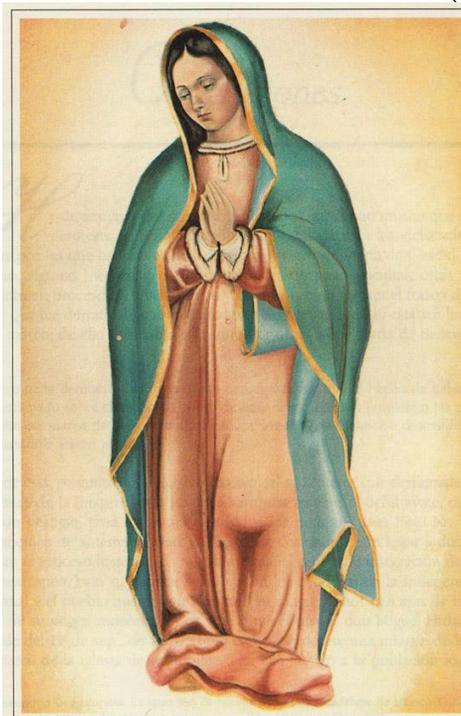


FIGURA No. 2. Excelente pintura lograda con fundamento en el análisis al infrarrojo de la imagen original de Santa Maria de Guadalupe. Así es nuestra madre, sin retoques ni añadidos alguno. Image of Guadalupe Research Project (NASA).

**1570 painting of true Tepeyac image before additions and changes were made to it. It is in Santo Stefano d'Aveto, Italy.**

The statue acquired the Guadalupe name when King Alfonso XI (1311-1350) of Castile erected the Royal Monastery of Guadalupe to house the statue and it can be viewed there in the Franciscan Friary Santa Maria de Guadalupe. It was there that Queen Isabel authorized Christopher Columbus to set out on his voyage to discover a sea route to India. He prayed to Mary for a safe and successful voyage. Other explorers also visited the monastery and carried a replica of the Guadalupe statue with them on their journeys. Hernan Cortez was one of them.

<http://womenofgraceblog.com/?p=808> . The shrine is as famous to Spaniards as the Tepeyac shrine is to Mexicans.

Visit : <http://www.solt3.org/guadalupespain.htm>



## SPAIN

**Guadalupe** (Arabic Wadī + Lupum) وادي (River of the wolf)

This is from the Online Etymology Dictionary listed within Guadalcanal ;

[http://etymonline.com/index.php?allowed\\_in\\_frame=0&search=Guadalupe&searchmode=none](http://etymonline.com/index.php?allowed_in_frame=0&search=Guadalupe&searchmode=none)

**Guadalupe literally means Wolf River.**



## Province of Cáceres

Some people do not know that Mary appeared not only to Juan Diego but also to his uncle Juan Bernardino. On December 12, the day of Mary's fourth apparition, Juan Diego tried to avoid Mary in his haste to attend to his uncle who was ill with a fever after being shot by an arrow for having collaborated with the Spanish missionaries. Mary assured Juan Diego that his uncle was cured and to take the proof (the flowers see pg 5) of her request, to build a church at Tepeyac, to Friar Juan de Zumarraga. After the image of Mary appeared (horizontally, see pg. 5 and 11) on Juan Diego's ayate blanket he told of Mary's assurance that his uncle was well and they went to see Juan Bernardino.

When Juan Bernardino described the apparition of Mary in his hut he naturally spoke in his native tongue, Nahuatl. He explained that Mary told him, in Nahuatl, that she came "Te coatlaxopeuh", which is pronounced "quatlasupe", "to crush the serpent of stone". In the Nahuatl language "Te" is "stone" "Coatla" is "the Serpent" and "Xopeuh" is "crush". But the Spanish translator Juan Gonzalez misunderstood Juan Bernardino's words because to him quatlasupe sounded like Guadalupe. This was because he and the Spaniards had a mindset of all Spanish and naturally assumed that Juan Bernardino was describing the Marian shrine in the town of Guadalupe located in the Province of Caceres in the autonomous region of Extremadura, Spain. As noted above Guadalupe is an Arabic term for River of the Wolf

The spot at Tlaltelolco where Juan Bernardino was shot was marked with a stone cross but over the centuries was grown over and lost. It suddenly appeared again in the late 1800s when an earthquake supposedly uncovered it.

**In the 1560s the name Nuestra Señora de Guadalupe was formally imposed. However, the indigenous were reluctant to accept the name of a Spanish shrine for their beautiful Madonna (see plaque on page 8). Indigenous codices confirm that the Mexica (May Shee Kah) at Tepeyac referred to the shrine as Tonantzin and Mary as Santa Maria Te Coatlaxopeuh. One indigenous account of the apparitions of Mary is known as Inin Huey Tlamahuizoltzin ("Behold a great wonder").**

The indigenous people at Tepeyac, and elsewhere, that still speak Nahuatl (1.5 million) to this day refer to Mary as Santa Maria Te Coatlaxopeuh (Quatlasupe) and not Our Lady of Guadalupe. All this is known by the church in Mexico. Why has the church not corrected the misnomer? **But through time and because almost all knowledge of the subject has come from Spanish rather than Mexica (May Shee Kah) translations the Guadalupe name has been firmly entrenched throughout the world. It will not change.**

In 1843, the Augustinians helped spread the devotion of the **Spanish Guadalupe** in the Philippines. They brought a copy of the statue of the Spanish Lady of Guadalupe to the Visayan province of Bohol. It is in the Loboc Church at Loboc. It is celebrated as the Spanish Guadalupe. Originally it was dressed in red like the Spanish Guadalupe. <http://www.bohol-philippines.com/the-feast-of-our-lady-of-guadalupe.html>



La Virgen Maria de Loboc

There are other different local images throughout the Philippines but the Loboc is the most famous. Her feast day is on May 24. One Philippine church does celebrate on Dec. 12, it is in Guadalupe, Cebu City: It has a painting like the Tepeyac image. <http://www.suite101.com/content/our-lady-of-guadalupe-cebu-city-the-philippines-a280123> (Sometimes this link is down even if you copy and paste)

Now there is a National shrine, to the Mexican Guadalupe, at 1923 Orense St., Guadalupe Nuevo Makati City National Capital Region about 15 km SE of Manila. [http://www.rcam.org/news/2010/archdiocesan\\_shrine\\_of\\_our\\_lady\\_of\\_guadalupe\\_declared\\_national\\_shrine\\_on\\_may\\_31.html](http://www.rcam.org/news/2010/archdiocesan_shrine_of_our_lady_of_guadalupe_declared_national_shrine_on_may_31.html) About 69 km north of Manila is an area called Mexico with Mexico Elementary School, Mexico National High School, Our Lady of Guadalupe School and Napocor Mexico Stockyard.

**Other Marian apparitions are known by the location where she appeared such as:**

**Santa Maria de Guadalupe, Spain:** <http://www.solt3.org/guadalupespain.htm>,

**Our Lady of Lourdes, France:** [http://www.lourdes-france.org/index.php?goto\\_centre=ru&contexte=en&id=405](http://www.lourdes-france.org/index.php?goto_centre=ru&contexte=en&id=405)

**Our Lady of Fatima, Portugal:** <http://fatima.org/> **Thus the more appropriate name for Mary in Mexico is**

**Our Lady of Tepeyac, Mexico**

Continued on page 5

## OTHER INFORMATION

**The Castilian roses that Juan Diego picked were chosen by Mary as the sign for Friar Zumarraga not only because they could not grow in winter but also because about a year earlier Friar Zumarraga had prayed to Mary to quell an uprising, by the people, against the Spaniards so that no one would be hurt; at that time he had asked Mary to send him Castilian roses, as a sign that she had heard his prayers. So, when he saw the Castilian roses that Juan Diego brought, he instantly knew that Juan was telling the truth.**

The original Marian image appeared on Juan Diego's ayate blanket without the aureole and her fingers were longer. The aureole (sunburst of maguey spines) was added later and the fingers were shortened to make them more like the hands of a native woman. Other changes have been noted below.

Why this was done is questioned by Fr. Stafford Poole who wrote a scathing paper on why he thinks that the Tepeyac apparitions are not true. I read that once but did not save it. I have been trying to relocate it but have not been successful. I will continue to search and add other information as I encounter it.

Other writings state that Friar Zumarraga was not yet a bishop of New Spain. His official title was Bishop-elect, Protector of the Indians. He was not formally consecrated until 1533 and became an Archbishop in 1547. The Inin Huey refers to him as **Padre Juan de Zumárraga O.F.M.** He had been recommended for the post of archbishop by Charles V on 20 December 1527.

It has been pointed out that in Zumárraga's writings there is no explicit mention of Juan Diego nor the Virgin. This is explained that he wanted to keep quiet so as not to offend the Spaniards.



Some authors state that Mary is bowing in reverence to God. Others contend that she moved her head to her right so that her face would not be defaced by the seam of the ayate blanket. If Mary had stood centered facing forward, the seam would have run through her face. So, she moved off center and turned her head slightly to avoid the seam.

This site <http://www.holymary.info/thewaytheimageappeared.html> explains that the image appeared **horizontally** because it is too tall to have appeared vertically without her face being crumbled in the folds of the blanket on Juan Diego's shoulders. The site states:

**"La Virgen se pinto horizontalmente..."**

It makes sense to me. But peruse it and decide for yourself. **See page 11.**

Notice the seam; it is noticeable only in exact copies of the image in the Basilica in Mexico City. Painted copies normally do not show the seam. The aureole sunburst (Maguey spines) was not in the original image that appeared on Juan Diego's ayate blanket. It was added later as were the stars, the moon, the cherub, the tassels of pregnancy, the cross-shaped image symbolizing the cosmos called Nahui Ollin and other changes including the darkening of the skin and hands.

I do not know what this part of the aureole is. Can anyone help?

A TV show suggested that turning the image 90 degrees left and drawing music staff lines through the stars, the stars become notes to create music. Sounded really weird.

Notice the cherub's green, white and red wings. What do they symbolize? Not the flag colors; there was no Mexican flag back then. If they do symbolize the Mexican flag colors, when were they added? The colors were not adopted until November 1821 after the end of the war of independence. Again, so confusing.



Maguey Cactus

Continued on page 6

## Other information continued



Left is a painting that does not show the seam of Juan Diego's ayate. Nor the other additions mentioned on page 5 except the aureole, stars and symbols on the gown. Notice her feet. Is this a copy that was painted before the additions under her feet, the maguey sunburst, stars, tassels of pregnancy and symbols on her gown were added?

Right is a painting with cherubs around the borders. I read that the image in the Basilica once had similar cherubs added to it but were later washed off. I will continue to search for more information.

Notice the cherub's wings  
Have no white.



In the book *The Wonder of Guadalupe* by Francis Johnston I discovered where the painting, that shows what Mary actually looked like when she appeared on Juan Diego's ayate is located. It is in Santo Stefano d'Aveto, Italy. See pages 7 and 11.

**In 1570** the archbishop of Mexico ordered **an exact copy be painted** (the artist probably was Marcos Cipac de Aquino). The archbishop sent it to King Phillip II in Spain. The king gave it to Admiral Andrea Doria. It remained with the Doria family until in 1811 Cardinal Giuseppe Maria Doria Pamphili donated it to the Shrine of Our Lady of Guadalupe at **Santo Stefano d'Aveto, Italy**. It remains there and venerated to this day.

**But before that, in 1560, Pope Pius IV installed an exact replica in his private apartment and distributed many medals of the image. That image must look exactly like the one in Santo Stefano de Avato (page 7). Where is it ?**

There is an article about the authenticity of the image. This link exposes, through unpublished works, that an indigenous painter Marcos Cipac de Aquino might have painted the image or a similar one around 1556.

<http://www.jornada.unam.mx/2002/12/10/02an1cul.php?origen=cultura.html>

All very confusing. Perhaps someone out there can do further research. Let me know what you find.

continued on page 7

**Here is the Santo Stefano d'Aveto painting of what the true Tepeyac image looked like when it appeared on Juan Diego's ayate blanket:**

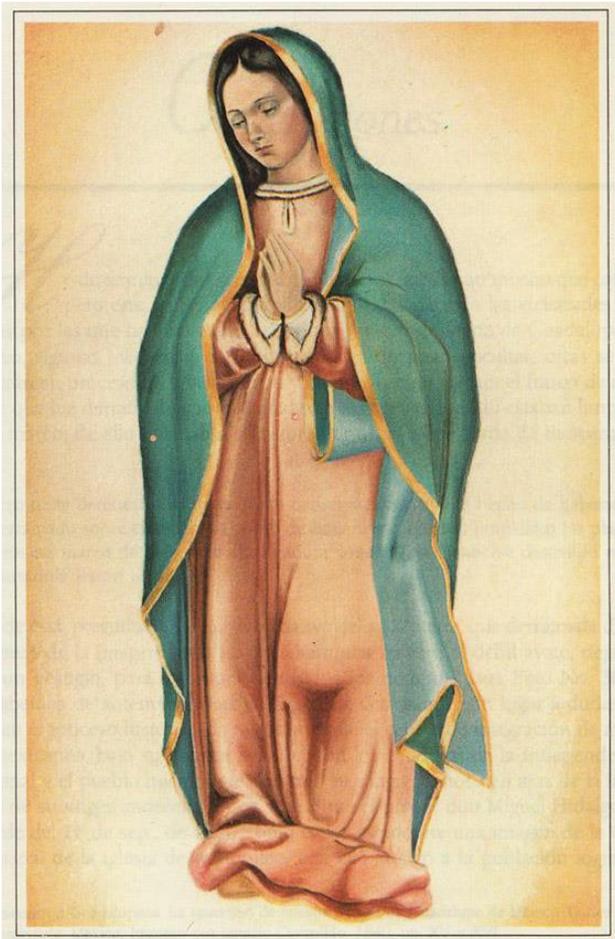


FIGURA No. 2. Excelente pintura lograda con fundamento en el análisis al infrarrojo de la imagen original de Santa María de Guadalupe. Así es nuestra madre, sin retoques ni añadidos alguno. Image of Guadalupe Research Projejt (NASA).

Francis Johnston points out that some authorities believe that Mary looks more like a Jewess than a Mexican. Mexican women wore short sleeved square-necked blouses and skirts that reached below the knee but above the ankle.

Mary's gown is full length and long sleeved and her mantle is also full length as worn by Arab and Jewish women.

This belief is supported by one of the Guadalupe experts, Friar Jose de Guadalupe Mojica O.F.M. (the famous Mexican singer, actor turned priest). His autobiography, "Yo Pecador", was made into the movie in 1959.

**To me this is how Mary truly presented herself: clothed in the simple manner that she was clothed when she was on earth. Not pompous with royal robes and ornamentation.**

The text under the image is enlarged below and the middle sentence states: "**This is our mother without retouches nor additions of any kind**".

**Thousands of copies were painted by many artists before the retouches and additions. Where are they? In remote villages? churches? private homes? small museums? Surely this image at Santo Stefano d'Aveto is not the only one surviving As well as the one owned by Pope Pius IV wherever it is today.**

FIGURA No. 2. Excelente pintura lograda con fundamento en el análisis al infrarrojo de la imagen original de Santa María de Guadalupe. Así es nuestra madre, sin retoques ni añadidos alguno. Image of Guadalupe Research Projejt (NASA).

**Santo Stefano d'Aveto** <http://www.localidautore.com/paes/santo-stefano-d-aveto-2298.aspx>

The following is excerpted from the link :

Santo Stefano d'Aveto is a town in the province of Genoa, located in Val d'Aveto, on the shores of the river that has the same name, at about a 1000 meters above sea level, known since the fifties as a ski resort, fully equipped with modern facilities and artificial snow systems.

**The Shrine of Our Lady of Guadalupe, whose cult was widespread in Italy thanks to the work of the Jesuit Fathers. The building, of the early XX century in Tuscan Gothic style, features one major nave, two aisles and an elegant polychrome façade. It is located just outside the town and preserves inside a painting of the Virgin of Guadalupe, donated by the Cardinal and Secretary of State Giuseppe Maria Doria Pamphili. According to the local history, the painting was donated by Admiral Giovanni Andrea Doria, nephew of the famous Andrea Doria Oneglia, after the battle of Lepanto in 1571.**

continued on page 8

I have not found the church where the image is located. The internet link in page 7 only states that it is in the town Church of Santo Stefano de Aveto but I could not determine which one.

I did find this picture of a church that may be the one only because the painting above the door looks like the image without the additions. I will keep searching and try to contact someone in Santo Stefano de Aveto.



This is the plaque mentioned in the bibliography

- 1895 study by Professor D. Mariano Jacobo Rojas

It states that it is the site where Mary performed her

**first miracle\*** when she cured Juan Bernardino.

It also says that Mary asked to be called Santa Maria de Guadalupe. However, many scholars believe that Mary did not say Guadalupe. In her discourse to Juan Bernardino **she said that she had come to crush the serpent of stone**; to crush idolatry. Notice the term "TEQUANTLAXOPEUH" "Tea-quantla-show-pay" "la que pisa la serpiente" which in English means, "she who

steps on the serpent". It is in bold capital letters as if to dispute the term Guadalupe above it. It is said that this was done because the indigenous people did not want to use the inaccurate term Guadalupe, from Spain, to describe their wonderful Lady from Tepeyac. But to keep the peace with the Spaniards both wordings were used.

Becarra Tanco, who participated in the Apostolic Proceedings of 1666, concluded that Mary used the word "Tequantlaxopeuh," However, as stated before, the term Guadalupe has been entrenched throughout the world and it will remain. But it behooves people to know the truth even though they will always use Guadalupe.

**HER EYES** There are other articles about the image; one speaks of the eyes of Mary and that images are in her eyes showing Juan Diego and others. One internet site is: <http://www.sancta.org/eyes.html> . It tells of the first study of the eyes that was done by Alfonso Marcue in 1929 but was suppressed until 1951 when Jose Carlos Salinas Chavez investigated, 1956, Dr. Javier Torroella Bueno, MDS and Dr. Rafael Torrija Lavoignet, 1979, Dr. Jose Aste Tonsmann, Ph D. There is a link to a video of Dr. Tonsmann speaking of his findings. <http://www.sancta.org/videos.html>, it is the third one listed. His book is: "El Secreto de sus Ojos".

\* The **second miracle**, Dec 12, was the Castilian roses on Tepeyac hill and the image on the ayate (two miracles?)

The **third miracle**, Dec 26, was the resurrection of a man that had been killed by an arrow when the people were over-celebrating, in a procession, the transfer of the sacred image from the old basilica to the small hermitage that had been built on the hill. Some men shot a volley of arrows into the air; one came down and struck the man dead. His body was carried to the image; the people prayed to Mary and she raised him from the dead. He then lived with Juan Diego, in a room that had been built at the hermitage, to help Juan Diego care for the site. His name is unknown. A painting is shown in the link on the next page below POCITO CHAPEL



### POCITO CHAPEL

<http://www.virginmotherofguadalupe.com/our-lady-of-guadalupe/virgin-of-guadalupe>

**THE SPRING:** Between 1544 and 1548 Bishop .Zumarraga asked Juan Diego to show him exactly where the fourth apparition occurred. Juan walked around not sure when a spring suddenly gushed up to show the spot. The spring of Tepeyac has cured many people just as the spring at Lourdes, France.

**POCITO CHAPEL** – where a spring flowed from Tepeyac hill. This larger chapel was completed in 1791 where the original temple was built in the middle of the 17th Century. This chapel has a well inside where people collected water from the miraculous spring flowing from eastern side of Tepeyac Hill. This picture is from the article in the link below.

There are other pictures there of:

- Painting of the Miracle of the Dead Indian
- The Little Hill (Tepeyac) & Chapel
- Cross marks where Juan Diego lived his last years
- Tulpetlac– where Juan Diego lived with his uncle

Juan Diego was an Indian born in 1474 in [Cuauhtitlan](#) his native name was Cuauhtlatoatzin, it has been translated as “singing eagle”, “One who talks like an eagle” or “eagle that talks”.

Juan Bernardino was born circa 1460 and died May15, 1544. Juan Diego was born in 1474 died on May 30, 1548. Friar (Bishop) Juan de Zumarraga was born in1468 and died on June 3, 1548.

**AUREOLE** a radiant light around the head or body of a representation of a sacred personage

**TILMA** tilmatli, manta, capa, abrigo, ayate

**TEPEYAC** also Tepeyacac and "Tepeaquilla is believed to have been a [Pre-Columbian](#) worship site for the [indigenous](#) mother [goddess Tonantzin](#). In [Nahuatl](#), Tepeyacac is a proper noun, a combination of tepetl ("mountain"), yacatl ("nose"), and the relational word -c, ("at"). According to [Nahuatl](#) scholars, "The term would generally be expected to mean a settlement on the ridge or brow of a hill. Since yacatl (the nose going first) often implies antecedence, here the word may refer to the fact that the hill is the first and most prominent of a series of three.

Ref: Diaz, B., 1963, The Conquest of New Spain, London: Penguin Books, [ISBN 0140441239](#)

<b>Mexico</b> (May Shee Koh)	ME = moon, Luna	Xi = ctli, belly, Navel Central Umbligo,	CO = in, Locativa, En
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**Mexica** (May Shee Kah), the proper pronouncement in the Nahuatl language, is what the people of Tenochtitlan called themselves. Not Aztec as they have been named by non-Mexican historians. Cortez called them Mexica because that is what they called themselves.

In the Templo Mayor excavations at the north east corner of the Zocalo in Mexico City there are information tablets that show that Mexica (May Shee Kah) is the correct name of the people at Tenochtitlan not Aztec.

I took these photos on one of our visits with Padre Jose de la Luz Silva in Coatzintla, Veracruz.

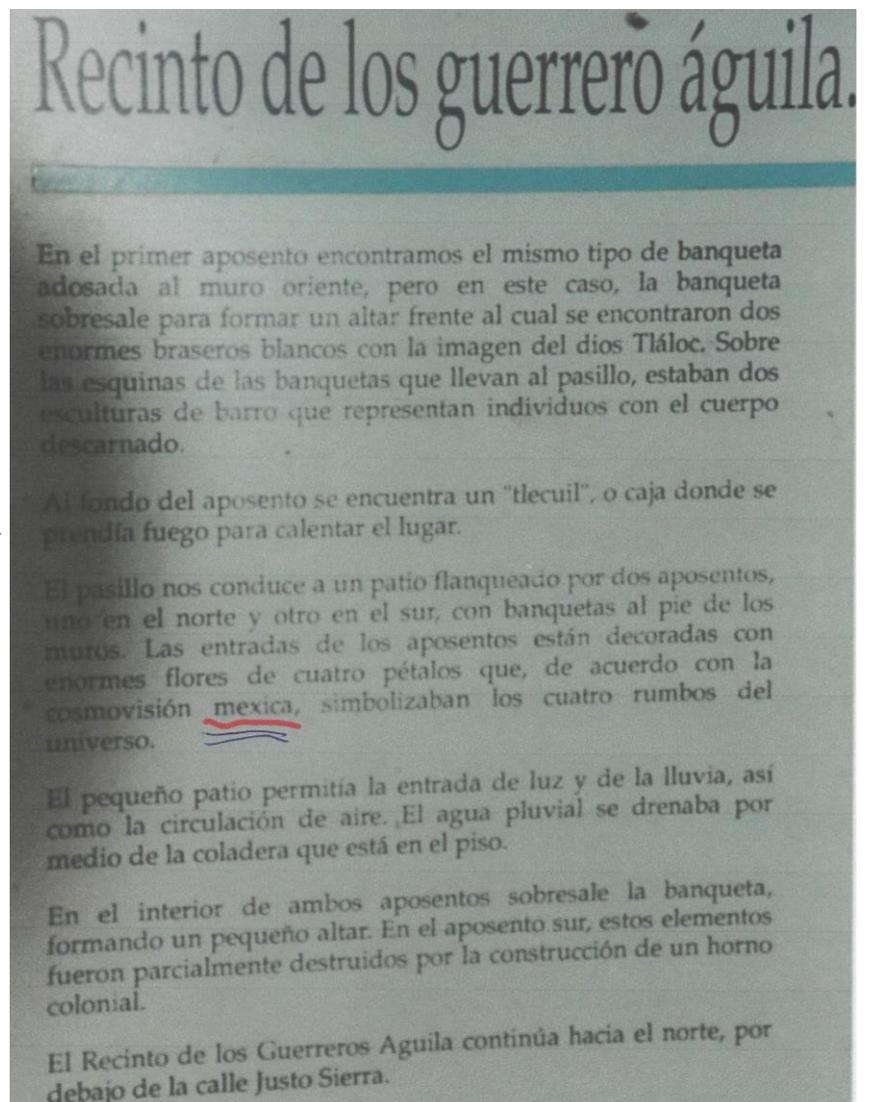
This is an excerpt from a paper about Mexica or Aztec by Nicoletta Maestri :  
 “The term reached popularity in the 19th century when it was used by the famous German explorer Alexander Von Humboldt. Von Humboldt used Clavijero as a source, and in describing his own 1803-1804 expedition to Mexico called

Vues des cordillères et monuments des peuples indigènes de l’Amerique, he referred to the "Aztècpies", which meant more or less "Aztec".

The term became cemented into the culture in the English language in William Prescott’s book The History Of the Conquest of Mexico, published in 1843.”

The link to Nicoletta Maestri paper is shown below.

In it he refers to the fact that Aztec was used years before Humboldt.



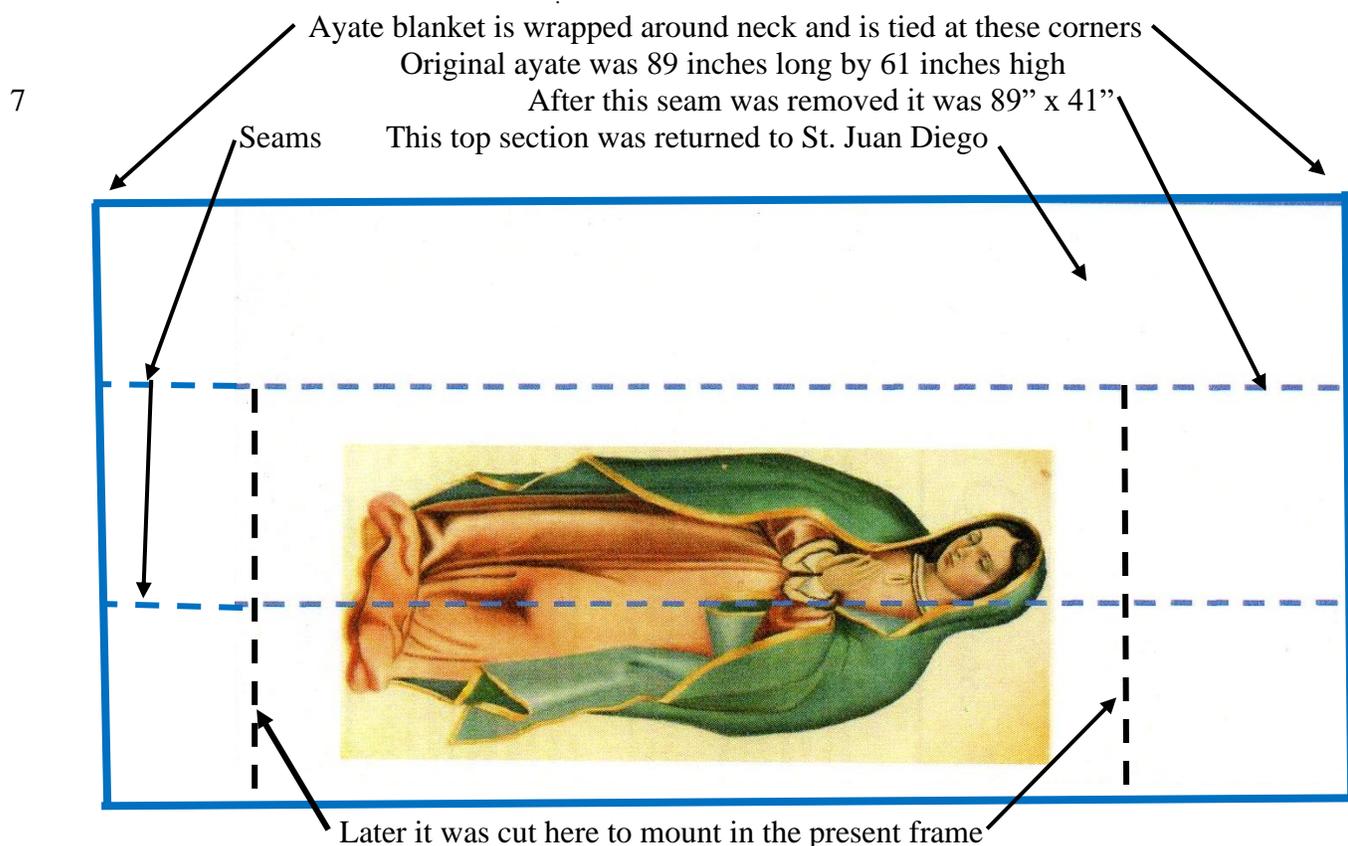
## "La Virgen se pinto horizontalmente" "The Virgin painted herself horizontally"

So says a book from Mexico, a volume titled Enciclopedia Guadalupeana, one of four encyclopedias about Guadalupe. I discovered the books right here in Chicago at the Newberry Library, 60 W. Walton. There I found the article, on this topic, on page 102 of the first volume. **What a feeling of accomplishment !!!**

The following sites have information about the encyclopedias.

[http://www.worldcat.org/search?q=Enciclopedia+Guadalupana&qt=owc\\_search](http://www.worldcat.org/search?q=Enciclopedia+Guadalupana&qt=owc_search) The next site lists libraries that have copies  
[http://www.worldcat.org/title/enciclopedia-guadalupana-tematica-historica-onomastica/oclc/33104432&referer=brief\\_results](http://www.worldcat.org/title/enciclopedia-guadalupana-tematica-historica-onomastica/oclc/33104432&referer=brief_results)

This site <http://www.holymary.info/thewaytheimageappeared.html> has an explanation, by John Riedell, of why Mary's image was not created vertically. Juan Diego was about 63" tall so deducting 11" for his head and neck and 3" up from the ground left only 49" of vertical space on Juan's body to accommodate the 56" height of the image. If the image was vertical, then Mary's head would have been crumbled up in the folds, of the ayate, at the neck and **and there would be two horizontal seams instead of the one vertical seam.** **Judge for yourself**



**The unused sections were cut into many pieces that were given to various individuals and clergy.** I searched to find where these relics are located. I did not find any in Mexico. I found one in the USA. This link shows one site in Los Angeles. The article has some inaccurate information, but the relic story seems OK.

[https://www.academia.edu/37636957/The\\_Virgin\\_of\\_Guadalupe\\_Juan\\_Diego\\_and\\_the\\_Revival\\_of\\_the\\_Tilma\\_Relic\\_in\\_Los\\_Angeles](https://www.academia.edu/37636957/The_Virgin_of_Guadalupe_Juan_Diego_and_the_Revival_of_the_Tilma_Relic_in_Los_Angeles)

It states that a one-centimeter square fragment of the tunic was sent to Los Angeles in 1941 and is now found in the Cathedral of Our Lady of the Angels in a chapel that was dedicated to the tilma relic. In 2003 it went on tour beginning in Denver and ending in New York. **It was in Chicago on the 25<sup>th</sup> and 26<sup>th</sup> of July 2003 at Our Lady of Tepeyac Church in Little Village. If I had known of the tour, I certainly would have gone to see it there.**

**Perhaps someone can search for the relics in Mexico. If you find any, please let me know.**



Ayate (Tilma) relic in Los Angeles, California.

Continued on page 13

The bibliography is listed from the writings of others that I have used in this paper. I have not read all of them.

Perhaps someone out there could do further research with an open mind. Let me know what you find.

**Also if some links herein do not work anymore, let me know.**

- **Padre Jose de la Luz Silva** 1984 mass homily at St. Agnes church in Brighton Park, Chicago.
- [http://etymonline.com/index.php?allowed\\_in\\_frame=0&search=Guadalupe&searchmode=none](http://etymonline.com/index.php?allowed_in_frame=0&search=Guadalupe&searchmode=none) Etymology.
- Nican Mopohua by the Indian Antonio Valeriano. It is in the Lennox Library, New York, USA.  
<http://www.virgendeguadalupe.org.mx/apariciones/Nican%20Mopohua/Nican%20Mopohua%20ingles.htm>
- Inin Huey Tlamahuizoltzin (“Behold a great wonder”). ● Becarra Tanco, Apostolic Proceedings of 1666.
- 1675 Becarra Tanco, Felicidad de Mexico. ● Fr. Folrencia, Estrella del Norte, 1688.
- Professor D. Mariano Jacobo Rojas, National Museum Department of Nahuatl, 1895.
- La Nacionalidad Mexicano y La Virgen de Guadalupe, 1931.
- 1895 Study by Professor D. Mariano Jacobo Rojas concluding that **Mary did not say “Guadalupe”**.
- A paper by Helen Behrens, circa 1953 concluding that **Mary did not say “Guadalupe”**
- This site lists 31 writings including Helen Behrens. [http://campus.udayton.edu/mary/resources/guad\\_bib](http://campus.udayton.edu/mary/resources/guad_bib),
- Book: The Wonder of Guadalupe, Francis Johnston, 1981. He supports Prof. Rojas and Helen Behrens.
- Article by John Riedell supporting Professor D. Mariano Jacobo Rojas, Helen Behrens’ and Francis Johnston’s findings of the misinterpretation of the term Guadalupe <http://www.holymary.info/didshesayguadalupe.html>
- Santa Maria de Guadalupe, Spain <http://www.solt3.org/guadalupespain.htm>
- Villuercas mountain range: [http://www.hotelazar.com/entorno9\\_eng.html](http://www.hotelazar.com/entorno9_eng.html)
- **Real Monasterio de Santa Maria de Guadalupe** <http://www.monasterioguadalupe.com/>
- [http://www.loamagazine.org/nr/catholic\\_church/the\\_appearitions\\_on\\_tepeyac.html](http://www.loamagazine.org/nr/catholic_church/the_appearitions_on_tepeyac.html) Love One Another magazine.
- <http://www.virginmotherofguadalupe.com/our-lady-of-guadalupe/virgin-of-guadalupe> Pocito Chapel.
- <http://www.sancta.org/juandiego.html>
- Article by Johnnette S. Benkovic <http://womenofgraceblog.com/?p=808>
- La Virgen Maria de Guadalupe of Loboc, Phillipines <http://www.flickr.com/photos/28994831@N08/4233440012/>
- National shrine of Our Lady of Guadalupe [BVM Guadalupe] Market City, National Capital Region, Philippines.  
[http://www.rcam.org/news/2010/archdiocesan\\_shrine\\_of\\_our\\_lady\\_of\\_guadalupe\\_declared\\_national\\_shrine\\_on\\_may31.html](http://www.rcam.org/news/2010/archdiocesan_shrine_of_our_lady_of_guadalupe_declared_national_shrine_on_may31.html)
- This is a list of National shrines in the Philippines: <http://www.gcatholic.com/churches/data/shrinePH.htm>
- Our Lady of Guadalupe: Historical sources. L’Osservatore Romano  
<https://www.ewtn.com/library/MARY/LADYGUAD.HTM> lists dozens of other good sources.
- <http://www.sancta.org/eyes.html> The mystery in Our Lady’s eyes.
- Dr. Jose Aste Tonsmann, Ph D. "El Secreto de sus Ojos”.
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- <http://www.jornada.unam.mx/2002/12/10/02an1cul.php?origen=cultura.html>
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- [https://images.search.yahoo.com/yhs/search?p=Our+Lady+of+Guadalupe+Constellations&hsimp=yhs-att\\_001&hsparm=att&nost=1&tab=organic&ri=71](https://images.search.yahoo.com/yhs/search?p=Our+Lady+of+Guadalupe+Constellations&hsimp=yhs-att_001&hsparm=att&nost=1&tab=organic&ri=71) **IMAGES**
- [https://www.academia.edu/37636957/The\\_Virgin\\_of\\_Guadalupe\\_Juan\\_Diego\\_and\\_the\\_Revival\\_of\\_the\\_Tilma\\_Relic\\_in\\_Los\\_Angeles](https://www.academia.edu/37636957/The_Virgin_of_Guadalupe_Juan_Diego_and_the_Revival_of_the_Tilma_Relic_in_Los_Angeles) Los Angeles Relic
- <https://www.catholicnewsagency.com/news/the-us-archdiocese-with-a-relic-of-the-original-guadalupe-image-10313> Los Angeles Relic
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### Anecdote:

Many Mexicans that have a child born on December 12 would name it Guadalupe. My youngest granddaughter was born on December 12 but my daughter said no. She would not name her Guadalupe because it means **Wolf River**,