SO THAT IT MAY COME TO THE ATTENTION
OF ALL THE INDIANS:
An Eighteenth-Century Sermon on the Virgin of Guadalupe
and Juan Diego

ARTHUR J. O. ANDERSON and BARRY D. SELL

The story of the apparition of the Virgin of Guadalupe to the Nahua Juan Diego has long attracted scholarly attention. Of special importance to those working with colonial Nahuatl texts is the first securely dated Nahuatl account, written by Bachiller Luis Lasso de la Vega and published in 1649 by Juan Ruiz. Although the original title begins *Huei llamahuiçoltica* it is more popularly known by the opening words of the Nahuatl text: *Nican Mopohua*. In 1926 the Mexican printshop of Carreño e Hijo published a photoreproduction of the seventeenth-century edition; it contains a facing Spanish translation of the Nahuatl by Presbítero Licenciado Don Primo Feliciano Velázquez.\(^1\) Velázquez’s translation also can be found among the very extensive selection of colonial sources on the apparition to be found in Ernesto de la Torre Villar and Ramiro Navarro de Anda’s *Testimonios históricos guadalupanos* (1982, Fondo de Cultura Económica).\(^2\) An exhaustive study of the Nahuatl and Spanish sources on the apparition can be found in the forthcoming *Our Lady of Guadalupe: The Origins and Sources of a Mexican National Symbol, 1531-1797* (University of Arizona Press) by Stafford Poole, C.M.

Rarely even mentioned in any study is the account of the apparition presented here. It first appeared in the *Promptuario manual mexicano* (a collection of sermons published in 1759) of the Jesuit nahuatlato Padre Ignacio de Paredes. Paredes was one of the most well regarded and widely published authors of Nahuatl imprints of the later colonial...

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\(^{1}\) An annotated edition with a transcription and translation into English currently is being prepared by Lisa Sousa and Stafford Poole, C.M.

\(^{2}\) In addition, his translation appeared in his own *La aparición de Santa María de Guadalupe* (1931, México) [see León-Portilla, 1988, ii, 406, item No 2807).
period. His publications include a Catecismo of 1758 (his Nahuatl version of a work by Padre Jerónimo de Ripalda, S.J.) and a Compendio del arte de la Lengua Mexicana del P. Horacio Carachi of 1759 (his summary version of a celebrated seventeenth-century grammar by a fellow Jesuit).

Our transcription tries to follow the original text page-by-page (from Lxxm to Lc) and line-by-line. All material in brackets is ours, often "sic" to mark obvious errata. In the section where this sermon appears Arabic numerals had given way to uppercase Roman ones (e.g., "Lxxm" instead of "73"); we follow Paredes' choice of numeration. Divisions into sentences follow Paredes' indications; specific combinations of syllables to make words are occasionally adjusted to match his preferences as shown throughout his printed corpus. All lines are numbered and correspond to the numbered lines of the translation.

The translation tries to do two somewhat contradictory things: present the Nahuatl in a fluid English version along with revealing some of the original rhetorical structure and language. There is an inevitable tension between these two approaches, and the readers of Estudios de Cultura Náhuatl will undoubtedly find passages where alternative renderings are possible. The translation is guided in part by Paredes' own understanding of the Nahuatl as shown by his glosses to the Nahuatl text; all interested readers are urged to consult them in the transcription. Translations of the Latin and a few substantive comments can be found in the footnotes. They are all by Stafford Poole, C.M., to whom we both acknowledge thanks.

While an extensive analysis of this piece within the general run of Guadalupan materials is impossible here, a few words about Paredes' attitude towards the Nahuatl of his time will help place this sermon within the larger corpus of Nahuatl writings of all kinds. Paredes was a language purist, as were many fellow published authors of the later colonial period, looking back with affection and longing on what is now called "Classical Nahuatl." In the "Razón de la obra al lector" of the Promptuario he states:

En el Idioma he procurado usar de las voces mas puras, propias, y genuinas, que usaron los mas eminentes, y classicos Autores de la facultad: como son los Baptistas, los Molinas, los Mijangos, los Leones, Anunciacion, los Carochis, y Thobares, con otros naturales en el Idioma, que nos dieron sus Libros, δ impresos, δ manuscritos; que conservan en su propiedad, y elegancia este fecundo, y elegantissimo Idioma. Y de proposito he omisido otras voces, que se usan en algu-
This does not mean he was totally unrealistic, however, for he immediately adds: “Esto no quita, que si en algunos lugares se usaren estos Barbarismos, se acomode uno con ellos, para que lo entiendan.”

His strong purist sentiments also are evident in his other works. One of his last comments in the Compendio is that with the help of his summary version of Carochi’s grammar one could learn proper Nahuatl in six months at most, “y sin las impropriedades, y barbarismos, que á veces se experimentan; y con que sale una mezcla de Castellano, y Mexicano, que ni en uno, ni en otro Idioma se entiende.” He is equally unequivocal in the Catecismo. Everything regarding the language, he declared, “he sacado, como de pura fuente, de los mas antiguos, mas dotosicos, y mas eminentes Autores, que fueron en realidad los Cicerones, los Carcios, y Tacitos de esta eloquentissima Lengua.”

Notwithstanding his strong purist sentiments this well-read nahua-tlato’s version of the apparition is written in the Nahuatl of the later, not the earlier, colonial period. To take up only one point: the stylistic differences between the 1649 and the 1759 accounts are striking. Passages in the former are strongly reminiscent of exemplars of the huehuetlatolli genre; the latter, while conventionally polite, at most has very faint echoes of the more complex and metaphorical traditional rhetoric. When the first encounter takes place, for example Saint Mary quickly identifies herself in the present transcription and translation as follows (see lines N° 262-266):

Mayecueł xocommati, in Tinoconetzin, in Tinoxoxoyotzin, ihuan ma ye yuh ic ompachihui in Moyollo: Ca Nehuát ca Nisanta MARIA, ca in Nicemicac Nichpochtli; in Yehuát in Imissatzin ticcaquitiuh; No ihuan Nehuatl ca in Nhuel nelli Nichpochnantzin in Totecuioy Jesu-Christo.

(Now then know, my child, my youngest son, and be satisfied [knowing] that I am Sal María ever Virgin, she whose Mass you are going to hear. Also I am indeed truly the Virgin Mother of our Lord Jesus Christ.)

3 Paredes 1759b, preliminary leaf, unnumbered.
4 Ibid.
5 Paredes 1759a, 202.
6 Paredes 1758, “Razón de la obra al lector”, preliminary leaf, unnumbered.
7 As exemplars of the huehuetlatolli genre we are thinking above all of Book 6 of the Florentine Codex, the Bancroft Dialogues, and the published Huehuetlatolli of Fray Juan Bautista of 1600.
Notice the contrast of this Hispanized passage with the corresponding section in the 1649 account, with its deity epithets in Nahuatl that could have been lifted straight from the prayers and orations to the pre-Hispanic gods:

Ma xicmati, ma huel yuh ye in moyollo noxocoyouth ca nēhuatl in niqēquica cemicac ichpochtli Saneca Maria in ninantzi in huel nelli Teotl Dios in ipabemohuani, in teyocoyani, in Tlokue Nahuaque, in Ihuicchua in Tlatlicpaeque.8

(Know and be very sure, my youngest one, that I am the completely and eternally Virgin Saint Mary; I am the mother of the true Deity, God, the Giver of life, the Creator of people, the All-pervasive, the Master of Heaven and earth.)

Closely related to style is the use of Nahuatl indirection and inversion. In Paredes’ sermon Juan Diego addresses Saint Mary for the very first time as “Cihuapillē” (O Lady), speaking to her much as a Spanish speaker would (see lines NQ 258-9 of this transcription and translation). In the Lasso de la Vega work, however, he begins with “No-tecuioye, Cihuapillē Nochpochtziñe” (O my Lady, O Noblewoman, O my daughter).9 This is not the only instance, either, where Juan Diego calls Saint Mary his “daughter.”10 Even the best Hispanic nahuatlatos rarely employed this aspect of polite Nahuatl since it jarred so much against Hispanic sensibilities.11 The well-read Paredes was fully aware of the stylistic features of early colonial Nahuatl (including Nahuatl indirection and inversion), but in seeming violation of his own strictures about following earlier usage he essentially wrote in the polite Nahuatl of his own time, and not that of the “classical authors” whom he admired so much.

What we present here to the readers of Estudios de Cultura Nahuatl, then, is Paredes’ particular version of the apparition. Because it is not identical with the more famous account of 1649 it deserves more analysis. Paredes states in the heading to his sermon that it was composed:

8 Lasso de la Vega 1926, 30 (2 recto of the original).
11 Ibid. Underlining ours.
10 See also Lasso de la Vega 1926, 32 and 34 (two examples on each page), and 40 (3 recto and verso, and 5 recto of the original).
11 A clear but relatively rare example can be found in Sahagún 1969, 99: “Hotzin, cocotzin, tepitzin, conetzin, nochpuchtzin: ca otoconmocujli, ca otocon­
manjli yn iñijotzin in motocetzin, in tlacatl in motecujoztzin” (O dove, little one, child, my daughter, thou hast taken, thou hast grasped the spirit of thy child, the master, thy lord). A note by the editors and translator reminds the reader that when referring to “thy child” that “the father is meant”.
posed “so that it may come to the attention of all the Indians.” We present it here so that it may come to the attention of all those interested in further studying the apparition in its original sources.

WORKS CITED


se refiere la historia de su admirable, y milagrosa Aparicion; para que esta llegue a noticia de todos los Indios, por la misma Señora especialmente favorecidos.


24-37 O Caquiztic (rezonó) quemmanian in ompa in Ilhuicac, in Dios Itlaneltocacatzitzitzonhuane, in Amotzopelicaichpochnan­tzin, Santa MARÍA in Itlazomahuizpilhuaztziné (hijos anados de vrá dulce Madre, y Virgen) in Ixocoyitzintzinhuan­né; (sus Benjamines, ñ hijos los mas pequeños) Ocaquiztic, (ñiquótoa) N.P; in ompa in Ilhuicac, in ompa in Dios in Itlátocatepachantzino, in ompa in necencuiltonoloyan, in Gloria, centetl huei tepápaqual tlatoalli, centetl cenca teyo­llali chihacahuac paccatzatzitzlitl; (una grande voz que alegra­ba) in quimpápaquiliatlhuilaya, (publicaba alegría) quin­yoilalaya, ihuau ámo zan quenami quimpápaquiliaya in ce-
ENGLISH TRANSLATION

1-9 Sermon on our great Queen, very powerful patroness, Mother, and Lady, most holy Mary of Guadalupe, in which the account of her wonderful, miraculous apparition is briefly and clearly told, so that it may come to the attention of all the Indians, especially favored by that same Lady.¹

10-19 Sermon concerning the great Lady, our very powerful Intercessor, our sweet Mother and our Mistress, Saint Mary of Guadalupe, ever Virgin; and there, in brief [and] clear language, is related step by step, her perfectly marvelous apparition, her portrayal, the reproduction of her likeness on the cape of the Indian, Juan Diego, so that all humble Indians may be instructed; for in truth they are especially shown compassion [and] favored.


24-37 There in Heaven resounded—you believers in God, you beloved esteemed children, you youngest sons of your sweet Virgin Mother, Saint Mary—there resounded, I say, my children, there in Heaven, there in God's lordly palace, there in the place of beautiful and complete riches, in Paradise, a most gladdening word, a most consoling, loud shout of joy

¹ I find it interesting that Paredes seems to imply that the apparitions were not well known among the Indians. Lines 1-9 seem to bolster the thesis of Taylor et at. that the apparition devotion was deliberately promulgated among the Indians in the eighteenth century (Stafford Poole, personal communication, 30 August 1993).

² I, John, saw the holy city, the new Jerusalem, coming down from Heaven ... Behold God's dwelling place with men and He will dwell with them. And they will be His people and God Himself will be with them as their God.
that announced joy, consoled, and completely gladdened absolutely all who dwelt in Heaven, who were alive in Heaven, the blessed citizens of Heaven.


39-46 That is to say: You Heavens, you dwellers in Heaven, who live there in God's lordly palace and enjoy yourselves in the presence of the Almighty Deity, God; may you all now, on this joyful day, be consoled, be comforted, and gladden your hearts exceedingly.

46-53 And listen here, my children: The reason this shout of joy resounded there in Heaven was that there in Heaven appeared was shown to people, and was seen a great sign, a great miracle, a most marvelous phenomenon, and that was a Personage, a woman, a most admirable beloved Virgin in the form of the great Lady, Saint Mary.

53-61 And she stood, clothed with the sun and with the moon at her feet; on her head she had a crown a golden garland of flowers, ornamented with twelve stars: Signum magnum apparuit in Orlo: mulier amicta Sole, et Luna sub pedibus ejus, et in capite ejus corona stellarum duodecim (Ap. 12:1).

61-63 And for this reason, my children, there was joy, there was joy, there was great pleasure, there was contentment in Heaven.

63-64 For that reason the consoling shout resounded.

65-68 Now then, my children, may we be enamored, may we be stimulated, may our spirits, our souls, soar; and you must say to me: How much more will we people of the earth be comforted now?

5 Rejoice, O Heavens, and you who dwell in them.

4 A great sign appeared in Heaven, a woman clothed with the sun and the moon at her feet, and on her head a crown of twelve stars.
Ipampa ca huel nelli, ca huel melahuac: ca ámo zan iquich in Imachiyotzin in Tlálocacihuapilli Santa MARIA, ca zanyén yuhqui in huel inōmatzinco (en su persona) in Yehuatzin Cencaac Ichpotzintli Santa MARIA ca omonextiltinco, omonotitütiltinco ihuan oittlaloc (se apareció, y fue vista) in nican Tlacitcapac; in iquac Ilhuicaaca in Yehuáatzin in nican Ceñanahuac omonemohuitzinó, ihuan in Tlazótlacatzintli, in Ícmocachuatlzintli Juan Diego oquiihuamottititzinó, oquimotextiltinó, ihuan oquimohuitzinó. Ca nelli, ca melahuac, N.P.: ca zanyén Yehuatl in Juan Diego hueliti quitoz, hueliti quitenehuaz, in tei in Occetzin Teotlácacatzintli oquimitalhuí oquimotenehuíli. Ca nelnozo, ca in Juan Diego huel quitoz: EGO-IOANNES vidi sanctan civitatem Jerusalem novam, descendente de Crelo. Quitoznequi: Ca Nehuatl in Ni JUAN ca oniquittac, ca onicmahuijö; ca in Ilhuicaac Altepetl (Ca Yehuáztin in Santa MARIA) ca in iz Tlacitcapac omonemohuitzinó, ca onemohuitzínó oquimotextiltinó, ihuan onemonochnochilitzinó; (que se me apareció, se me manifestó, y me habló.) ihuan ca Nehuati ca in nixtetolotica in Yehuáatzin ca onicnottitli, onicnahuiztillia, onicnepchtequilili, inononmochillí, ihuan in Inahuatitzin oniconeltili: EGO-JOANNES vidi sanctan civitatem... descendente de Crelo... Gloriosa dicta sunt de te, civitas Dei. (Ps. 86. V.3.) Auh ica i izca, N.P.; ca zan niman in Toltlátocatzin Dios, ihuan Itlazomantzin in nican in Indiatlátocayopan in Toltlapan, in Taltepepan omoncallotitzinóque, omoniyantitzinóque, Todan moetzinotiezque, ihuan Todan monemititzinóque, inic technopalehuitizque; ihuan inic in Yehuántzintzin totech ommopohuitizque; ihuan inic in Tehuantin in intetzinco tipohuizque in Yehuáztzin in Dios, ihuan in Itlazohuizichpochmantzin Santa MARIA: Ecce tabernaculum Dei cum hominibus, et habitabit cum eis: et ipsi populus ejus erunt; et ipse Deus cum eis eorum Deus. (Ap. 12.) Auh ihui in, N.P.; ma ti-
How much more will be delighted?
How much more will be gladdened?

Because it is really true, it is really a fact, that not only the likeness of the great Lady, Saint Mary, but similarly Saint Mary, ever Virgin, herself came to reveal herself, to show herself, and was seen here on earth when she descended from Heaven to the world here and showed herself, revealed herself, to the beloved, humble Indian, Juan Diego, and spoke to him.

It is true, it is a fact, that same Juan Diego was able to say, to express, what another divine scribe said [and] expressed.

Because that is so, Juan Diego was able to say: Ego Joannes vidi sanctam civitatem Jerusalem novam, descendentem de Cælo.

That is, I, John, saw [and] marveled at the Heavenly City (Saint Mary), for she descended here to the earth; she showed herself, she revealed herself to me, and she spoke to me, and with my own eyes I saw her; I honored her; I bowed to her; I spoke to her; and I carried out her orders.

Ego Joannes vidi sanctam civitatem... descendentem de Cælo... Gloriosa dicta sunt de te, civitas Dei (Ps. 86:3).

An with this then look, my children: at once our Ruler, God, and His beloved Mother were housed, were lodged here in the Indian realm, in our land, our city; they will be among us and live with us in order to aid us and in order that they should belong to us and so that we should belong to God and to His beloved honored Virgin Mother, Saint Mary.


1 I, John, saw the holy city, the new Jerusalem, coming down from Heaven.
2 I, John, saw the holy city... coming down from Heaven... Glorious things are said of you, o city of God.
3 Behold God's dwelling place with men and He will dwell with them. And they will be His people and God Himself will be with them as their God.
quimplápaquitlalhuican in mochintin in Toltalpan Tlacá; (publiquemos alegria a todos) ihuan occenca yé in Macehualtzitzintzin, in Tlatocanantzin in Ilhuicac Cihuaquill Sta María; in Yehuáztzin oquimnopiltzintitzín, oquimmoconetzíno; inic ihuiçé (especialmente) quimmocuitlahuitzín, quimmocnoitiltzín, ihuan quimuthinquixtilitzín. Ihuan ámo zan quenami N.P.; ipan inin neyollalilízihuitl ma tiyolpápaquican, ma titoyollalitcian, ma titocuiltonocan, ma Topan caquizti in Ilhuicac pápaquilitzitzitzltzíno, [sic], ihuan huei neyollalitzcica, ma tiquitocan:

Letamini, Terra et omnes, qui habitatis in ea: In Tiyancuicacaxtillantalli, (Nueva España) in Ti-Mexicotlátocayotl, (Reyno de México) ihuan in Amehuantin in Amindiotlacá, in nican oantlacatque, in nican amnonemitiá, ma xipápaquican, ma xáhuiacan, ihuan ma ximoyolácuicacan: Letamini, Auh inic in itechcopia inca ça cenca huei Ilhuicac tamahuizioli ompachihuiz, ihuan ommáciz in Amoyollo, (para que os certifiqueys, y enteréis) Notlazomacehualtzitzintzinhuane in Tlatocihuacapilli in Ipilhuantzitzín, in Isocoyotzitzinthuan, axcan namechcemmelahuiliz, ihuan namechtecapancapohuiliz zanyeneyeuatl inin tamahuizollachihualli; in amopampa in Amehuantin, in Ammacehuatl in oquimochihui in Amixcoyan in Amotlazomahuizantzin Santa MARIA. (que es vuestra especial, y peculiar Madre.) Tel N.P.; inic tic-hualtocazque in melahuac ótlí, ihuan inic ámo titixpolozque; (para seguir el camino derecho, y no perdermos) ma hucl acatopa (primeramente) tictotzitziliicah, ihuan ma tictocnotlatlauhtlican zanyen Yehuáztzin in Tlatoachpotzintli, in Tolzomaahuizconahuacantzin Santa MARIA; (a nuestra preciosa, y piadosa Madre) in ma in Yehuáztzin yuhquimmá (a manera) in Teoyotica pepetlaça Tlahuizcalli; (como resplandeciente Aurora) in ma yuhqui in Ilhuicac Qualnezcametztli; (como la Luna hermosa) ihuan yuhquin in cenquizcatlanexti Tonatiuh: Aurora consurgens, pulcra ut Luna, electa ut Sol. (Cant. 6. V. 9.) ma Yehuáztzin (niqütoa) technoyacanili, ma Yehuáztzin technotlanextilli, ihuan ma Yehuáztzin techmoca-
104-110 And thus, my children, let us proclaim joyfully to all of the people in our land and especially to the Indians, the humble folk, the beloved children of the heavenly Lady, Saint Mary of her who has adopted them as her sons, as her little children, so that even more she may care for them, show them compassion, and save them.

111-115 And of most importance, my children, on this day of consolation let our hearts rejoice, let us be consoled, let us rejoice, let the heavenly shout of joy resound over us, and with great consolation let us say: Lætæmini, Terra et omnes, qui habitatis in ea.⁸

115-119 You New Spain, you Kingdom of Mexico, you Indians who were born here, who live here, be joyous, be content, and lift up your hearts: Lætæmini.⁹

119-128 And so that you may be assured and informed of this very great heavenly miracle, my beloved Indians, children, [and] youngest sons of the great Lady, I shall now completely explain and in proper order relate this same miraculous happening which your special and particular beloved, honored Mother, Saint Mary, wrought for you Indians.

128-134 Yet, my children, so that we may follow the straight road and not be ruined, let us first of all call out to and humbly pray to this same Virgin Queen, our beloved, honored, compassionate Mother, Saint Mary.

134-139 May she be like the divine gleaming dawn, the beautiful heavenly moon, and the immeasurably brilliant sun: Aurora consurgens, pulcra ut Luna, electa ut Sol (Cant. 6:9).¹⁰

139-142 May she, I say, lead us, may she [spiritually] illuminate us, and may she give us the mouth and tongue [to speak her praises].

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⁸ Rejoice. O earth, and all who dwell in it.
⁹ Rejoice!
¹⁰ [Like] the rising dawn, beautiful as the moon, resplendent as the sun.
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machaltii, ihuan techmonènepiltiti, (nos dè boca, y lengua. Ex phrase.) Auh inic tocnopiltiz in Iteyacanalitzin, (su guia) ihuan Itlanetzin, in Toconitz, (su luz) ma tictotlapalhuican, ma tictociaubquechilican, (salumedosa) in quenami in Ilhui­cac chanécatzintli, S. Gabriel oquimomahuiztlapalhuitzinò, oquimolhuilitzinò.

(AVE MARIA)

EGO JOANNES vidì sanctam civitatem Jerusalem novam, desccndentem de Coeb... Ecce tabernaculum Dei cum ho­miniibus, et habitabit cum his, et ipsi populus ejus erunt: et ipse Deus cum eis erit corum Deus. Apoc, ubi supra.

MA xihualhuian, Tlaltiepac tlacæ, ma xihualhuian in Dios Itlachihuialitzitehualtehuané; ma ximocentlalican ma ximocen­chechicoan: inic amixtelolotica anquitazque, ihuan anquíma­huizozque in ámo çan tlapohualli, in cenca mahuizauhqui,

in cenca huécapaniuhqui, in Chenhuelitini Teotl Dios nepapan in itlachihuialtin. Ca nelnozo, ca in Yehuáztzin in nican Tlaltiepac oquimóchihuili in ácan quenami tetzahuitl, in ácan yuhqui tlamahauzollili. (que hizo prodigios sin yugal; y mara­villas sin semejante). Ca nel, N.P.; ca zanño yuhqui in Tlachtopahtani, in Tlátocalpropetha David quimmotzátzililiaya, quimmonochiliaya, ihuan quimmotlapalhuiliaya in cemixquichtin in Ilhuicac, ihuan in Tlaltiepac nemilicéque; (así cla­maba, llamaba, y convida a todos los Moradores del Cielo, y de la tierra) inic quittazquiá, ihuan quimahuizozquiá, in Dios in nepapan in Itlamahuiozollachihuialtzin: Venite et videte oper­a Domini, quæ posuit prodigia super terram. (Ps. 45. V. 9.) Auh ca nelli, ca melahuac, in Amoenciquichchop­chantzin Santa MARIA in Pilhuantzitané, ca in Nehuatl ca çanyêno ihui, (de la misma suerte) nihueliti niquintzátziliz, niquimnotaz, ihuan niquintlauhzi in Cemixquichtin in Ilhui­cac, ihuan in Tlaltiepac Chanéque; (a los Ciudadanos del Cielo, y de la tierra) inc Imixtelotica conittazque, com­mahuizozque in cenca mahuizauhqui in Itlachihuialtzin, in cenca huécapaniuhqui nepapan in Itlamahuiozaltzin, in nican Texanenictalpan (en esta nrâ nueva Tierra) oquimo­
And so that we may deserve her guidance and her [spiritually illuminating] light [and] torch, let us greet, let us salute him who has a dwelling in Heaven, Saint Gabriel, as he respectfully greeted [and] said to her: Ave Maria.

Ego Ioannes vidi sanctam civitatem Jerusalem novam, descendendem de Caelo... Ecce tabernaculum Dei cum hominibus, et habitabit cum eis, et ipsi populus ejus erunt: et ipse Deus cum eis erit eorum Deus. Apoc. ubi supra.11

Come here, people of the earth, come here, you creatures of God; assemble, gather all together so that you may see with your own eyes and marvel at the innumerable, most admirable and most sublime various creations of the Almighty Deity, God.

Because it is true that here on earth He brought about some incomparable prodigies, unequaled miracles.

For truly, my children, the prophet, the king and prophet David, similarly cried out to, called to, and told absolutely all of those who were alive in Heaven and earth that they should see and marvel at God's various miraculous creations: Venite et videte opera Domini, quæ posuit prodigia super terram (Ps. 45: 9).12

And it is true, it is a fact, you children of your perfectly Virgin Mother, Saint Mary, that similarly I was able to cry out to, call out to, and tell absolutely all the dwellers in Heaven and earth to see with their own eyes [and] marvel at His most admirable creation, the most exalted of His

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11 I, John, saw the holy city, the new Jerusalem, coming down from Heaven... Behold God's dwelling place with men and He will dwell with them. And they will be his people and God Himself will be with them as their God.

12 Come and see the works of the Lord, the astounding things that He has done on the earth.
180-181 nite et videte opera Domine, (huel tiquitozque) quæ posuit

181-196 prodigia super terram. Auh aquirimatizque, N.P: ca namech-
notza ihuan namechtlahtli; (és cito, ó convido) inic ánuo 
can iquich nameche aquitiz ihuan can namechpolhuiliz [sic] 
in izquitlamanthli tlamahuizolli in; (no solamente para hace-
ros oyr, y referiron) ca çanyéno yuhqui inic anixtelotlota 
anconitazque, ihuan ancommahuizotzque inin cenc ma huiz-
tic lhuicac tlamahuizolli; in momoallac in Cemixpichtin in 
nepan Tlaqui quitzicate, ihuan quimahuizoticate in ompa 
in Iteocatzinco, in Iteopantzinc, in Iteocaycan, Guadalupe; in 
canin mochipa, cemicac in Tlatocacihuapilli, ihuan in Amote-
slaocicanantzin Sta MARIA, huei tlamahuizolli in. Tel 
ic namechtlecapanpolhuiliz, macueié, N. P; ximonacaz-
quitzacan; xicyehuacuican, ihuan in amoyollotic xictlalican,
various miracles which he made here in our new land, and which was brought to a conclusion by the great Lady, ever Virgin, God’s beloved honored Mother, Saint Mary, whose name is Guadalupe.

180-181 Venite, et videte opera Dominæ (we may well say) quae posuit prodigia super terram.¹³

181-196 And know, my children, for I speak to you and tell you that not only do I report to you and tell you of all of these miracles [but] in the same way that with your own eyes you will see and marvel at this most marvelous heavenly miracle at which absolutely all of the various peoples daily are looking and marveling there in her temple [and] church, in the place named Guadalupe, where always [and] forever the great Lady and your compassionate Mother, Saint Mary, by means of a great miracle, is on the cape which was Juan Diego’s, makes herself visible, reveals herself to whoever wishes to see her, to marvel at her, and to honor her.


200-202 And hear, my children, how our perfect Mother, the very powerful great Lady, brought about this great miracle.

202-204 However, my children, so that I may tell you [about it] in proper order, listen carefully, pay attention, and place in your hearts what I report to you.

¹³ Come and see the works of the Lady, the astounding things that she has done on the earth. “Note that he [Paredes] has adapted this quotation by changing the masculine Dominus (Lord) to the feminine Dominæ (Lady, señora)” (Stafford Poole, personal communication, received 30 December 1993).

¹⁴ Come and see... what we have seen with our eyes, and our hands have touched concerning the mother of the world of life... we bear witness and announce to you. “Note that this has also been adapted. ‘Venite et videte’ are not part of the quotation from J. John but are added from psalm 46. ‘Matre’ has been added to make it refer to the Virgin. (Stafford Poole, personal communication, received 30 December 1993). “The ‘Matre’ is an insertion by Paredes, not in the biblical original. Preachers often adapted verses in that way” (Stafford Poole, personal communication, 30 August 1993).
204-209 in tei in yé namechcaquitia. In ecni Altepepan, in Itocayocan, Quauhtitlan in nican pobui Mexico, ortlcac, ihuan onemnia ce Yolochipahuauc Indiotlacatl Icnomacehualtzintli; in Itocayocan catca Juan Diego; in quimotequipanihuiayia in Dios, ihuan in Itlazomahuiznantzin Santa MARIA, ihuan in qualli, 210-216 yeclitl, mochipa quimonomihuitiayia. Tel ceppa omochoiu,N. P; Ca ce tonalli, Sabado catca, in ipan chicunnahuui Ilhuilt in metzli Diciembre, in ipan in Xihuitl Ezuntli, ipan Caxtoll once poalli, ipan Macltactli [sic] once; Caxtillancopa mote nehua, (el año de Mil quinientos, y treinta y uno); ihuan yuh micuiloa, año de 1531; in ipan inin Ilhuilt (niquitoa) in 216-220 Ichn ohualquiz in Juan Diego; ihuan in ompa Tlatilolco yaya, in quimomihuiti Missa, in ompa Inteopantzinco, quimocuique huiliay in San Francisco Teopixque; no ihuan inic quicaquitlin in Teotlottoli, in Temachtilli; in canyo 220-228 Yehuantzitzin quimomachtitliyia. Auh in yé tlacxipanhuuiayia in Juan Diego, in yé quihualtocayia in otli; (ya que iba caminando à pié, siguiendo su camino) in iquac yé in itzintlan catca in de Tepetontli, (quando ya estaba al pie de un pequeño Cerro) in Itocayocan, Tepeyacac; in ámo huéca onantic in Mexico, (que esta cerca de Mexico) in oncan Tepeticpac oconcac in Juan Diego in huél teyolquima, huél teyollali, huél teflamachti, ihuan ácan quenami, ilhuicac tzopelicacu caliltli, (oyó una gustosa, y sin igual musica del Cielo) Ic ámo can quenami omyoilali in Juan Diego; tel ayamo 228-230 quimatzia, in canin hualquizaya inin cenca tepapaquilu cuicati. Auh yé ipampa, ácoppa, otlachix, ihuan equittac, ca tepetipec, ia ompa in Itzonuy, in Itlapacayo in Tepetl, (vió que en la cumbre del Cerro) in cenca mahuitc, telmahuizoltli, pCatlaca Ilhuicac Cozamolotl; (admíro un vistoso, y resplandeciente Arco Iris del Cielo) ihuan in Inepantla in Cozamolotl; icá, N.P; ca miqulltificayia, ca omnomextizinoticiayia, ca omoteititiotzinoticiayia in Cemicac Ichpochtli, in Tlátocac 238-242 huapilli in Dios Itlazomahuiznantzin Santa MARIA; auh ca nelli, ca melauac, N. P; ca niman ámc ittoni, niman ámo poohuani, in quenami Yehuatzin in Santa MARIA mopepetlaquiltiayia, in quenami motonameytitzinoayia, ihuan 242-246 in quenami motlanextítltizinoayia. Ca nel, ca in Yehuatzin omimecepanahuiliyia in Clicutiltin, in Metzli, ihuan in
In a certain city, a place named Quauhtitlan, which belongs here to Mexico [City], there was born and there lived an Indian of pure heart, a humble native, whose name was Juan Diego, who served God and His beloved honored Mother, Saint Mary; and his way of living was always good [and] righteous.

However, it happened, my children, that one day—it was Saturday, December 9, in the year 1200 + 320 + 11, in Spanish called and so written “the year 1531”—on this day, I say, Juan Diego set forth from his home and was going there to Tlateolco.

He was going to hear Mass there in its church [where] the Franciscan priests were chanting it, and also to hear the word of God [and] the sermon, which they themselves were preaching.

And now as he went on foot, as he followed the road, when he was at the foot of a hill, a place named Tepeyacac, which is not far from Mexico [City], there at the top of the hill Juan Diego heard most soul-satisfying, comforting, delightful, and incomparably sweet heavenly singing.

Juan Diego was incomparably comforted by it, but he did not yet know whence issued this most pleasing song.

And therefore he looked upward and saw the hilltop where, at the summit, the peak of the hill, a most marvelous, striking, heavenly rainbow gleamed; and listen, my children; in the middle of the rainbow the great Lady ever Virgin, God’s beloved honored Mother, Saint Mary, was standing, revealing herself, showing herself.

And it is true, it is a fact, my children, that absolutely nothing that can be seen, absolutely nothing that can be told of is like Saint Mary as she was gleaming, radiating light, and shining.

For truly she was exceeding the stars, the moon, and the sun in [her] gleaming, complete, purity, and brilliance.
Tonatiuh, inci pepetlacatzintli, incirenchiapaucatzintli, ihuan inci cuepoconatzintli, (excedía en luz, y resplandores á las estrellas, á la Luna, y al mismo Sol.) Conca ic omyollali,

246-247 ihuan omiçahui in Juan Diego. Tel occencayé otlamahuizó, in iquac oquimocauti in Itzopelacatzátilcitzin, ihuan in Iyamancatiátoltzin in Tláotecaciuapilli Santa MARIA; ic in Yehuatzin quimonochillaya in Juan Diego, ihuan quimonoahuallaya; in ma in ompa Tepetl icpac panhuetziquela,

252-254 tecozquia, (que subiera á la cumbre del Cerro Za nima hunhui papaquiltzica, ihuan neconmatitzica opanhuetc in Juan Diego, ihuan Tepetipac otléccoc. Auh in yé in ixpantzinca catca in Tláotecaciuapilli Santa MARIA: ca yuh in-

257-258 Yehuáztzin oquimononochili in Juan Diego: Campa tiauh, Juan Diego? (las mugeres no suelen usar ia é del vocativo)

258-261 Canin ic timohuica, Notlazopiltzin? (para donde váis?) Oquimonalquili in Juan Diego: Cihuapill, nic-hualtoca in Teoyotl, auh in axcan niauh ompa Tlatilolco, niccaquitl in Missa, ihuan in Teoltlan [sic]; in techtomachtiliá in San Francisco Teopixque. Iquácon oquimohuili in Tláotecaciuapilli. Mayecuel xocommati, in Tinoconetzin, in Tinoxocoyotzin, ihuan ma yé yuh ic ompachihui in Moyollo: Ca Nehuatl ca Niisata MARIA, ca in Nicemícac Nichochti;

265-267 in Yehuati in Imissatzin ticcaquitiuh; No ihuan Nehuatl ca in Nihuel neñi Nichpochnati in Totecuixyo Jesu-Christo,

267-269 in Yehuáztin in Icotlátoltzin ticomachtituíh, Auh in axcan ticmatiz, Notlazopiltzin: Ca nierequí, ca niquechuiua: in ma hue1 nican, campa ticate, nechcalizuqué, nechtozcalque-

269-275 chilizque (que me hagan Casa, ó Templo en este lugar) Auh in nican nioteitiiz, (Yo me mostré) ca Nehuatl ca Ninoconchuananantzin; auh no ihuan ca Niinnantzin in Icconachualitzin, in nican Tlapan Notlaapohuan, Momaceuapohuan, (de los Indios de tu Nación) ihuan in occequintin in Notetequipanócahuan, in nican Notepantzinco

275-278 Innetolinilizpan nechtémoxque, ihuan nechtlatlauxhtizque. Auh ihui in, ma xiauh, Nopiltzin, ihuan noencopá, (en mi nombre, por mi mandado) xiquilhuiti, ihuan xiquixpantiiti in 278-280 huei Teopixqui Tlatoani Obispo, in tein nican oiticmachezó,
Juan Diego was most comforted and amazed by it.

But he was even more astonished when he heard the sweet voice and soft words of the great Lady, Saint Mary, with which she was speaking to Juan Diego and was directing him to come up, to climb there to the hilltop.

Right then with great joy and humility Juan Diego came up and climbed to the hilltop.

And when he was in the presence of the great Lady, Saint Mary, she thus addressed Juan Diego: Where are you going, Juan Diego?

Where are you bound, my beloved child?

Juan Diego answered her: O Lady, I am going to see about spiritual matters, and now I am going to Tlatelolco; I am going to hear Mass and the sermon which the Franciscan priests preach to us.

After that the great Lady said to him: Now then, know, my child, my youngest son, and be satisfied [knowing] that I am Saint Mary ever Virgin, she whose Mass you are going to hear.

Also I am indeed truly the Virgin Mother of our Lord Jesus Christ, of Him whose divine words you are going to learn.

And now, my beloved child, you are to know that I want, I urgently desire that right here, where we are, they make me a house, erect a temple for me.

And here I shall show myself to people, for I am your compassionate Mother, and also I am the Mother of the humble Indians who in this land are people like you, Indians like yourself, and of the rest of my servants who will seek me out and pray to me in their time of affliction here in my temple.

And therefore go, my child, and in my name speak and present to the high priest, the lord bishop, what you have marveled at here and what I have commanded you.

Also tell him what is my wish, my will [and] my urgent desire.
282-284 in monenoac, in motlaxtahuil; ic nimitztixtahuiliz, ihuan nimitztzuepcayotiliz in motlatequipanoliz, in mociahuiliz, ihuan in 284-289 monetitlaniliz; in nopampa tiquihiyohuiliz. In oquicac in Juan Diego in Ihiyotzin, in Itlátoltzin, in Inahuatiltzin in Tlátocacihuapilli, ca huei necnomatiliztica, ihuan nepechtequiliztica oquipaccaceli, ihuan oquinceatlāli in Iyollo; iríc zan niman quineltiliz. (acceptó el mandato con humildad, y determinó 290-293 luego executarlo) Niman yé Mexico omohuicac in Juan Diego, ocalac in Itepchantzonteco (en el Palacio) in Tláto cateopixqui Obispo, in Yehuátzin catca in Tlatoani Don 293-296 Fray Juan de Zumárraga, San Francisco Teopixqui. Auh in yé Ixpantzinco omoquetz in Juan Diego, oquimocaquitili, ihuan oquimixpantilli in ixquich, in quequich in ompa 296-301 tepeticpac oquimahuico, ihuan in Tlátocacihuapilli oquimoahuatili. In Tlatoani Obispo oquimoyehuacaquitili in Ititlanahuatiltzin, in Ititlantlátoltzin in Tlátocacihuapilli (oyó atento la embajada de la Virgen) ihuan yuh oquimonaquilibili in Juan Diego: Ca yé qualli, Nopilzin; ca yé onicccac in monetileniliz; (tu legancia, o mensaje) tel oce tonalli tilotiz, nicau tihualmocuepaz; inoquic (mientras que) Nehuatl nicnemilia, 303-306 ihuan nicnematecaitita, in tlein omnenequi nicchihuaz. Cercia ic omyoltequipacho, ihuan omelelmá in Juan Diego: (mucho se afligió) yehica ca onoma: (le pareció) ca onentic, onenquiz 306-308 in Inetitlaniz. Auh yé ipampa ohualmocuep; ihuan in iquac yé quihualtocaya in (¡tli; izca, N.P: ca oceppa, in zanyéno 308-309 in oncan Tepeticpac oquimotili in Tlátocacihuapilli; in 309-316 Yehuátzin in oncan no quimochielitica. Auh in oquimotili in Juan Diego in Ilhuicac Cihuapilli oquimonepechtcuilibili, ihuan yuh oquimoñochochili: Ilhuicac Cihuapilli, Notzopelicanantzine, macámo ximoyoltequipochtzin; macámo quen mochiuhtzin in Mochalchiuyamancayollotzin, (no tome pena tu amoroso, y dulce corazón, más precioso,
And also, my child, understand and realize that if you do my bidding your reward, your payment, cannot perish.

I shall repay you and recompense you for your service, your fatigue, and your errand for which you will undergo hardships on my account.

When Juan Diego heard the utterances, the words, the commands of the great Lady, with great humility and reverences he gladly accepted them and made up his mind to bring them about at once.

Then Juan Diego went to Mexico; he entered the palace of the ruling priest, the bishop, of him who was señor don fray Juan de Zumárraga, a Franciscan priest.

And when now he stood up before him, Juan Diego reported to him and laid before him everything he had marveled at on the hilltop and that the great Lady had ordered him.

The lord bishop attentively heard the message, the words, borne by the great Lady's emissary and answered Juan Diego: Very well, my child; I have heard you message.

However, you will return another day; you will come back here; meanwhile I shall consider and carefully look into what I must do.

Juan Diego was very discouraged and unhappy about this, because he thought his errand had been of no use, had been in vain.

And therefore he turned back, and when he was now following the road—listen, my children—once again in the same place there on the hilltop he saw the great Lady.

She was also there waiting for him.

And when Juan Diego saw the heavenly Lady he made a reverence and thus spoke to her: Heavenly Lady, my sweet Mother, do not be downcast; let not your tender, most precious heart be troubled, and forgive me for what shall now tell you.
que la piedra más fina) ihaun ma xinechmopópolhuilí, in tlein ye cuel nimitznohuilí. Tiomomachtíz, Ngitlazomahuiz-cihuatecuiyotziné: Ca ye onichiuhi, in tlein Tehuatzín

318-321 oincthmacahuatíili, ihaun oincthmotequihuítli: ca nel, ca ye onicnocauquitíili, ihaun oincthxicpantíili in Tlatoani Obispo in motlátoltzin, in mihiyotzin, in motlanequilizin; inic in Yehuaztin mítzomotocahuilí, mítzomoteapanquechihuiizi; tel

321-324 in Yehuaztin amo huel quimoltoquitía in notlátol: ipragma ca, Tlátocacahuapillié, Notzopelicaichpochantziné; ca ye ticmottíili; ca Nehuatl ca Nictzolcatl, ca Nimacehualli, ca

324-329 Ninictzolpilli ca Natlapalli, (soy un pobre Indio; soy la Ala, y la Códa. Es frase, para decir: soy plebeyo, vil, y despreciable.) Auh yehuatl ipragma, Nocihuatl;üocatziné, ma ontlacahua, ma ontzatzi in Mocnohuacáyollotzin: inic occe Tlazotlacatl, occe Pilib, nozo Tecutli ticmottitlanilí, tic-huatmihualiz; inic Tlátoani Obispo quimoltoquití, ihaun in motlanequiliz qui-

329-333 moneltilizi. In oquimocauqui in Tlátocaciuapilli in Itlacocatlatoltzin in Juan Diego, ca yuh oquimoyolchihuili, ihaun oquimoyoñalíili: Nocinetzin, Noxocoyotzin, Juan Diego, cenca

333-338 nictlazocamati, in tlein Nopampa oitnomochihiuli. Tel tocomnatiiz, Nopiltuz: ca imanell miequitzin niquimipia Notlanahuistíihlan, (muchos á quienes mandar) ihaun Notlátoltlitlan-
huan; (mensajeros) tel omngnequi; inic Tehualli iñin noco-
col, iñin notlanequiliz ticniteliz ihaun tictenquixtz. (que

338-344 concluyas este negocio, y voluntad mia). Auh iñi in, ma xi-

344-346 ye oquicac in, in Juan Diego, oquimolhuili in Tlátocaciuapilli: Tlacatzé, Nocihuatcuiyotziné, ca ye onicnocacacáqui

347-350 ia Mihiyotzin, in Motlaltoltzin. Ma tel moztla iñia, nicnel-
tiltii in Motlazanahuatiltzin. Auh in axcan, ma moyoli-
catzin. (y con esto á Dios. Modo de saludarse, y de despedírse.) Ihuicac Tlátocacahuapillé, in Dios Inanztíné,
You know, my beloved honored Mistress, that I did what you ordered me and what you entrusted to me.

Truly, I informed and explained your words, your utterances, your wishes to the lord bishop—that he build you a temple, erect a church for you.

However, he could not believe my words because, great Lady, my sweet Virgin Mother, as you see, I am a humble person, an Indian of the lowest class.

And therefore, my Queen, may your compassionate heart be so very generous as to make someone else, a worthy person, a nobleman or a lord, your messenger and send him there, so that the lord bishop will believe him and bring about your wishes.

When the great Lady heard Juan Diego's sad words, she thus strengthened and comforted him: My child, my youngest son, Juan Diego, I much appreciate what you have done for me.

However, you are to know that although I have many at my orders and many messengers, still it is necessary that you bring about and complete this which is my charge, my desire.

And thus, my beloved child, exert yourself and tomorrow go to see the ruling priest, the bishop, and you will tell him that I, the great Lady, Saint Mary, send you here and that already I have made a judgment in this matter and that I have already made up my mind.

When Juan Diego heard this, he said to the great Lady: O high personage. O my Mistress, I have joyfully heard your utterances, your words.

Let me nevertheless go tomorrow and bring about your esteemed orders.

And now good-bye, great heavenly Lady, Mother of God, my beloved honored Virgin Mistress; I am going from your presence.
Notlazomahuizichpochtseuvotzinē, ca yē, Mixpantzincō
niahū. Auh ica i, in Ichan otlamelahū in Juan Diego; auh
in oncan inon Yohualtica Sabado onocchu. Auh in Sabado
Imoztlayoc, (el día siguiente al Sabado) in Domingo,
catca, in yē otłathuic, (luego que amaneció) ocoeppa
oulahuiz in Ichan in Juan Diego, ouhiā Mexico, iuhan
ocoeppa ononextito Ixpaatzincō in Tlātoani Obispo; iuhan
huei nepechtsequiliztica ihuaa choquistica ouimotepanca-
pohuiili; (le refirió por su orden) in quenamd occeppa oui-
mottili in Tlātocacihuapilli Santa MARIA, iuhan in teiin
Yehuātzin ocoeppa ouimotlaaquahuahtuili. Auh in
ouimottili in, in Tlātoani Obispo, (visto esto por el Obispo)
cyē achitzin omovoliapantzīnō (se ablandó) iuhan ouimo-
paccacquiti in Juan Diego, iuhan yuh ouimonanquillili:
Intla ca nelli, Nopiltzinē. (si es asi verdad) ca in Tlātocac-
chuaupilī mitzhualmihuaui; (que te embio) ma in Yehuātzin
xicmihiuili; ma nechhuaimottitili centlamantli machiyoitil,
nozo centlamantli llamahuizollī; ic nicntlacaz: ca nelli, ca
melahuac, in tein teincchaquittī. In Juan Diego ouimotene-
huillī in Tlātoani Obispo; inic quihualmitquiitillī; (que le
trahera. Es de hualtequi, trahe; cemo iqu i es llevar) in teiin
Yehuātzin quimitlianillī. Auh niman yē ouhualquiz, iuhan
oitōt, (se volvió) ohuamocuep in Juan Diego. In iquacon in
Tlātoani Obispo ouimmorahuatillī omemīn in Itlanahuati-
huan in Itetequipanocahuian: in ma quihuecatitzhitluiti, ma
quiteputztoacan, ma quimopachihuican in Juan Diego, (embio
dos Pajes, que observaran de lejos) iuhan ma quittacan, in
teiin ay, teiin quichihua, i[ih]juan Ac ixco tlatoā. Yuh oui-
chihuq canceled in Itlanahuatihiuan in Tlātoani Obispo. Tel
omochuhih: ca in yē in Juan Diego in itzintlan in Tepetl
ouhualācito, ca in oncan poliuhtihuetz; iuhan yē āeccan huei
ouitiquaie, immanel cemōhuihan ouquitimotinedo. Ohuah-
omicuep in Ititanhuian in Tlātoani Obispo, iuhan in
Yehuātzin ouimmachizitiqī, in teiin omochiuh; in que-
nami Imixco opoliuhtihuetz in Juan Diego; auh yē ipampa
ouquitoeq: ca aço Nahualli, nozo Tetlachihuichi catca. Auh
And with this Juan Diego went direct to his home and on that Saturday night he rested.

And the day following Saturday was Sunday.

At dawn Juan Diego once again set forth from his home; he went to Mexico [City] and once again appeared before the lord bishop and with deep reverences and weeping he related in proper order how once again he had seen the great Lady, Saint Mary, and what once again she had sternly commanded him.

And when he had seen this the lord bishop was somewhat moved and with pleasure heard Juan Diego and thus answered him: If it is true, my son, that the great Lady has sent you here, tell her [this]: Let her show me here a sign or a miracle by which I may believe that what you report to me is true, is a fact.

Juan Diego promised the lord bishop that he would bring him what he demanded.

And then Juan Diego set forth and returned; he turned back.

When that [had taken place] the lord bishop ordered two of his pages, his servants, to observe Juan Diego from a distance, to follow after him, to spy on him and see what he does, what he is up to, and to whom he speaks.

Thus the lord bishop’s pages did.

But it happened that when Juan Diego went reaching the foot of the hill he suddenly, disappeared there and they could nowhere find him even though they went looking for him everywhere.

The lord bishop’s pages turned back and reported to him what had happened, how Juan Diego had suddenly vanished before them; and therefore they said that he was perhaps a sorcerer or a wizard.
385-391 ca nelli: ca iquacon in Juan Diego in Ixpanztinco catca in Tlatocacihuaupilli; ahu in Yehuatzin oquimomachizili in tlein, in Tlatoani Obispo oquimonanquili. In iquacon in Tlatocacihuaupilli yuh in Juan Diego oquimononochili: Ca ye qualli, Noconetzin, Noxocoyotzin; (bien está) Ma tel moztla nican tiiotiz, tihuaimocuepaz; inic tiquitiquiliz, in Tlatoani
391-395 Obispo in Machiyotl, in Yhuatzin mitzitanilia. Ic zan niman mitzaeltocaz, ihu in itechcopa i ca ye aocmo ceppa in Yehuatzin omeyololluahoz, nozo moyoltzotzonaz. Auh ma ic ompachuhui in Moconoyollotzin, in Tinopiltzin, ca Nehuatl nimitzaxlahuizlip in ixquich in monetlacuitlahuizitin,
396-397 ir. motequitilitzin, ihu in mociammiquilitzin, in Nopampa 397- tiquipihyohuia. Mayecuel xiuh. Tel moztla nicaa nimitzno-
398-399 chielia. Zan niman ipan inon tonalli, Domingo catca, in
399-401 Ichan atlamelauih in Juan Diego. Auh in ye in onc an Ichan ocalaquto, oca quito in Itlatzin, (ac su Tic) in itoca catca Juan
401-402 Bernardino, ca huil mococoa, ca hueflanauhtoc. Auy ye
402-405 ipampa in Ihuiyoc inon tonalli Domingo, in ye Lunes catca ca niman ahu in Ichan quizzaz; inic quinetiliti in Ina- huatilitzin in Tlatocacihuaupilli: ca nel, ca quipalehuiticatca,
406-408 ihu an quipattititca in Itlatzin. Auh omochin N.P.; ca ototocay, ouheix in Icocoliz; ahu ye ipampa onahuatiloc in Juan Diego, (le fue mandado) in ma quimonchitili Ce Teopoxqui; inic quiyololuitiliz in Itlatzin. Auh ihui in, in
409-410 ipan Martes, huil yoahuatzinco in Ichan oitztehuac (salidi), inic quimochniliti in Teyolcutiani. Auh in ye ohuhalici
411-415 in Itzentlen in Itenco in Tepetl; in canin ye yecpa oquinititi-
lica in Tlatocacihuaupilli; inic in Yehuatzin amo quimotzical-
huizquia (para que no lo detuviera), amo quimoquechiliz-
quia; ca oquitlacolhui in melahuac oti, ihu an oceccan, San-
tiago Tlatilolco otlatoayca. Ca nel, ca mamatia in Juan Die-
go (le parecla), ca ic amo quinotitilizquia in Tlatocacihua-
pilli; in Yehuatzin cennohuian, nonoca (por todas partes)
415-418 moitlachietlicia. Auh izca, N.P.: ca in Tlatocacihuaupilli ocno-
cuelceppa oquimonamiquilito in Juan Diego, Ixpan omontex-
And it is true that when Juan Diego was in the great Lady's presence and reported what the lord bishop had replied to him, then the great Lady spoke to Juan Diego: Very well, my child, my youngest son; however, tomorrow you will return here; you will come back in order to take the lord bishop the sign that he demands of you. Thus he will believe you right away and will no longer be of two minds about it or in doubt.

With this satisfy your doubts, you who are my son, for I shall repay you for all your care, your work, and your fatigue that you have undergone on my account.

Now then go. But tomorrow I shall await you here.

Right away on that day, which was Sunday, Juan Diego went straight to his home.

And when he went to enter his home, he went to his uncle, whose name was Juan Bernardino.

He was quite sick; his condition was going from bad to worse. Because of this, on the day following this day, Sunday, which was Monday, he was completely unable to leave his home in order to carry out the orders of the great Lady, for truly he was helping and [trying to] cure his uncle.

But it happened, my children, that the sickness increased, worsened, and for that reason Juan Diego was ordered to summon a priest to take his uncle's confession.

And so early Tuesday he left his home to go to summon a confessor.

And when he came to arrive at the foot, at the edge, of the hill, where three times he had seen the great Lady, in order that she not detain him, not stop him, he circled around the direct road followed another road to Santiago Tlatelolco.

Truly, Juan Diego thought that thus the great Lady would not see him, she who everywhere, in every place, was watching.

And listen, my children: The great Lady once again went to meet Juan Diego, to appear before him.

"It is interesting to note that this second appearance of the Virgin to Juan Diego on Sunday is not in the Nican Mopohua" (Stafford Poole, personal communication, 30 August 1993).
titzinotl. Iguacu in Juan Diego hucu pinahualitztica oquimonepechiquilili, oquimomahuiztlapalhui in Tlátocacihuapilli, ihuan yuh oquimonénochili: Ma moyolicatzin Ilhuicac Tlátocacihuapilli, Nocihuauetecuivotziné, ma moyolicatzin (buenos días te dé, Dios). Ma Dios mitzmopielítzino in Ilhuicacahuacatzintle. (Señora del Cielo) Quen otimotlathuiltitzino?

(cómo has amanecido?) Auh in Tlátocacihuapilli no oquimotlápalhui in Juan Diego, ihuan oquimolhuili: Ma moyolicatzin, Juan Diego, Nopiltzin. Ma Dios mitzmopielítzino, Noconetzin, Notlazoxocoyotzin. Auh in teheatl quen otimotláhtlutili? Auh in axcan campa mach tiauh? canin ic titlame-

lahuatiuh? Iguacu in Juan Diego oquimonanquillili in Tlátocacihuapilli, oquimolhuili: (le respondió, diciéndole) Ma xinechommopópolhuili, Notlazómahuizntzine; macamo ximoyoltequipachotzino, ihuan macamo quen mochiuhtzinó in Mochalchiuhuetlaolicayollotzin, Notlazoxecuivotziné: ipampa ca ticnomachitiz: ca yalhua ca nelli, ca melahuac: ca níman áhuel onimitznottilico, Notetlazotlacanantziné: (amante Madre mia) ipampa ca in iquac in ompa mochan, nocnoxacalco nooñacito (cuando llegue a mi pobre choza, que llaman Xacal), ca onenaxdito (fui a hallar, o hallé), ca in motolinía in Notlatzin Juan Bernardino: ca huel mocociotzinoticatac. Auh zatepan ototecac, ohueix in Icocoliz; ihuan ye ipampa in Yehuatzin in Notlatzin onechmonahuatili: in ma zan niman nicnmonicitiilici Ce San Francisco Teopixqui; inic quimoyolcuítilliz. Auh xicà, Ilhuicac Tlazoichpotzintle, Cihuapilli, in tein ipampa yalhua ámico nican onimitznone-

pechtquilllico. Tleca ámo onincneltzico in motlatotzin. Auh zan ye no ipampa i in axcan onietlacolhui in otli: (torcí el camino) inic iciuhca nicnonechilihuetzitiuh in Teopixqui; inic quimopalehuilihiuh in Nococoxcatlatzin. Ma ic ompachihu in Moyollotzin, Ilhuicac Tlazoichpotzintle.

In oquito in, in Juan Diego; níman ye oquimolhuili in Tlátocacihuapilli: Juan Diego, in Tinotlázocoenetzin, macámoc quen mochiua in Moyollotzin; ihuan macámoc ic ximovaltequipachó, ipampa in Icocoliz in Motlatzin: ipampa ca huel xicnati, ihuan ma ic ompachihu in Motlaocoxcatlatzin: Ca Nehuatlí ca in Moca mochipa ninochihuah (que siempre cuidó de tí); ihuan ca ye onicpáti, ye onichuelquetz, ye onic-
Then Juan Diego with great shame bowed to her, reverently greeted the great Lady, and thus spoke to her: Greetings, great heavenly Lady, my Mistress; greetings.

May God guard you, heavenly [Lady].
How are you this morning?
And the great Lady also greeted Juan Diego and said to him: Greetings, Juan Diego, my child.
May God guard you, my child, my precious youngest son.
And how are you this morning?
And where are you going now?
Where are you hurrying?
Then Juan Diego answered the great Lady; he said to her: Forgive me, my beloved honored Mother; do not be vexed, and do not trouble your compassionate, most precious heart, my Virgin Lady, because of what you are to know.
For truly it is a fact that yesterday it was quite impossible for me to come see you, my loving Mother, because when I went there to reach my home, my poor hovel, I came upon my sick uncle, Juan Bernardino; he was quite sick.
And afterwards the sickness increased, grew worse, and therefore my uncle ordered me to summon a Franciscan priest at once, to receive his confession.
And see, O beloved heavenly Virgin, O Lady, why I did not come here yesterday to bow before you [and] why I did not come to put your words into effect.
And likewise therefore today I altered my course so that I might quickly, swiftly go to summon the priest, so that he might go to help my sick uncle.
May your heart be satisfied, beloved heavenly Virgin.
When Juan Diego said this, the great Lady then said to him: Juan Diego, my beloved child, do not be disturbed and do not be vexed about your uncle's illness, because you must know well, and may your compassionate heart be satisfied, that I always take care of you, and I have already cured, healed, strengthened your uncle.
chicauh, en Motlatzin. Inin tlátolli oquimitalhui in Tlátoca-cihuapilli in ompa atlamultenca (junto al Pozo) in canin axcan ommemeyatica quaqualacatica in Atl. (en donde está manando, y brotando, ó hurdle el agua) Auh zatepan in Yehuatzin omopanolti, in canin axcan itcatiac in cenca huei, cenca mahuiztic in Iteopancatzin. Auh in oncan yuh in Ye-huatzin oquimonónochili in Juan Diego: Auh in axcan in Tnuitlantzin, in Tinotláihaultilzin (mi mensajero) xipan-huetzi, ihuan Tepeticpac xontleco, in canin yeh quezquipa otimechitaa. Auh in oncan toconițaz cenca mahuiztic nepane Xuchitl: xiccocotona; mocuexanco xicnehicó (juntalas en tus faldas, ó en el canto de tu Capa) ihuan xinechuiltiquili: (trahemelas ca Nehuatl nimitzilhuiz, en tlein ticchiuhaaz. Zan niman Tepeticpac otecoc in Juan Diego. Auh immanel in Tepetl ca zan Tlalhuacpan catca (tierra seca), ca zan huiztlá, ca zan tzitzicaztlá (que es solamente espinar) in occencayé (mucho más) in iquac echuechililo, mochicahu, ihuan motlapaltilia in Cetl (cuando hiela, y arrecia el hielo); in yuh mochihu in ipan Metzli Diciembre. Tel in oncan tepeticpac oquittac, oquimuthzó, yuhquimmá in Tepapa-quiltican xóxochitlalá, xochitepanscalli. (admiró un vergel, o Paraíso de flores) Auh in oncan ca huei tlamahuizoltica xoxotlatoc, itzmolintoc, cuécuepontoc cenca ahuiac, huel celtic, cenca mahuiztic nepapan xuchitl. Oquicócton in Juan Die-go, ihuan oquimitquili (de itqui llevar), oquimohuiquili in Tlátocacihuapilli in nepapan oc ahuachyo Xuchitl, ca huel moca ahauchtli (las flores llenas de rocio). Auh niman in huel Yehuatzin in Sta MARIA, in Itlazomaticatzinco (con sus preciosas manos) oquimoyectlatlalilitzino, oquimochichi-huitzínó in Icuexanco, in Itlazomingo in Juan Diego, ihuan yuh oquimonónochili: Yehuatl in, Tinoconetzin, ca in Ihui-cac Machiyotl, ihuan in Teotl tłumahuizolli in notencopa tic-hui-quiliz in huei Teopixqui, Obispo; inic mitzneltocaz, ihuan quineltliz in Notlanequiliz. Notocatica (en mi nombre) tic-
The great Lady spoke those words there by the well where now water is flowing and bubbling. And afterwards she crossed over where today her vast, most marvelous church stands. And there she thus addressed Juan Diego: And now, my emissary, my messenger, go up, and climb up to the hilltop from which I have several times seen you.

And there you will see various most marvelous flowers. Cut them; gather them in the folds of your cape and bring them here to me. I shall tell you what to do. At once Juan Diego climbed up to the hilltop. And though the hill was mere barren soil, full of thorns and nettles, especially when plants are frozen and the ice is firm and solid as it becomes in the month of December, yet at the top of the hill he saw marveled at which was like a delightful garden, a flower garden.

And there, most miraculously there spread various most marvelous, fragrant, fresh flowers, budding, growing, bursting into bloom.

Juan Diego cut them and carried, took to the Lady the various still dewcovered flowers, all covered with dew.

And then Saint Mary herself with her precious hands set in good order and arranged them in the folds of Juan Diego’s cape, and thus spoke to him: This, my child, is the heavenly sign and divine miracle that at my behest you will take to the great priest, the bishop, so that he will believe you and will put into effect my wishes.

In my name you will relate everything you have seen.

16 "It is interesting that Paredes has greatly abbreviated the poignant dialogue that is in the Nican mopohua at this point. The assertion that the Virgin stopped Juan Diego at the spring at Tepeyac (which was believed to have healing powers, though not necessarily miraculous) was popular in the seventeenth century. As far as I can tell Becerra Tanco was the first to say it in his testimony before the capitular inquiry, 1666" (Stafford Poole, personal communication, 30 August 1993).
pohuiliz in iquitlamantli, in otiquittac. Huei xicmocuitlahui; inic quallli ic ticcuexanoz (leves en tu falda), ihuan ti-quituiliz, ihuan niman Ayac, in macamo in huei Teopixqui Obispo, tienexuiliz.

Zan niman Mexico oyatihuetz in Juan Diego, ihuan in oscpa omocalaquito in Itépanchantzinco in Tlátoani Obispo.

Auh in ocán in Itetequipanocaluan, imnanei quinquivuiquixtilizque in Juan Diego in cenca ahuiyac Xuchitl, in quicuecanoticataca (llevara en su capa); ca nel ca niman ahueli

(no fue posible) in ácista quicuilizque. Quintepan (después) ocalac in Juan Diego in Itxpanztzinco in Tlátoani Obispo, ihuan yuh omotlatolli: Natlócateopixcatáztziné [sic]; ca yé yé nappa (yá es la quarta vez), in Ilhuicac Tlátocacihuapilli Santa MARIA nican mixpantzino nechhualmoctiulilí; inic

in Téhuáztzin, ticmoquetcililiz in Tétepacaltzin. Auh inic in Téhuáztzin ticmoneltoquitiz; ca nelli, ca melahuac in Noneti- tlaniz (mi embajada), ihuan in Notlato; in yé oppa onimitznocauquielí: (que expuse á sus oydoe) izcá, Tlatoanié, in Il- huicac Machiyotl; izcá in huei tlamahuizollí; izcá inin cenca mahuitic, cenca ahuiyac Xuchitl, in huei Yehuáztzin in Tlá- tocacihuapilate mitzhualmoctiulilí, mitzhualmoctitili. Auh ca nelli ca huei Nehuatl in oscpa Huítztepeticpac oniccóco- ton, ihuan huei Yehuáztzin in Santa MARIA inonmatzinco, ihuan in Itlazomaticatzinco (por sí misma, y con sus purissi- mas manos) in Nocexanco (en el canto, ó fálde de mi capa) oquisidualtilili, ihuac onechmonahuistilli, in ma in in huei Tehuatzin nimitzhualnitquililiz, nimitzhualmoquiquiliiz, ihuac nimitztionextiliz.

In oquitó in, in Juan Diego; izcá, N.P; centlamaniti cenca huei, Ilhuicac Tlamahuizotti: ipampa ca iquacon oquihual- zouh in Juan Diego in Iayauh, in Itilmá: Aperitique Rosas, que veste latebant, oquitepeuh, oquichayauh (arrojó, ó es- parció), in oc aruuchyó Xuchiti (las flores aun todavía ba- ñadas con el rocío), ihuan in oscan in Itlmatitech omitziulótiino, omonopintzino, omonachiotzinó in cenca mahuauh- qui in Ixiptlatzin, in icopincatzin, in Icuitl lo locatzin in Tlá- tocacihuapilli, in cemitec Ichpotzintli, in Dios Itlazocichpoch- nantzin, Santa MARIA de Guadalupe; ia yuh cennohonuan
You will be very careful with [the flowers] to carry them unharmed in the folds [of your cape], and as you go taking them you will show them to absolutely no one except the great priest, the bishop.

At once Juan Diego swiftly went to Mexico and there went to enter the lord bishop's palace.

And there [the bishop's] servants, though they wished to take from Juan Diego the very fragrant flowers that he was carrying in the folds [of his cape] were in fact quite unable to take anything from him.

Finally Juan Diego entered the lord bishop's presence, and he thus spoke: My lord father and priest, now it is the fourth time that the great heavenly Lady, Saint Mary, sends me here before you as a messenger so that you will erect her temple for her.

And so that you will believe that my mission and my words, which I have twice reported to you, are true, are facts, here, lord, is the heavenly sign, here is the great miracle; here are the most marvelous, most fragrant flowers that she herself, the great Lady, sends you as a message [and] shows to you.

And truly, I myself cut them there on the thorn-covered hilltop, and Saint Mary herself, she herself and with her [own] precious hands laid them in the folds [of my cape] and commanded me to bring them only to you yourself, to carry them to you, to show them to you.

And when Juan Diego had said this —listen, my children, to the very great heavenly miracle— because when Juan Diego opened out his maguey fiber mantle, his cape: Aperitque Rosas, que veste latebant 17— he spilt, he strewn on the ground the still dew-covered flowers, and there on his cape was painted, depicted, designed the most marvelous image, replica, painting of the great Lady ever virgin, God's beloved Virgin Mother, Saint Mary of Guadalupe, whom we honor everywhere in the world.

17 And she opens the roses which were lying hidden in her clothing.
Cemanahuac tictomahuiztililiá. Auh in o yuh in Tlátoani Obispo oquinotilli, iuhan oquimomahuizalhui huei tamahuizolli in, ca can niman in Yehuátzin, iuhan in Ichan tlacá omo- tlanquaketzque, iuhan oquimonepchequilique in Ixiptlatzin in Tocenquizcananztin. Niman ye in Tlátoani Obispo oquimomotiillí in Juan Diego in Itilmatzin; in Iquechtli ilpitcacta (atada al cuello), iuhan in ompa in Intetoehiuayan (en su Oratorio) oquiootlallí; in oquie in Iteocaltzin in Santa MARIA quimoquechililiaya. Auh yequené in Tlátoani Obispo cequintin oquimualmihuali in Ittitlanhuan in ompa in Ichan in Juan Bernardino; inic quilitlatanizque, quitatemolizque in itechcopa in tléin, in Imach (su sobrino), Juan Diego oquicenueuh. Auh in Juan Bernardino yuh oquinananquili: Ca huei nellí, ca huei melahuac: ca huei nuitlahuac, iuhan ca onictitlan in Nomach Juan Diego; inic quimomochilitili in Teyolcuitiani. Auh in iquacon in Tlátoacihuapilli Santa MARIA onechhuamottitzinó, in yuhca- cini in Tlacahcuapilli Santa MARIA onechhuamottitzinitó in Nomach Juan Diego. Auh in Yehuáztzin in Santa MARIA onechhopátililitizinó, iuhan onech- momahuatilitizinó; ina nietcaquitl, ina nietemachi inin Itlamahuizoltezin; iuhan ca Yehuati in Ixiptlatzin in Tocatocacihuapilli ca tocatilloz in Cemixquaichpotzintli, Santa MARIA de Guadalupe. Ic oompachiuh, iuhan omàcic inyollo in Cemixquichtin in Tlacá, in itechcopa in cence huei, cence mahuizauhuqui in Itlamahuizoltzin in Tłotocacihuapilli. Auh ca nellí, N.P: ca in Yehuátzin ca quimozoohuiliilia (estien- de) in cemixquichtin in Talticpac tlaca; in Iteclaoxicilizcue- xantzin: (su Seno de misericordia) Omnibus misericordiae suae sinum aperit (S. Bern.); inic in Mochintin, in Yehuáztzin quimotzátzililiá, icnelilozque, tlacoilizadoque, nemactilozoque:

Et de plenitudine ejus omnes accipiant. Auh ca nellí, N.P: ca in Yehuáztzin mochipa tecnomchucualltilicitá (nos está defendiendo con su sombra), iuhan techmopiélítica in Ihuicpa in Tlacatecolotl, in ihuicpa in temauhcacoliztilli, in ihuicpa in Apizmiquiliztil, in Nécaliliztli (del Demonio, peste, ham- bre, guerra, etc.); iuhan in oc izquitlamasti tetlacoctli, teta- lini, tepazmictli; in oce[c]can miecçcan Tlaocayopan Cema- nahuac ca zan atzaz, ca zan achica mihiyohuia. Auh yé
And after the lord bishop saw and was astonished by this great miracle, right then he and his household knelt and bowed before the image of our perfect Mother.

Then the lord bishop unfastened Juan Diego's cape, which was tied about his neck, and placed it in his oratory while he was erecting Saint Mary's temple.

And moreover the lord bishop sent some of his messengers there to Juan Bernardino's home to ask, to inquire about what his nephew Juan Diego stated.

And Juan Bernardino thus answered them: It is indeed true, it is indeed a fact.

I indeed lay very sick, and I sent my nephew Juan Diego to go summon a confessor.

And then the great Lady Saint Mary showed herself to me as she had shown herself to my nephew Juan Diego.

And Saint Mary cured me and ordered me to announce to the people, to inform them of this miracle of hers, and that the image of the great Lady would be named the perfect Virgin Saint Mary of Guadalupe.

Thus the hearts of all the people are satisfied, content, concerning the very great, most marvelous great Lady's miracle.

And it is true, my children, that she opens the compassionate folds [of her cape] for all the people of the earth: 

\[ \text{Omnibus misericordie sua sinum aperit} \] (S. Bem.) in order that all who cry out to her may be benefited, shown compassion, given gifts.

And it is true, my children, that she is always sheltering us against the devil, against fearful diseases, against famine, violence, and still other things that sadden, afflict, cause people anguish [as well as] in still many other kingdoms of the earth [where] many times, often, there is suffering.

18. And of her fullness we have all received.

19. "Paredes has again altered the verse slightly to fit his message. The original reads 'et de plenitudine ejus omnes accipimus'. This was more or less accepted practice" (Stafford Poole, personal communication, 30 August 1993).
ipampa, ma Ammochintin in Amehuantin, N.P; ma Anqualtin, ma Anhuehuintin Antlatlanimo, ma mochipa cemicac

in Icehuallotitlanitzinco in Amocenquizcanantzin xenalaquic. Ca nel, ca in Yehuáztzin amechmocnoitiliz, amechmoc- 
paluhuitiliz, ihuan amechmomaquixtiliz, Manocé xicmocaquic- 
tican, N.P; in huel teyollali in Itláoltzin in San Buenaven- 
tura, in quimitalhu: Qui est sinu Maríe, tám securus est, 
quod erit in Ceilo, sicuti si jam esset in ipso Ceilo. Quitoz- 
nequi. In zazo in Aquin mocnotecatoc, ommocchuioc in Itcic- 
noittalizcuexantzinco in Santa MARIA; ma quihuellali ma 
huel quicemaxilti, ihuan ma quipachihuitle in Iyollo; inci tla- 
mealahuaz in ompa Ilhuicac; immacazan in ompa Ilhuicac ye 
onyexquia, ye mopapaquiltizquia.

Auh in axcan in Amocenquizcaichpochantzin Santa MA- 
RIA in Itlazopilhuantzitzinned, in Ixocoyotitzinhuané, ihuan in 
Itlazoltaltitzinhuané [sic], ca in Amehuantzitin namech- 
nonotza in Ammacchualtzitzintin, in Amindiotlacatzitzintin; 
ma ximocuitihuetzican, ma ximoyollalican, ihuan amoco 
quenami ximoyolácoycucan; inci anquinemiliotocazque in 
Amomazahuialpótzin Yeclacatzintli Juan Diego; ihuan inci in 
itetzinco ammotemachizque, antakuauhtlatamitzque in Amo-
tzopelicanantzin. Ma mochi ámoyollotica, Amanimatica xic-
motlazotlican; ihuan ma níman áic amotláltacolticaxicmo-
yoltequipachihuican. Auh inlal ca nelli; ca in Amehuantzi-
tzin ca in Amipilhuantzitnin in Tlátocachuapilli; ca huel amo-
tech ommonequi; inci anquichihuazque, anquitequipanozque, 
in tein quichihuá, in tein quitequipanoá in Santa MARIA 
in ipilhuantzitzin: si filij Abrahre estis opera Abrahre facite.

(John 8. 39). Si filij Marie estis, opera Marie facite. Auh 
ihui in ma mochipa amoyolloític xicnemititinemican: in que-
nami in Tlátocachuapilli, in Dios Inantzin amechmopiltzin-
titzinó, amechmocnetitizinó; ihuan in quenami in amomacpa 
amopal (por vuestra mano, por vuestro medio) In Yehuáztzin 
quimotz encouraging in in cesca huei cenca mahuizahuquie, in
And therefore may all of you, you who are saintly, you who are great, you who are sinners always [and] forever enter into the [protective] shadow of your perfect Mother.

For truly she will have pity on you, aid you, and save you.

Listen, my children, to the most consoling words of Saint Bonaventure, who said: Qui est in sinu Mariae, tam securus est, quod erit in Caelo, sicuti si jam esset in ipso Caelo.\(^\text{20}\)

That is: Whoever humbles himself [and] rests in the compassionate folds of Saint Mary's [cape], let him be calm, let him assure and satisfy his heart that he will go direct there to Heaven; it is as if he were already there, already rejoicing in Heaven.

And now, [you] beloved children, [you] youngest sons and beloved ones of your perfectly Virgin Mother, Saint Mary, you whom I speak to, you natives, you Indians: Come to your senses; be comforted and wondrously lift up you hearts, so that you will follow the way of living of your fellow Indian, virtuous Juan Diego, and so that you will put your trust in [and] rely on your sweet Mother.

Love her with all your heart [and] soul and never anguish her with your sins.

And if it is true that you are the great Lady's children, it is very necessary that you do, that you work as Saint Mary's children do [and] work.

Si fili; Abrahë estis opera Abrahë facite (Joan. 8:39).\(^\text{21}\)

Si fili; Marie estis, opera Marie facite.\(^\text{22}\)

And thus always consider in your heart how the great Lady, God's Mother, has adopted you as her children, as her young children, and how by your hand, by means of you, she brought

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\(^{20}\) "This is a little bit puzzling, since the quotation makes more sense without the phrase 'quod erit in coelo'. As it reads now, it translates 'He who is in Mary's bosom, is so safe that he will be in Heaven, as if he were already in Heaven.' I can look for that quotation, but it is very difficult to find quotations from medieval theologians—their works are just too extensive" (Stafford Poole, personal communication, 30 August 1993).

\(^{21}\) If you are the children of Abraham, do the works of Abraham.

\(^{22}\) If you are the children of Mary, do the works of Mary.
Ilhuicac in Ilamahuizoltzin. Auh in yuh in San Juan Evang­esta oquimahuizò in Inetemohuilitzin in Tlátocahiuapilli, in

602-603 nican Tlaticpac: EGO JOANNES vidi sanctam civitatem.

603-607 Jerusalem novam descendem de c(e!o: ca ~anyeno yuhqui in Quemmachamichtzintli Juan Diego oquimahuizô ceppa, oppa, yexpa, nappa, çanyeno yehuatl in in Inetemohuilitzin in cemîcac ichpotzintli Santa MARIA, in iz Cemanahuac, in iz

607-609 Totalpan, ihuau in iz Taltepepan: EGO JOANNES vidi sanctam civitatem Jerusalem novam, descendem de cœlo.

609-610 Ma ic xicmotlazocamachiltican in Amochpochilhuicahuâca-

610-619 nantzin. (à vuestra Madre Virgen Señora del Cielo.) Auh çà tlatzonco (y finalmente), ma no xicmotlatlauhtiliican. N.P: inie in quenami in Yehuátzin oamechhuamottititi in nican Tlaticpac in Imachiyoitzin, in Ilhuicac cenca mahuizauhqui in Ilamahuizoltzin: Signum magnam aparuit in terra: Mulier amicta Sole, et Luna sub pedibus eius; ma çanyeno vuhqui in huel Yehuátzin (ella en su misma persona) amechhual- mottitizinò (se os manifesto) in ompa in Ilhuicac in ompa in Dios Itlátocatepchantzinco in ompa Tecempaapaquitli- loyan, in Gloria.

620 Ofrecimiento de cada dia à nuestra Señora.

621-622 Tlahuemmanalitzli; ic momoztlae tictocercamacazque in Tlátocahiuapilli Santa MARIA de Guadalupe.

623-631 Tlátocahiuapillê, Notlazomahuiznantzinê, Santa MARIAê, nican mixpantzincó ninomayahui, ninnocotlaza, ihuau mochi Noyollotica. Nanimatica nimitznohoueçapanihihua, nimitznome­ huiztililia, nimitznotlazítllia, ihuau nimitznotlazocamachitia, ipampa in nepapan in motetlacoollitzin; ic in Tehuatzin oti- nechmomacahuillitzin. Auh ocyecenca ipampa ca Tehuátz­ tin, Notzopelicanantzinê, otinechmopiltzintitzino, ihuau oti- nechmoconetitzino. Auh ic ipampa in axcan ihuau yè mochipa nimitznochmacatzinoa, Notetlaocolicanantzinê; ic in Te­ huátzin nimitznotlazítllia, ihuau inic áic nimitznoyolequipa-
to a conclusion this very great, most marvelous heavenly miracle.

600-602 And thus did Saint John the Evangelist marvel at the descent of the great Lady here to the earth.

602-603 *Ego Joannes vidi sanctam civitatem, Jerusalem novam descendendem de ceolo.*

603-607 Just so did fortunate Juan Diego marvel once, twice, three times, four times at this same descent of Saint Mary, ever Virgin here to the world, here to our land, here to our city.

607-609 *Ego Joannes vidi sanctam civitatem Jerusalem novam, descendendem de ceolo.*

609-610 Be therefore grateful to your Virgin Mother, Mistress of Heaven.

610-619 And finally, my children, also pray that as she has shown you here on earth her sign, her most marvelous heavenly miracle—*Signum magnum aparuit in terra: Mulier amicta Sole, et Luna sub pedibus ejus*—likewise she will show herself in person there in Heaven, there in God's palace, there in the place of rejoicing common to all, in Paradise.

620-620 Daily offering to our Lady.

621-622 The act of offering by which daily we give ourselves completely to the great Lady, Saint Mary of Guadalupe.

623-631 Great Lady, my beloved honored Mother, Saint Mary, here before you I have thrown myself, I humbly cast myself, and with all my heart [and] soul I exalt you, I honor you, I love you, and I thank you because of your compassion that you have granted me and especially because you, my sweet Mother, adopted me as a son and a young child.

631-634 And therefore now and always I give myself completely to you, my compassionate Mother, so that I may love you and so that I may never anguish you.

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23 I, John, saw the holy city, the new Jerusalem, coming down from heaven.

24 I, John, saw the holy city, the new Jerusalem, coming down from heaven.

25 The sign has appeared on earth, the woman clothed with the sun and the moon beneath her feet.
634-640 chilhuitl. Auh in Tehuátzin nimíznotlátlauhuitla; in ma in nonemian, ihuan in nomiquian xinechmopalehuíli, ma xinechmochimakaltili, ihuan ma in motetlacojilizcuevantzinco xinechmocalaquilli; inic qualli ic ninemiz; ihuan nimiquiz; inic čatepan nimíznomahuizalhuiz in ompa in Ilhuicac; in ompa in Dios ltlátotecpanchantino in Gloria. Amen.

641-644 Regi autem seculorum inmortali, invisibili soli Deo honor, & gloria sin sæcula sæculorum. Amen.

(1. Tim. 1. V. 17.)

645 O.S.C.S.M.E.C.A.R.
634-640 And I pray to you that you aid me during my lifetime and at the time of my death; shield me and place me in the compassionate folds [of your cape], so that I may live and die well, so that afterwards I may honor you there in Heaven, there in God's palace, in Paradise. Amen.

641-644 Regi aetern seculorum immortali, invisibili soli Deo honor, & gloria in secula seculorum. Amen (1 Tim. 1:17.)

645-645 Omnia sub correctione Sanctae Matris Ecclesiae Catholicæ Apostolicae Romanae.

26 To the immortal King of the ages, the only invisible God, be honor and glory forever and ever. Amen.
27 Everything subject to the correction of the Holy Mother, the Catholic, Apostolic, Roman Church.