

SO THAT IT MAY COME TO THE ATTENTION  
OF ALL THE INDIANS:

An Eighteenth-Century Sermon on the Virgin of Guadalupe  
and Juan Diego

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The story of the apparition of the Virgin of Guadalupe to the Nahuatl 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 tlama-huiçoltica* 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.<sup>1</sup> 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).<sup>2</sup> 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

<sup>1</sup> An annotated edition with a transcription and translation into English currently is being prepared by Lisa Sousa and Stafford Poole, C.M.

<sup>2</sup> In addition, his translation appeared in his own *La aparición de Santa María de Guadalupe* (1931, México) [see León-Portilla, 1988, II, 406, item N° 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 Carochi* 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 LXXIII 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., "LXXIII" 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 renditions are possible. The translation is guided in part by Paredes' own understanding of the Nahuatl as shown by his glosses of 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, proprias, 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 dejaron sus Libros, ô impressos, ô manuscritos; que conservan en su propiedad, y elegancia este fecundo, y elegantissimo Idioma. Y de proposito he omitido otras voces, que se usan en algu-

nos lugares; por ser en la realidad barbaras, y que jamas se hallan en estos celeberrimos Maèstsos del Idioma.<sup>3</sup>

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."<sup>4</sup>

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 impropiedades, y barbarismos, que â veces se experimentan; y con que sale una mezcla de Castellano, y Mexicano, que ni en uno, ni en otro Idioma se entiende."<sup>5</sup> He is equally unequivocal in the *Catecismo*. Everything regarding the language, he declared, "he sacado, como de pura fuente, de los mas antiguos, mas classicos, y mas eminentes Autores, que fueron en realidad los Cicerones, los Curcios, y Tacitos de esta eloquentissima Lengua."<sup>6</sup>

Notwithstanding his strong purist sentiments this well-read nahuatlo'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.<sup>7</sup> When the first encounter takes place, for example Saint Mary quickly identifies herself in the present transcription and translation as follows (see lines N<sup>o</sup> 262-266):

Mayecuel xocommati, in Tinoconetzin, in Tinococoyotzin, ihuan ma yê yuh ic ompachihui in Moyollo: Ca Nehuatl ca Nisanta MARIA, ca in Nicemicac Nichpochtli; in Yehuatl in Imissatzin ticcaquitiuh; No ihuan Nehuatl ca in Nihuel nelli Nichpochnantz in Totecuiyo Jesu-Christo.

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

<sup>3</sup> Paredes 1759b, preliminary leaf, unnumbered.

<sup>4</sup> *Ibid.*

<sup>5</sup> Paredes 1759a, 202.

<sup>6</sup> Paredes 1758, "Razón de la obra al lector", preliminary leaf, unnumbered.

<sup>7</sup> 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 noxocoyouh ca nèhuatl in niçēquizca cemìcac ichpochtli Sancta Maria in ninantzin in huel nelli Teotl Dios in ipalnemohuani, in teyocoyani, in Tloque Nahuaque, in Ilhuicahua in Tlalticpaque.<sup>8</sup>

(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 "Cihuapillê" (O Lady), speaking to her much as a Spanish speaker would (see lines N° 258-9 of this transcription and translation). In the Lasso de la Vega work, however, he begins with "Notecuiyoe, Çihuapillè Nochpochtzinè" (O my Lady, O Noblewoman, O my *daughter*)!<sup>9</sup> This is not the only instance, either, where Juan Diego calls Saint Mary his "daughter."<sup>10</sup> Even the best Hispanic nahuatlato rarely employed this aspect of polite Nahuatl since it jarred so much against Hispanic sensibilities.<sup>11</sup> 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 Náhuatl*, 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 com-

<sup>8</sup> Lasso de la Vega 1926, 30 (2 recto of the original).

<sup>9</sup> *Ibid.* Underlining ours.

<sup>10</sup> 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].

<sup>11</sup> A clear but relatively rare example can be found in Sahagún 1969, 99: "Hotzin, cocotzin, tepitzin, conetzin, nochpuchtzin: ca otoconmocujli, ca otoconmanjli yn ihijotzin in moconetzin. in tlacatl in motecujotzin" (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 translators 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.

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## LXXIII

## SERMÓN

DE NUESTRA GRAN REYNA, PODEROSISIMA

Patrona, Madre, y Señora nuestra,

MARÍA SANTISSIMA

DE GUADALUPE

EN QUE BREVE, Y CLARAMENTE

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

- 10-19 Temachtilli in Itchcopatzinco in Tlâtocacihuapilli, cenca huelitini Totepantlâtocatzin, Totzopelicanantzin, ihuan Tocihua-tecuiyotzin, in Yehuatzin in Cemîcac Ichpotzintli, Santa MARIA de Guadalupe. Auh in oncan âmo hueyac chipahuacatlâtoltica motecpancapohua in Cenquizcamahuizauhqui in Inexilitzin, in Îcuilolocatzin, in Icopincatzin in Itilmatitech in Macchualtzintli Juan Diego: inic machtilozque in Ixquich-tin in Icnomacehualtzitzintin, ca nel in Yehuantin occencayê otlacoliloque, oicneliloque.
- 20-23 EGO JOANNES vidi sanctam civitatem Jerusalem novam, descendentem de cœlo . . . Ecce tabernaculum Dei cum hominibus, et habitabit cum eis. Et ipsi populus ejus erunt: et ipse Deus cum eis erit eorum Deus. Ap. 21. V. 2. & 3.
- 24-37 O Caquitzic (rezonó) quemmanian in ompa in Ilhuicac, in Dios Itlaneltocacatzitzitzinhuanê, in Amotzopelicaichpochnantzin, Santa MARIA in Itlazomahuizpilhuantzitzinê (hijos amados de vrâ dulce Madre, y Virgen) in Ixocoyotzitzinhuanê; (sus Benjamines, ò hijos los mas pequeños) Ocaquitzic, (niquîtoa) N.P; in ompa in Ilhuicac, in ompa in Dios in Itlâtocatepanchantzinco, in ompa in necencuiltonoloyan, in Gloria, centetl huel tepâpaquilti tlatolli, centetl cenca teyollali chicahuac paccatzâtziliztli; (una grande voz que alegraba) in quimpâpaquiliztlalhuiaya, (publicaba alegría) quinyollaliaya, ihuan âmo zan quenamí quimpâpaquiltiaya 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.<sup>1</sup>
- 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.
- 20-23 Ego Joannes vidi sanctam civitatem Jerusalem novam, descendentem de celo . . . Ecce tabernaculum Dei cum hominibus, et habitabit cum eis. Et ipsi populus ejus erunt, et ipse Deus cum eis erit eorum Deus (Ap. 21:2 & 3).<sup>2</sup>
- 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

<sup>1</sup> 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 al. that the apparition devotion was deliberately promulgated among the Indians in the eighteenth century" (Stafford Poole, personal communication, 30 August 1993).

<sup>2</sup> 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.

- mixquichtin in Ilhuicac Chanéque, in Ilhuicac Nemilicêque in quemmachamique in Ilhuicac Tepehuaque. (à los moradores, y Ciudadanos del Cielo.) Auh izard, N.P; in tlein quitecaquitiaya in yehuatl in paccatzâtziliztli: *Lætamini Cœli, et qui habitatis in eis.* (Ap. 12. V.12.) Quîtoznequi. In Amehuantin in Ilhuicameê, in Ilhuicac Chanecatztintinê; in ompa in Dios in Itlatocatecpanchantzinco ammonemitiá, ihuan ixpantzinco in Cenhuelitini Teotl Dios ammocentlamachtitzinoá, macuelê axcan ipan inin pápaquilizilhuitl in Ammochtintzintzin, ma ximoyollalican, ma ximocecemeltican, ihuan ámo zan quenamî ma ximoyolpápaquiltican. (alegraos, regocijaos, y gozaos.) Auh izard, N.P; in tleipampá ocaquiztic in ompa in Ilhuicac inin pápaquiliztatziliztli. Ipampa ca in ompa in Ilhuicatitech omonexti, ohuالمoteittiti, oitaloc in huei machiyotl, huei tlamahuizolli, cenca mahuiztic nezcaoytl; auh ca yehuatl catca Ce Tlacatl Cihuatzintli, Ce cenca mahuizauhqui Tlazoichpotzintli, in quimonezcayotiliaya (que figuraba) in
- 53-61 Yohuázin Tlátocacihuapilli, Santa MARIA. Auh in Yehuázin quimoquentzintinôtcaya in Tonatiuh (estaba en pie vestida del Sol. Icaya viene de Icac.) ihuan quimocxipepechtizintinôtcaya in Metztl: (tenia la Luna á sus pies) ihuan in Icpactzinco quimopieliaaya in Quatlátocayotl, in Teocuitlaicpaxuchitl; ic mochichiuhcticatca mátlactlamantli omome Cíciltaltin: (tenia sobre su cabeza una corona, que se componia de doze estrellas) *Signum magnum apparuit in Cœlo: mulier amicta Sole, et Luna sub pedibus ejus, et in capite ejus corona stellarum duodecim.* (Ap. 12. V.1.) Auh ic ipampa, N.P: opápacoc, onecuiltonoloc, ôáahuialoc in Ilhuicac; (por esto huvo tanta alegria en el Cielo. Todos son impersonales) ic ipampa ocaquiztic in teyollali tzátziliztli.
- 65-68 Auh in axcan mayêcuel (aóra pues) N.P; titoyolehuacan, ma titoyolâcociican, mà àco yauh in Toyolia, in Tanima, ihuan ma xinechilhuan: *Quenocyê* (quanto màs) in Tehuantin in
- 68-69 Titlalticpac tlacà axcan titoyollalizque? *Quenocque* titolâahuiazque?



that announced joy, consoled, and completely gladdened absolutely all who dwelt in Heaven, who were alive in Heaven, the blessed citizens of Heaven.

- 37-39 And listen here, my children, to what the shout of joy announced to people: *Lætamini Cœli, et qui habitatis in eis* (Ap. 12:12).<sup>3</sup>
- 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 Cœlo: mulier amicta Sole, et Luna sub pedibus ejus, et in capite ejus corona stellarum duodecim* (Ap. 12:1).<sup>4</sup>
- 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?

<sup>3</sup> Rejoice, O Heavens, and you who dwell in them.

<sup>4</sup> 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.

- 70-79 Ipampa ca huel nelli, ca huel melahuac: ca àmo zan ixquich in Imachiyotzin in Tlátocacihuapilli Santa MARIA, ca zanyêno yuhqui in huel inômatzinco (en su persona) in Yehuatzinin Cemícac Ichpotzintli Santa MARIA ca omonextitizinôco, omoteittitizinôco ihuan oittlaloc (se apareció, y fue vista) in nican Tlalticpac; in îquac Ilhuicacpa in Yehuàtzin in nican Cemanahuac omotemohuitzinô, ihuan in Tlazôtlacatzintli, in Icnomaehualtzentli Juan Diego oquihualmottitizinô, oquimonextilitizinô, ihuan oquimonônochilitzino. Ca nelli, ca melahuac, N.P.: ca zanyêno Yehuatl in Juan Diego hueliti quitoz, hueliti quitenehuaz, in tlein in Occetzin Teotlácuilcatzintli oquimitalhui òquimotenehuili. Ca nelnozo, ca in Juan Diego huel quitoz: EGO-IOANNES vidi sanctan civitatem
- 82-84 Jerusalem novam, descendentem de Cælo. Quitoznequi: Ca Nehuatl in Ni JUAN ca oniquittac, ca onicmahuizô; ca in Ilhuicac Altepetl (Ca Yehuàtzin in Santa MARIA) ca in iz Tlalticpac omotemohuitzinô, ca onechmottitizinô onechmonextilitizinô, ihuan onechmonônochilitzinô; (que se me apareció, se me manifestó, y me habló.) ihuan ca Nehuatl ca in nixtelolotica in Yehuàtzin ca onicnottili, onicnomahuiztililia, onicnonpechtequilili, inocnonônochili, ihuan in Inahuatiltzin onicnoneltlili: EGO JOANNES vidi sanctan civitatem... descendentem de Cælo... Gloriosa dicta sunt de te, civitas Dei. (Ps. 86. V.3.) Auh ica i izca, N.P.; ca zan niman in Totlâtocatzin Dios, ihuan Itlazonantzin in nican in Indiatlâtocayopan in Totlalpan, in Taltepepan omocallotitizinôque, omoyeyantîtzinoque, Totlan moetzinotiezque, ihuan Totlan monemitîtzinozque, inic techmopalehuilizque; ihuan inic in Yehuantzitzin totech ommopohuitzque; ihuan inic in Tehuantin in intetzinco tipohuizque in Yehuàtzin in Dios, ihuan in Itlazomahuizichpochnantzin
- 102-103 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-

- 68 How much more will be delighted?
- 69-69 How much more will be gladdened?
- 70-79 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.
- 79-82 It is true, it is a fact, my children, that same Juan Diego was able to say, to express, what another divine scribe said [and] expressed.
- 82-84 Because that is so, Juan Diego was able to say: Ego Joannes vidi sanctam civitatem Jerusalem novam, descendentem de Cælo.<sup>5</sup>
- 84-92 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.
- 92-94 Ego Joannes vidi sanctam civitatem... descendentem de Cælo... Gloriosa dicta sunt de te, civitas Dei (Ps. 86:3).<sup>6</sup>
- 94-101 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.
- 102-103 Ecce tabernaculum Dei cum hominibus, et habitabit cum eis: et ipsi populus ejus erunt: et ipse Deus cum eis eorum Deus (Ap. 12).<sup>7</sup>

<sup>5</sup> I, John, saw the holy city, the new Jerusalem, coming down from Heaven.

<sup>6</sup> I, John, saw the holy city... coming down from Heaven... Glorious things are said of you, o city of God.

<sup>7</sup> 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.

- 104-110 quimpápaquiliztlalhuican in mochintin in Totlalpan Tlacá; (publiquèmos alegría à todos) ihuan occenca yê in Macehualtitzintin, in Icnotlacatzitzintin, in Itlazopilhuan[t]zin in tlátocanantzin in Ilhuicac Cihuapilli Sta Maria; in Yehuátzin oquimmopiltzintitzinô, oquimmoconetitzino; inic ilhuicê (especialmente) quimmocuitlahuitzinoz, quimmocnoittilitzinoz,
- 111-115 ihuan quimmomaquixtilitzinoz. Ihuan ámo zan quenami N.P.; ipan inin neyollalilizihuitl ma tiyolpápaquican, ma titoyollalican, ma titocuiltonocan, ma Topan caquizti in Ilhuicac pápaquiliztíztiliztili [sic], ihuan huei neyollalitztíca, ma tiquítocan:
- 115-119 Lætamini, Terra et omnes, qui habitatis in ea: In Tiyancuicacaxtillantlalli, (Nueva España) in Ti-Mexicotlàtocayotl, (Reyno de México) ihuan in Amehuantin in Amindiotlacá, in nican oantlatatque, in nican ammonemitià, ma xipápaquican,
- 119-128 ma xàahuicacan, ihuan ma ximoyolácocuican: Lætamini, Auh inic in itechcopa inin ca ça cenca huei Ilhuicac tlamahuizolli ompachihuiiz, ihuan ommáciz in Amoyollo, (para que os certifiqueis, y entereis) Notlazomacehualtitzinahuanê in Tlàtocacihuapilli in Ipilhuantitzinê, in Ixocoyotzitzinahuanê, axcan namechcemmelahuiliz, ihuan namechtecpancapohuiliz zanyênoyehuatl inin tlamahuizollachihualli; in amopampa in Amehuantin, in Ammacehualtin oquimochihuii in Amixcoyan in Amotlazomahuiznantzin Santa MARIA. (que es
- 128-134 vuestra especial, y peculiar Madre.) Tel N.P.; inic tic-hualto-cazque in melahuac ôtlí; ihuan inic àmo titixpolozque; (para seguir el camino derecho, y no perdernos) ma huel acatopa (primeramente) tictotzátzililican, ihuan ma tictocnotlatlauhtilican zanyeno Yehuátzin in Tlàtoacichpotzintli, in Totlazomahuizicnohuacanantzin Santa MARIA; (à nuestra preciosa,
- 134-139 y piadosa Madre) in ma in Yehuátzin yuhquimma (a manera) in Teoyotica pepetlaca Tlahuizcalli; (como resplandeciente Aurora) in ma yuhqui in Ilhuicac Qualnezcametztli; (como la Luna hermosa) ihuan yuhquin in cenquizcatlanexti Tona-
- 139-142 tiuh: Aurora consurgens, pulcra ut Luna, electa ut Sol. (Cant. 6. V. 9.) ma Yehuátzin (niquítoa) techmoyacanili, ma Yehuátzin techmotlanextilili, ihuan ma Yehuátzin 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: *Lætamini, Terra et omnes, qui habitatis in ea.*<sup>8</sup>
- 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: *Lætamini.*<sup>9</sup>
- 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).*<sup>10</sup>
- 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].

<sup>8</sup> Rejoice. O earth, and all who dwell in it.

<sup>9</sup> Rejoice!

<sup>10</sup> [Like] the rising dawn, beautiful as the moon, resplendent as the sun.

- 142-147 machaltli, ihuan techmonênepiltli. (nos dè boca, y lengua. Es phrase.) Auh inic tocnopiltiz in Iteyacanalitzin, (su guía) ihuan Itlanczin, in Iocotzin, (su luz) ma tictotlapalhuican, ma tictociauhquechilican, (saludemosla) in quenamî in Ilhuicac chanêcatzintli, S. Gabriel oquimomahuiztlâpalhuitzinô, oquimolhuilitzinô.

## (AVE MARIA)

- 148-151 EGO JOANNES vidi sanctam civitatem Jerusalem novam, descendentem de Cælo . . . 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.
- 152-157 MA xihualhuian, Tlalticpac tlacaê, ma xihualhuian in Dios Itlachihualtzitzinhuane; ma ximocentlalican ma ximocennechicocan; inic amixtelotica anquittazque, ihuan anquimahuizozque in âmo çan tlapohualli, in cenca mahuizauhqui,
- 157-160 in cenca huêcapaniuhqui, in Cenhuelitini Teotl Dios nepapan in itlachihualtin. Ca nelnozo, ca in Yehuátzin in nican Tlalticpac oquimôchihui in âcan quenamî tetzahuitl, in âcan yuhqui tlamahuizolli. (que hizo prodigios sin yqual; y maravillas sin semejante) Ca nel, N.P.; ca zanyêno yuhqui in Tlachtopaittani, in Tlâtocapropheta David quimmotzâtzililiaya, quimmonochiliaya, ihuan quimmotlalhuiliaya in cemixquichtin in Ilhuicac, ihuan in Tlalticpac nemilicéque; (assi clamaba, llamaba, y convida à todos los Moradores del Cielo, y de la tierra) inic quittazquiâ, ihuan quimahuizozquiâ, in Dios in nepapan in Itlamahuizollachihualtzin: Venite et videte
- 168-180 opera Domini, quæ posuit prodigia super terram. (Ps. 45. V. 9.) Auh ca nelli, ca melahuac, in Amocenquizcaichpochnantzin Santa MARIA in Ipilhuantzitzinê, ca in Nehuatl ca çanyêno ihui, (de la misma suerte) niहुेलiti niquintzâtziliz, niquinnotzaz, ihuan niquintlalhuiz in Cemixquichtin in Ilhuicac, ihuan in Tlalticpac Chanêque; (â los Ciudadanos del Cielo, y de la tierra) inic Imixtelotica conittazque, comahuizozque in cenca mahuizauhqui in Itlachihualtzin, in cenca huêcapaniuhqui nepapan in Itlamahuizoltzin, in nican Tcvancuicatlalpan (en esta nrâ nueva Tierra) oquimochi-

- 142-147 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.
- 148-151 Ego Joannes vidi sanctam civitatem Jerusalem novam, descendentem de Cælo . . . 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.<sup>11</sup>
- 152-157 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.
- 157-160 Because it is true that here on earth He brought about some incomparable prodigies, unequaled miracles.
- 161-168 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).<sup>12</sup>
- 168-180 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

<sup>11</sup> 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.

<sup>12</sup> Come and see the works of the Lord, the astounding things that He has done on the earth.

huili, ihuan oquimotzonquixtili in Cemîcac Ichpotzintli, in Tlâtocacihuapilli, ihuan in Dios in Itlazomahuiznantzin; ca Yehuâtzin in Sta MARIA, in Itocatzin, de Guadalupe: Ve-

- 180-181 nite et videte opera Dominæ, (huel tiquîtozque) quæ posuit
- 181-196 prodigia super terram. Auh anquimatizque, N.P: ca namech-netza ihuan namechtlalhui; (os cito, ò convido) inic âmo çan ixquich namechcaquitiz ihuan çan namechpolhuiliz [sic] in izquitlamantli tlamahuizolli in; (no solamente para hacer os oyr, y referiros) ca çanyèno yuhqui inic anixtelolotica anconittazque, ihuan ancommahuizozque inin cenca mahuiztic Ilhuicac tlamahuizolli; in momoztlaé in Cemixquichtin in nepapan Tlaca quitzicate, ihuan quimahuizoticate in ompa in Itocaltzinco, in Itopantzinco, in Itocayocan, Guadalupe; in canin mochipa, cemîcac in Tlâtocacihuapilli, ihuan in Amotlaocolicanantzin Sta MARIA, hui tlamahuizoltica in Itilmatech, in ocatca in Juan Diego, in Yehuâtzin quihualmottitizino, (se dexa vèr) quihualmonextilitizino (y se manifiesta) in zazo in Aquin Tlcatl in Yehuatzin quimottiliznequi, quimomahuizalhuiznequi, ihuan quimomahuiztililiznequi. Ca nel, ca huel tiquitozque: Venite et videte... Quod vidimus oculis nostris, et manus nostræ contrectaverunt de Matre vitæ...
- 196-199
- 200-202 testamur, et annuntiamus vobis. (1. Joan. 1. V. 1. & 2). Auh izcá, N. P.; in quenamî in Tocenzuizcanantzin, in cenca hui-litini Tlâtocacihuapilli oquimochihuîli in hui tlamahuizolli in. Tel inic namechtepancapohuiliz, macuelê, N. P; ximonacazquetzacan; xicyehuacaquican, ihuan in amoyolloitc xictlalian,
- 202-204



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) quæ posuit prodigia super terram.<sup>13</sup>
- 181-196 And know, my children, for I speak to you and tell you that not only do I report to you and tell your 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.
- 196-199 For truly we may well say: Venite, et videte... Quod vidimus oculis [*sic* for oculis] nostris, et manus [*sic* for manus] nostræ contrectaverunt de [Matre] Verbi vitæ... testamur, et annuntiamus vobis (1. Joan. 1: 1 & 2).<sup>14</sup>
- 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.

<sup>13</sup> 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 Domini (Lord) to the feminine Dominæ (Lady, señora)" (Stafford Poole, personal communication, received 30 December 1993).

<sup>14</sup> 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 I. 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 tlein yê namechcaquitia. In cecni Altepepan, In Itocayocan, Quauhtitlan, in nican pohui Mexîco, ortlàcat, ihuan onnemia ce Yollochiphahuac Indiotlacatl Icnomacehualtzintli; in Itocatzin catca Juan Diego; in quimotequipanilhuiaya in Dios, ihuan in Itlazomahuiznantzin Santa MARIA, ihuan in qualli,
- 210-216 yectli, mochipa quimonemiliztiaya. Tel ceppa omochiuh, N. P; Ca ce tonalli, Sabado catca, in ipan chicunahui Ilhuitl in metztli Diciembre, in ipan in Xihuitl Etzuntli, ipan Caxtollí once poalli, ipan Maclactli [sic] once; Caxtillancopa motenehua, (el año de Mil quinientos, y treinta y uno); ihuan yuh mîcuiloa, año de 1531; in ipan inin Ilhuitl (niquîtoa) in
- 216-220 Ichan ohualquiz in Juan Diego; ihuan in ompa Tlatilolco yaya, in quimottilitiuh Missa, in ompa Inteopantzinco, quimocuique huiliayá in San Francisco Teopixque; no ihuan inic quicaquitih in Teotlàtolli, in Temachtilli; in çanyéno
- 220-228 Yehuantzitzin quimotemachtilyayá. Auh in yê tlacxipanhuiaya in Juan Diego, in yê quihualtocaya in ôtlí; (ya que iba caminando à pié, siguiendo su camino) in îquac yê in itzintlan catca in ce Tepetontli, (quando ya estaba al pie de un pequeño Cerro) in Itocayocan, Tepeyacac; in âmo huèca onanticâ in Mexîco, (que està cerca de Mexico) in oncan Tepeticpac oconcac in Juan Diego in huel teyolquimâ, huel teyollali, huel tetlamachtí, ihuan âcan quenamî, ilhuicac tzopelicacui-
- 228-230 caliztli, (oyò una gustosa, y sin igual musica del Cielo) Ic âmo çan quenamî omoyollali in Juan Diêgo; tel ayamo
- 230-238 quimatia, in canin hualquizaya inin cenca tepâpaquilti cuicatl. Auh yê ipampa, âcopa, otlachix, ihuan oquittac, ca tepeticpac, in ompa in Itzonyô, in Itlapacyo in Tepetl, (viò que en la cumbre del Cerro) in cenca mahujztic, tetlamahuizolti, pepetlaca Ilhuicac Cozamolotl; (admirò un vistoso, y resplandeciente Arco Iris del Cielo) ihuan in Inepantlà in Cozamalotl; izcâ, N.P; ca mîquiltitîcaya, ca ommonextitzinotîcaya, ca omoteittitiznoticaya in Cemîcac Ichpochtli, in Tlàtocaci-
- 238-242 huapilli in Dios Itlazomahuiznantzin Santa MARIA; auh ca nelli, ca melahuac, N. P; ca niman âmc ittoni, niman âmo pohualoni, in quenami Yehuatzin in Santa MARIA mopepetlaquiltiaya, in quenamî motonameyotitzinoaya, ihuan
- 242-246 in quenamî motlanextiltizinoaya. Ca nel, ca in Yehuâtzin quimmocempanahuiliaya in Cîcitlaltin, in Metztli, ihuan in

- 204-209 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.
- 210-216 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 Tlatelolco.
- 216-220 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.
- 220-228 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.
- 228-230 Juan Diego was incomparably comforted by it, but he did not yet know whence issued this most pleasing song.
- 230-238 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.
- 238-242 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.
- 242-246 For truly she was exceeding the stars, the moon, and the sun in [her] gleaming, complete, purity, and brilliance.

- Tonatiuh, inic pepetlacatzintli, inic cenchipahuacatzintli, ihuan inic cueponcatzintli, (excedía en luz, y resplandores á las estrellas, à la Luna, y al mismo Sol.) Cenca ic omoyollali, 246-247  
 247-252 ihuan omìcahui in Juan Diego. Tel occencayê otlamahuizô, in îquac oquimocaqiti in Itzopelicaltzâtzilitzin, ihuan in Iyamancatlâtoltzin in Tlâtocacihuapilli Santa MARIA; ic in Ychuâtzin quimonochiliaya in Juan Diego, ihuan quimonahuatiliaya; in ma in ompa Tepetl icpac panhuetzizquia, 252-254  
 254-257 tlecozquia, (que subiera â la cumbre del Cerro Za niman huei pâpaquilztica, ihuan necnomatilztica opanhuetz in Juan Diego, ihuan Tepeticpac otlêcoc. Auh in yê in Iixpanzincó catca in Tlâtocacihuapilli Santa MARIA: ca yuh in-
- 257-258 Yehuâtzin oquimonônochili in Juan Diego: Campa tiauh, Juan Diego? (las mugeres no suelen usar la ê del vocativo)  
 258-261 Canin ic timohuica, Notlazopiltzin? (para donde vás?) Oquimonanquilili in Juan Diego: Cihuapillê, nic-hualtoca in Teoyotl, auh in axcan niauh ompa Tlatilolco, niccaquitih Missa, ihuan in Teoltâtoli [sic]; in techmomachtiliá in San 261-265  
 Francisco Teopixque. Iquacon oquimolhuili in Tlâtocacihuapilli. Mayecuel xocommati, in Tinoconetzin, in Tinocoyotzin, ihuan ma yê yuh ic ompachihui in Moyollo: Ca Nchuatl ca Nisanta MARIA, ca in Nicemicac Nichpochtli; 265-267  
 in Yehuatl in Imissatzin ticcaquitih; No ihuan Nehuatl ca in Nihuel nelli Nichpochnantzin in Totecuiyo Jesu-Christo,
- 267-269 in Yehuâtzin in Iteotlâtoltzin ticmomachtitih, Auh in axcan ticmatiz, Notlazopiltzin: Ca nicnequi, ca niquelehuia: in ma huel nican, campa ticate, nechcaltizque, nechteocalquechilizque (que me hagan Casa, ô Templo en este lugar) 269-275  
 Auh in nican ninoteittitiz, (Yo me mostrarè) ca Nehuatl ca Nimocnohuacanantzin; auh no ihuan ca Niinnantzin in Icnomacehualtzitzintin, in nican Tlalpan Motlacapôhuan, Momacehualpôhuan, (de los Indios de tu Nación) ihuan in occequintin in Notetequipanôcahuan, in nican Noteopantzinco 275-278  
 Innetolinilizpan nechtemozque, ihuan nechtlatlauhtizque. Auh ihui in, ma xiauh, Nopiltzin, ihuan notencopà, (en mi nombre, por mi mandado) xiquilhuiti, ihuan xiquixpantiliti in 278-280  
 huei Teopixqui Tlâtoani Obispo, in tlein nican oticmahuizô,

- 246-247 Juan Diego was most comforted and amazed by it.
- 247-252 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.
- 252-254 Right then with great joy and humility Juan Diego came up and climbed to the hilltop.
- 254-257 And when he was in the presence of the great Lady, Saint Mary, she thus addressed Juan Diego: Where are you going, Juan Diego?
- 257-258 Where are you bound, my beloved child?
- 258-261 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.
- 261-265 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.
- 265-267 Also I am indeed truly the Virgin Mother of our Lord Jesus Christ, of Him whose divine words you are going to learn.
- 267-269 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.
- 269-275 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.
- 275-278 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.
- 278-280 Also tell him what is my wish, my will [and]my urgent desire.

- 278-280 ihuan in tlein ic onimitznahuati. No ihuan xiquilhui; ca yehuatl in ca in Notlanequiliz, ca nocializ, ihuan ca Notlaelehuiliz. Auh yequenê Noconetzin, ma contoca, ihuan, commati, Moyollo: ca intla ticchihuaz in Nonahuatil; ca âhuel polihuiz
- 280-282
- 282-284 in monemac, in motlaxtlahuil; ic nimitzixtlahuiliz, ihuan nimitzcuepcayotiliz in motlatequipanoliz, in mociahuiliz, ihuan in
- 284-289 monetitlaniliz; in nopampa tiquîhiyohuiliz. In oquicac in Juan Diego in Îhiyotzin, in Itlâtoltzin, in Inahuatiltzin in Tlâtocacihuapilli, ca huei necnomatiliztica, ihuan nepechtequiliztica oquipaccaceli, ihuan oquincentlali in Iyollo; inic zan niman quineltiliz. (acceptó el mandato con humildad, y determinó
- 290-293 luego ejecutarlo) Niman yê Mexîco omohuicac in Juan Diego, ocalac in Itepanchantzinco (en el Palacio) in Tlâtocateopixqui Obispo, in Yehuátzin catca in Tlâtoani Don
- 293-296 Fray Juan de Zumárraga, San Francisco Teopixqui. Auh in yê Ixpantzinco omoquetz in Juan Diego, oquimocaquitili, ihuan oquimixpantilili in ixquich, in quexquich in ompa
- 296-301 tepeticpac oquimahuîço, ihuan in Tlâtocacihuapilli oquimonaahuatili. In Tlâtoani Obispo oquimoyehuacaquiti in Ititlanahuatiltzin, in Ititlantlâtoltzin in Tlâtocacihuapilli (oyó atento la embajada de la Virgen) ihuan yuh oquimonanquilili in Juan Diego: Ca yé qualli, Nopiltzinê; ca yê oniccac in monetitlaniliz; (tu legancia, o mensaje) tel occe tonalli tilotiz, nicau tihualmocuepaz; inoquic (mientras que) Nehuatl nicnemilia,
- 301-303
- 303-306 ihuan nicnematcaitta, in tlein ommonequi nicchihuaz. Cenca ic omoyoltequipacho, ihuan omellelmâ in Juan Diego: (mucho se afligió) yehica ca omoma: (le pareció) ca onentic, onenquiz
- 306-308 in Inetitlaniz. Auh yê ipampa ohualmocuep; ihuan in îquac yê quihualtocaya in ôtli; izcâ, N.P: ca occeppa, in zanyêno
- 308-309 in oncan Tepeticpac oquimottili in Tlâtocacihuapilli; in
- 309-316 Yehuàtzin in oncan no quimochielitcatca. Auh in oquimottili in Juan Diego in Ilhuicac Cihuapilli oquimonepechtequilili, ihuan yuh oquimonônochili: Ilhuicac Cihuapille, Notzopelicanantzinê, macâmo ximoyoltequipachotzino; macâmo quen mochiuhtzino in Mochalchihuyamancayollotzin, (no tome pena tu amoroso, y dulce corazón, más precioso,

- 280-282 And also, my child, understand and realize that if you do my bidding your reward, your payment, cannot perish.
- 282-284 I shall repay you and recompense you for your service, your fatigue, and your errand for which you will undergo hardships on my account.
- 284-289 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.
- 290-293 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.
- 293-296 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.
- 296-301 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.
- 301-303 However, you will return another day; you will come back here; meanwhile I shall consider and carefully look into what I must do.
- 303-306 Juan Diego was very discouraged and unhappy about this, because he thought his errand had been of no use, had been in vain.
- 306-308 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.
- 308-309 She was also there waiting for him.
- 309-316 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) ihuan ma xinechmopôpolhuili, in  
 316-318 tlein yê cuel nimitznohuiliz. Ticmomachtiz, Notlazomahuiz-  
 cihuatecuiyotzinê: Ca yê onicchiuh, in tlein Tehuatzin  
 318-321 otinechmonahuatili, ihuan otinechmotequiuhtili: ca nel, ca  
 yê onicnocaquitili, ihuan onicnixpantilili in Tlâtoani Obispo  
 in motlâtoltzin, in mîhiyotzin, in motlanequilitzin; inic in  
 Yehuatzin mitzmoteocaltiliz, mitzmoteopanquechililiz; tel  
 321-324 in Yehuatzin âmo huel quimoneltoquitia in notlâtol: ipampa  
 ca, Tlâtocacihuapillê, Notzopelicaichpochnantzinê; ca yê  
 ticmottilia; ca Nehuatl ca Nicnotlacatl, ca Nimacehualli, ca  
 324-329 Nicuitlapilli ca Natlapalli. (soy un pobre Indio; soy la Ala, y  
 la Cola. Es phrase, para decir: soy plebeyo, vil, y despreciable.)  
 Auh yehuatl ipampa, Nocihuatlâtocatzinê, ma ontlachhua, ma  
 ontlazoti in Mocnohuacáyollotzin; inic occe Tlazotlacatl, occe  
 Pilli, nozo Tecutli ticmotitlaniliz, tic-hualmihualiz; inic Tlâ-  
 toani Obispo quimoneltoquitiz, ihuan in motlanequilitzin qui-  
 329-333 moneltililiz. In oquimocaquiti in Tlâtocaciuapilli in Itlacox-  
 catlatoltzin in Juan Diego, ca yuh oquimoyolchicahuili, ihuan  
 oquimoyollalili: Noconetzin, Noxocoyotzin, Juan Diego, cenca  
 333-338 nictlazocamati, in tlein Nopampa oticmochihuili. Tel tocom-  
 matiz, Nopiltzin: ca immanel miequintin niquimpia Notlana-  
 huatilhuan, (muchos â quienes mandar) ihuan Notlâtoltitlan-  
 huan; (mensajeros) tel ommonequi; inic Tehuatl inin noco-  
 col, inin notlanequiliz ticneltiliz ihuan tictzonquixtiz. (que  
 concluyas este negocio, y voluntad mia). Auh ihui in, ma xi-  
 338-344 moyollotlapaltili, Notlazoconetzin, ihuan moztla occeppa tiaz  
 ticmottilitiuh in Tlâtocateopizqui Obispo; ihuan tiquilhuiz: ca  
 huel Nehuatl, in Nitlâtocacihuapilli Santa Maria nimitzhualî-  
 hua: ihuan ca yê itechopa i, ca yê oninotlatzontequili, ca yê  
 oniccentlali in Noyollo. (âcerca de esto dile, que á ello estoi  
 del todo determinada, y que esta es mi última vo[l]untad). In  
 344-346 yê oquicac in, in Juan Diego, oquimolhuili in Tlâtocacihua-  
 346-347 pilli: Tlacatlê, Nocihuatecuiyotzinê, ca yê onicnopaccacâquiti  
 in Mîhiyotzin, in Motlaltoltzin. Ma tel moztla niaz, nicnel-  
 347-350 tilitiuh in Motlazônahuatiltzin. Auh in axcan, ma moyoli-  
 catzin, (y con esto á Dios. Modo de saludarse, y de  
 despedirse.) Ilhuicac Tlâtocacihuapille, in Dios Inantzinê,



- 316-318 You know, my beloved honored Mistress, that I did what you ordered me and what you entrusted to me.
- 318-321 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.
- 321-324 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.
- 324-329 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.
- 329-333 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.
- 333-338 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.
- 338-344 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.
- 344-346 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.
- 346-347 Let me nevertheless go tomorrow [and] bring about your esteemed orders.
- 347-350 And now good-bye, great heavenly Lady, Mother of God, my beloved honored Virgin Mistress; I am going from your presence.

- 350-351 Notlazomahuizichpochtecuiyotzinê, ca yê, Mixpantzinco  
 350-351 niauh. Auh ica i, in Ichan otlamelauh in Juan Diego; auh  
 in oncan inon Yohualtica Sabado omocehui. Auh in Sabado  
 352-353 in Imoztlayoc, (el día siguiente al Sabado) in Domingo,  
 353-360 catca, in yê otlathuic, (luego que amaneciô) ocnoccepa  
 ohualquiz in Ichan in Juan Diego, ohuîà Mexîco, ihuan  
 ocnoccepa omonextito Ixpantzinco in Tlâtoani Obispo; ihuan  
 huei nepechtequilztica ihuan choquiztica oquimotecpanca-  
 pohuilili; (le refiriô por su orden) in quenamî occepa oqui-  
 mottili in Tlâtocacihuapilli Santa MARIA, ihuan in tlein  
 360-367 in Yehuâtzin ocnoccepa oquimotlaquauhnhuatili. Auh in  
 oquimottili in, in Tlâtoani Obispo, (visto esto por el Obispo)  
 ca yê achitzin omoyollapantzinô (se ablandô) ihuan oquimo-  
 paccacaquiti in Juan Diego, ihuan yuh oquimonanquilili:  
 Intla ca nelli, Nopiltzinê: (si es assi verdad) ca in Tlâtoca-  
 cihuapilli mitzhualmîhuali; (que te embio) ma in Yehuâtzin  
 xicmclhuili; ma nechhualmottitili centlamantli machiyotl,  
 nozo centlamantli tlamahuizolli; ic nicneltocaz: ca nelli, ca  
 melahuac, in tlein tinechcaquitia. In Juan Diego oquimotene-  
 367-370 huilili in Tlâtoani Obispo; inic quihualmitquililiz; (que le  
 trahera. Es de hualitqui, traher; como itqui es llevar) in tlein  
  
 370-371 Yehuâtzin quimitlanililia. Auh niman yê ohualquiz, ihuan  
 371-376 oilot, (se volviô) ohualmocuep in Juan Diego. In îquacon in  
 Tlâtoani Obispo oquimmonahuatili omentin in Itlanahuatil-  
 huan in Itetequipanocahuan: in ma quihuêcaitzihuian, ma  
 quiteputztocacan, ma quimopachihuican in Juan Diego, (embio  
 dos Pajes, que observaran de lejos) ihuan ma quittacan, in  
 tlein ay, tlein quichihua, i[h]uan Ac ixco tlatoâ. Yuh oqui-  
 377-  
 378-381 chihuahue in Itlanahuatilhuan in Tlâtoani Obispo. Tel  
 omochiuh: ca in yê in Juan Diego in itzintlan in Tepetl  
 ohualácito, ca in oncan poliuhthuetz; ihuan yê âoccan huel  
 oquittaque, immanel cennôhuian oquitemotinenque. Ohual-  
  
 381-385 mcuepque in Ititlanhuan in Tlâtoani Obispo, ihuan in  
 Yehuâtzin oquimomachiztilique, in tlein omochiuh; in que-  
 namî Imixco opoliuhthuetz in Juan Diego; auh yê ipampa  
 oquîtoque: ca âço Nahualli, nozo Tetlachihuiqui catca. Auh

- 350-351 And with this Juan Diego went direct to his home and on that Saturday night he rested.
- 352-353 And the day following Saturday was Sunday.
- 353-360 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.
- 360-367 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.
- 367-370 Juan Diego promised the lord bishop that he would bring him what he demanded.
- 370-371 And then Juan Diego set forth and returned; he turned back.
- 371-376 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.
- 377-377 Thus the lord bishop's pages did.
- 378-381 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.
- 381-385 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 Ixpantzinco catca in Tlâtocacihuapilli; auh in Yehuátzin oquimomachiztili in tlein, in Tlâtoani Obispo oquimonanquilili. In îquacon in Tlâtocacihuapilli yuh in Juan Diego oquimonônochili: Ca yê qualli, Noconetzin, Noxocoyotzin; (bien está) Ma tel moztla nican tiilotiz, tihualmocuepaz; inic tiqitquitiz, in Tlâtoani
- 391-395 Obispo in Machiyotl, in Yehuátzin mitzîtlanilia. Ic zan niman mitzneltocaz, ihuan in itechcopa i ca yê aocmo ceppa in Yehuátzin omeyollohuaz, nozo moyoltzotzonaz. Auh ma ic ompachihui in Mocnoyollotzin, in Tinopiltzin, ca Nehuatl nimitzixtlahuiliz in ixquich in monetlacuitlahuilitzin,
- 396-397 in motequitilitzin, ihuan in mocîammiquilitzin, in Nopampa
- 397- tiqihiyohuia. Mayecuel xiauh. Tel moztla nican nimitzno-
- 398-399 chielia. Zan niman ipan inon tonalli, Domingo catca, in
- 399-401 Ichan otlamelauh in Juan Diego. Auh in yê in oncan Ichan ocalaquito, ocâcito in Itlatzin, (â su Tio) in itoca catca Juan
- 401-402 Bernardino, ca huel mococoa, ca huellanauhtoc. Auh yê
- 402-405 ipampa in Ilhuiyoc inon tonalli Domingo, in yê Lunes catca ca niman âhuel in Ichan quizaz; inic quineltilituh in Inahuatiltzin in Tlâtocacihuapilli: ca nel, ca quipalehuiticatca,
- 405-408 ihuan quipâtiticatca in Itlatzin. Auh omochiuh N.P; ca ototocac, ohueix in Iocoliz; auh yê ipampa onahuatiloc in Juan Diego, (le fue mandado) in mâ quimonochiliti Ce Teopixqui; inic quimoyolcuitiliz in Itlatzin. Auh ihui in, in
- 409-410 ipan Martes, huel yohuatzinco in Ichan oitztehuac (saliò), inic quimonochilitiuh in Teyolcuitiani. Auh in yê ohualâcito
- 411-415 in Itzintlan in Itenco in Tepetl; in canin yê yexpa oquimottolica in Tlâtocacihuapilli; inic in Yehuâtzin âmo quimotzicalhuizquia (para que no lo detuviera), âmo quimoquechilizquia; ca oquitlacolhui in melahuac ôtlî, ihuan occeccan, Santiago Tlatilolco ôtlâtocaya. Ca nel, ca momatia in Juan Diego (le parecía), ca ic âmo quimottilizquia in Tlâtocacihuapilli; in Yehuâtzin cennôhuian, nonoca (por todas partes)
- 418-420 motlachieltitica. Auh izcâ, N.P: ca in Tlâtocacihuapilli ocnocuelceppa oquimonamiquilito in Juan Diego, Iixpan omonex-

- 385-391 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.<sup>15</sup>
- 391-393 Thus he will believe you right away and will no longer be of two minds about it or in doubt.
- 393-396 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.
- 396-397 Now then go.
- 397-397 But tomorrow I shall await you here.
- 398-399 Right away on that day, which was Sunday, Juan Diego went straight to his home.
- 399-401 And when he went to enter his home, he went to his uncle, whose name was Juan Bernardino.
- 401-402 He was quite sick; his condition was going from bad to worse.
- 402-405 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.
- 405-408 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.
- 409-410 And so early Tuesday he left his home to go to summon a confessor.
- 411-415 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.
- 415-418 Truly, Juan Diego thought that thus the great Lady would not see him, she who everywhere, in every place, was watching.
- 418-420 And listen, my children: The great Lady once again went to meet Juan Diego, to appear before him.

<sup>15</sup> "It is interesting to note that this second appearance of the Virgin to Juan Diego on Sunday is in Sánchez but not in the *Nican mopohua*" (Stafford Poole, personal communication, 30 August 1993).

- 420-424 titzinoto. Iquacon in Juan Diego huei pinahuiliztica oquimonepechtequilili, oquimomahuiztlâpalhui in Tlàtocacihuapilli, ihuan yuh oquimonônochili: Ma moyolicatzin Ilhuicac Tlàtocacihuapillê, Nocihuatecuipotzinê, ma moyolicatzin (buenos dias te dê, Dios). Ma Dios mitzmopielítzinô in Ilhuicahuàcatzintlê. (Señora del Cielo) Quen otimotlathuiltitzinô?
- 424-425  
425-426  
426-428 (cómo has amanecido?) Auh in Tlàtocacihuapilli no oquimotlâpalhuia in Juan Diego, ihuan oquimolhuili: Ma moyolicatzin, Juan Diego, Nopiltzin. Ma Dios mitzmopielítzinô,
- 428-429  
429-430 Noconetzin, Notlazoxocoyotzin. Auh in tehuatl quen otimotlathuilti? Auh in axcan campa mach tiauh? canin ic titlame-
- 431-436 lahuatiuh? Iquacon in Juan Diego oquimonanquilili in Tlàtocacihuapilli, oquimolhuili: (le respondiò, diciendole) Ma xinechommopópolhuili, Notlazomahuiznantzinê; macamo ximoyoltequipachotzino, ihuan macamo quen mochiuhtzinô in Mochalchiuhtetlaocolicayollotzin, Nochpochtecuipotzinê: ipampa ca ticmomachitiz: ca yalhua ca nelli, ca melahuac: ca niman âhuel onimitznottilico, Notlazôtlacanantzinê: (amante Madre mia) ipampa ca in îquac in ompa mochan, nocnoxacalco onoonàcito (quando llegue a mi pobre choza, que llaman Xacal), ca onicnaxilito (fui â hallar, o hallè), ca in motolinia in Notlatzin Juan Bernardino: ca huel mococotzintocatca. Auh zatepan ototocac, ohueix in Iocoliz; ihuan yê ipampa in Yehuatzin in Notlatzin onechmonahuatili: in ma zan niman nicnonochiliti Ce San Francisco Teopixqui;
- 441-444  
444-446 inic quimoyolcuitiliz. auh izcâ, ilhuicac Tlazoichpotzintlê, Cihuapillê, in tlein ipampa yalhua âmo nican onimitznone-
- 446-449 pechtequililico. Tleica âmo onicneltilico in motlàtoltzin. Auh zan yê no ipampa i in axcan onictlacolhui in otlî: (torcí el camino) inic iciuhca nicnonochilitihuetzitiuh in Teopixqui; inic quimopalehuilitiuh in Nococoxcatlatzin. Ma ic ompachihui in Moyollotzin, Ilhuicac Tlazoichpotzintlê.
- 449-450  
451-457 In oquîto in, in Juan Diego; niman yê oquimolhuili in Tlàtocacihuapilli: Juan Diego, in Tinotlâzoconetzin, macâmo quen mochiuhua in Moyollotzin; ihuan macâmo ic ximoyoltequipacho, ipampa in Iocoliz in Motlatzin: ipampa ca huel xicmatî, ihuan ma ic ompachihui in Motlaoxocayollotzin: Ca Nehuatl ca in Moca mochipa ninochihua (que siempre cuidò de ti); ihuan ca yê onicpâti, yê onichuelquetz, yê onic-

- 420-424 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.
- 424-425 May God guard you, heavenly [Lady].
- 425-426 How are you this morning?
- 426-428 And the great Lady also greeted Juan Diego and said to him: Greetings, Juan Diego, my child.
- 428-429 May God guard you, my child, my precious youngest son.
- 429-430 And how are you this morning?
- 430-430 And where are you going now?
- 430-431 Where are you hurrying?
- 431-436 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.
- 436-441 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.
- 441-444 And afterwards the sickness increased, grew worse, and therefore my uncle ordered me to summon a Franciscan priest at once, to receive his confession.
- 444-446 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.
- 446-449 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.
- 449-450 May your heart be satisfied, beloved heavenly Virgin.
- 451-457 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.

- 457-460 *chicauh*, in *Motlatzin*. *Inin tlátolli oquimitalhui* in *Tlátocacihuapilli* in *ompa atlacomultenca* (junto al Pozo) in *canin axcan ommemeyatica quaqualacatica* in *Atl.* (en donde està manando, y brotando, ô hirviendo el agua) *Auh zatepan* in *Yehuàtzin omopanolti*, in *canin axcan ícatíac* in *cenca huei*, 462-466 *cenca mahuiztic* in *Iteopancaltzin*. *Auh* in *oncan yuh* in *Yehuàtzin oquimonònochili* in *Juan Diego*: *Auh* in *axcan* in *Tinotitlantzin*, in *Tinotlaìhualtzin* (mi mensajero) *xipan-huetzi*, *ihuan Tepeticpac xontleco*, in *canin yê quezquipa* 466 *otinechittac*. *Auh* in *oncan toconittaz* *cenca mahuiztic nepapan Xuchitl*: *xiccocotona*; *mocuexanco xicnechicô* (juntalas en tus faldas, ô en el canto de tu Capa) *ihuan xinechhualit-* 467-468 *quili*: (trahemelas ca *Nehuatl nimitzilhuiz*, in *tlein ticchihuaz*. 469-470 *Zan niman Tepeticpac otlecoc* in *Juan Diego*. *Auh immanel* in *Tepetl* ca *zan Tlalhuacpan catca* (tierra seca), ca *zan huiztlâ*, ca *zan tzizicaztlâ* (que es solamente espinar) in *occencayê* (mucho màs) in *iquac cehuechililo*, *mochicahua*, *ihuan motlapaltilia* in *Cetl* (quando hiela, y arrecia el hielo); in *yuh mochihua* in *ipan Metztl* Diciembre. *Tel* in *oncan tepeticpac oquittac*, *oquimahuizô*, *yuhquimmâ* in *Tepâpa-* 470-478 *quiltican xôxochitlá*, *xochitepancalli*. (admirô un vergel, o Paraiso de flores) *Auh* in *oncan* ca *huei tlamahuizoltica xoxotlatoc*, *itzmolintoc*, *cuêcuepontoc* *cenca àhuiaç*, *huel celtic*,
- 480-483 *cenca mahuiztic nepapan xuchitl*. *Oquicôcoton* in *Juan Diego*, *ihuan oquimitquilili* (de itqui llevar), *oquimohuiquilili* in *Tlátocacihuapilli* in *nepapan oc ahuachyo Xuchitl*, ca *huel* 483-490 *moca ahuachtli* (las flores llenas de rocío). *Auh niman* in *huel Yehuàtzin* in *Sta MARIA*, in *Itlazomaticatzinco* (con sus preciosas manos) *oquimoyectlàtlalilitzino*, *oquimochichihuiltzinô* in *Icuxanco*, in *Itilmatitlan* in *Juan Diego*, *ihuan yuh oquimonònochili*: *Yehuatl* in, *Tinoconetzin*, ca in *Ilhuicac Machiyotl*, *ihuan* in *Teotlamahuizolli* in *notencopa tic-huizquiliz* in *huei Teopixqui*, *Obispo*; *inic mitzneltocaz*, *ihuan* 490-491 *quineltiliz* in *Notlancquiliz*. *Notocatica* (en mi nombre) *tic-*



- 457-460 The great Lady spoke those words there by the well where now water is flowing [and] bubbling.<sup>16</sup>
- 460-462 And afterwards she crossed over [it] where today her vast, most marvelous church stands.
- 462-466 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.
- 466-466 And there you will see various most marvelous flowers.
- 467-468 Cut them; gather them in the folds [of your cape] and bring them here to me.
- 469-469 I shall tell you what to do.
- 469-470 At once Juan Diego climbed up to the hilltop.
- 470-478 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 [and] marveled at which was like a delightful garden, a flower garden.
- 478-480 And there, most miraculously there spread various most marvelous, fragrant, fresh flowers, budding, growing, bursting into bloom.
- 480-483 Juan Diego cut them and carried, took to the Lady the various still dewcovered flowers, all covered with dew.
- 483-490 And then Saint Mary herself with her [own] precious hands set in good order [and] arranged them in the folds of [and] in 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.
- 490-491 In my name you will relate everything you have seen.

<sup>16</sup> "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).

- 491-493 pohuiliz in izquitlamantli, in otiquittac. Huel xicmocuitlahui; inic qualli ic ticcuèxanoz (llevas en tu falda), ihuan tiquitquitiaz, ihuan niman Ayac, in macâmo in huei Teopixqui Obispo, ticnextiliz.
- 494-495 Zan niman Mexîco oyâtihuetz in Juan Diego, ihuan in ompa omocalaquito in Itepanchantzinco in Tlâtoani Obispo.
- 496-499 Auh in ocan in Itetequîpanocahuan, immanel quinequia quiquitizque in Juan Diego in cenca ahuiyac Xuchitl, in qui-cuexanoticatca (llevaba en su capa); ca nel ca niman áhueli
- 499-504 (no fue posible) in áçitla quicuilizque. Quintepan (después) ocalac in Juan Diego in Ixpantzinco in Tlâtoani Obispo, ihuan yuh omotlatoltî: Natlàtocateopixcatátzinê [sic]; ca yê yc nappa (yâ es la quarta vez), in Ilhuicac Tlàtocacihuapilli Santa MARIA nican mixpantzinco nechhualmotitlanilia; inic
- 504-510 in Tehuâtzin, ticmoquechililiz in Iteopancaltzin. Auh inic in Tehuâtzin ticmoneltoquitiz; ca nelli, ca melahuac in Nonetiltaniz (mi embajada), ihuan in Notlàtol; in yê oppa onimitznocaquitili: (que expuse â sus oydos) izcâ, Tlatoaniê, in Ilhuicac Machiyotl; izcâ in huei tlamahuizolli; izcâ inin cenca mahuiztic, cenca ahuiyac Xuchitl, in huel Yehuâtzin in Tlàtocacihuapille mitzhualmotitlanililia, mitzhualmottitilia. Auh
- 510-516 ca nelli ca huel Nehuatl in ompa Huitzpeteticpac oniccôcoton, ihuan huel Yehuâtzin in Santa MARIA inomatzinco, ihuan in Itlazomaticatzinco (por sî misma, y con sus purissimas manos) in Nocuexanco (en el canto, ô fâlda de mi capa) oquimotlatlalili, ihuan onechmonahuatili, in ma in zan huel Tehuatzin nimitzhualnitquililiz, nimitzhualmohuiquililiz, ihuan nimitznonextiliz.
- 517-527 In oquîtô in, in Juan Diego; izcâ, N.P; centlamantli cenca huei, Ilhuicac Tlamahuizolli: ipampa ca îquacon oquihualzouh in Juan Diego in Iayauh, in Itilmâ: Aperitque Rosas, quæ veste latebant, oquitepeuh, oquichayauh (arrojó, ô esparciò), in oc ahuachyô Xuchitl (las flores aun todavia bañadas con el rocío), ihuan in oncan in Itilmatitech omicuilôtzino, omocopintzinô, omomachiotzinô in cenca mahuizauhqui in Iixiptlatzin, in icopincatzîn, in Ifcuilolocatzin in Tlàtocacihuapilli, in cemîcac Ichpotzintli, in Dios Itlazoichpochnantzin, Santa MARIA de Guadalupe; in yuh cennônohuian

- 491-493 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.
- 494-495 At once Juan Diego swiftly went to Mexico and there went to enter the lord bishop's palace.
- 496-499 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.
- 499-504 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.
- 504-510 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.
- 510-516 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.
- 517-527 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, quæ veste latebant*<sup>17</sup>— he spilt, he strewed 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.

<sup>17</sup> And she opens the roses which were lying hidden in her clothing.

- 527-531 Cemanàhuac tictomahuiztililiá. Auh in o yuh in Tlátoani Obispo oquinottili, ihuan oquimomahuizalhui huei tlamahuizolli in, ca çan niman in Yehuàtzin, ihuan in Ichan tlacâ omlanquaquetzque, ihuan oquimonepechtequililique in Ixiptlatzin in Tocenzizcanantzin. Niman yê in Tlátoani Obispo oquimotomilili in Juan Diego in Itilmatzin; in Iquechtlan ilpiticatca (atada al cuello), ihuan in ompa in Ineteochihuyan (en su Oratorio) oquimotlalili; in oquic in Iteocaltzin in Santa MARIA quimoquechililiaya. Auh yequenê in Tlátoani Obispo cequintin oquinhualmihuali in Ititlanhuan in ompa in Ichan in Juan Bernardino; inic quitlâtlanizque, quitlatemolizque in itechcopa in tlein, in Imach (su sobrino),
- 539-541 Juan Diego oquiteneuh. Auh in Juan Bernardino yuh oquinanquili: Ca huel nêlli, ca huel melahuac: ca huel nitlanuhtoaya, ihuan ca onictitlan in Nomach Juan Diego; inic
- 542-544 quimonochilitiuh in Teyolcuitiani. Auh in iquacon in Tlátoacacihuapilli Santa MARIA onechhualmottititzinô, in yuhcaztintli oquimottititzinô in Nomach Juan Diego. Auh in Yehuàtzin in Santa MARIA onechmopátilitzino, ihuan onechmonahuatilitzinô; in ma nictecaquiti, in ma nictemachizti inin Itlamahuizoltzin; ihuan ca Yehuatl in Iixiptlatzin in Tlátocacihuapilli ca tocayotiloç in Cenquizcaichpotzintli, Santa MARIA de Guadalupe. Ic ompachiuh, ihuan omàcic Inyollo in Cemixquichtin in Tlacá, in itechcopa in cenca huei, cenca mahuizauhqui in Itlamahuizoltzin in Tlátocacihuapilli. Auh ca nelli, N.P: ca in Yehuàtzin ca quimmozohuililia (estiede) in cemixquichtin in Tlalticpac tlaca; in Itetlaocolilizcuxantzin: (su Seno de misericordia) Omnibus misericordiæ suæ sinum aperit (S. Bern.); inic in Mochintin, in Yehuàtzin quimotzázililiá, icnelilozque, tlaocolilozque, nemactilozque:
- 556-557 Et de plenitudine ejus omnes accipiant. Auh ca nelli, N.P:
- 557-564 ca in Yehuàtzin mochipa techmocehualcaltiliticá (nos está defendiendo con su sombra), ihuan techmopielitica in Ihuicpa in Tlacatecolotl, in ihuicpa in temauhacocoliztli, in ihuicpa in Apizmiquiliztli, in Nécaliliztli (del Demonio, peste, hambre, guerra, etc.); ihuan in oc izquitlamantli tetlaocolti, tetolini, tepazmicti; in occe[c]can mieccan Tlatocayopan Cemanahuac ca zan atzan, ca zan achica mîhiyohuia. Auh yê

- 527-531 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.
- 531-536 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 Sait Mary's temple.
- 536-539 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.
- 539-541 And Juan Bernardino thus answered them: It is indeed true, it is indeed a fact.
- 541-542 I indeed lay very sick, and I sent my nephew Juan Diego to go summon a confessor.
- 542-544 And then the great Lady Saint Mary showed herself to me as she had shown herself to my nephew Juan Diego.
- 544-548 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.
- 548-551 Thus the hearts of all the people are satisfied, content, concerning the very great, most marvelous great Lady's miracle.
- 551-556 And it is true, my children, that she opens the compassionate folds [of her cape] for all the people of the earth: *Omnibus misericordiæ suæ sinum aperit*<sup>18</sup> (S. Bern.) in order that all who cry out to her may be benefited, shown compassion, given gifts.
- 556-557 *Et de plenitudine ejus omnes accipiant.*<sup>19</sup>
- 557-564 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.

<sup>18</sup> And of her fullness we have all received.

<sup>19</sup> "Paredes has again altered the verse slightly to fit his message. The original reads 'et de plenitudine ejus omnes accepimus.' This was more or less accepted practice" (Stafford Poole, personal communication, 30 August 1993).

- 564-567 ipampa, ma Ammochintin in Amehuantin, N.P; ma Anqual-  
tin, ma Anhuehueintin Antlàtlacoanime, ma mochipa cemicac
- 567-569 in Icchuallotitlantzinco in Amocenquizcanantzin xoncalaqui-  
can. Ca nel, ca in Yehuátzin amechmocnoittiliz, amechmo-  
palehuiliz, ihuan amechmomaquixtiliz. Manocê ximocaqui-  
569-572 tican, N.P; in huel teyollali in Itlàtoltzin in San Buenaven-  
tura, in quimitalhui: Qui est sinu Mariæ, tàm securus est,  
572-577 quod erit in Cælo, sicuti si jam esset in ipso Cælo. Quïtoz-  
nequi. In zazo in Aquin mocnotecatoc, ommocehuitoc in Iteic-  
noittalizcuexantzinco in Santa MARIA; ma quihuellali ma  
huel quicemaxilti, ihuan ma quipachihuiti in Iyollo; inic tla-  
melahuaz in ompa Ilhuicac; immacazan in ompa Ilhuicac yê  
onyezquia, yê mopâpaquiltizquia.
- 578-586 Auh in axcan in Amocenquizaichpochnantzin Santa MA-  
RIA in Itlazopilhuantzitzinê, in Ixocoyotzitzinahuanê, ihuan in  
Itlatlazotlaltzitzinahuanê [sic], ca in Amehuantzitzin namech-  
nonotza in Ammacehualtztintin, in Amindiotlaczitzintin;  
ma ximocuitihuetzican, ma ximoyollalican, ihuan àmo zan  
quenamî ximoyolâcocuican; inic anquinemiliztocazque in  
Amomacehualpôtzin Yeclacatzintli Juan Diego; ihuan inic in  
itetzinco ammotemachizque, antlaquauhtlamatizque in Amo-  
586-588 tzopelicanantzin. Ma mochi á moyollotica, Amanimatica xic-  
motlazotilican; ihuan ma niman áic amotlâtlacoltica ximo-  
588-593 yoltequipachihuican. Auh intla ca nelli; ca in Amehuantzi-  
tzin ca in Amipilhuantzitzin in Tlâtocacihuapilli; ca huel amo-  
tech ommonequi; inic anquichihuazque, anquitequipanozque,  
in tlein quichihuá, in tlein quitequipanoá in Santa MARIA  
593- in ipilhuantzitzin: si filij Abrahæ estis opera Abrahæ facite.
- 594-600 (Joan. 8. 39). Si filij Mariæ estis, opera Mariæ facite. Auh  
ihui in ma mochipa amoyolloític xicnemititinemican: in que-  
namî in Tlâtocacihuapilli, in Dios Inantzin amechmopiltzin-  
titzinô, amechmoconetitzinô; ihuan in quenamî in amomacpa  
amopal (por vuestra mano, por vuestro medio) In Yehuátzin  
oquimotzenquixtili inin cenca huei cenca mahuizauhqui, in

- 564-567 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.
- 567-569 For truly she will have pity on you, aid you, and save you.
- 569-572 Listen, my children, to the most consoling words of Saint Bonaventure, who said: *Qui est in sinu Mariæ, tam securus est, quod erit in Cælo, sicuti si jam esset in ipso Cælo.*<sup>20</sup>
- 572-577 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.
- 578-586 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.
- 586-588 Love her with all your heart [and] soul and never anguish her with your sins.
- 588-593 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.
- 593-593 *Si filii; Abrahæ estis opera Abrahæ facite* (Joan. 8:39).<sup>21</sup>
- 594-594 *Si filii; Mariæ estis, opera Mariæ facite.*<sup>22</sup>
- 594-600 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

<sup>20</sup> "This is a little bit puzzling, since the quotation makes more sense without the phrase 'quod erit in cælo'. 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).

<sup>21</sup> If you are the children of Abraham, do the works of Abraham.

<sup>22</sup> If you are the children of Mary, do the works of Mary.

Ilhuicac in Itlamahuízoltzin. Auh in yuh in San Juan Evangelista oquimahuizô in Inetemohuilitzin in Tlâtocacihuapilli, in

- 602-603 nican Tlalticpac: EGO JOANNES vidi sanctam civitatem.
- 603-607 Jerusalem novam descendentem de cœlo: ca çanyêno yuhqui in Quemmachamicatzintli Juan Diego oquimahuizô ceppa, oppa, yexpa, nappa, çanyêno yehuatl in in Inetemohuilitzin in cemîcâc ichpotzintli Santa MARIA, in iz Cemanahuac, in iz
- 607-609 Totlalpan, ihuan in iz Taltepepan: EGO JOANNES vidi sanctam civitatem Jerusalem novam, descendentem de cœlo.
- 609-610 Ma ic xicmotlazocamachiltican in Amochpochilhuicahuâca-
- 610-619 nantzin. (à vuestra Madre Virgen Señora del Cielo.) Auh çâ tlatzonco (y finalmente), ma no xicmotlatlauhtilican. N.P: inic in quenamî in Yehuâtzin oamechhualmottitili in nican Tlalticpac in Imachiyotzin, in Ilhuicac cenca mahuizauhqui in Itlamahuízoltzin: Signum magnum aparuit in terra: Mulier amicta Sole, et Luna sub pedibus eius; ma çanyeno vuhqui in huel Yehuâtzin (ella en su misma persona) amechhualmottitizînô (se os manifesto) in ompa in Ilhuicac in ompa in Dios Itlâtocatepanchantzinco in ompa Tecempâpaquilti-loyan, in Gloria.
- 620 Ofrecimiento de cada dia à nuestra Señora.
- 621-622 Tlahuemmanaliztli; ic momoztlaê tictocemmacazque in Tlâtocacihuapilli Santa MARIA de Guadalupe.
- 623-631 Tlâtocacihuapillê, Notlazomahuiznantzinê, Santa MARIAé, nican mixpantzinco ninomayahui, ninocnotlaza, ihuan mochi Noyollotica. Nanimatica nimitznohuêcapanilhuia, nimitznomahuiztililia, nimitznotlazôtilia, ihuan nimitznotlazocamachitia, ipampa in nepapan in motetlaocolilitzin; ic in Tehuâtzin otinechmomacahuililitzino. Auh ocyecenca ipampa ca Tehuâtzin, Notzopelicanantziné, otinechmopiltzintitzino, ihuan otinechmoconetitzinô. Auh ic ipampa in axcan ihuan yê mochipa nimitznoemmacatzinoâ, Notetlaocolicanantzinê; inic in Tehuâtzin nimitznotlazôtilia, ihuan inic áic nimitznoyoltequipa-



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 descendentem de cœlo.<sup>23</sup>

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, descendentem de cœlo.<sup>24</sup>

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—<sup>25</sup> likewise she will show you 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.

<sup>23</sup> I, John, saw the holy city, the new Jerusalem, coming down from heaven.

<sup>24</sup> I, John, saw the holy city, the new Jerusalem, coming down from heaven.

<sup>25</sup> The sign has appeared on earth, the woman clothed with the sun and the moon beneath her feet.

634-640 chilhuiz. Auh in Tehuâtzin nimitznotlátlauhtilia: in ma in nonemian, ihuan in nomiquian xinechmopalehuili, ma xinechmochimalcaltili, ihuan ma in motetlaocolilizcuxantzinco xinechmocalaquili; inic qualli ic ninemiz; ihuan nimiquiz; inic çatepan nimitznomahuizalhuiz in ompa in Ilhuicac; in ompa in Dios Itlâtocatecpanchantzinco in Gloria. Amen.

641-644 Regi autem sæculorum immortalis, 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 autem sæculorum immortalī, invisibili soli Deo honor, & gloria in sæcula sæculorum. Amen (1 Tim. 1:17.)<sup>26</sup>
- 645-645 Omnia sub correctione Sanctæ Matris Ecclesiæ Catholicæ Apostolicæ Romanæ.<sup>27</sup>

<sup>26</sup> To the immortal King of the ages, the only invisible God, be honor and glory forever and ever. Amen.

<sup>27</sup> Everything subject to the correction of the Holy Mother, the Catholic, Apostolic, Roman Church.

