

Some people do not know that Mary appeared not only to Juan Diego but also to his uncle Juan Bernardino. On December 12, the day of Mary's fourth apparition, Juan Diego tried to avoid Mary in his haste to attend to his uncle who was ill with a fever after being shot by an arrow for having collaborated with the Spanish missionaries. Mary assured Juan Diego that his uncle was cured and to take the proof (the flowers see pg 5) of her request, to build a church at Tepeyac, to Frier Juan de Zumarraga. After the image of Mary appeared (horizontally, see pg. 5 and 9) on Juan Diego's ayate blanket he told of Mary's assurance that his uncle was well and they went to see Juan Bernardino.

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

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

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

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

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



La Virgen Maria de Loboc

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

Now there is a National shrine, to the Mexican Guadalupe, at 1923 Orense St., Guadalupe Nuevo Makati City National Capital Region about 15 km SE of Manila.
http://www.rcam.org/news/2010/archdiocesan_shrine_of_our_lady_of_guadalupe_declared_national_shrine_on_may_31.html About 69 km north of Manila is an area called Mexico with Mexico Elementary School, Mexico National High School, Our Lady of Guadalupe School and Napocor Mexico Stockyard.

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

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

Our Lady of Lourdes, France: http://www.lourdes-france.org/index.php?goto_centre=ru&contexte=en&id=405

Our Lady of Fatima, Portugal: <http://fatima.org/>

Thus the more appropriate name for Mary in Mexico is Our Lady of Tepeyac.

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OTHER INFORMATION

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

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

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

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

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



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

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

"La Virgen se pinto horizontalmente...."

It makes sense to me. But peruse it and decide for yourself. **See page 9.**

Notice the seam; it is noticeable only in exact copies of the image in the Basilica in Mexico City. Painted copies normally do not show the seam. Sunburst (or Maguey spines) was not in the original image that appeared on Juan Diego's ayate blanket. It was added later as were the stars, the moon, the cherub, the tassels of pregnancy, the cross-shaped image symbolizing the cosmos called Nahuí Ollin and other changes including the darkening of the skin and hands, were added to the image after 1570. I do not know what this is. Can anyone help ?

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

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



Maguey Cactus

Other information continued



Left is a painting that does not show the seam of the ayate blanket. Is this a copy that was painted before the additions at her feet were made? The maguey sunburst, stars, and symbols on her gown have been added. And it looks like the Nahui Ollin symbol has also been added. The tassels of pregnancy have not been added.

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

Notice the cherub's wings seem to be black and red and no white



The image at lower right shows how some stars might be traced to form some constellations. This site https://images.search.yahoo.com/yhs/search?p=Our+Lady+of+Guadalupe+Constellations&hsimp=yhs-att_001&hspart=att&nost=1&tab=organic&ri=71 has other constellation images as well as an image with the notes described on page 6. I have not investigated the origin of those images for veracity. Perhaps someone can?

In the book *The Wonder of Guadalupe* by Francis Johnston I discovered where the painting, that shows what Mary actually looked like when she appeared on Juan Diego's ayate blanket, is located. It is in Santo Stefano d'Aveto, Italy. See page 9.

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

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

There is an article about the authenticity of the image. This link exposes, through unpublished works, that an indigenous painter Marcos Cipac de Aquino might have painted the image or a similar one around 1556. <http://www.jornada.unam.mx/2002/12/10/02an1cul.php?origen=cultura.html>

All very confusing. Perhaps someone out there can do further research.

