

AMÉRICAN WOMAN: THE LADY OF GUADALUPE, LATINXS, AND ACCOMPANIMENT

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CORNBELT MARÍA: COLUMBUS JUNCTION, IOWA



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NICAN MOPOHUA: "HERE IT IS TOLD"

H V E I
TLAMAHVIÇOLTICA
OMONEXITI IN ILHVICAC TLATÓCA
ÇIHVAPILLI
SANTA MARIA
TOTLACÓNANTZIN
GVADALVPE IN NICAN HVBI ALTEPE-
NAHVAC MEXICO ITOGAYÓCAN TEPEYACAC.



— [✚] — [⊕] — [✚] — [⊕] —
Impreso con licencia en MEXICO: en la Imprenta de Juan Ruyz
año de 1649.

✚
NICAN
MOPOHVA,
MOTECPANA INQVENIN
YANCVICAN HVBITLAMAHVIÇOLTICA
MOMEXITI INÇENQVIZCA IÇEPOCHTE
SANCTA MARIA DIOS YNANTZIN TOÇI-
HVAPILLATOCATZIN, IN ONCAN
TEPEYACAC MOTENENVA
GVADALVPE.

Acattopa quimottititzino çe
maçehültz: inli itoca Iuan Diego; Auh çacopan mo-
nexitli initlaçò Içiptlatz: in ynicpan yancuacan Obispo
D. Fray Iuan de Santaraga. Ihuau inixçuçòch tlama-
huçollì ye quimochobuiliz. —



E iuh màdac xihuitl in opehuac in
al in çepetl ðòbeacò, ynycomoman
in mitl, in chimallì, in ye nobuian
ontlamaccamani in ahucan, in çepo-
hucan; in macaçam yeopesh, yeo-
tla, ye çurponi inelaneltoquilitlì,
inixmachocatzim inipalmemochuani
nelli Teotl DIOS. In huac iquac inipan Xihuitl mill
y çuicentuz, y treinta y vno, quimich iquac quilhucòc
In metztlì Dizicembre mochiuh onzaca çe maçehual-
titzitlì,
A



TONANTSI: "OUR SACRED MOTHER": NAHUATL



LA VIRGEN DE GUADALUPE



LA VIRGEN HAS HIS BACK



ARMED WITH HER STRENGTH



**PADRE
MIGUEL
HIDALGO:
1810
BANNER**



EMILIANO ZAPATA: 1910 MEXICAN REVOLUTION (RETABLO RENDERING)



El día 28 del mes de Noviembre del año de 1911, fue proclamado el plan de Ayala por el general Don Emiliano Zapata encomendándonos a Maria Guadalupe inermes con anhelo nuestra lucha Agraria jurando defenderla asta el final. Ofreciendo nuestras vidas con justicia y honor. tierra y libertad. Generales Zapatistas. Villa Ayala, Morelos.



GUADALUPE Y EMILIANO ZAPATA: 1910



CHAVEZ & UFW: SALINAS, 1970



CESAR CHAVEZ & UFW GUADALUPE: 1972



Copyright: Oscar R. Castillo, Coachella, 1972



ZAPATISTA GUADALUPE (PÉTUL, 2006)



SANDRA CISNEROS Y LA VIRGEN



My Virgen de Guadalupe is not the mother of God. She is God. She is a face for a god without a face, an indigena for a god without ethnicity, a female deity for a god who is genderless, but I also understand that for her to approach me, for me to finally open the door and accept her, she had to be a woman like me.

— *Sandra Cisneros* —

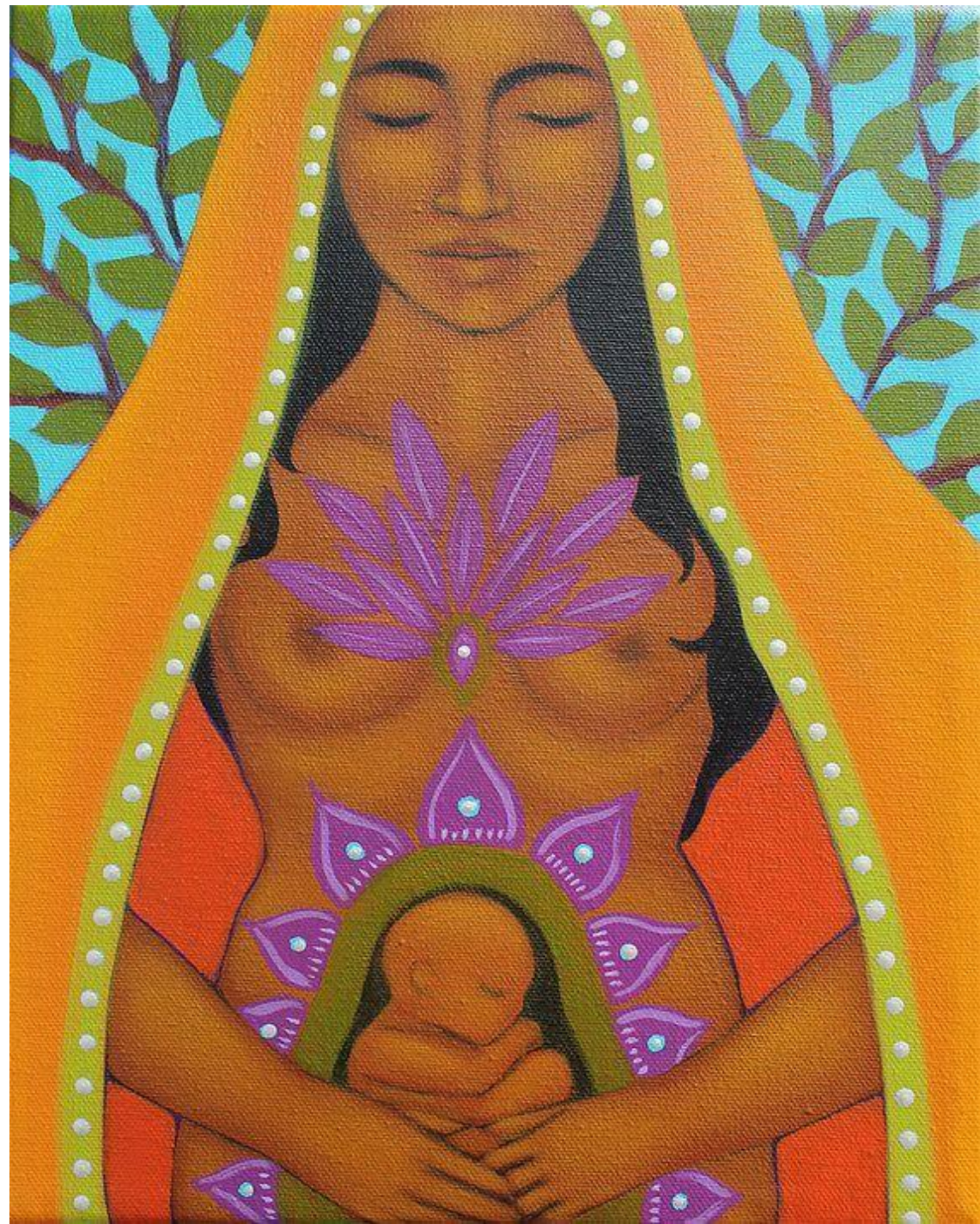
AZ QUOTES



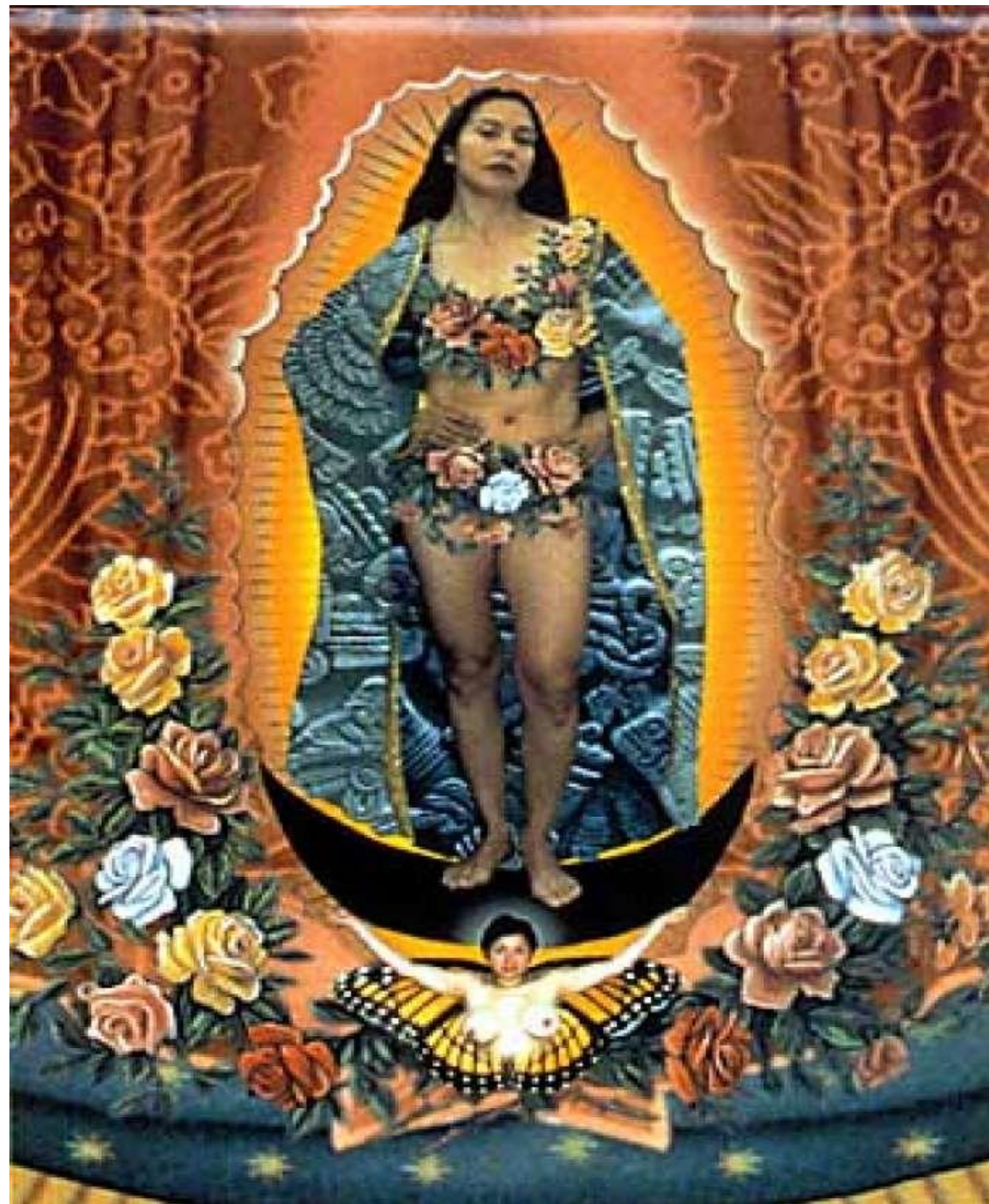
**TAMARA ADAMS:
LA VIRGEN AS
NURSING
MADRE (1990S)**



**VIRGIN AS SACRED
EARTH GODDESS
MOTHER
(TAMARA ADAMS,
1990S)**



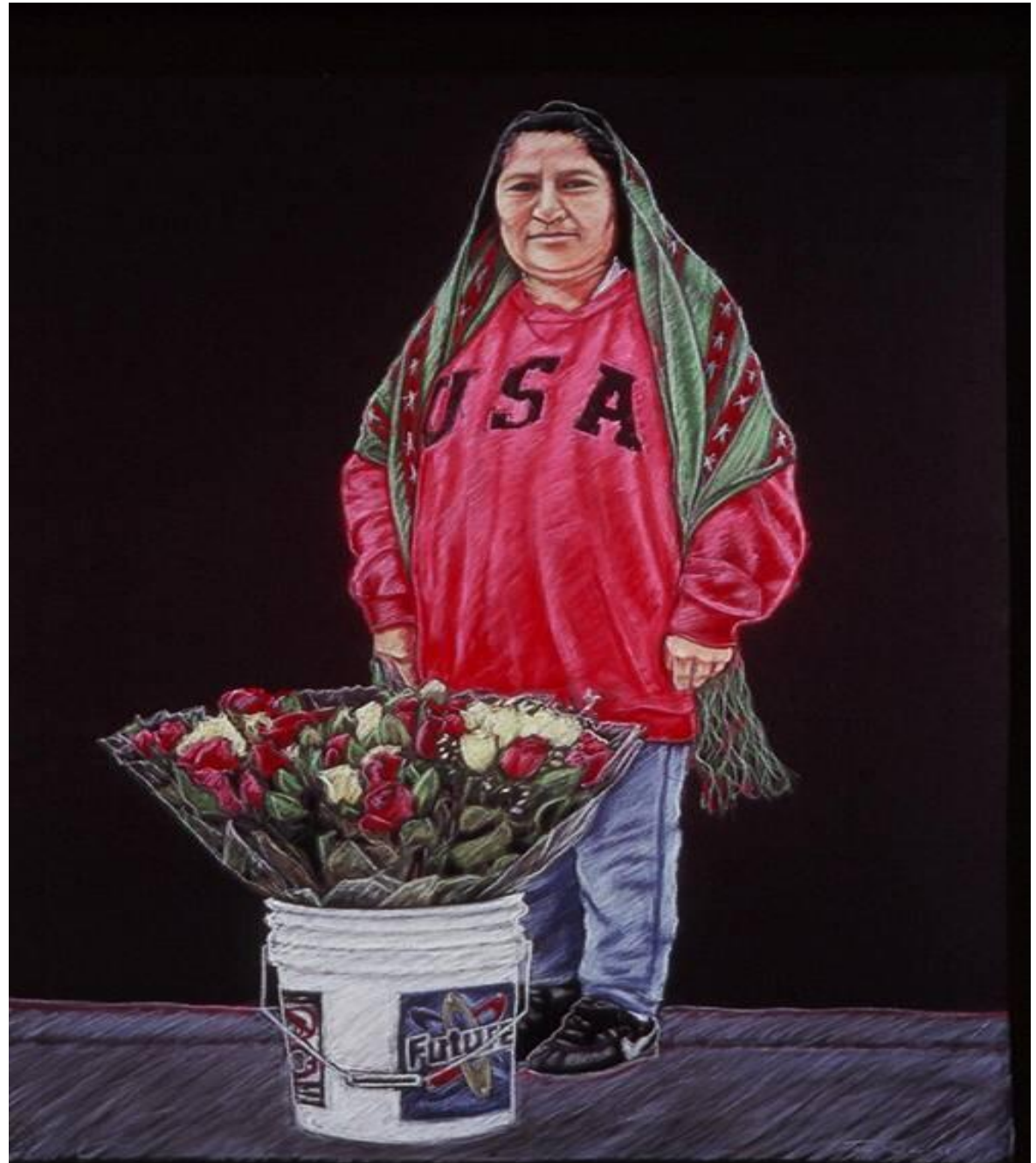
**“OUR LADY”
(ALMA LOPEZ,
1999)**



**LA VIRGEN DE
GUADALUPE
DEFENDIO LOS
DERECHOS DE
LOS
XICHAN @S
(ESTER
HERNANDEZ,
1975)**



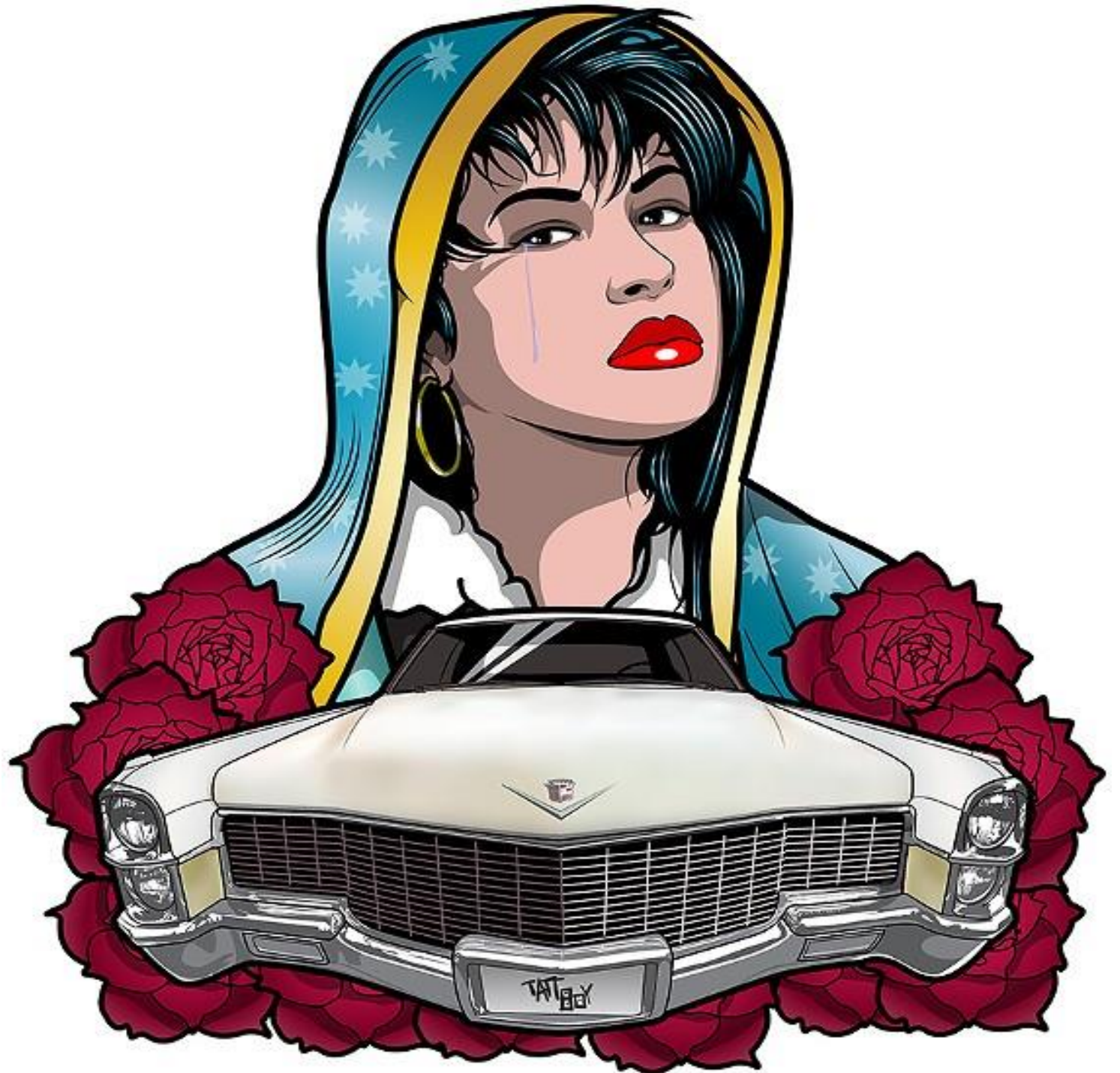
**LA VIRGIN DE
LAS CALLES
(HERNANDEZ,
2001)**



**THE LADY IN
CALAVERA (EL
VAQUERO MUERTO,
2009)**



**SELENA
QUINTANILLA
(RAY
"TATTOEDBOY"
SCARBOROUGH,
2012)**



**SONGSTRESS
SELENA GOMEZ AS
GUADALUPE (2011,
RIO YANEZ)**



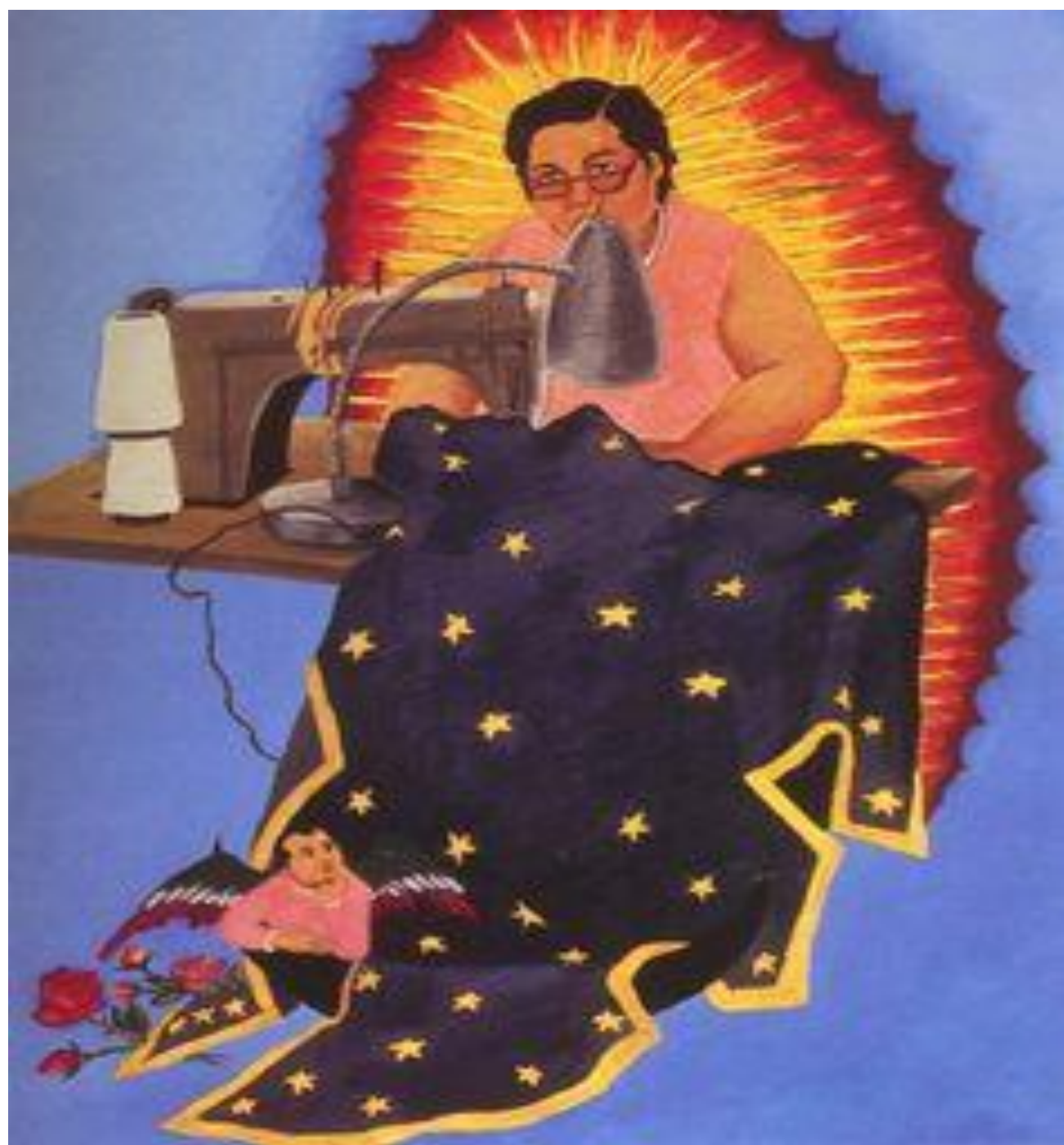
**ABUELA AS LA
VIRGEN (YOLANDA
LOPEZ, 1978)**



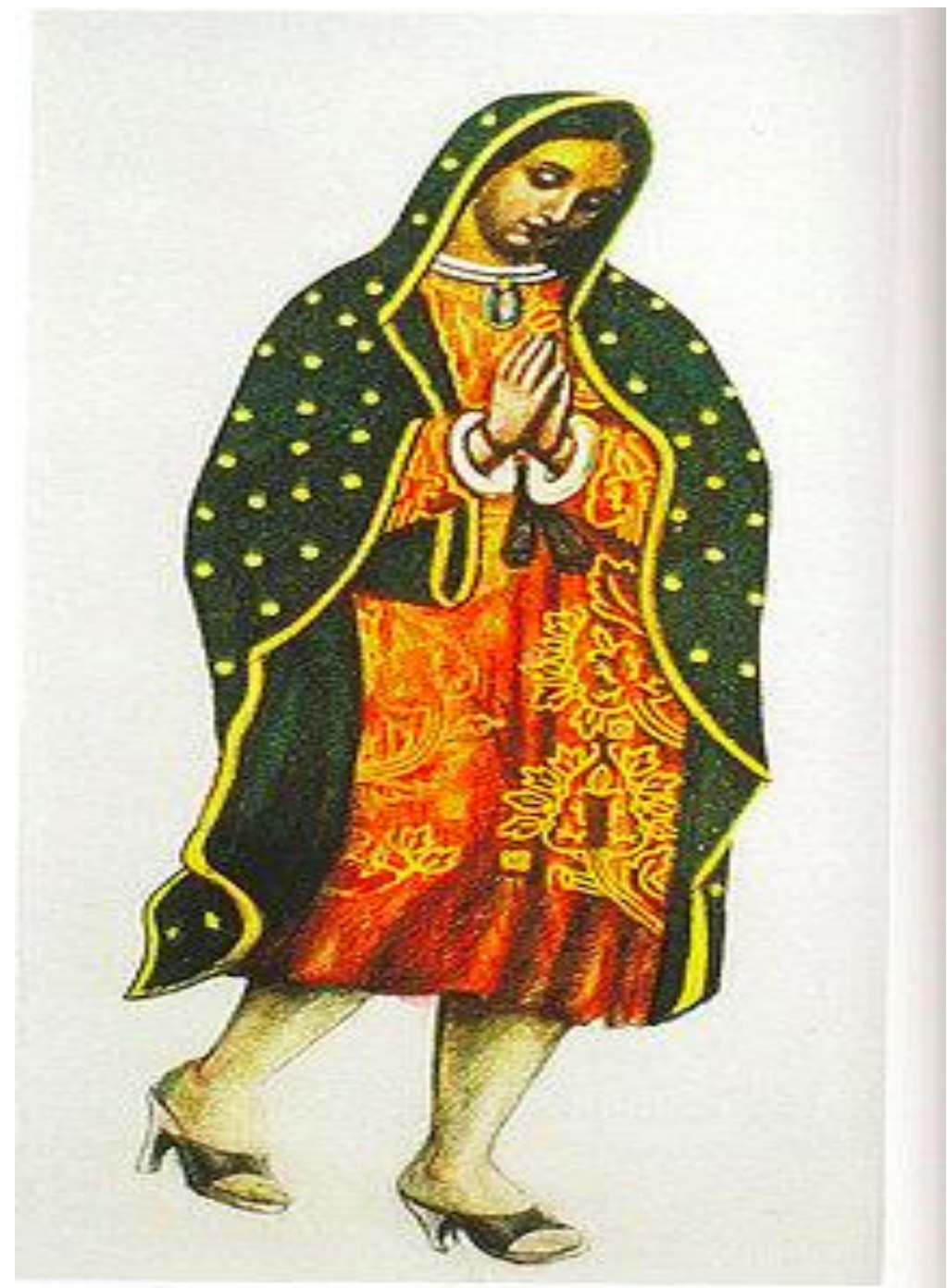
YOLANDA LOPEZ Y GUADALUPE (1978)



**MADRE AS
GUADALUPE
(YOLANDA LOPEZ,
1978)**



**WALKING IN HER
SHOES
(YOLANDA LOPEZ,
1978)**



ALMA LOPEZ ON THE GUADALUPE

“Even if I look really hard at ‘Our Lady’ and the works of many Chicana artists, I don’t see what is so offensive. I see beautiful bodies; gifts from our creator. Maybe because my mother breastfed me as a baby, I see breasts as nurturing. Maybe because I love women, I see beauty and strength. Mary was an awesome woman and mother with a difficult task. She had a child that was not her husband’s, she kept her son safe from a murderous king, she suffered her son’s struggles and death, and most of all she raised her son to have love and compassion for everyone, including female prostitutes. I think Mary was a lot like some of our Mothers.”



**VG GOT HER
GREEN CARD
(ISABEL
MARTINEZ,
2001)**

